

Supplemental Notes:

*The Gospel
of
Matthew*

Chapters 1 - 9

Chuck Missler

Tape Listing

Tape 1: Introduction and Chapter 1

Introduction. Camp of Israel. The Scepter departs.

Tape 2: Matthew 1:23 - 2:15

The Mazzeroth. The Magi.

Tape 3: Matthew 2:16 - 3:17

The Passover Lamb. John's Baptism of Jesus.

Tape 4: Matthew 4:1 - 4:11

The Temptations of Jesus Christ.

Tape 5: Matthew 4:12 - 5:26

First disciples are called. The Beatitudes. The Similitudes.

Tape 6: Matthew 5:27 - 6:23

The Lord's Prayer. Treasure in Heaven.

Tape 7: Matthew 6:24 - 7:29

The Golden Rule. False Teachers.

Tape 8: Matthew 8 - 9

Leprosy. The Centurion. Demons. Healings.

Matthew

Introduction

Structure of the Four Gospels (see next page)

12 Tribes of Israel

Actually 13 tribes as Jacob adopts Ephraim and Manasseh as his own sons (vs. grandsons); can use Joseph and/or his sons.

20 lists of "12 tribes"—all slightly different. Sometimes do not want to list the tribe of Levi (as Levi does not go to war) yet still list 12!

(For an in-depth study of the 12 tribes, see our *Expositional Commentary on the Book of Joshua*, Vol. 2.)

The Camp of Israel

In Numbers Chapter 1 we encounter the numbering of the people. Why? Why did the Holy Spirit want you to know this list of numbers? What hidden insight lies behind them?

Of course, there are valid historical reasons for the inclusion of this detail in the Torah (the five books of Moses). But if we examine these details more closely, some remarkable insights emerge.

The Tabernacle

When Moses received the Ten Commandments on Mt Sinai, he also received detailed specifications and instructions for the building of the Tabernacle, or tent of Meeting.¹ The purpose of this unusual facility was to provide a place for God to dwell among His people. (For an in-depth study of the Tabernacle, see *Mystery of the Lost Ark Briefing Package*.)

The Tabernacle was always set up at the center of the Camp of Israel. The tribe of Levi was assigned to care for it, and encamped around it. Moses, Aaron, and the priests camped on the east side next to the

Design Structure of the Four Gospels

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

* Mark may have been Peter's amanuensis (secretary)

entrance. The three families of the tribe of Levi (Merari, Kohath, and Gershon) camped on the north, south, and west side, respectively.

The remaining twelve tribes were grouped into four camps around the Levites.

A Baker's Dozen

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

Jacob had twelve sons, each becoming the founder of one of the twelve tribes. However, Joseph was sold into slavery and subsequently emerged as the prime minister of Egypt.² In Egypt, Joseph married Asenath and had two sons, Manasseh and Ephraim. When Jacob and the rest of the family ultimately came to Egypt, Jacob adopted his two grandsons as his own.³ With the tribe of Joseph in two parts, we have an "alphabet" of 13 to choose from.

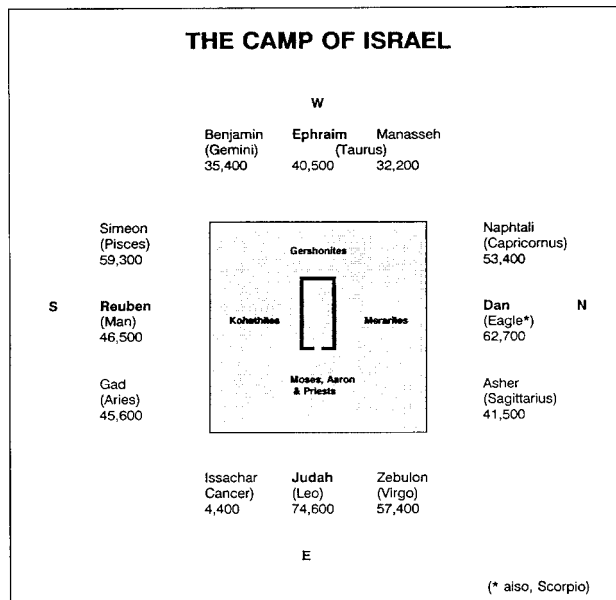
The Twelve tribes of Israel (Jacob) are listed twenty times in the Old Testament.⁴ They are listed by their mother (Leah, Rachel, Zilpah, and Bilhah), their numeration, their encampment, their order of march, their geographical relations, etc. Each time, they are listed in a different order.

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

The Four "Camps"

The twelve remaining tribes, excluding the Levites, were clustered into four "camps."⁵ Each of these groups, of three tribes each, was to rally around the tribal standard of the lead tribe.

Judah's tribal standard was, of course, the lion. Reuben's ensign was a man; Ephraim's the ox; Dan's, ultimately, the eagle. (These are detailed in the diagram on the next page.)



The Mazzeroth

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

The Four Faces

It is interesting to note that these four primary tribal standards—the lion, the man, the ox, and the eagle—are the same as the four faces of the cherubim. Each time we encounter a view of the throne of God,⁶ we notice these strange living creatures, somehow associated with the protection of His throne, His holiness, etc.

It would seem that the camp of Israel - with the tabernacle in the middle - seems to be a model of the throne of God: His presence in the

center, represented by the tabernacle, encircled by the four faces, all surrounded by His people.

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

The Numbering

The numbering of the tribes is detailed in Numbers Chapter 1. The actual population represented is obviously somewhat larger than these enumerations, since only men over twenty, able to go to war, were counted. Most analysts assume that women, children, and the elderly would multiply the count factor: 3 or whatever. The total camp would thus appear to approximate two million.

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

Cardinal Compass Points

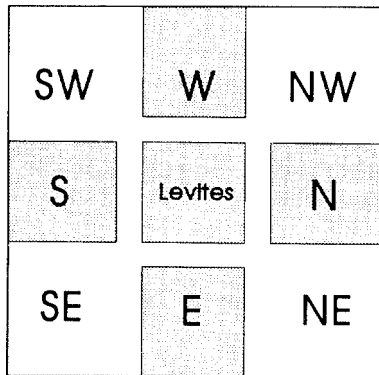
Each of the camps, of three tribes each, was to encamp on one of the cardinal compass directions (N, S, E, or W) with respect to the camp of the Levites enclosing the tabernacle.⁷

We can only guess at how much space was required by the Levites, whether it was 100 ft. on a side, 100 yards, or whatever. But whatever it was, we'll view that length as a basic unit.

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

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

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



Aerial View

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

We can also tally the size of each tribe to total the *relative* length of each camp as they stretched out in each of the four directions. The plan view, on a relative scale, is shown on the next page.

It would appear to us that it is a cross! Isn't that remarkable? And this is from the Torah, not the New Testament!

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

Isn't the Word of God fabulous?

(This article was excerpted in part from *Personal UPDATE* February 1993, p. 10-14)

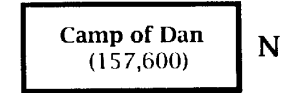
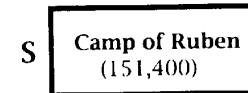
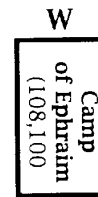
The Camp Of Israel

The Camp of Ruben (Man)

| | |
|--------|---------|
| Ruben | 46,500 |
| Simeon | 59,300 |
| Gad | 45,600 |
| | 151,400 |

The Camp of Ephraim (Ox)

| | |
|----------|---------|
| Ephraim | 40,500 |
| Manasseh | 32,200 |
| Benjamin | 35,400 |
| | 108,100 |

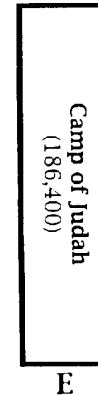


The Camp of Judah (Lion)

| | |
|----------|---------|
| Judah | 74,600 |
| Issachar | 54,400 |
| Zebulon | 57,400 |
| | 186,400 |

The Camp of Dan (Eagle)

| | |
|----------|---------|
| Dan | 62,700 |
| Naphtali | 53,400 |
| Asher | 41,500 |
| | 157,600 |



Notes:

1. Ex 25-27; 36-38; 40.
2. Gen 41:37-41.
3. Gen 48.
4. Gen 29, 35; 46; 49; Ex 1; Num 1:1-15; 1:20-43; 2:7; 10; 13; 26; 34; Deut 27; 33; Josh 13ff; Jud 5; 1 Chr 2:1; 2:3-8; 12; 27; Ezek 48; Rev 7.
5. Num 2.
6. Ezek 1:10; 10:14; Rev 4:7. (Some feel that the seraphim in Isa 6 are the same.)
7. Num 2:3, 10, 18, 25.

Numbers can be meaningful. Also, the square of a number can prove interesting. 7 can be found in Revelation 49 times. 13 squared is 169 and 31 squared is 961 (the only place where the number can be transposed and its square be transposed and equal out). The Rabbi's refer to 961 as the "signature of God" 31 is regarded as the name of God (as the number of names of God add up to 31). Also, the opening and closing passages of the Creation hymn in Genesis, sum to 961.

Abram + Sarai + Ishmael = 961

Abraham + Sarah + Isaac = 961

Unique Passages

Comparing synoptic gospels, there are some things in Matthew which are not in Mark and Luke = 31 sections which are unique to Matthew:

4 events connected with His infancy:

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

10 Parables:

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

2 Miracles:

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

9 Special Discourses:

- 1) The Sermon on the Mount (5-7)
- 2) The Invitation to the Weary (11:28-30)
- 3) Idle Words (12:36-37)
- 4) The Revelation to Peter (16:17-19)
- 5) Humility and Forgiveness (18:15-35)
- 6) His Rejection of that Generation (21:43)
- 7) The Eight Woes (23)
- 8) The Prophecy on Olivet (24:1-25:46)
- 9) The Commission and Promise (28:18-20)

6 Events in connection with His Passion:

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

[E.W. Bullinger is credited for this list]

Unique Phrases

"Kingdom of Heaven" — 32 x (Not in any other gospel)
 "Father in Heaven" — 15 x (only other place is 2x in Mark)
 "Son of David" — 10 x (found 3x in Mark, 3x in Luke)
 "End of the Age" — only found in Matthew
 "That it might be fulfilled." — 9x (only in Matthew)
 "That which was spoken" — 14x (nowhere else)

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

Chapter 1

- 1] "father" and "son" in Hebrew does not mean adjacently (they have no word for grandfather, or grandson).

Matthew is laying down the claim to throne of David, the legal line of Jesus.

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

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

5] Rahab: of Joshua’s time.

Thus, Boaz had a Gentile mother, Rahab!

(See *The Romance of Redemption* Briefing Package for an in-depth study of Ruth.)

6] “of her that had been the wife of Uriah” = Bathsheba.

8] See notes for verse 17.

The Blood Curse

11] “Jeconiah”: 2 Chr 36:8; Jer 22:24ff.

Jehoicakim had a son named “Jehoiachin” (also referred to as “Jeconiah” or “Coniah”).

Jer 22:24-30. God pronounces a blood curse on Jeconiah! Matthew takes us down the royal line through Jeconiah to David and then Joseph. The Messiah must be eligible for the throne of David, yet can’t be under the blood curse of Jeconiah. Luke gives us the answer (Luke 3). This genealogy from Adam to Abraham through David is the same as Matthew, but at David Luke goes through Nathan (not Solomon) down to Heli, the father of Mary. Of the house of David, yet NOT under the blood curse of Jeconiah! (See chart on next page.)

16] the legal line of Jesus to the throne, through Joseph.

Very unusual to have women in a genealogy, yet in Jesus’ we see 5 women listed (Tamar, Rahab, Ruth, Bathsheba and Mary)!

17] The throne of David ends at Babylon.

If you count the generations, from Joram to Uzziah there are three guys missing: Ahaziah, Joash and Amaziah! Ahaziah was called the

| Luke | Matthew & Luke | Luke | Matthew |
|------------|-------------------|------------|-------------|
| Adam | | Nathan | Solomon |
| Seth | | Mattatha | Rehoboam |
| Enosh | | Menan | Abijah |
| Kenan | | Melea | Asa |
| Mahalalel | | Eliakim | Jehoshaphat |
| Jared | | Jonan | Jehoram |
| Enoch | | Joseph | Ahaziah* |
| Methuselah | | Juda | Joash* |
| Lamech | | Simeon | Amaziah* |
| Noah | | Levi | Uzziah |
| Shem | | Matthat | Jotham |
| Arphaxad | | Jorim | Ahaz |
| Salah | | Eliezer | Hezekiah |
| Eber | | Jose | Manasseh |
| Peleg | | Er | Amon |
| Reu | | Elmodam | Josiah |
| Serug | | Cosam | Jehoiakim* |
| Nahor | | Addi | Jehoiachin* |
| Terah | | Melchi | Salatheil |
| | ↓ | Neri | Zerubbabel |
| | | Salathiel | Abiud |
| | | Zerubbabel | Eliakim |
| | | Rhesa | Azor |
| | | Joanna | Sadoc |
| | | Juda | Achim |
| | | Joseph | Eliud |
| | | Semei | Eleazar |
| | | Mattathias | Matthan |
| | | Maath | Jacob |
| | | Nagge | Joseph |
| | | Esli | |
| | | Naum | |
| | | Amos | |
| | | Mattathias | |
| | | Joseph | |
| | | Janna | |
| | | Melchi | |
| | | Levi | |
| | | Matthat | |
| | | Heli | |
| | | (Mary) | |

* Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally “to the 3rd and 4th generations” (Ex 20:4-5); their names are therefore “blotted out” according to the Law (Deut 29:20). Jehoiakim and Jeconiah likewise, since the kingdom ended as an independent kingdom with Josiah’s death at Megiddo. Thus these were “blotted out” of the groups of “14 generations” in Matthew’s account. [E.W. Bullinger’s *Companion Bible*, Appendix 99.]

son-in-law to the House of Jacob (2 Kgs 8) and slain by Jahu (2 Kgs 9). Joash was slain by the servants in 2 Kings 12 and Amaziah was slain by the people of Jerusalem in 2 Kings 14. God was visiting them because of idolatry, and fulfilled literally the punishing of the third and fourth generations. Deuteronomy 29 instructs that their names be blotted out! While you will find their records in the Old Testament, they are blotted out of the genealogy!

The Scepter of Judah

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

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

Genesis 49:10

The term “scepter” refers to their tribal identity and the right to apply and enforce Mosaic Laws and adjudicate capital offenses: *jus gladii*.

The term “Shiloh” was understood by the early rabbis and Talmudic authorities as referring to the Messiah.¹

It is significant that even in their 70-year Babylonian captivity (606 - 537 B.C.) the tribes retained their tribal identity.² They retained their own logistics, judges, etc.³

The Scepter Departs

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

(It was quipped at the time that it was safer to be a dog in that household than a member of the family!) Archelaus’ mother was a Samaritan (1/4 or less of Jewish blood) and was never accepted. After the death of Herod (4 B.C.?), Archelaus was placed over Judea as “Entharch” by Caesar Augustus. Broadly rejected, he was removed in 6-7 A.D.

He was replaced by a *Roman* Procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and adjudication of capital cases was lost. This was normal Roman policy.⁵

This transfer of power is mentioned in the Talmud 6 and by Josephus:

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

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

Reaction

When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, “Woe unto us for the scepter has departed from Judah and the Messiah has not come!”⁸

They actually thought that the Torah, the Word of God, had failed! They should have known better.

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

Every detail of His life was foretold centuries earlier. And much of what He is about to do is also predicted with the same accuracy.

A World Leader will shortly come and try to change our focus off that one singular, incomparable life.¹⁰ The world will soon be in for a series of surprises!

The Throne of David

There is another aspect to keep in mind during the Christmas season. As we recall the prophecy in Micah that prescribes that the Messiah was to be born in Bethlehem, notice the entire verse:

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

Micah 5:2

Also, as we recall that other familiar prophecy in Isaiah, note again the whole verse:

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

Isaiah 9:6-7

The “Throne of David” is not just an Old Testament concept. Remember the Angel Gabriel’s promise to Mary:

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

Luke 1:31-33

But did Jesus *ever* actually sit on David’s Throne? He couldn’t have. It didn’t exist at that time.

Jeconiah, was the last of David’s line to sit on the Throne. Remember the blood curse on his line.¹¹ Herod, appointed by the Romans, was an Edomite (“Idumean”). He wasn’t even Jewish.

Although Jesus presented himself as the *Meshiach Nagid* (“Messiah the King”) on the very day that Gabriel had announced five centuries

earlier, Jesus never sat on David’s Throne. (For a study of Gabriel’s prophecy to Daniel, see *Daniel’s Seventy Weeks* Briefing Package.)

At the moment He is sitting on His Father’s Throne. The question is, will He ever sit on David’s Throne? Will the promise that Gabriel announced to Mary also be fulfilled? Of course.

And it may be sooner than we think.

(This article was excerpted from *Personal* UPDATE, December 1993, p. 12-14.)

Birth of Jesus Christ

18] penalty would have been death for Mary.

20] “son of David”: Interesting title for Joseph. David was promised by God that the Messiah would come from his line. When David wanted to build the Temple, God would not let him build the Temple because he was a man of war. God instead built a house for David, through the promise that the Messiah would be of the House and lineage of David. House and lineage is different as seen through the genealogies of Matthew and Luke respectively.

23] Cf. Isa. 7:14

Almah: damsel, maid, virgin: untouched.

LXX - (Septuagint) Greek word used in this verse is “parthenos” which means virgin. (Lowth, Gesenius, Ewald, Delitzsch, Kay, et al.—Greek scholars—all agree that it means virgin.)

“Bethulah”: Can mean virgin, but usually Bride (city or state).

“Lord Himself”

“You” - is plural! (House of David)

The context of this passage is that the Lord will give a sign—something miraculous. (A young girl having a baby is not unusual enough to be a “sign.”) Miraculous context: see Isa 7:11.

“The virgin”: Definite article (Cf. Gen 24:43; Ex 2:8; Ps 68:25; SoS 1:3; Prov 30:19).

“Immanuel” = God with us, means the incarnation of God. Never before. Used twice in Isaiah.

Talmudic translation of Isa 7:14:

Horae Hebraicae et Talmudicae: “Be not troubled, O Ahaz... Does it not seem an impossible thing to thee, that will never happen that a virgin become a mother; But I tell thee such a virgin shall bring forth a son, before the House of David perish.” [Isaiah —one author—the Lord through the prophet, Isaiah. Only one Isaiah, see John 12! John quotes from both sections attributing both sections to the same Isaiah! (See our *Expositional Commentary on the Book of Isaiah* for an in-depth study.)]

Notes:

1. Targum Onkelos, Targum Pseudo-Jonathan, and Targum Yerusahmi, *The Messiah: An Aramaic Interpretations; The Messianic Exegesis of the Targum*, Samson H. Levy, Hebrew Union College Jewish Institute of Religion, Cincinnati, 1974.
2. Josh McDowell, *Evidence that Demands a Verdict*, p. 108-168.
3. Ezekiel 1:5,8.
4. Josephus, *Antiq.* 17:13.
5. This transfer of power was recorded by Josephus, *Wars of the Jews*, Bk 2 Ch. 8., Jerusalem Talmud, Sanhedrin, folio 24.
6. *Jerusalem Talmud*, Sanhedrin, folio 24.
7. Josephus, *Antiquities*, 20:9.
8. *Babylonian Talmud*, Chapter 4, folio 37; also, Augustin Lemann, *Jesus before the Sanhedrin*, 1886, translated by Julius Magath, NL#0239683, Lib of Congress #15-24973.
9. Daniel 9:24-27. See also *Daniel's Seventy Weeks*, Koinonia House, *Personal UPDATE*, March 1992, pp. 5-8.
10. Daniel 7:25.
11. Jeremiah 22:30; See also *Footprints of the Messiah*, Koinonia House; *Personal UPDATE*, December 1992, p. 6-8.

Chapter 2

The Mazzeroth

Isa 40:26 calls the stars by their names (Cf. Ps 147:4; Isa 13:10).
Arcturus, Orion, Pleiades (Job 9:9)
(Ash, Cesil, Cimah) (Job 38:31, 32)
Pleiades & Orion (Amos 5:8)
Castor & Pollux (Acts 28:11)

Ps 19: “sheweth knowledge;” heavens declare the glory of God.

Job 38:1: The Lord is answering out of the whirlwind; v. 31, Pliedes and Orion mentioned; v. 32, Mazzeroth = Hebrew word for the zodiac (Mazzeroth - Job 38:32; 2 Kgs 23:5).

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

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

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

story. The signs of the zodiac are the same in all languages! The 12 signs of the Mazzeroth deal with the 12 tribes. Every detail of the gospels is spelled out in the sky by the Hebrew names of the stars!

Virgo

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

Parthenos is the Greek name for virgo (the same word which the Septuagint uses for “almah” in Isa 7:14).

Isa 7:14: “The Lord Himself” - God will give the sign. “You” is plural to the whole House of Israel

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

The stars are ranked according to brightness:

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

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

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

Isa 4:2: “The Branch of the Lord” turns out to be a title for Jesus Christ.

Jer 23:5: A royal King from line of David.

Jer 33:15: (Repeat of above)

Zech 3:8: Servant of Jehovah.

Zech 6:12: Will build the Temple.

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

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

Every Sign Has Three Constellations

In Virgo:

Coma

Coma = longing, desire. Egyptian name is *sheznu* = desired son. Tradition that Balaam’s star (Num 24:17) would come out of the constellation *Coma*. Usually is depicted as a woman with child. What is a woman with a child doing in the sign of Virgo? Generally, has names in ancient cultures having to do with an infant, the branch or the desired one.

Centaurus

Centaurus: Hebrew name is *Bezeh* = the despised one (Cf. Isa 53:3). Other name in the Hebrew is *asmeath*, which means the sin offering (Cf. Jer 33:10). Even in the Greek traditions there is the name *Cheiron*, which means one who pierces.

One of the stars is *Toliman*, which means here before and hereafter. (Cf Rev 1:8), like saying “The I Am.”

Bootes

Bootes in Greek, or *Bo* in Hebrew, which means “to come or the coming one.” (Cf. Ps 96:13). Stars include:

Arcturus = He cometh. He comes with a rod and sickle.

Al Katurapos = the branch that is trodden under foot.

Mirac = preserver, guarding.

Muphride = who separates.

Nekkar = the pierced (Zech 12:10).

(For further study, see *Signs in the Heavens* or the references in the bibliography.)

Thomas Hyde (1636-1703) discovered in writings of the ancient religions of the ancient Persians, a writer named “Abulfaagius” (1226-1286) who wrote about a pupil of Daniel’s named Zoroaster, an ancient Persian mystic.

Daniel founded a secret sect called the “Magi.” The ancient astronomers of Persia, some of their beliefs show up in the “Zend Avesta.” One notable one being that there will be a star, which will occur in the sign of the virgin.

Albumazar - ancient Arab physicist and astronomer (800 A.D.). Wrote on some of these things, all this relates to the constellation Coma (where Balaam’s star apparently appears). He mentions that the constellation Coma was always related to a woman with an infant child (The desired one, the branch). He points out the woman is nourishing an infant boy whose name in the Hebrew is *Ihesu* (which in Greek is Christ). Albumazar was not a believer!

1] Herod: There were many Herods. This is the first Herod.

The Magi

“Wise men”: The Magi; ancient Persian astronomers.

More than three. They traveled a long way, and in those days one must travel in large groups to survive. When they arrived they stirred up the whole town, Jerusalem at that time was not a small place to be stirred up easily, therefore must have been a large group. (We assume that there were three as they gave three gifts; i.e., one each...)

From the East; i.e., Persia, Iran area. Following the stars, yet took them to the wrong town! It seems that they are dealing with approximations, and it seems that the star took them there then disappeared. In the third century, “Magi” became “kings” bearing gifts (Psalm 72:10; 68:29).

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

| | |
|------------|-----------|
| Bithisarea | Balthasar |
| Melchior | Melchior |
| Gathaspa | Gasper |

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

14th-century Armenian tradition:

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

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

The word Magi comes from a Latinized form of *Magoi* (Herodotus, 1:101), which came from an ancient Greek transliteration of the Persian original, meaning “magic” (Singular, *magus*).

However, “Magicians” (a profession, rather than citizenship or cultural link), are presented in Acts as vile men without standing or morals: Simon Magus in Samaria (Acts 8:9-24); Elymas Magus at Paphos on the Island of Cyprus, associated with Sergius Paulus the proconsul.

New Testament Magi

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

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

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

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

Nominal Roman rule was re-established under Antipater, the father of Herod, who retreated before another Parthian invasion in 40 B.C.

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

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

King Herod and the Magi

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

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

Phraates IV, the unpopular and aging king, had once been deposed and it was not improbable that the Persian Magi were already involved in the political maneuvering requisite to choosing his successor. It was conceivable that the Magi might have taken advantage of the

king’s lack of popularity to further their own interests with the establishment of a new dynasty, which could have been implemented if a sufficiently strong contender could be found.

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

In Jerusalem the sudden appearance of the Magi, probably traveling in force with imaginable oriental pomp and accompanied by adequate calvary escort to insure their safe penetration of Roman territory, certainly alarmed Herod and the populace of Jerusalem.

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

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

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

(This background has been excerpted from *The Christmas Story*; see this briefing package for further details.)

- 2] The first question of the New Testament: “Where is he that is born King of the Jews?” [Gen 3:9 is first question of the Old Testament: God called to Adam “Where art thou?” The first question in the Old Testament deals with the first Adam, the first question in the New Testament deals with the last Adam.]

These Persians seem to know a lot more than stargazing; they knew that by this event that they were being moved into was a supernatural event.

Kepler (1571-1631): famous astronomer calculated that there was a major conjunction between Jupiter and Saturn that related to every major event in the Bible.

The Magi knew about conjunctions, they were looking for something unique, something special, something prophesied (probably by Daniel). They also knew that He was King of the Jews!

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

These people must have clout, as Herod receives them. Their information makes Herod nervous as he was not King of the Jews, he was put on the throne, and he was also Idumaeen. Their request of Herod, regarding the one “who has been *born* king of the Jews,” was a calculated insult to him who had contrived and bribed his way into that office. Herod was paranoid that is why he built fortresses like Masada, (12 in all).

Micah 5:2

5] Micah 5:2: Ruler of Israel - the throne of David did not exist in the times of Christ.

“from everlasting”: One born in Bethlehem is going to be pre-existent!

7] Herod inquires as to how long the star appeared, and later decides to pick two-year-olds and under to be slain!

9] In the East, not necessarily in Bethlehem! Probably a year or so later, no longer in stable, v. 11 notes in a house.

10] Not following Herod’s instructions, but led by the star.

On the 8th day the baby is circumcised in the Temple, then plus 33 days he is presented on the 40th day in the Temple (according to Lev

12) and we find this in Luke 2, v. 21. Returned to Nazareth, not Bethlehem. There is a view that the wise men, who came maybe a year or two later, that they saw the child in Nazareth. (See note for verse 23.)

11] “young child”: not “baby” or “infant.”

“Gifts”: Ones mentioned are gold, frankincense and myrrh, not necessarily all mentioned. Maybe others but these mentioned because they are prophetic:

gold - deity

frankincense - priesthood (mixed into the shewbread by the priests)

myrrh - is crushed, an ointment or spice for burial

Prophet, Priest, and King

In the millennium, we find from Isaiah, that he is given gifts: gold and frankincense (but no myrrh because His death is behind Him).

13] Herod starts in Bethlehem, destroying children.

Hosea 11:1

15] Hosea 11:1: 700 years before! Cf. Ex 4:22 (Israel nationally is spoken of as God’s son); Jer 31:9. I.e. Isa 41:8 and 42:1-4; 52:13-14; Rom 9:4-5. There are times when the text has double meanings, here in Hosea means both Israel nationally and Jesus when God calls His son out of Egypt.

Isa 41:8: Abraham as the friend of God, and Israel spoken of as if the nation was an individual, here Israel my servant.

Isa 42:1-4: “spirit upon him,” subject changed, no longer referring to nation, but now the Messiah. All through Isaiah, the thought shifts between the nation and the Messiah. The classic example is Isa 52:13 through Isa 53, the Jews interpret this chapter nationally, not individually. Yet, Matthew here points out that some of these passages that discuss the nation Israel, also have a valid Messianic interpretation.

(For an in-depth study of Isaiah, see our *Expositional Commentary on the Book of Isaiah*.)

Hosea:

- 1) pollution of Israel's attitudes and how it came about;
- 2) pollution and it's punishment;
- 3) love song of Yhwh with His adulterous bride (taking her back).

Matthew showing context of verse has a double meaning, and even further the book of Hosea has a double meaning: Herod is an alien power and he is on the throne, he drives the Son into Egypt, and God calls the Son out of Egypt. The Son is called 'the Lamb of God, that taketh away the sins of the world' by John the Baptist. Very Jewish title, the Passover Lamb! Where was Passover instituted? Out of Egypt! Matthew is implying that there is a symbolic validity to the history of Christ in terms of the history of Israel. As Israel was driven into Egypt and then called out, and that concept is tied up with the Passover Lamb, likewise, Jesus Christ, as a babe, was sent to Egypt for a while is called out and then goes into the wilderness (like Israel). Jesus fasted 40 days in the wilderness; Israel was in the wilderness 40 years.

- 16] Herod was angry that the wise men did not honor his request to tell him where the child was, but instead they left secretly. The last that he had heard, they were headed for Bethlehem (due to Micah 5:2).

This verse hints that the wise men might not have been there the very day Jesus was born, could have been as much as two years later, due to Herod's act of slaying those two and under.

Satan's Plot

Other incidents where babies have been slaughtered:
Pharaoh - where Moses survived.

Rev. 12: From Gen 3:15 on, Satan's ambition is to undo the plan of God. He starts with Abel, and as God reveals the line through which the Messiah would come, Satan focuses his attack. As it is noted that He will come through the line of Judah, it is singled out for Satan's harassment. His slaughtering of the babes in Egypt is no different than the slaughtering of the babes in Bethlehem. As one goes through the royal line, again and again there is a plot where someone is conspiring to kill all the babes, yet again and again, one of the children is hidden and escapes.

Prejudice against minority groups is something God hates.

- 17] Jer 31:15: Doom of dying nation, uttered in tears (Cf. Luke 19:44, Isa 63).

Rachel's Tomb in Bethlehem.

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

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

Luke 19:44 - Jesus' sorrow, perhaps over Jerusalem due to its blindness and forthcoming destruction. (For a complete study of Daniel 9, see *Daniel's Seventy Weeks* briefing package.)

- 19] Mt 2:15 hinted at this.

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

Isa 11:2: *Netzer* - branch, a sprout that grows out from a stump.

Nazarene - concept implies an ignorant man. Partly due to Gentile area, figure of speech which implied contempt.

Pun referred to in Jer 33:15; Zech 6:12.

Chapter 3

(30 years between chapters!)

John the Baptist

Not to be confused with John the gospel writer, who wrote 5 books of the New Testament. John the Baptist was born into the priesthood, his father was Zacarias. He is preaching out of the camp, in the desert (therefore must have rejected the Levitical/Talmudic establishment).

2 Kgs 1:8 we find that Elijah also dressed like John. John ate locusts and wild honey, may have been eating actual locusts or pods from the Locust tree (carob-like fruit).

John 1:15: John the Baptist was three months older than Jesus Christ. He was Jesus' cousin. John is testifying to Jesus' pre-existence before birth.

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

Jewish leaders upset at lack of attendance to their rituals, find out that many are going to hear John preach in the desert. Judaism is expecting three different people: the Messiah (in a generic sense), Elijah (prophesied to return) and "that prophet" (Deut 18, prophecy of Moses). Mt 17 shows that Elijah and Moses have a peculiar role outside their earthly ministry. (Some believe these will also be the two witnesses in Revelation 11.)

John denies being any of the three expected. John quotes from Isa 40:3-5 in reference to who he is.

Pharisees = "separatists," the legalists, the ritualists, out of them come the traditions of the Talmudic Jew.

Sadducees = liberalists, rationalists = "reformed" (modernists, humanists) denied the inspiration of the Word. They didn't believe in the resurrection. (That's why they are "sad-u-see.")

Shoes

Many incidents where shoes are significant:

- Moses and the burning bush, told to take off his shoes.
- Tabernacle covered in badger/porpoise skins, which is what they were shod with during the 40 years in the wilderness that never wore out!
- Boaz redeems the land to Naomi and takes a Gentile bride to wife; the symbol of the contract is a shoe;
- John comments of the Messiah, "his shoes I'm not worthy to unloose..."

John 1:28: Beth bara = House of Passage, where Joshua crossed the Jordan River to enter the land.

John's baptism did not take away sins, repentance only. Only the Lamb of God can take away sins (John 1:29).

4] very similar to the description of Elijah in 2 Kgs 1.

Baptism was a Jewish ritual, used ceremonially. Baptism is a way of identifying with something. Here they are identifying with the confession of their sins.

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

9] "these stones": Josh 3, the stone monuments as a memorial for the crossing of the Jordan River.

(For an in-depth study of Joshua, see our *Expositional Commentary on the Book of Joshua*.)

10] "ax": Cuts off the roots, not the fruit. Because man is sinful, he can't be repaired. Nowhere in Scripture does God heal a heart. Isaiah tells us that the heart is incurably wicked. God creates a *new* heart in believers.

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

16] "like a dove": Luke 16:16: The Law and the prophets were until John the Baptist. John is the last of the Old Testament prophets.

Jesus' Baptism

Why did Jesus insist upon being baptized? Baptism usually associated with the confession of sins. Did Jesus have any sins to confess? He was sinless (2 Cor 5:21; 1 Pet 2:22; 1 John 3:5; John 14:30). See Isa 53:12: numbered with the transgressors and He made intercession

for the transgressors. At John's baptism, Jesus is declaring publicly His identity with the sinner.

This is His formal opening for His ministry. Appropriate that this event is commemorated by the trinity, Father through the voice, Holy Spirit through the dove-like descending and the Son being baptized.

John 1:29: Lamb of God:
Gen 4 - Abel
Gen 22 - Isaac
Ex 12 - offered: Passover
Isa 53 - person
Rev 5 - Kinsman-Redeemer
Rev 22:1 - Glorified

Dove

Jonah- son of Amittai (which means dove, or son of the truth).

The dove was a sacrificial bird (In Lev. one would sacrifice a lamb, if you were poor you could substitute a dove.) The dove was the animal of sacrifice for the very poor.

Mary and Joseph offered a sacrifice of two doves on Christ's behalf at the Temple.

A dove is appointed unto death.

17] The last time a voice from heaven was heard was at Mt Sinai when the Law was given. How interesting it is that the same voice which gave the law, is now announcing the remedy for breaking the law, namely, His Son.

Ps 2: There are three people talking. (See our briefing package, *The Trinity* for further study.)

Elohim - plural noun - Name of God. (Yet always used with a singular verb) Hidden in the grammar is a hint of the trinity.

Gal 4:6: "Whereby we cry Abba, Father..." Cf. Rom 8:15, 23.

Chapter 4

Deut 6

Deut 6: *Messuzah*—on doorpost of traditional Jewish home, with scripture inside—normally Deut 6, the Sh'ma.

v. 4-5: "Here, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Note in the New Testament Jesus adds a fourth, "and with all thy mind."

"Heart, Soul, and Might": Trinity involved (trinity of man) in your unequivocal commitment to the Lord God.

The Temptations of Jesus Christ

Kinsman Redeemer. Cf. Lev 25:48; Ruth 4; Rev 5.

1] "then": has some link to what just transpired, the Baptism.

"Led": by the Spirit. Cf. Mark 1:12 - says "immediately" and "was driven" - Mark suggests necessity to go to the wilderness.

Moses, David, etc. all went into the wilderness, typically for 40 days for a time of fasting and prayer.

"Fasting": Many different kinds. Extended fasts, second and third days are tough, yet after third day, easier for about another 37 days. Around 40th day you will be desperately in need of food in a medical sense.

2] In need of food, no longer voluntary.

The Tempter

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

omnipresent; he has location. In Jude, the point is that Satan is a dignity, real, powerful, yet defeated. Christians need to balance the recognition of his existence and also that he is defeated; Jesus Christ has won.

Different order between gospels:
Matthew records in historical order
Luke records in moral order.

Three Dimensions to Being Tempted

- 1) The desire of the flesh (appeal to the appetite).
- 2) Lust of the eyes (appeal to our aesthetic nature).
- 3) The pride of life (appeal to our spiritual pride).

No different than Eden. 1 Tim 2:4 notes that Eve was deceived, but Adam was not; Adam knew what he was doing. First Adam tempted in Gen 3; here, the last Adam tempted in Mt 4.

Everlasting covenant - between Father and Son before the foundations of the world were laid.

The Desire of the Flesh

- 3] “if” is not conditional, as in “prove you are.” Rather used in a rhetorical sense, “since you are.”

What is wrong with turning rocks into bread? The fast is over and he is validity hungry. Is there anything wrong, morally, legally, levitically with being hungry? Jesus has used His supernatural power in other incidents to feed the multitudes, so why not use it now? The issue is not Him providing for His needs, but rather the Father’s Will. Jesus discerned that it was not the Father’s Will for Him to take this path.

For us, we can’t turn rocks into bread so we are not tempted by this incident. However, you are never tempted to do something which you are not capable of doing. You won’t stumble in your weak suit; you will stumble in your strong suit. For example, Peter - his strongest capability was boldness and courage. Where did Peter fail? Lack of Courage, the night Jesus was betrayed he denied Jesus three times! The way we fall is through PRIDE.

- 4] “it is written”: In all three responses, Jesus counters by quoting the Scriptures. Incidentally, all responses were from the book of Deuteronomy.

Quote from Deut 8:3. Forty years in the wilderness was for testing. Not talking just about food, could be shelter, clothing...Not to live by any material substances alone. Bread here is taken from the literal bread, and yet he is talking about spiritual bread as being essential (even more important the physical food).

One of the seven “I am” statements in John is “I am the Bread of Life,” which is linked to manna from the wilderness. Manna fell every day, it would not store (except for Sabbath’s portion), one had to get it every day. Also, one could not get the manna for anyone else, each had to pick his own; just like spiritual food.

Ps 119; Jer 15:16 and John in Rev 10:9: “Thy words are found and I did eat them.” Several places in Scripture where we are to digest the word of Scripture.

“Every word”: Not just New Testament, not just the Psalms... Every word.

The Pride of Life

- 5] Implies that they were transported supernaturally.

“Pinnacle of the Temple”: Like a corner, a high point. Daniel 9, “wing” = pinnacle. One idea is that the coming world leader will also be faced with these temptations and he will accept the nations of the world from Satan.

- 6] Satan is quoting Scripture. Satan probably knows the Bible better than you do, don’t be surprised (Acts 17:11). Don’t be surprised, as they can take on the form of ministers of light.

Cf. Rom 11:25. When Satan quotes Scripture, it is out of context. Quoting from Ps 91:11,12 phrase left out “to keep thee in all thy ways”... Satan is misquoting the Psalm and misapplying it.

- 7] Jesus rebuts with Scripture; Deut 6:13. (There is only one place where God dares you to dare Him—Malachi 3:8, 10.)

The Lust of the Eyes

Cf. Luke 4:5: In order to be tempted, one must believe that one can deliver what is offered; i.e., for Jesus to be tempted by Satan's offer of all the nations of the world, Satan must really possess them!

Jesus Christ knew that He was destined to rule, so what is Satan really offering Him? A shortcut! (Bypassing the cross!)

How does one find the Will of God? Not through nature as it is under the curse. Through the Word of God.

Dan 4:25: All kings are set up by God. He gives the kingdoms to whosoever He will (Cf. Dan 10 spiritual warfare!).

"Hath God said" is what Satan first said to Eve. Satan continues today by casting doubt about the inspiration, inerrancy of God's Word.

Nowhere in Scripture do you find a servant of God reading the Scripture in anything other than a literal way.

The Light and the Glory: See bibliography for reference.

Ps 2 describes and Revelation details a time when the kingdoms of this world will take up arms against God!

"The god of this world" is a title of Satan.

- 10] Scripture says if you resist the devil, he will flee from you. Jesus here resists him three times and the devil fled. Satan does leave, thereby showing that he is NOT omnipresent. He can be bound, he has location.

Words of Satan Vs. Words of God

Gen 3 - Eve deceived by doubt cast on God's Words.

Job 1

John 8:44

The Torah

Genesis - doctrine is Election

Exodus - Redemption

Leviticus - Worship

Numbers - Warfare in the wilderness

Deuteronomy - Obedience

Interesting that Jesus always quotes from Deut in this passage.

Judean Ministry

A whole year passes between verses 11 and 12. The Judean ministry is omitted.

Luke 4 does cover the Galilee area. v. 16 reads Isa 61:1-2 - where Jesus stops at a comma! Stops before "and the day of vengeance of our God." That comma has lasted 1900 years so far. God seems to deal with man in certain ways during specific time periods. The point is that Jesus read from Isaiah *literally*.

v. 28 - They were so upset that they were going to stone Him. Elijah sent to a Gentile widow. Elisha healed Naman, the Syrian, a Gentile. What is implied is the doctrine of election, not saved because of genealogy, but rather saved because God chose to save you. God has done it all. (See our briefing package on *The Sovereignty of Man*.)

- 12] leaped ahead in time. Skipped Judean ministry. Here Jesus leaves Nazareth.

Capernaum

- 13] Zebulun and Naphtali: Two of the 12 tribes. Each of the tribes were allotted a specific area, and in general they lived in the assigned area (one exception is the tribe of Dan felt shortchanged down south so they headed North). When speaking of the 12 tribes in this context, you are speaking geographically.

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

- 14] Quoting from Isa 9:2 (from the Septuagint, the Greek version of the Old Testament). Gen 49:13 - blessing/prophecy on Zebulun; Gen 49:21, on Naphtali.

Matthew is pointing out that those prophecies of those two tribes are being fulfilled in the fact that the Messiah of Israel is present in their borders and is beginning to preach.

When Matthew gives you some technical prophecy denotatively, he is also suggesting that you look at it connotatively. Denotative is the narrow, definitive, technical insight. Connotatively is to step back and see the broader picture. Here Matthew is suggesting that one look back and see the fabric of Christ's ministry in the background of the whole Old Testament.

15] Note that the light would be brought to the Galilee, which is Gentile country, there were also Jewish settlements and that is whom he is dealing with. Yet also the region which is north and has a lot of deep pagan background.

17] "Kingdom of Heaven" as nominally synonymous with the "Kingdom of God" (do remember that some scholars note that there is a difference).

"Began to preach": Starts his public ministry.

"From that time": Used to denote two different phases of Christ's ministry. Here he proclaims the Kingdom of God to be at hand. The second is in 16:21 where He begins to announce the necessity of His death and resurrection (note that this follows Israel's rejection of Him as King and Messiah). Cf. 23:37-39.

Simon Peter and Andrew are Called

18] This was not the first time that they met Jesus Christ. In the gospel of John, chapter 1 we see that they were interested in his ministry, almost as a disciple. Here He is calling them to service, which is different. They were fishermen, most likely their fathers were fishermen...it was their profession in a very deep cultural sense. (They did not change careers like we do!) To leave their nets behind was a non-trivial step.

20] This "calling" involves not just "leaving" but also "cleaving" (also found in Gen 2:24 in the context of marriage). The concept of a "calling" also involves the leaving behind of the old life.

James and John are Called

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

22] They immediately left the boat, and their father. Note that to embrace a calling by the Lord Jesus Christ involves leaving and cleaving.

Interesting who Jesus called, not men of letters, or men of rank or power, men of influence... Rather He called people of 1 Cor 1:26.

John and his brother were nicknamed "Sons of Thunder" - they were fisherman, very strong people. These four are singled out by Matthew, these four are the inner circle, or even narrowed down to three: Peter, James and John. There are number of occasions when only these three are allowed into some experience (e.g., Mt 17). Also, Mt 24-25, where four disciples are given a private briefing, called the Olivet Discourse.

23] "Gospel of the Kingdom": Summarized in the next three chapters. Not about how to get saved; it assumes that you already are. Sermon on the Mount destroys any possibility of keeping God's laws.

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

"diverse diseases" - contrasted... "demons" are not an Old English euphemism for talking about psychiatric problems. Demon possession will be encountered later in Matthew. Epilepsy is a real medical malady, as opposed to demon possession, which is a real spiritual malady.

25] Starting to gain a widespread following.

Chapter 5

Sermon on the Mount

Don't let the familiarity of this passage lure you into thinking that you have mastered it; it is tough ground.

Longest discourse recorded in Scripture. No gospel of salvation discussed. Who is it addressed to? Believers. No viable path to salvation mentioned. Is it addressed to the church? Don't think so, as the church does not show up for another 11 chapters. He is talking *to you*. This would be a source of condemnation to the unsaved (vs. Rom 1:26).

Called The Law of the Gospel of the Kingdom, it is the highest ethical teaching in the Bible. It goes vastly beyond the Law of Moses.

Only place where this teaching shows up. Many of the ideas and phrases that He teaches here show up in other gospels. Some scholars believe that what Matthew has done is collected the essential teachings of Christ in one collection. In Luke they are in different context and also in a different order: the sequence is different.

- 1] “saw His disciples”: Don’t assume that there were 12. He is talking to His disciples, His followers, and that doesn’t mean everyone present was His disciple as He does make reference to the Scribes and the Pharisees. He wasn’t talking to them, He was talking to His followers.

“Common mountain”: Outside of Jerusalem vs. Holy Mountain (= the Law of Moses). “Seated”: Shows His authority (Cf. 7:28-29).

The Beatitudes

Nine Beatitudes (not 7) as there are 3 groups of 3 each. These are inexhaustibly profound.

- 3] “poor in spirit”: Recognize the absence of spiritual assets; must recognize your deficiency. Are you deficient in spiritual assets? Without Christ, of course you are?
If you recognize your lack of spiritual assets, then you will inherit the Kingdom of Heaven.
- 4] “mourn”: God of all comfort (Cf 2 Cor 1:3); heal the broken hearted in Ps 34:8; Rom 8:28.
- 5] “meek”: vs. Self-Assertive. Being meek is not being a doormat. So good that you have nothing to prove (Ps 37).
- 6] This is evidence of your new life in Christ. How do you know if you’re saved? One way you can tell is by checking your appetites, what do you hunger and thirst after? The natural man will have nothing of this (1 Cor 2:14).

To hunger and thirst for righteousness, must be saved in the first place! If you do have this appetite, it will be fulfilled.
- 7] “merciful”: Why? Basis of all of God’s dealings for us. God has been merciful to us, and so it should be reflexive.

- 8] “pure in heart”: Singleness in purpose, and their focus is on God’s glory above all else.
- 9] “peacemakers”: Gal 5:19, 20 lists what are NOT things of peace: strife, divisions, ...opposite of making peace. God hates discord: Prov 6:16-19. Lord loves peace: Rom 14:19 and Rom 15:33.

Peacemaker is different than being a pacifist.

- 10] “persecuted”: for “His sake” (Cf. 1 Pet 2:21).

Do you know anyone that fits all these? Yes, one person, and only one, Jesus Christ. If you come to the conclusion that no one else really fits this, than how does one become saved? Is anyone really saved?

The summary or climax is in verse 48: “Be ye therefore perfect, even as your Father, who is in heaven, is perfect.”

The Similitudes

- 13] “salt of the earth”: Salt was used as a preservative. It preserves materials from corruption, and it also creates thirst, and introduces flavor.
- 14] “light of the world”: Source of light is Jesus Christ (Cf. John 9:5). “I Am the light of the world.” Each of Jesus’ “I Am” statements links back to the Tabernacle, where every detail speaks of Jesus Christ (Cf. Phil 2:15; Eph 5:13).

(For a detailed study of the Tabernacle, see *Mystery of the Lost Ark* briefing package.)

“Menorah” is the source of light for the Tabernacle. It had one centerpiece with three branches on either side, Jesus said “I am the vine, ye are the branches.”

“Ye are the light of the world”: What is it about you that is to “illuminate” others? Your life is to show the light of Jesus Christ. Your works do not cause your light; rather it is your light that causes your works.

Monastic error: Some who wanted to pursue spiritual growth would withdraw from the world and ensconce themselves in a monastery. Error because one is not to hide their light under a bushel. Where is

your light to shine? It is to illuminate those around you. Your life should speak for God.

16] “glorify your Father who art in heaven”: Speaking to saved.

17] Jesus assumes an authority higher than Moses. The law came by Moses, but grace and truth by the Lord Jesus Christ. Jesus came to fulfill the Law on our behalf. So all these demands, He came to fulfill for us.

18] “I say unto you”: Jesus used for emphasis.

“Verily” - for even greater emphasis.

“Yot” - smallest Hebrew letter = “ y,” resembles an apostrophe.
“Tittle” - even smaller, it is part of a letter. “Yot and tittle” like saying “The dotting of an eye and crossing of a ‘t.’”

These are the strongest words on verbal inspiration infallibility! (For the acrostics found in the Torah, see *Beyond Coincidence* briefing package.)

He fulfilled the Law in Three ways:

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

Passover (Cf. Gal 3:24, 25; Rom 8:3,4).

20] The scribes and Pharisees were not insincere; they tried to adhere to the keeping of the Law. Maybe misguided and mistaught, they were zealous and sincere.

Anyone that tries to reconcile himself to God by his works, his rules, his legalism is pharisaical. The extreme form of legalism would be a misapplication of the Sermon on the Mount. One is accountable for knowledge.

Is there any other way to the throne of Grace other than by Jesus Christ? If there is, than Jesus Christ’s prayers were unanswered. In Gethsemane, Jesus pleaded with the Father three times for any other way.

In the cultural awareness of that day, these were the ones closest to perfection. Yet, Jesus states that one must exceed their righteousness.

22] Best texts note whoever is “a little angry.” “Without a cause” does not appear in the oldest texts.

“Raca” = vacuous, empty.

“Hell” is *ghenna* (permanent) vs. Hades (abode of the dead). *Gehenna* is place of eternal torment, place of irrevocable alienation from God, a place without hope.

26] Note “Verily” for emphasis.

Lesson on the Ten Commandments

The ten commandments were actionable: one could tell if someone did it; overt acts. Jesus here points out that that is the outside, and not the relevant part. Jesus will look at the intent of the heart, which is God’s insight.

28] Jesus spoke with authority. He says “But I say..” He is amplifying with His own authority what the Law says explicitly.

Cf. Ex 20. Adultery in Israel was a capital crime. Jesus is saying that the crime of adultery is not committed in the act, it is committed in the intent of the heart. This principle is what is underlying His whole reinterpretation of the Law of Moses. The crime is in the heart, not in the act. The act is what we presumably could perceive or judge or deal with. Jesus is talking about our relationship with God and what God sees, and He sees into our heart. Sin began in the heart of Lucifer (Cf. Isa 14).

29-30] What the Lord is pointing out is how serious it is for us not to offend the Father.

“Right Hand”: In Moslem countries, they have a concept of being socially unredeemable. The court can decide if one is being tried for the third time for a petty offense. If you are caught stealing, they cut off your right hand. Your right hand is the only hand that you are allowed to eat with in the Arab cultures. Not only was a thief marked by their impediment, but also ostracized from society.

The rule of righteousness that God expects, the standard which we can in no way fulfill out of our own strength. But it is the standard which Jesus Christ did fulfill the full law, including this standard for righteousness.

31] A severe interpretation of the divorce laws. Jesus is instructing us in what God's righteousness is.

38] Cf. Ex 21:24.

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

46] "tax collectors": The most despised characters around. The collaborators, instruments of Rome, hated even more than the Gentiles. They were franchised thieves.

Matthew was a tax collector! Matthew, in third person, using as an idiom of disparagement, himself.

47] "heathen": Gentiles.

48] Summarizes the entire passage in this verse.

Trying to get there on your own merit is a sin, in that it denies the necessity for Christ's death. Your attempt to get there on your own strength blasphemes the redemptive work of God.

Chapter 6

1] "alms": Any good work that is intended for the glory of God.

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

6] "closet": Your private room.

Instruction in Prayer

7] "vain repetitions": Mal 2:17. Should we pray for something more than once? Paul did for his thorn in the flesh; 2 Cor 12. Also our Lord

Jesus Christ at Gethsemane prayed more than once, yet limited repetition to three times.

Public prayer is O.K. (Cf. 1 Tim 2:8). Jesus notes that our most important prayers are to be in private.

8] The Lord has anticipated our needs. Including our need for a Savior, 1900 years ago on a cross at Calvary! When you have a need, and it seems like the timing is off, pray anyway.

Lord's Prayer

Title of "The Lord's Prayer," yet Jesus could not pray this prayer (the words are not appropriate for the Messiah to be saying to the Father). It was given to instruct us as to how to pray. Should be called the "Disciple's Prayer." (The Lord's Prayer *should* refer to John 17.)

See John 17. (Note in v. 9, prays for His own, not for the world).

9] "after this manner: A pattern given.

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

"Our Father": Prayer of the saved, as an unsaved person can't pray this because he is not a child of God. Must be "born" into the family to be able to use the term, "Father."

In the first 18 verses of this chapter, the word "Father" occurs 18 times!

John 8

"Brotherhood of Man" - John 8

v. 19 - Pharisees reply to Jesus, accusing Jesus of being illegitimate!
v. 41- the tone of this dialog is accusing Jesus of being a bastard.
v. 44 - Jesus describes their parentage, their Father being the devil....

Abraham saw the day of Jesus Christ; that is what he was acting out in Gen 22, when he offered Isaac.

- v. 58 - Jesus is claiming to be the voice of the burning bush! The “I AM” was the title that the voice from the burning bush used then and it is the same title He used several places.
- v. 59 - They took up stones to cast at him, because He claimed to be the voice of the burning bush, and that was blasphemy!

Brotherhood of man: that all men are brothers. Idea can be very appealing. But Jesus Himself draws a distinction between those that are in the family of God and those that are not.

God’s Name

- 9] “Hallowed be thy name”: God puts His Name very high, with only one thing above His Name, and that is His Word!
- 10] “thy Kingdom come”: Refers to the Second Coming of Jesus Christ. Cf. Isa 61:2 - when Jesus read this passage He stopped at a comma, following which describes His Coming Kingdom.

“Thy will”: Multiple “wills” in the universe. Cf. Isa 14 where Lucifer proclaimed the 5 “I wills” (Isa 14:12+). Sin is doing that which is not in the Will of God.
- 11] “daily bread”: Like a Hebrew thanksgiving, bread can be ascribed to the manna or the Bread of Life. The primary point being the thanksgiving for the sustenance at hand.
- 12] Your forgiveness is not conditional upon forgiving someone else. You are forgiven because Jesus Christ paid for your debts. Because you are forgiven you should forgive.

Cf. Eph 4:32; Col 3:13 (70x7 is how many times God forgave Israel, 70x7 is also link to Dan 9).
- 13] “Temptation”: Study the book of Job. Nothing can come upon you that is not filtered by the Father. Does He allow Satan to put us through trials? Yes, Job tells us that. Yet, all is under control and limitations by the Father.

“evil” = evil one. The source of those trials.

The last part is not found in some of the manuscripts.

- 14] Does this mean that your forgiveness is conditional? This verse appears this way, yet in the context of Chapter 5 were we admonished to be perfect. All this leads up to our need to be in Jesus Christ. Your righteousness will not be dependant upon your acts, but on the completed acts of Jesus Christ.
- 15] Because you’re not forgiven? No, because you are not walking by the Spirit of God.
- 16] If you are in a fast (for spiritual renewal purpose), he is saying to keep it a secret. Don’t make a big show of it.

Treasure in Heaven

“You can’t take it with you” expression is wrong—you can (Luke 16) you must send it up ahead.

Nothing wrong with amassing wealth, the issue is whom are you doing it for. “The love of money is the root of all evil.” Money is not the root of all evil, the love of money is. Where is your treasure? We are not to store up treasure for ourselves.

You can take it with you. Convert your position, your leverage, your opportunities to opportunities for the Lord. In so doing you lay up your treasures in Heaven.

The parable of the unjust servant. The Lord does not commend his righteousness, He notes that the servant was wise in using his present position to for your future interest. The point He is making is that the children of unrighteousness are wiser than the children of the light in the sense that they are smart enough to know how to win. One way to win is to use your present position to protect your future interest.

- 21] Where your treasure is there your heart will be also. You will become like the gods you worship (Ps 135:18).
- 24] The issue is not wealth, the issue is who you serve, who you worship.

Anxiety

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

“Be not anxious”: Linked to verse before about who is your master; who do you get your provision from? Many mistake this verse, and assume that it is not necessary for us to do any planning. Issue is not to be anxious, does not say not to think about tomorrow. No man builds a bridge but he first count the costs thereof.

Worry is a sin. It is a form of blasphemy. Worry is assuming a responsibility that God did not intend for you to have. Planning is the futurity of today’s decisions.

29] His point is, what is driving you, worrying you? God the Father is our provider.

Solomon - in the Scriptures is always used negatively.

33] Chapter 6 is about priorities...

“Seek ye first the kingdom of God...”

George Muller: “When anxiety begins, faith ends; When faith begins, anxiety ends.”

Chapter 7

1] Cf. 1 Cor 5. Paul is saying here within the fellowship, we are to judge.

Mt 18:15. Scripture does not say that you cannot go to law against a brother, it says there are some procedures you should invoke first.

Whole passage is to believers (Cf. Rom 14:4-13, 1 Cor 4:5). We are not to judge the intent of the heart. We are to judge the fruits. Only one person knows the intent of the heart, God only.

3] “mote”: Small dried twig, which is typically blown about in the wind.

“Beam”: A stick of timber or a splinter. Substantially larger and more dangerous than a twig. The contrast is one of size.

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

6] Cf. 2 Pet 2:22. Give not that which is holy to the dogs.

“Pearls to the swine”: Used as a proverb implying poor economy. The Lord’s intention in that phrase, goes deeper. Most of us don’t think of the error of casting pearls before swine as putting us in danger. The concept of taking God’s precious truths and wasting them upon the world, is also a way of incurring danger. Where the world will turn on you and use it on you. In a world with hostility toward God, they will become your enemy.

Not suggesting that you withhold your witness. But remember that you are to BE a witness, not “to witness.”

7] Commandment - an imperative. Not a promise in the sense that it is voluntary, it is a commandment in the sense that it is not discretionary.

God answers. Cf. Phil 4:6,7, 19; Jas 1:5; Isa 26:9; Ps 65:2; Lk 11:5-10.

11] Father’s gifts: Frustration of a parent when child blocks gift...! [His tolerance for our ingratitude!] Model here is a father seeking to do good for his child.

Cf. Jas 1:5.

The Golden Rule

12] Confused with K’ung Fu-Tze, a writer in China, also known as Confucius. He says don’t do that which you don’t want people to do to you. It’s negative and it’s passive.

Same idea also found in the Talmud, again in the negative, don’t do that to somebody else that you don’t want him or her to do to you.

Golden rule in terms of an ethic or a moral. But that is NOT what this says, they leave off the first word, “Therefore.” “Therefore” implies a linkage to the foregoing verse. What Jesus is expressing is NOT just an ethical principle, He is linking this practice with a supernatural agency of the Father.

The Golden Rule does not include the gospel. It is NOT a way of salvation, it is the fruit of the gospel. The concept of the Golden rule as it is described by Confucius or the Talmud, is not a declaration of God’s love; this is.

The Narrow Gate

- 13] Universalism: many paths to God. Ecumenicalism: it doesn't matter what you believe as long as you are sincere

As you go through life, if you find yourself with many people, and the gate you are going through is gigantic and open to all, then you have the wrong gate. This is a rebuttal to universalism. Because this verse notes that narrow is the gate and hard is the way that leadeth to life.

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

The way to find the gate is to be called. We are to focus on the gate to find our way home. Who is the gate? Jesus Christ.

Sincerity is not enough.

- 14] “the gate,” “the way” and “the life” all point to Jesus.

False Prophets

- 15] False prophets - how do you know?

Cf. 1 Tim 4:1.

“In sheep's clothing”: Sheep are you and I, the flock model. They seem like one of us, but inwardly they are ravening wolves. The expression “wolves in sheep's clothing” comes from this verse. They are out to devour you. They are not in here innocently misguided, they are here as minister to the Church of Satan!

How do we tell? See v. 16.

- 16] Know them by their fruits. Not judging the intents of the heart as that is God's business, but we are called upon to be fruit inspectors.

- 19] “cast into the fire”: Later, not during the harvest, after the harvest.

For amplification of this do read Paul's letters. Cf. Col 2:8; 1 Tim 4:1; 6:20; 1 John 4:1-3; 2 Cor 2:17; 11:13-15; Titus 1:10, 11.

- 21] The Lord Jesus Christ is saying that not everyone that calls Him Lord, will enter the Kingdom of Heaven!

They claim to have prophesied in the name of Jesus Christ, they claim to have cast out demons in the name of Jesus Christ, they will point out that in the name of Jesus Christ they have done many wonderful works.....

- 23] “I never knew you.” Not what you know, it's who you know. It's not how much of the Bible you know, it's who you know. Are you in a personal relationship with Jesus Christ? The issue is fellowship, not head-knowledge, nor is it even service!

Does our shepherd lose His sheep? Not this shepherd (Jn 10:27-30).

1 Tim 4:1 - “seducing spirits” - there are supernatural spirits that will attempt to seduce you.

1 Tim 6:20 - you can be derailed by pseudo-intellectualism, the prattling of science or knowledge falsely so-called (Cf. Col 2:8). Yet don't, from these verses, become anti-intellectual.

Parable of Two Builders

- 24] Learning is the modification of behavior - saying don't just listen, do them.

The principle of Expository Constancy - this supports the theory that an idiom is used the same way throughout Scripture.

“Rock”: Exodus, Numbers: the rock is Jesus Christ (1 Cor 10).

Sure foundation: Isa 28:16; Rom 9:33.

The concept of building on a foundation other than Christ is tremendous because it embraces the whole chapter. It covers the false doctrines, anyone that builds on a foundation other than Jesus Christ will be in big trouble.

- 28] “astonished at his doctrine”: Why, because it was so radical? v. 29 answers...

29] Scribes were staff men, people espousing that which they had read, not that which they had written.

Not astonished at what He said, but the way He taught them as one having authority, His manner.

He did not set aside the Law of Moses, He fulfilled it! He takes the Law of Moses, interprets it in the extreme, and in an absolute sense. And then He absolutely fulfills it!

This ends the Sermon on the Mount. There are a lot of things which we can learn from, but we can also get caught up in extreme legalism from these chapters. Remember that your salvation does not accrue because of your ability to fulfill Matthew 5, 6, and 7, but because Jesus did; and we can appropriate His achievement to our benefit.

Matthew 8-12 is the next major section..

Chapter 8

Miracles

Found in a slightly different order than Luke and Mark. Some scholars believe that Matthew assembled them in this particular order for some mystical reasons.

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

- 1] “come down from the mountain”: That is, the Sermon on the Mount. Probably the second year of His ministry.
- 2] 1st occasion of the Greek word - *kurios*- in the New Testament, which is translated Lord, and is used as master or rabbi. About 650 times it is used to be a title of Jesus. It is the Greek equivalent to the Hebrew word “Adoni.”

Four gospels are structured to espouse four different messages (see page 4 for outline.) Matthew is the Jew, the Levi, his presentation of

Jesus Christ is as the *Meshiah Nagid*, the Messiah of Israel. The first miracle of Mark and Luke was the casting out of a demon, a very Gentile type of thing. John’s first miracle was the water into the wine. The first miracle is relevant. Matthew is Jewish: Healing a leper is a very Jewish issue, meaning that leprosy was used by God in the Torah to be very emblematic of sin. The healing of a leper is obviously a compassionate action and also, from a mystical point of view, is speaking much deeper.

Leprosy

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

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

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

In the mind of this leper, there is no basis for healing outside of God, by him calling Jesus, “Lord,” shows his understanding of Jesus being God incarnate.

2] Jesus' authority. "I will, be thou clean."

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

What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

4] "show it to the priest" - why?

1) required by the Law (Lev 14)

2) intended to let the officials realize that God is at work.

The Centurion

Luke also talks a lot about Centurions (Luke 7:4 - he points out that the Centurion is worthy). Luke is always very kind to Centurions. When Paul appealed to Rome, when he finally gets to the point that he invokes his Romans citizenship, and they arrange to have him heard by Caesar. The Roman law required all the documentation describing the background of the case that has been appealed to Rome, to precede the person to Rome. Thus, it is believed by some scholars that those documents that were required to precede Paul were essentially volume 1 and volume 2 of volumes built by Luke (Luke and Acts respectively). They may have been the trial documents for the defense of Paul, and you may notice that Luke is preoccupied by demonstrating that all the insurrections and public unrest were always the response of Orthodox Judaism (not by the Gentiles, but by the Jews). Also will find that the Roman officials were the 'good guys' in Luke's narrative.

5] Capernaum

"Centurion": The head of about 80 men (theoretically 100, but not organized that way), basically what we would call a company.

Not a Jew, but a Gentile.

Matthew will emphasize that the first 12 chapters of his Gospel, that Jesus Christ is presenting Himself to Israel, not to the world at large!

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

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

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

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

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

Peter's Mother-in-law is Sick

Peter must have been married to have a mother-in-law.

15] Her response to the healing: service!

17] Isa 53:4.

The Scribe Tested

Expanded in Luke 9.

Following Jesus Christ is a commitment, not a hobby.

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

Jesus Calms the Storm

See also Mark 4:36-41; Luke 8:22-25. Also see Psalms 107:23-30.

Mark notes that when they get into the boat, Jesus says, "Let's go to the other side." If they had listened to Him they should not have been worried.

These guys were fisherman on the Sea of Galilee, they should have known what to do. This storm was different.

26] Why is this a lack of faith? Because He said that they were going to go to the other side.

He rebuked the winds and the sea. "Peace, be muzzled."

Sea - symbolically in the Scriptures, tends to sound evil.

27] "What manner of men is this..." The guy who made them in the first place!

Casting Out of Demons at Gadara

28] "other side": Opposite side from Tiberius and Capernaum, more or less, the eastern edge.

Mark 5:1-21; Luke 8:26-40. In their accounts they only mention one demon-possessed man. Scholars divide, some say that there were two different incidences, but they are so similar. Others point out that Matthew describes two, and the fact that Mark and Luke only describe one of the two, does not make them contradictory. Just shows a lack of collusion, which is constructive.

"Coming out of tombs": They have been rejected by society, and so they live out in the tombs.

29] What they say was not known on earth at this time.

They recognize that there is a time coming that they would rather avoid. They know that there is a time appointed, and they know that He is in control of it.

They are acknowledging His deity, and their destiny and His control of it.

30] From Mark 5:13 we know that there were 2000! Swine were illegal in Israel (Lev 11:7 they are prohibited). (Luke 15 with the prodigal son, he finally was brought to his senses when he was feeding swine, which was illegal in Israel, not kosher.)

Decapolis - 10 cities are Gentile cities. So the swine are being raised in support of the Gentile culture.

31] We don't know why they sought embodiment in the swine.

Demons

We know that demons are at Satan's control, they are some of his resources, they are malevolent, they are dangerous, they are around, and if you are not a Christian you are vulnerable to them.

Not a psychiatric disorder.

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

Chapter 9

Healing the Paralytic Man

1] "own city": Came back across the lake to Capernaum (sort of His base of operations).

2] Also in Mark 2 and Luke 5

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

3] They are saying that only God can forgive sins.

The Call of Matthew

9] Matthew adds an autobiographical note here.

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

10] Whose house? Matthew's (Mk 2:14-17. Cf. Mt 21:32; Jn 3:29.)

13] Quote from Hosea 6:6 - Old Testament idea.

Two Healings

18] Same story is in Mark 5:21-43 and Luke 8:40-56.

Jairus - the ruler of the synagogue.

Hems

20] hem - badge of commitment or authority. The Hebrew word *shuwl* = hem, border, fringe, bottom edge of skirt or train.

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

For example:

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

Symbol of authority, rank, in ancient Israel: Fringes on Levitical garments (Nu 15:38, 39; Deut 22:12; Ex 28:33,34).

God's Covenant with Israel: "I spread my (*shuwl*) over thee.." (Ezek 16:8; Ex 39:25,26).

Joseph's coat: Brothers were envious (Gen 37:3-4).

The Lord's hem sought for healing (Mt 14:36; Mk 6:56). Goal of the woman with the issue of blood (Mt 9:20-21; Mk 5:31.)

Ruth & Boaz: "Spread thy (*shuwl*) over thine handmaid..." (Ruth 3:9). The hem was the inheritance and authority, she was thereby requesting him to exercise his right and responsibility.

Blue fringe: Num 15:38-41; Deut 22:12.

The Issue of Blood

Issue of blood (Lev 15:19-33; 18:19; 20:18). Makes one ceremonially unclean, anything you touched was declared ceremonially unclean. She has to be a Gentile, otherwise she would not be allowed there in the crowd. She would be ceremonially contaminating everyone there. She has had the issue of blood for 12 years, the daughter raised from the dead was 12 years old.

Who is Jesus Christ called on to raise? A Daughter of Zion (Zech 9:9). 18x in the book of Lamentations alone; that is a title of Israel. En route to raising the daughter of Zion, a Gentile woman is healed.

23] "musicians and people making the noise" - the mourners.

24] "dead": Greek word not used in other places for dead, implies maybe she was not dead.

See Mark 5:21+ more detailed account.

Two Blind Men

27] Two blind men followed Jesus!

"Son of David" - very Jewish title.

The Demon Possessed Dumb Man

33] They did cast out demons before Jesus, so what is going on? The rabbis could cast out demons and they did. However, the procedure for exorcism in Judaism requires the demon to identify himself. Under Judaism, if you happen to be confronted with a demon whose specialty was to render his possession dumb, he was secure. That type of demon was NOT exorcisable under Judaism.

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

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The Gospel of Matthew

Chapters 10 - 21

Chuck Missler

Tape Listing

Tape 1: Matthew 10 - 11

House of Israel. John the Baptist, the end of the OT.

Tape 2: Matthew 12

Lord of the Sabbath. The Unpardonable Sin.

Tape 3: Matthew 13:1 - 51

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

Tape 4: Matthew 13:52 - 14

The Murder of John the Baptist. Five Thousand Fed.

Tape 5: Matthew 15 - 16

Traditions of Judaism vs. Commandments of God. Leaven of the Pharisees. Peter's Confession.

Tape 6: Matthew 17

The Transfiguration. Moses and Elijah.

Tape 7: Matthew 18 - 19

Offenses. Forgiveness. Parable of the Talents.

Tape 8: Matthew 20 - 21

The Laborers. Two blind men. Triumphal Entry.

Matthew

Review of Chapters 8-9; Chapters 8-12 is a major section on Miracles.

Chapter 10

“Disciple” is a follower, a student, someone learning with the idea of becoming a follower. There were more than 12 disciples, while THE 12 are very special, as they become “apostles” - sent ones.

- 1] power - given to disciples to do certain tasks.
- 2] “apostle” term is used as it denotes sent ones.

The Apostles

Simon Peter
Andrew
James
John
Philip
Bartholomew
Thomas
Matthew - (tax collector)
James - (Son of Alphaeus)
Thaddeus (or Lebbaeus)
Simon, the Canaanite
Judas Iscariot

- 3] Note how Matthew does not mention any of the disciples professions until himself, where he notes that he was a tax collector.

Matthias or Paul?

Some view Paul as the twelfth or as a replacement for Judas rather than Matthias. The apostles’ mission was very Jewish. Paul was the apostle to the Gentiles. Paul was not of the 12; yes, he was an apostle for the Lord Jesus Christ. Matthias, who was chosen to be the twelfth apostle after Judas had betrayed Jesus. Who was God’s choice for the replacement? Paul had an amazing ministry, but his ministry was to the Gentiles. Paul in 1 Cor 15:5, mentions the twelve, and Matthias at that point was one of the twelve. Perhaps, while Paul was an apostle

of Jesus Christ, he was not of the twelve; Paul was an apostle to the Gentiles.

House of Israel

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

“House of Israel” - 2x - Not Gentiles.

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

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

- 10] He is expecting them to be received as messengers of the Kingdom.

They are there to spread the news that the *Mesiah* of Israel is present. They are the ambassadors of the King.

- 11] Not to go house to house.

- 19] While one can personally claim verses 19-20, it would be out of context. Cf. Phil 4. When you have a challenge and you are delivered up for Jesus Christ, He will not waste that opportunity. For example, Acts 7 and Stephen.

- 22] Is the servant above the Master? If they hated Jesus Christ enough to crucify Him, how are they going to treat you? Any better?

- 23] 2nd Coming!

- 25] John 15:18.

- 26] Jesus Christ is the Master of the House.

“*Beelzebub*”: a Philistine word which means “Lord of the House” or also translated as “Chief of Demons.”

28] “hell” - is *ghenna*.

29] Sparrows are inexpensive.

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

This Commission

The commission which He is sending them on does not apply to you and I, we are not called to go to the House of Israel at the expense of the Gentiles (there may be a few exceptions). These guys are!

Note that this is *prior* to the crucifixion! After the crucifixion when He is resurrected He gives them a new commission. Is the first commission repealed? The Kingdom presentation is withdrawn when Israel rejects it!

In Chapter 12, the commission has never been revoked, nor has it ever been fully carried out. It is going to be fully carried out, we will see that as a prelude to His Second Coming in power. This mission is a mission where there will be a specific 144,000 fulfilled. The very peculiar commission that He has given after His resurrection for the ecclesia, the Church, is not this commission, but a different one. It is one, that when complete, will cause the Church to be taken out, then the first commission is resumed.

In Chapter 12, we will see Israel reject the Kingdom. Then the whole shift will focus on the call to the Gentiles, the Crucifixion and the Resurrection.

The New Commission is found in Mt 28:19, 20; Mk 16:15; Lk 24:46;47; Acts 1:8. Cf. Acts 2:23. Also, Isa 60:1-16.

Matthew 24 (v. 5-32) extends Matthew 10. The Seventy Weeks of Daniel does not overlap the Church age. The Seventieth week is where God is once again dealing with Israel. (For a complete study of Daniel 9, see our Briefing package, *Daniel's Seventy Weeks*. Also, for a study of the Church and Israel, see *The Prodigal Heirs*.)

34] Prepare to fight violently against iniquity. What sword? His Word. [Luke 22:36, 38??]

For a complete study of the words: heart, soul and mind, see Nancy Missler's *The Way of Agape* book or tape series.

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

38] A man carrying a cross was a man devoted to death.

Die daily (1 Cor 15:31; Jn 12:24). Therefore, obedience is the test of devotion.

Chapter 11

John, the End of the Old Testament

2] John the Baptist (not John the disciple) was in the Fort of Macherus.

3] John closed the Old Testament. Luke 16:16. Jesus opens the New Testament.

Did John send these disciples for himself, or for them for a training mission?

11] He is suggesting that John the Baptist is the end of an era, and there is a new era just begun.

Luke 16:16. When did the Old Testament end? John the Baptist.

The Seven Churches parallels

15] Rev 2,3. Matt 13.

Seven Churches in Revelation, “He that hath an ear...” The seven churches are anticipated by seven kingdom parables in Matthew 13! For a complete study of the Seven Churches do see our briefing package *Letters to Seven Churches* or our *Expositional Commentary on the Book of Revelation*.

17] You are not dancing to our tune.

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

- 20] The Northern cities of the Sea of Galilee.
- 21] Chorazin and Bethsaida are nothing but ruins today. Tyre and Sidon are all through the Old Testament. Why worse for Chorazin and Bethsaida? If the works that were done at Chorazin and Bethsaida where done there, they would have repented. To whom much is given, much will be required. Chorazin and Bethsaida will have a greater judgment than Tyre and Sidon because they were given greater light and did not respond.
- 25] “wise and prudent” as the world sees them.
- 29] yoke - is supposed to curb the will and bring one under control.

Chapter 12

End of an important section. Chapter 8-12 is regarded as a major section in the gospel of Matthew. There is a view that suggests that Chapter 12 ends a presentation of the kingdom to Israel. In a practical sense the rejection of Jesus Christ did not happen at the cross, but in Chapter 12. One will note that Jesus shifts gears dramatically, in Chapter 13 Jesus alters His style and approach amazingly.

Lord of the Sabbath

- 1] Sabbath day - see Ex 20:10, 11.

Instituted in Genesis 1. Yet, legally installed in the ten commandments. The Sabbath day is tied to the concept of creation. The Sabbath here is referring to the Sabbath for man, there is also, however, a Sabbath for the land.

Deut 5:14, 15. Here the Sabbath day is linked not only to creation, but also to the redemption.

The Sabbath is set apart by Jehovah. It cost the Lord a lot more to redeem you, than to create you in the first place. The Pharisees added more rules to the Sabbath.

Also, note that the disciples were not stealing. The Law of gleaning which comes into play in the Book of Ruth also plays an important role here. (For an in-depth study of the Book of Ruth, see our briefing

package *The Romance of Redemption*.) There where laws were strangers passing by could pick the grain that they needed for hunger. Deut 23:25.

Thus, the disciples’ crime was not that they were stealing the grain, but rather the apparent crime was that they were doing this on the Sabbath day.

- 3] David - 1 Sam 21:5.

The Tabernacle was a secure area for the priests only, from the tribe of Levi. David, although anointed King, was of the tribe of Judah. David had no place in the Tabernacle at all, first he was not of the right tribe, nor was he ordained to be a priest. The shewbread was inside on a table: 12 loaves specially baked unleavened bread, with frankincense inside, set aside specifically for the priests, ceremonially and practically.

In 1 Sam 21, David is in flight from Saul. They are fugitives, they are running for their lives and David helps himself to the shewbread in the Tabernacle to give them provisions.

First, Jesus calls this incident to their attention, and by implication, condones it. Yes, it was a violation of the ceremonial procedure, but that is all it was a violation of. Jesus contrasts man’s need with ceremonial legalistic restrictions. David is an anointed King. Jesus is even more.

- 5] Priests in the Temple of the Sabbath. Nu 28:9.
- 6] “one greater than the Temple”: This is important because it comes up in His trial, and is what they ultimately accuse Him of.
- 8] Quoting from Hos 6:6.

For a full study of the Temple of God and its relation to us as believers, do see Nancy Missler’s series on *The Way of Agape* book or audio series.

Healing on the Sabbath

- 10] Visible problem.

A set-up or entrapment.

11] Sheep were not pets, they were an economic unit.

If one waited to deliver it until after the Sabbath it may die or be stolen, so it is practical to get it out.

It is one thing to ordain the Sabbath so it has reverence and respect, but it is another to ignore the pragmatics of the situation.

13] Rhetorical questions, Jesus doesn't wait for an answer.

Withered hand: Mark 3:4; Luke 6:9.

Heals Others

15] He healed ALL of them!

18] v. 18-21 is actually Isa 42:1-4.

Galatians - This epistle is written to Pharisees like you and I. We are in the same trap as the Pharisees. Galatians deals with the legalism that you and I are entangled with.

Sabbath Day - Keep it?

Sabbath day issue: There are those who are really hung up on this issue. We need to realize that we are not saved by the days we keep, we are saved by the Lord we keep. That which we do is done as an act of worship, not as a prerequisite to our access to the throne of Grace. Our access is through the completed work of Jesus Christ who did keep the Sabbath day for you and I. (Despite some of these amusing episodes) This doesn't mean that God won't honor you if you choose to honor the Sabbath day as a day of worship. Just recognize why you are doing it, don't make it a legalistic thing.

Demon Possession - Blind and Dumb

22] In Judaism, there were procedures for exorcism, but in the procedures they required the demon to identify himself. Thus, if it was the type of demon that had struck this guy dumb, there was no way to exorcise

him (as one could not get him to identify himself). In this case, this exorcism was recognized as unusual.

A Divided House Shall Not Stand

24] Second time they have attributed His works to Beelzebub.

This ties to the unpardonable sin.

25] Jesus knew their thoughts. Only God can know one's thoughts.

26] Jesus is pointing out the logical fallacy of the Pharisee's position.

27] Jesus is referring to them, the other Jewish followers, did have demonstrated power to cast out demons. Acts 19:13+.

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

30] Either for Him or against Him, can't be neutral.

The Unpardonable Sin

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

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

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

33] Tree is known by its fruit. What is the fruit of Jesus Christ?

Calls for a clear distinction between good and evil.

34] “generation of vipers” - or brood of the serpents. Gen 3:15.

Heart: Jer 17:9, 10; Matt 15:19.

37] Rom 10:9, 10.

Sign of the Prophet Jonah

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

39] Authentication of the Book of Jonah! The prophet Jonah wrote the book, and not just a myth, a real story.

“heart of the earth” - where is *Hades*, *Sheol*, *ghenna*? Jesus points out that Jonah spent three days and three nights in the belly of the whale, so shall Jesus spend three days and three nights in the belly of the earth. He is referring to the grave, from *Hades*, in the center of the earth. While *Ghenna* is in the outer darkness, permanent. *Hades* was temporary place. The *Abusso* was probably the center of *Hades*, there is a gulf between the good half and bad half of *Hades* (Luke 16 - Abraham’s bosom is the good side of *Hades*). The *Abusso* has no bottom: and the only place on earth with no bottom is the center of the earth.

(For an in-depth study of the Book of Jonah, see our briefing package on *Jonah, the Reluctant Prophet*.)

Casting out a Demon is Not Enough

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

46] Jesus had brothers and sisters.

49] Jesus was saying that His circle, His allegiance, was to His family of faith.

From here on Jesus speaks only in parables to the public.

Chapter 13

Change of style where Jesus starts to do some things that up till then He didn’t do, and then from here on He only works in this manner (mainly speaking in parables).

Seven Parables in Matthew 13 with a little closing thing that some call the Th parable and most scholars feel is just a little closing figure of speech.

These seven parables contain some surprises. Some are explained clearly, others are not. The parables are given in public, and the explanations are given in private.

- 1] Public, by the seaside.
- 2] Improvised amphitheatre.
- 3] First time speaking in parables.

The Four Soils

Four different conditions encountered, results depend upon the condition.

The Holy Spirit seems to use idioms or ideas consistently (called the “Principle of Expository Constancy”).

Who is the Sower and what is He sowing?

Don’t confuse parables with stories. Stories happened. The rich man and Lazarus is not a parable, he had a name, Lazarus, this was a real event. A parable is sort of like a riddle, an object lesson or an allegory.

- 3] sower - Isa 55:10, 11. God is the Sower and the seed is His Word.
- 4] fowl - Jer 5:27.
- 7] Jer 4:3; Hos 10:12.
- 8] Notice the decline in the fruit. Perhaps a prophecy. [Verse 18 explains the parables to the disciples in private.]

The model is that the Lord is the Sower, sowing the seed, which is the Word of God. The field in the collective sense is the world. In the world there is different kinds of ground, in this case, four.

The first is hard surface, the seed lays there and the birds of the air take it away. Who are the birds? See v. 19, the evil one takes away the seed; birds are bad in parables.

In stony places, there is a little soil but not enough to take root. A little pressure, a little persecution and they are on to the next fad, there are no roots.

Third, they mean well but they get swept up in the cares of this world. The world makes it's demands on you and the thorns choke out any spiritual fruit.

The last type is the condition of the heart where the seed really takes root and bears fruit.

Why Parables?

10] The parables are given to those who are spiritually enlightened so you can know the mysteries of the kingdom. (Not for those in the darkness.)

12] What is He talking about? Spiritual insight.

13] Isa 42:20.

14] Isa 6:9,10.

Cf. John 12.

One almost gets the idea that the truth is embodied in parables to tuck it away so some can't find them. They are a learning aid, but only to those who have the Holy Spirit to illuminate His truth.

The Tares and the Wheat

24] Sowing good seed.

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

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

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

[See v. 36 for explanation.]

The sower is the Son of Man. The field is the world. The good seed are the children of the Kingdom, but the tares are the children of the wicked one. The enemy is the devil. The harvest is the end of the Age, and the reapers are the angels.

39] "end of the age" - found 6x (v. 39, 40, 47; 24:3; 28:20; Heb 9:26). Man's age.

43] "Who hath an ear..." from Rev 2&3; the letters to Seven churches.

34-35] Jesus only spoke to the multitudes in parables (from Chapter 12 on). These parables contain truths that are hidden from the Old Testament (otherwise they would not have been "kept hidden from the foundation of the world"). These things that the Lord is talking about in Mt 13 are first time occasions. Not found overtly in other Old Testament books.

What has been kept secret? Most concepts are found in the Old Testament. Except one (Eph 3:5): that the Gentiles should be fellow heirs and of the same body and partakers of His promise in Christ Jesus by the gospel. The Church, not just that Gentiles, will be converted.

"Foundation of the world": 7x here (Mt 25:34; Lk 11:50; Heb 4:3; 9:26; Rev 13:8; 17:8).

From this mystery, we get the insight that these seven parables have the specific focus in the Church.

The Mustard Seed

31] Mustard seeds grow into bushes about 3 feet tall. Have you ever seen a bird lodge in a small bush? This mustard seed apparently grows to

become a monstrosity, something larger than it is supposed to. It becomes a structure so large and spacious that birds come and lodge in the branches. Birds are the birds that picked up the seed in the first parable; the ministers of Satan!

The Leaven

33] Leaven in Jewish terms is a symbol of sin. Ex. Passover ceremony to get the leaven out of the house. Leaven is sin because it corrupts by puffing up.

What is the root of all sin? Pride. Whose pride? Satan's (Isa 14).

Leaven is used as a type of sin throughout the Old Testament and the New (2x Jesus says, and 2x Paul says "a little leaven leaventh the whole lump.")

"Three measures of meal": To an Arab or a Jew historically suggests the Oaks at Mamre (Gen 18 - from that time on - three measures of meal are the fellowship offering.) Wrong to hide leaven in the measures of meal! The Church will not be perfect, it will be impure. Leaven will be introduced and it will grow and contaminate.

These parables are prophecies of the Church age!

The Hidden Treasure

45-46] Not saying to sell all and buy Jesus Christ, as Jesus is free gift. To aspire to doing anything to gain Him is blasphemy. To feel that you can add one thing to that which He has done 100% is arrogance; to assume that you can add to that which God has called complete is blasphemy.

The treasure is hidden in the field, or the world (Ex 19:5; Ps 135 - we are described as His peculiar treasure).

The One that gave up all that He had for the sake of the treasure is Jesus Christ! He wanted the treasure, He didn't buy just one little parcel He bought the whole field. He died on the cross for all sinners. Who did the buying? He did. What did it cost Him? His Blood. He purchased what? You and I! Who is the treasure hid in the field? You and I!

The Pearl of Great Price

45] Sounds like the parable of the hidden treasure. See Mal 3:17, yet says jewels, not pearls. Remember in the Torah the laws that were laid down, Deut 8 forbids oysters. Oysters are not kosher, one can only eat seafood with scales. This means that pearls were not prized by the Jewish community. While they might trade in them because they would sell them to the Gentiles, pearls are distinctly a Gentile ornament, not a Jewish ornament.

So why a pearl of great value used by Jesus in this parable? Because of all jewels, pearls are the only one that is made by a living organism as a response to irritation that has been introduced. What a fascinating model of the Church! A Gentile organ grows as the response to an irritation. The Church always grew under persecution. It is removed from its place of growth to become an item of adornment.

The Dragnet

The judgment. Separation of the good and the bad.

The Householder

52] Some call this the Th parable. Somewhat like a figure of speech.

The Seven Letters to Seven Churches

For further study of these parables one should study Revelation 2 and 3, the Seven Letters to Seven Churches.

All seven letters are written to all churches and all believers. These letters will map all spiritual conditions.

There are four levels of meaning to each letter:

- 1) Historical (to the specific church)
- 2) Spiritual (all churches can be mapped from these)
- 3) Practical (personal application)
- 4) Mystical or Prophetic (lay out spiritual history of the Church!)

(For a complete study, see *Seven Letters to Seven Churches* briefing package or our *Expositional Commentary on the Book of Revelation*.)

Thyatira

The fourth letter to the seven churches. The key person is Queen Jezebel, described in Kings where she runs things for Ahab. She acquires lands for the king by conducting an inquisition and then having them falsely accused. Jezebel introduces false doctrine and perverts the value of the church.

So the fourth letter we see a woman introducing false doctrine. The fourth kingdom parable in Matthew 13 was a woman introducing leaven!

The Pearl of Great Price Parallel

The Church grown as a living organism, which has to be removed from its place of growth to become an item of adornment.

The sixth letter, to Philadelphia, the promise of the rapture is noted, how they will be taken out before the hour of trial.

Paul's Letters Parallels

Paul wrote 13 letters. Three of them are duplicates (1 & 2nds). Leaving 10 addresses, three of which are Pastors (Timothy, Titus and Philemon). Paul wrote Seven Churches.

| | |
|--------------|---|
| Ephesus | Ephesians |
| Smyrna | Philippians (joy through suffering) |
| Pergamos | Corinthians (marriage to the world) |
| Thyatira | Galatians (Religious externalism) |
| Sardis | Romans (The Remnant and orthodoxy) |
| Philadelphia | Thessalonians (The raptured Church) |
| Laodicea | Colossians (only a mile apart, letter notes to trade with Laodicea, and Greek phrases unique only to these two letters) |

Last Visit to Nazareth

54] Goes to His hometown, teaches in the synagogue and they are impressed.

(Remember His last visit where they wanted to stone Him.)

55] Carpenter's son.

Note his brethren! Mary did not remain a virgin after Jesus! We know that after His resurrection, at least two of his brethren become believers, James and Jude.

58] The Lord can work in His own sovereignty, however He chooses to reward faith.

Chapter 14

There are more than just the stories here. The events are real, yet they are not in their historical order.

Murder of John the Baptist

This occasion is a flashback, past event.

Herod, Tetrarch

There are at least three generations of Herods in the New Testament, and from each generation there is at least two mentioned. Herod's family tree is unusual in that you have daughters that marry great uncles.

This is not Herod the Great found in Mt 2. He was Idumean, not Jewish. He was in power because of his politics with Rome. He undertook extensive building campaigns, Masada, etc.

When he died he was succeeded by Herod Archelaus, the Tetrarch of Judea, Samaria, and Idumea. Then Philip of Trachonitis. Then Herod Antipas, the one we are discussing in this passage. The Tetrarch of Galilee and Paria. The fourth was another Philip, who was east of the Jordan (mentioned in Luke 3:1).

Herod Antipas was married to the daughter of King Aretas of Arabia. But being married to this Arabian daughter of an Arab King was sort of academic because he lived in open adultery with his brother Phillip's wife, Herodius. And that is what John the Baptist kept preaching against. Herod tried to silence him by throwing him in prison. Herodius had more ambitious plans, she wanted his head, literally! Her daughter, Salome, danced before the King. Apparently

it was the style of the King at such occasions to grant a broad wish if he is pleased. Herodius had planned for this occasion. Salome requested (by the prompting of her mother) for the head of John the Baptist on a silver platter. Herod was upset because he did not want to do this for political reasons, but he had committed himself. Salome was married to her great uncle Phillip (mentioned in Luke 3).

Herod Antipas is succeeded by Herod Agrippa, he is the one that starts the Christian persecutions in Jerusalem. (Acts 12) He has a son that is also named Agrippa.

13] “of it” is verse 1. All the rest is sort of a parenthesis.

Jesus avoids the region of Herod the Tetrarch and stays in the region of Phillip. (Until the right time.)

Jesus by boat, on the Sea of Galilee. Can go by foot around the Sea, it’s just a many mile journey.

“Cities”: Many cities around the Sea of Galilee.

Five Thousand Fed

Five thousand men, plus women and children. Out in the wilderness.

This is the only precrucifixion miracle that is in all four Gospels. (Lk 9:10-17; Mk 6:30-44; Jn 6:1-14). There are very few events that are in all four. Why is this one included?

John notes that these loaves were in some small basket that a child had (John 6:5-9).

19] Getting such a large multitude to sit down was also not a small task!

20] “filled”: they were full! Twelve baskets left over!

Why did the Lord do this? Practical dimension, a lot of people came a long way to hear Him, so He made sure that their needs were met.

Why five loaves and two fishes? Five is number of grace. Notice that wherever we see the number five used in scripture it is in a place suggestive of the Grace of God. Two is the number of witness. Two

witnesses are seen in Joshua, in Revelation, etc. Why 12 baskets left over? Maybe to teach the twelve disciples a lesson, one for each to take home... 12 apostles, 12 Tribes, perhaps speaking of Israel.

Jesus Walks on Water

Did Jesus know that there was a storm coming? Jesus made the disciples go on the boat.

One can infer that these experienced fishermen were reluctant to go to sea because they could see a storm coming.

23] “alone to pray”: Hos 5:15.

25] “fourth watch”: Just before dawn.

30] Lesson for you and I.

We get the impression that while Peter looked at the Lord he was doing fine. Believing something and having faith are two different things. I can believe that the Lord will sustain me, I don’t have faith until I actually step off. Faith has to do with believing coupled with *relying upon*, trusting.

We get the impression that Peter looked around at his circumstances, then he starts to sink.

31] Why did he sink? Because of his doubt. Looking down caused him to doubt and the doubt caused him to lose power.

Always remember Rom 8:28!

33] One gets the impression that there was more than the 12 disciples in the boat.

36] Notice their belief. This was Gentile country.

Some Conjecture

Why are the stories in this order? Chapter 12 is a major milestone where Jesus is rejected by Israel. Chapter 13 has the seven kingdom parables that embody truths that had been hidden until now, the

Church. Chapter 14 may have another layer of insight deeper than the stories.

Herod is a usurper, the King of this age, who is living in open adultery (Jas 4:4). He slaughters a prophet at the request of woman (Rev 18:24). John was the closing of the Old Testament.

Next, people were fed in the wilderness. With 12 baskets left over, a Jewish symbol (12 tribes).

The Lord deliberately sets them up in a boat in the middle of the Sea. Boats typologically after the one great boat, Noah's ark. "Kefar" in Genesis is translated "pitched," however, everywhere else it is translated "atonement." The Sea is a type of Gentile nations (Dan 7). The Lord is praying for them upon a mountain. A mountain is a type of government (Dan 2). So we have Jesus on the Mountain of God, interceding for a boat in a stormy sea.

Peter is a called out one, *ecclesia*. While the called out assembly is focused on Him they are fine, but when they take their eyes off Him they sink.

36] "hem of His garment": echo back to the woman with the issue of blood?

Chapter 15

Traditions of Judaism vs. Commandments of God

1] The Pharisee headquarters was in Jerusalem, so why mention that these were from Jerusalem? We will be seeing a confrontation between the traditions of Judaism and the commandments of God. In some respects Judaism was the embodiment of the commandments of God, and it was the respect and reverence that Judaism had for the Torah that preserved them for God's purpose. Yet, Judaism was also ensnared with traditions of men.

3] Jesus escalates the whole discussion up a bit.

"Wash not their hands": Bible does have laws for the priests, yet here we are talking about your everyday orthodox Jew, of which there is nothing about washing your hands in this sense in the Old Testament.

In Judaism, there are oral traditions, which they put above the written tradition. The oral traditions which were embodied in writings called the **Talmud** and, in another sense, the **Mishna**, superseded the Torah. They held the Torah higher, but would only look at it through the interpretation of the Talmud or the Mishna. For example: Ex 34:26, and the kosher laws.

4] Cf. Ex 21:17.

There was a set of traditions. One being that you could set aside some of your goods for either of two purposes: as a dedication to the Temple, or in reserve for the performance of a vow. If your goods were in that category, you could claim them as *corban*—it is a gift, or vow. Which meant specifically that those goods were set aside for the Temple for the Lord, or for the keeping of some vow. From this idea came a practice, say grandpa and grandma were hungry, you were to provide for them. But if you had a big steak you could declare it corban as being exempt from having to take care of your parents with it. If it was corban it was excluded from your requirement to take care of your parents. So they used this tradition of reserving it as a gift to God as an excuse to get around the commandment to care for their father and their mother.

So Jesus is saying that these traditions are not only wrong, but they have been contrived as to make the commandment of God of no effect!

7] Isa 29:13.

Resemblance to Church of Sardis, Rev 3: denominationalism. Everyone of the great heresies started with a germ of truth that got exaggerated, overemphasized, over embellished and eventually became a heresy. Scriptural protection from this sort of trap is to absorb the whole counsel of God.

The Heart of Man

13] For a plant to be bad, all it has to be is a plant that God did not plant! Meaning things in your life. Anything that is in your life that God didn't plant is temporal and will be rooted out.

15] Parables are riddles. This is not a parable this is a straightforward instruction.

19] Theft is also denying someone else the rightful use of his or her own property.

None of us can lay claim to not having any one of these occur *in our heart*.

The Law of Moses dealt with the overt act with was enforceable by the society. Jesus Christ in Matthew 5,6 and 7 on the Sermon of the Mount, translates those intents to the heart. If you even think these things...

Heart: Jer 17:9-10. Nothing is more deceitful than the heart. Incurably wicked. God never cures an old heart, He gives us a new one.

Syrophenician Woman

21] Area of Lebanon, she is not Jewish; she is a Gentile, and she is of a specifically cursed group, the Canaanites (Joel 3:17; Zech 14:21: Two prophecies that point to the fact that the Canaanite will be driven out of the land. The Canaanites were not supposed to be spared by Joshua.)

22] “Son of David” is a title of the Messiah. He does not respond because she has no basis (being Canaanite).

23] The Lord chose to ignore her!

24] His primary mission was to Israel.

25] “Lord”: Different than her first calling of Him as “Son of David.”

26] “dogs” is not *goy* like *goyim*, but actually puppies.

Feeding Four Thousand

34] Note that there are seven loaves, and the fishes aren’t numbered. The Holy Spirit is drawing our attention to the number seven.

37] This time more loaves (7 vs. 5) less people (4000 vs. 5000 men+ women and children) and less left over (7 vs. 12 baskets).

In the first case, the small boy that had the basket (the basket was actually a small hand pail).

The word basket here in the Greek is a large hamper, at least twice and up to five times bigger. So the seven baskets here may have been a lot more than was left over last time.

The first feeding had emphasized, five the number of grace, and the two fishes—the number of witness. They were specifically aimed at Israel, they had left over 12 baskets full. Twelve is the number of government of Israel, the 12 tribes.

In this case, they had been with them for 3 days, the number 3 suggests the resurrection or new beginning. This might be a hint of the Church, the seven baskets full!

Chapter 16

1] The Pharisees with the Sadducees—strange combination because the Pharisees were the extreme religionists, the Sadducees were the unitarians, the modernists. They did not believe in the supernatural, or the resurrection.

3] “signs of the times”: The signs of the end, to know what time it is on God’s clock.

4] “sign of the prophet Jonah”: Second time that Jesus has used the prophet Jonah as a “sign of the times” (12:40).

Some scholars believe that this has a double fulfillment. The first fulfillment is, indeed, as Jonah spent three days and three nights in the belly of the whale, so shall the son of man spend three days and three nights in the belly of the earth: this clearly refers to Jesus’ resurrection. Some scholars believe that the second fulfillment refers to the nation Israel and will be a sign when they, as a prerequisite condition to the second coming of Jesus Christ, the remnant petitions for Him to save them and after the third day He comes and intervenes.

(See also *Jonah, the Reluctant Prophet*, and *The Next Holocaust* briefing packages.)

Leaven of the Pharisees and Sadducees

They think that Jesus brings up leaven because they had forgotten to bring bread.

- 8] Jesus realizes that they are misunderstanding the whole thing.
- 12] Why is this here? Partly to alert you as to what heaven really means back in Mt 13.

Peter's Confession

- 13] Caesarea Philippi: Near the headwaters of the Jordan River.
- 14] Elijah was prophesied in Mal 4:5,6.
Jeremiah: Jer 11:19; thought he might fulfill Isa 53:7.
Moses prophesied to return; Deut 18:18.
- 16] "Christ" is Greek for *Mesiah* in Hebrew, the anointed one.
- 17] "Simon Barjona": Son of Jonah or Son of the Dove. Dove is a symbol of the Holy Spirit.
- 18] *Petros*: Part of a rock, that which is hewn out of a rock, a stone.
Petra: the rock out of which a stone is hewn (Mt 7:24, 25).
- Pun between Peter (the stone) and Petra (the rock). Who is the Rock?
1 Cor 3:11; Eph 2:20; 1 Cor 10:4; 1 Pet 2:4-7.
- Peter was not infallible; Paul in Gal 2:11-16 has to dress him down.
Idea of Peter being the first pope is not Biblical. (See *The Kingdom of Blood* Briefing Package for an in-depth study.)
- 19] Were these given only to Peter? No, given to all disciples in Mt 18.
- 20] Why to keep a secret? His time had not yet come.

Cost of Discipleship

- 24] Not a premise for salvation! That is what comes out of our salvation.
- 27] Not saved by works. Here He is talking to His disciples instructing them to make their salvation fruitful.
- 28] This verse really belongs in Chapter 17.

The Transfiguration

- 28] Some teach that this means that the Kingdom of God would come during the disciples' lifetime. It didn't.

"In his kingdom": The answer is before us, Mt 17!

Peter, James and John who were standing there are going to have a unique experience.

Chapter 17

- 1] Peter, James and John: The inner circle.
- "High mountain": Tradition says it was Tabor, but probably not because it was inhabited at that time. Most scholars suspect it might be Mount Hermon, but we don't know for sure.
- 2] Transfigured. Three accounts of this event; here and also in Mk 9:2-13; Lk 9:28-36. Luke mentions that this happens while He is praying, His raiment became white and effulgent, it glowed. Matthew notes that He was bright as the Sun (Ps 19:5,6).
- "Transfigured": appears 2x more: Rom 12:2; 2 Cor 3:18 ("Transformed").
- 5] "bright cloud": The Shekinah Glory. The cloud that followed them by day and the pillar of fire at night in the wilderness wanderings. Seen on Mount Sinai. It is the presence of the glory of God that inhabits the Holy of Holies of the Temple. This cloud that overshadows Him here, ultimately takes Him up in the ascension (Acts 1:9).
- "Voice" is an authentication. Very reminiscent of the Baptism.
- Here it sets Peter straight, as while there are three personages here on the hill, they are by no means equal.
- What does it all mean? See 2 Pet 1:16-20. Peter here alerts you to the fact that there is something about Matt 17 that has not only to do with the glory of Jesus Christ, but also His Second Coming.

The Holy Spirit is showing us the Lord in glory and also building for us a model of His Kingdom.

Why Moses and Elijah?

Luke 9:27. What we are seeing is not only the glory of Jesus Christ, but also a staff meeting. They are discussing the redemption, specifically His departure from Jerusalem.

Two suggestions: These two men characterize two different things: The Law and The Prophets. The Law came by Moses, the Prophet Elijah was an uniquely empowered prophet. Other prophets were powerful in their writings but, Elijah called down fire from heaven, shut the rain off for 3 ½ years! Mentioned by our Lord (Luke 4:25) and his brother James (Jas 5:17).

Another distinction between them that is provocative—Moses died! In Moses we can typify the dead in Christ that are saved. Elijah did not die, he was translated. So he can typify those that are at the throne without having tasted death (the “rapture,” those that were translated without death).

- 10] They are asking why the scribes look for Elijah coming (Mal 4:5). The Old Testament closes with a prophecy. Elijah was expected by the Jewish leadership to precede the Great and terrible Day of the Lord. John 1:19 the Jews asked John the Baptist if he was Elijah. Are you “that prophet”? Meaning Moses due to Deut 18.
- 12] Jesus Christ changes idioms here and speaks parabolically. Jesus points out in v. 11 that Elijah’s time is still yet future. But then He says that Elijah has come already, He means in type or in spirit.

Revelation 11

Verses 3-14 describe an episode. Who are these two witnesses?

Three different people were prophesied to come:

- 1) Messiah: Mal 3:1-3, 5,6;
- 2) Elijah: Mal 4:5,6 (last words in OT);
- 3) Moses: Deut 18:15-19.

Two ministries unfinished:

- 1) Moses: Num 20:12; Deut 3:16-28;
- 2) Elijah: 1 Kgs 17:1; 19:13-16; 2 Kgs 2:11.

Given 4 powers:

- 1) Power to shut the heaven that it rain not (Elijah; 1 Kgs 17:1; Lk 4:25; Jas 5:17);
- 2) Fire from heaven (Elijah: 1 Kgs 18:37; 2 Kgs 1:10,12; Jer 5:14);
- 3) Water to blood (Moses: Ex 7:19);
- 4) Plagues (Moses: Ex 8-12).

All the elements of the future Kingdom are here in Mt 17. We have Jesus in glory, not His humiliation. Moses is in glory, also radiant and shining, he represents the redeemed through death (Mt 13:43; Lk 9:30-34). Elijah is there in glory, and he represents those that have entered the kingdom through the translation or rapture (1 Cor 15:50-51; 1 Thess 4:13-17). If that is the case who is Peter, James and John? They are Israel or the remnant in the flesh, the 12 apostles will rule over the 12 tribes (Ezek 37:21-27).

After they came down from the mountain, the multitude at the foot of the mountain might be those who were brought into the kingdom after it is established as is described (Isa 11:10-12).

The Disciples Couldn’t Heal Child

- 21] [Some scholars point out that this verse does not appear in the oldest manuscripts. *Codex Sinaiticus* and *Codex Vaticanus*.]

The lesson here is very straightforward. They could not make their witness effective here due to unbelief. Pray and fasting, self-denial. The Lord makes it clear that they should have been able to heal the child. The capacity of them to serve God was constrained by their unbelief.

Your faith is not an inhibitor to the Lord causing someone to be healed. The Lord healed people who were dead (Jarius’ daughter, Lazarus). It is the power of Jesus Christ that heals, not someone’s faith. Don’t jump to the conclusion that a Christian is ill due to their lack of faith! That would be a misapplication. Paul the apostle was not healed of his affliction, three times he prayed for healing. Was his

faith lacking? The Lord may choose not to heal someone. That doesn't mean that your lack of faith might be an impediment to His healing you, but His not healing you is not a proof that you lack the faith. It is a necessary but not sufficient solution. The Lord may have some other purpose in mind.

The Miracle of the Fish and the Tribute Money

- 24] Peter is alone. Peter without checking says of course he does.
- 25] Jesus asking who pays tribute, the residents or the tourists? Some scholars believe that this is a tribute for the Temple. Ex 30 talks of ransom money for the soul. The firstborn of every household had to be redeemed. Questionable whether these are linked. Other scholars believe this money was to be raised from the strangers not the locals.
- 26] Jesus is saying that they are not subject to this tax.
- 27] There is a species of fish, indigenous to the Sea of Galilee, that have the characteristic that they pick up bright things off the bottom and carry them in the mouth. Locally, they now call this fish "St. Peter's Fish."

Jesus used the fish as a method to demonstrate to Peter that He was the Lord of Creation. He clearly was not subject to this tax.

Chapter 18

Who is Greatest?

- 1] It doesn't take a lot of insight to figure that the disciples seem to be on some kind of ego trip.
- Notice the patience that Jesus has.
- 3] simplicity, innocence, unquestioning, acceptance, yielding like a little child. Contrasts verse 1.
- 4] vs. Apple of Eye (which is Israel). Zech 2:8; Isa 63:9.

Offenses

- 7] Offenses. One being Judas Iscariot. Ps 41:9 predicts the betrayal, yet this does not take any responsibility off Judas? No, see this verse.
- 10] Biblical support for the concept of guardian angels (at least for the kids). Heb 1:14, only the saved have guardian angels?
- [vs. "His Angel" = His Spirit; Acts 12:15?]

Don't pray to them, nor thank them, thank the Lord!

Are Children Saved?

Are small children saved if they die before the age of accountability? One can build a strong Biblical case supporting this idea. 2 Sam 12:23; Rom 7:9 (scholars generally believe that Paul is referring to his childhood before the age of accountability.) Also see verse 14. [However, nothing in theology is free of controversy.]

- 12] The point is that the one which was lost was received with joy upon its return.
- 14] Another comfort that little children are saved.
- 15] Lev 19:17; Gal 6:1.
- 17] put out of the fellowship.
- 18] Example: 1 Cor 5 deals with man and incest. In the second letter where this person had repented he admonishes the Church to forgive him (1 Cor 5:9-13 vs. 2 Cor 2:5-11). The person was bound to the ways of the world and forgiven or freed from that in 2 Cor 2. (For a complete study of these two books, see our *Expositional Commentary on First and Second Corinthians*.)
- 19] Also arises the concept of where two or three shall agree. The word "agree" is "symphonize."
- 20] not "in" my Name, but "unto" my Name. A little more emphatic reference.

[Ancient rabbinical teaching noted that where two or three are sitting in judgment, the Shekinah is in the midst of them.]

Forgiveness

Forgiveness. One of the prerequisites for forgiveness is repentance on the part of the person who is to be forgiven. Forgiveness is always based on the repentance of the offender. The underlying idea is that we should forgive as God has forgiven us (Eph 4:32; Col 3:13).

490

22] 70 X 7.

Jesus' way of saying a lot more than seven? Yet, on four occasions of Israel's history she is forgiven 490 times and then comes "the axe."

2 Chr 36:21. For 490 years Israel failed to keep the Sabbath year of the land. The Sabbath for the land was six years to cultivate, the seventh to rest. Since they failed to keep the Sabbath of the land for 490 years, the Lord said you owe me 70 and sent them into captivity in Babylon. He forgave them for 70 X 7 times and then called what was due.

(For an in-depth study of this unique prophecy, see *Daniel's Seventy Weeks* Briefing Package.)

Four 490-Year Intervals in History

From Abraham unto the Exodus in Egypt 75+430= 505. (75 from promise in Gen12:4; Gal 3:17 says 430). Except there are 15 years there were there was a usurper with Ishmael. 505 - 15= **490 years.**

From the Exodus to the Temple (1 Kgs 6 is 591 years; 1 Kgs 8 dedicated Temple with another 10 years involved. = 601 years.) However, if you go through the servitudes in the Judges; it was under Mesopotamia for 8 years; under the Moabites for 18 years; under the Canaanites for 20 years; under the Midianites for 7 years; under the Philistines and Ammonites together for 18 years; and under the Philistines later for 40 years: The 6 servitudes in the Book of Judges add up to 111 years. **601-111=490 years.**

From the Temple dedication (1 Kgs 8 roughly 1005 B.C.) **to the edict of Artaxerxes** (Neh 2:1 in 445 B.C.). 1005-445=560 years. But also included is the 70 years in Babylon. **560 -70=490 years.**

From Artaxerxes to the Second Coming of Jesus Christ is 490 years, but counting only those years that Israel is under God's directive (and not dispersed or in captivity).

Parable of the Talents

24] "talent": Very valuable ancient coin. Nominally equal to a year's wage. [10,000 talents = \$12 million]

28] 100 denari = \$17.

Just forgiven \$12 million dollars!

35] The basic issue is if you have been forgiven much, He is expecting you to forgive those with trespasses against you.

Forgiveness:

Never remembers our sin (Heb 10:17)
Restorative forgiveness (1 John 1:9)
Discipline retained (2 Sam 13,14)
Forgive others (Col 3:13)

Degrees of Punishment:

Luke 12:47, 48
John 13:7
Rom 2:12
1 John 5:17

Chapter 19

Divorce

3] There were two schools of thought:
Hillel - anything reason (like bad cooking!)
Shammai - only adultery.

This was a dispute among the sects of the Pharisees.

4] No evolution here, all design, purpose.

5] Quoted from Gen 2:24. Quoted 2x by Jesus and 2x by Paul.

The concept of cleaving also involves the concept of leaving mother and father.

God's intended plan was two by two. No polygamy, bigamy... Man and wife, singular. The intent was to be for their lifetime.

7] Misquote. Moses did not command, Moses allowed. (Jesus authenticates that Deut is written by Moses!)

12] This is not an invitation to celibacy. It is simply an indication that some people have the gift of desire to be celibate.

Marriage as a mystical union (Cf. Eph 5:31,32).

Basis for Marriage:

- 1) Biological
- 2) Psychological
- 3) Sociological
- 4) Supernatural

God uses the marriage relationship to communicate His precious truths, namely the relationship between Christ and the Church. Eph 5. (See our *Expositional Commentary on Ephesians*.)

Adam as a "type" of Christ (Gen 3; 1 Tim 2:14).

Fornication before wedlock (Deut 22:13, 14, 20, 21).

The Children

13] Part of our outreach is to the children.

The Rich Young Ruler

16] Note the basis is on works.

17] Why good?

One of three conclusions: He is Liar, Lunatic or Lord.

The purpose of the Law is to show that we cannot earn our way to heaven.

21] Discipleship: costs all that one has! To live for others. Phil 3:7,8; Luke 14:33 (26, 27)

Law promised life (Lev 18:5; Gal 3:12). 2nd Commandment (Lev 19:18).

24] "camel through the eye of the needle": many theories. One says that it refers to the small door next to the gate, where a loaded camel could not pass through.

24] Is it possible to be saved if you are rich? Yes, because of verse 26.

See 1 Tim 6:10. Money is not the root of all evil, the LOVE of money is! (Money is only a unit of measure.) Money can be a blessing (1 Tim 6:17-19).

28] 12 thrones judging the 12 tribes of Israel.

The apostle's destiny is Israeli, not Gentile. Paul was the apostle to the Gentiles.

24 Dispensational Gaps in Scripture

| | | |
|-----|---------|--------------------|
| 1) | Gen 1 | 1,2 |
| 2) | Ps 22 | 21,22 |
| 3) | Ps 118 | middle of v. 22 |
| 4) | Isa 9:6 | after first clause |
| 5) | Isa 53 | middle of v. 10 |
| 6) | Isa 61 | middle of v. 2 |
| 7) | Lam 4 | 21,22 |
| 8) | Dan 9 | 26,27 |
| 9) | Dan 11 | 20,21 |
| 10) | Hos 2 | 13,14 |
| 11) | Hos 3 | 4,5 |
| 12) | Amos 9 | 10,11 |
| 13) | Micah 5 | 2,3 |
| 14) | Hab 2 | 13,14 |
| 15) | Zeph 9 | 7,8 |
| 16) | Zech 10 | 9,10 |
| 17) | Mt 10 | middle of v. 23 |

- 18) Mt 12 middle of v. 20
- 19) Lk 1 31,32
- 20) Lk 4 18-20 (our Lord quoting Isa 61:1,2)
- 21) Lk 21 middle of v. 24
- 22) Jn 1 5,6
- 23) 1 Pet 1 middle of v. 11
- 24) Rev 12 5,6

30] Those who have faithfully focused on Jesus will be startled by the impact that their lives have had on others. While those keeping score may be in for some unpleasant surprises.

Chapter 20

Parable of the Laborers

- 2] “denarius”: In those days was basically a day’s wage.
- 5] 9 a.m., noon, 3 p.m.
- 6] 11th hour is one hour short of quitting time.
- 7] Willing to work.
- 13] Did not do anyone wrong. Gave to everyone that which was bargained for.

They are not earning their salvation. It doesn’t matter if one worked all day or one hour, one can NOT earn your salvation.

Jesus is simply saying that God will deal as He will.

Jesus Predicts His Future

- 19] Jesus lays out His crucifixion and resurrection. Nothing came as a surprise. Did they understand Him? (No. Lk 18:34.)

The Jewish Mother

- 20] The Mother of Zebedee’s children; i.e., the mother of James and John. (Not James the brother of Jesus).

- 21] The account that occurs in Mark 10:35 indicates that James and John were of the same mind. So this was not a case of the mother embarrassing her two sons.

- 22] Some texts omit that last phrase about being baptized with the baptism.

“We are able”: They have no idea what He is going to do, the cup that He is about to drink of.

- 25] Classical worldly hierarchy.

- 27] Mentions here, what He demonstrates later at the last supper when He washes their feet.

Jesus mentions here (and demonstrates later with deeds) what the Church should view in terms of its organization. Not a hierarchy. Church was to be organized with a shepherd.

Two Blind Men

If you compare this with the same accounts in Luke (18:35-43) and Mark (10:46-52) they are a bit different. Luke describes this as they came to Jericho and Mark describes the healing of the blind men when they depart from Jericho. The idea that they don’t quite agree exactly refutes the idea that they are colluding. Yet, if you read it carefully you will discover that what Luke is really saying is that they met the one beggar as they got to the city. Both Matthew and Mark indicate that the healing took place as they were leaving.

Both Mark and Luke describe one blind man, while Matthew describes two. How many were there? Two. Mark and Luke focus on the one who had a better witness, while there still were two.

Also in Chapter 9 there were two blind men healed just before the twelve were sent out to the Kingdom of Israel. Here Matthew highlights two blind men healed at the close of the Galilean ministry and just before the Triumphal entry.

Chapter 21

The Triumphal Entry

Recorded in Mk 11:1-10; Lk 19:29-38; Jn 12:12-19.

- 3] A prearranged password is implied.
- 5] Quoting Zech 9:9.

There were several times that Jesus became popular and the crowd wanted Him to be King. Each time Jesus slips away and notes that “Mine hour has not yet come.” Here Jesus stages the event! He does this deliberately to fulfill an Old Testament prophecy.

This was four days before Passover. Every able-bodied male was required by the Law to go to Jerusalem for Passover. So Jerusalem at this time was a tourist center.

- 7] Riding this unbroken colt was a miracle in itself!
- 9] Account in Luke notes that they are singing Ps 118, heralding Jesus as the *Meshiach Nagid*, the Messiah the King. The Pharisees are upset because they felt that they were blaspheming.

For a complete study of the prophecy of the Triumphal Entry do see our briefing package, *Daniel’s Seventy Weeks*, where the Triumphal Entry is predicted to the very day!

Did Jesus ever sit on the throne of David? No, it didn’t exist then. He will later.

Cf. 1 Kgs 1:38-40: Solomon brought to his coronation riding David’s mule.

Jesus Cleanses the Temple

- 12] The bazaars and Temple markets were the franchise of the Sons of Annas. In order to comply with the requirements of the Temple, you had to have the Temple currency. This created the need for moneychangers. The whole practice was corrupt and also in the wrong place. Also a foreshadow corresponding to Revelation where

judgment starts in the House of God. (Mal 3:1-3; 2 Thess 2:3,4). “Temple of God”: Neither Solomon’s nor Herod’s.

- 13] Quoting from Isa 56:7.

The Fig Tree

Bethany, a Sabbath days walk from Jerusalem. Some very special times in Bethany, where Lazarus is raised.

- 19] In most varieties of fig trees in this part of the country, the figs show up before the leaves. So by the time there are leaves, there should be fruit on it.

“Bethphage”: House of unripe figs. Cf. Luke 13:6-9; Mt 21:17-20; 24:32,33. (Three fig tree parables which profile Israel, in terms of expecting fruit and getting fruit or enduring till the end.)

The concept of the fig tree: Some say it represents Israel, others say, more specifically, Judah.

Isa 24, Hos 9, Joel 1. The lesson here for the disciples is if they don’t bear fruit they are in jeopardy. One cannot judge the human heart—that is God’s job—however, one can inspect the fruits!

Jesus’ Authority Challenged

- 23] By what authority?

This is late in the game, they have had their chance.

- 24] He will give them His answer when He is under oath at the trial.

- 25] “Catch 22”: No matter how they answer they lose.

In Chapter 23 Jesus pronounces eight woes upon the Pharisees.

Parable of the Two Sons

One says that he is not going to do it, but he does; and the other says he will, but he doesn’t. He is talking to the Scribes and Pharisees.

All that the Lord said, we will do (Ex 24:7 vs. Rom 2:24 vs. John 3:3,5).

- 31] Why tax collectors and harlots? Their lifestyle is rebellious, but they might repent. In contrast to the Scribes and Pharisees whose words are supportive and yet their hearts are far from Him.

The Vineyard

Isa 5:1-7; Jer 2:21; Ps 80:8.

- 35] Killed: Acts 7:52.

- 37] "his son": in Mk 12:6 notes his beloved son.
Son - John 1:11; 6:38; 7:28,29.
Killed - Acts 2:23.

Jewish guilt: 1 Thess 2:2,14,15.
Gentiles guilt: Acts 4:26,27.
Vs. Us and our sins.

- 42] Stone: Ps 118:22. Cf. Dan 2:34,35.

Idea of Jesus being the stone (Isa 28; Ex 17; 33; 1 Cor 10; Mt 21; Isa 8; Zech 3).

Acts 4:11; Eph 2:20; 1 Pet 2:7.

- 44] Stumble: Isa 8:14.

Ground to Powder: Dan 2:34, 35.

Mountains are idioms for government. This stone becomes a government.

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Supplemental Notes:

*The Gospel
of
Matthew*

Chapters 22 - 28

Chuck Missler

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Tape Listing

Tape 1: Matthew 22 & 23

The Marriage Feast. The Woes to the Pharisees.

Tape 2: Matthew 24:1 - 15

The Olivet Discourse. The Temple will be destroyed.

Tape 3: Matthew 24:16 - 36

The Great Tribulation. Parable of the Fig Tree.

Tape 4: Matthew 24:37 - Chapter 25

The Days of Noah. The 10 Virgins. The 10 Talents.

Tape 5: Matthew 26

Jewish authorities plot Jesus' death. The Last Passover. Jesus' betrayal.

Tape 6: Matthew 27

An illegal trial for Jesus. Jesus is crucified.

Tape 7: Matthew 28

The Feast of First fruits. The Resurrection.

Tape 8: Ivan Panin

Ivan Panin. Genesis 5 genealogy.

Chapter 22

The Marriage Feast

- 3] “to them that were bidden” (John 1:11). John is talking about Israel, Jesus came to them. The Jews rejected Him. (Yet, remember v. 13 notes that those who received Him.)

The whole idea is that Jesus came first unto Israel.

- 6] Remnant slew his servants. This can be seen many ways, one is the slaughtering of the prophets. Others note the parallel with Peter in Acts 3:19-21 with the stoning of Stephen. Clearly, Israel is guilty of not only having rejected the Messiah, but also of the blood of the prophets, etc.

- 7] Armies! Ex 15:3; Nu 21:14!

- 10] The call to the Gentiles.

- 11] Eastern custom is for the host to provide the garments for the guests.

The guests were expected to be wearing the robes provided by the King.

- 12] Garments for the marriage supper: in Rom 10:3, we will be standing before God by Jesus' righteousness, not our own. Isa 64:6, “our righteousness” is as filthy rags (polite words for “used menstrual cloths”).

- 13] Here is where the idiom, or the mechanic of the parable yields to the reality which Christ is focusing on. He is obviously taking about something far broader in impact than simply a wedding and a breach of etiquette.

Saul of Tarsus: At first would have tried to come by his own righteousness, but was confronted on Damascus Road and accepted Christ's robe of righteousness (Rom 10:1-13; Phil 3:7-9; Acts 4:12).

This parable shows the need to be properly attired for the wedding feast. A lot of prophetic overtones: the word going out twice, first to Israel and then the Gentiles; the righteousness required...

The Herodians

Herodians are pro-Roman Jews. Herod was not Jewish, he was Idumaeen, he was established there by Rome. They were joined with the Pharisees politically, as both were powerful groups even though they had some very substantial differences (the Pharisees being ultra Judaistic and the Herodians being pro-Roman).

- 16] Not the same group, only thing in common here is that they are both trying to entrap Jesus.
- 17] In asking this question, they thought that Jesus would have to side with one of the groups: either pro-Roman or pro-Temple.
- 18] “tribute money”: Roman coins, more valuable.
- 21] Caesar’s picture was on the coin.

The Sadducees

The modernists, they did not believe in the resurrection, nor angels.

- 24] Quoting Deut 25:5.
- 25] Obviously a contrived question meant to entrap Jesus.
- 28] Their way of poking fun at the Pharisical belief of a resurrection. They are not trying to get at this Levitical law, but rather the idea of a resurrection.

Jesus does not attack a lot of things here, instead He focuses on one issue. He draws upon the one common base that they all have, the Torah. The Sadducees did not accept the rest of the Old Testament, but they did accept the five books of Moses, the Torah or what we call the Pentateuch.

- 29] He does not deal with the issue deeply, He just points out that they are all messed up.
- 30] First, Jesus points out that the concept of marriage in the resurrection is just not Scriptural. He does not say that angels are sex-less, just that they do not marry.

- 31] The real issue is the resurrection, which Jesus addresses head on.
- 32] It is amazing that the God of the universe is calling Himself by the names of these three men. Note that He does not say that He was the God of.. But rather is the God of .. Present tense, not just that God is in the present tense, but that those three men are in the present tense, not past.

(For a complete study of the *B'nai Elohim*, see our *Expositional Commentary on Genesis* or the briefing packages *The Flood of Noah* and *Return of the Nephilim*.)

The Pharisees

- 37] Quoting Deut 6:5. *Phylacteries* are leather boxes containing Scriptures that are strapped to their left hand and to their foreheads.

Note Deut 6 notes “with all thy strength” vs. Jesus’ quote of “with all thy mind.” Jesus adds the part of mind, and Paul discusses renewing one’s mind, a New Testament concept.

- 39] Quoting Lev 19:18. Cf. Rom 13:10; also 8, 9, 10. Love is the controlling principle: 2 Pet 1:4; 1 John 3:14; 5:1,2.

Jesus’ Question

- 42] On this question hangs our entire life. “Whose son is he?”
- 44] Quoting Ps 110. Cf. Rom 1:1-4; Micah 5:2; Ps 2.

Chapter 23

- 2] “Moses’ seat” means that they put themselves in the position of Moses’ authority, they would be the first to espouse Moses as an authority.
- 3] “Do as I say, not as I do.”
- 5] “Phylacteries”: Ex 13:9-16; Deut 6:9.

Jesus’ point is that the Pharisees are doing all this for show. He is not saying all that wear phylacteries are for show, nor is He indicting

some of the observances were their cultural pattern of style of worship. We all are victims of cultural background or style of worship. Jesus is referring to the condition of their heart, they are doing these things to be seen of men, not because of their love for God.

“Hem of the garment” was a symbol of rank.

The Woes to the Pharisees

Most study Bibles say seven, but we count eight.

13] “scribes, Pharisees and hypocrites” treated as synonyms.

Two problems, one that they are missing it themselves, and two, that they are preventing others from going in!

14] Prov 28:9. Prayer of the wicked = abomination.

15] No sectarian proselytizing.

22] All oaths forbidden (Mt 5:33-37).

23] He is referring to the tithing of spices and grains, trivia vs. the important traits: justice, mercy and faith (Cf. Micah 6:8).

26] The vessel which He is referring to is ourselves.

27] During the feasts in Jerusalem, they would whitewash the sepulchers so that they were marked, so that a stranger would not inadvertently stumble upon a grave which would ceremonially make you unclean, and thus, not be able to celebrate Passover.

33] Quoting from Gen 3:15, when God declares war on Satan. The Seed of the Woman is a title of the Messiah.

34] “I”: Jesus is doing the sending of the prophets (first person singular).

Isaiah: sawed asunder.

Jeremiah: imprisoned in filthy dungeon.

Zechariah: slain between the porch and the altar.

Jesus Laments over Jerusalem

v. 37-39 summarizes all of history in three parts:

- 1) the *purpose* of all history
- 2) the *tragedy* of all history
- 3) the *triumph* of all history

37] The *purpose* of all history: that God might gather His children together.

“And ye would not”: The *tragedy* of all history.

39] “til”: Logical linkage.

The *triumph* of all history = the coming of the Lord Jesus.
The theme of Matthew can be seen in these verses (v. 37-39).

Chapter 24

Jesus is speaking to Israel. Sometimes called “The Second Sermon on the Mount” or “The Olivet Discourse.”

We can sense that it is important because it is covered in three of the four gospels (also in Mk 13, 14; Lk 21,22). This is Jesus’ last great utterance upon the earth (in the sense of an extended passage.) It is also probably the second most misunderstood passage (also Mt 13).

Jesus is greater than Moses, and Moses had two roles: Moses gave us the Law, Jesus gave us the Sermon on the Mount. Moses is also a prophet (Deut 18:18) and his pointing towards the Lord Jesus Christ is alluded to in Acts 3:22; 7:37. Heb 3:5,6 points to Jesus as one greater than Moses, in both roles, lawgiver and prophet. (Moses’ prophecy is Deut 32.) Jesus was likewise a prophet (especially in Mt 24, 25).

Private answers to three questions. Four disciples ask Jesus three questions and Mt 24, 25 and Mark and Luke’s recording together answer the three questions. Matt and Mark are silent on one of the questions and Luke answers that one.

A New Testament review of (Daniel’s) “Time of the End.”

Matthew 25 deals with three instructions: responsibilities, accountabilities, significance of judgment of the nations [NOT Cf. vs. Rev 20:11-15.]

The context is intensely Jewish. A rabbi talking to His 12 Jewish disciples, their background is in Judaism. He has just gotten through denouncing the leadership of Judaism (the eight Woes of Chapter 23).

The first few verses have to do with the Temple, and the best view of the Temple is from the Mount of Olives. The Temple at that time was spectacular. One of the wonders of the world.

- 1] They left probably through the Golden Gate on the eastern edge of the Temple Mount.

Here it notes “his disciples,” while in the other gospels it mentions that there were four of them: Peter, James, John and Andrew.

“Buildings of the Temple”: These were the pride of every Jew.

The Temple Will Be Destroyed!

- 2] These men would very likely think that although things may change, the Temple would never go away.

This prophecy had to strike them as being extremely unlikely. He is obviously prophesying about the destruction of Jerusalem, which is to occur 38 years later by Titus Vespasian and four Roman Legions. They lay siege to Jerusalem and level it, slaughtering 1,600,000 inhabitants. They set fire to the Temple, which causes the gold to melt, so the Roman soldiers to recover the enormous wealth of gold, dismantle the Temple stone by stone. Thus, the prophecy was very literally fulfilled, not one stone was left upon another of the Temple. (Don't confuse the Temple with the Temple Mount, the retaining wall, which is still there.)

The Disciples Question “When?”

- 3] Perhaps in Gethsemane, an olive grove at the base of the Mount of Olives. Or perhaps they were higher on the peak where they could really see the city.

“Privately”: Note that this discussion was NOT open to the public. In fact it appears that it was not even a discussion where all 12 were present! It is a very intimate private insight that Jesus will share with them.

“Sign of thy coming”: They finally realized that the Lord is going to return. Which is remarkable when you realize that they haven't really understood that He is going to leave yet.

“End of the age”: Not the end of the world, but rather the consummation of the age. The world doesn't end there, yet things do change radically at this point.

Question 1

The first question, “When shall these things be?” seems to imply His remark in verse 2; i.e., the destruction of the Temple. In this account in Matthew this is not dealt with very intensely, however in Luke responds clearer (Luke 21:20-24). While this question is not answered very thoroughly, for us it is a matter of history as this prophecy has been fulfilled. Also, perhaps it is left vague purposely, as it would be easy for us to mix up this last Temple with the one that will be present in the last days.

Matthew 24 & 25 presumes that one understands Old Testament prophecies. This is not a Church age question. It would be very surprising to find a mention of the Church in Matthew 24 & 25, because the Church had not been revealed yet. The Church doesn't surface as a concept until Acts 2. Study these chapters with the possibility that the Church will have been introduced and be gone during the interval between the time Matthew 24 is presented and the time it is fulfilled. Thus, recognize the essential Jewishness of this passage. We can get into deep trouble if we input into this passage Church ideas.

Matthew 23:38: The Lord had just told them, regarding Israel, “Behold, your house is left unto you desolate.” He then prophesied the destruction of the Temple. And He is going to give them a pun that has several interpretations, “this generation shall not pass away until these things be fulfilled.” The generation that rejected Moses in the wilderness, did not survive. The same thing happened in Babylon (see Jeremiah). So the generation that rejected Him will experience

the destruction of the Temple. There are other meanings to this saying which we will discuss.

Jesus' response

The beginning of Jesus' predictions.

- 4] How do you prevent someone from deceiving you? You stay in the Word, remember Acts 17:11.

Whose primary mission involves deceiving? Satan. While Satan has many goals, his strategy in achieving them is to deal in counterfeits. Satan is attractive in his ability to weave enticing doctrines. There is only one way to avoid being trapped by enticing doctrines, and that is by the power of the Holy Spirit and the Word of God.

No hope in intellect or head knowledge, only your walk with the Lord and guidance by the Spirit in the Word of God.

- 7] "kingdom" is a group of nations.

- 8] key verse—all of these are just the beginning...

"Sorrows": in KJV, the Greek word for birth pangs. Labor pains begin slowly, increase in intensity and increase in frequency.

- 9] This verse applies to three groups of people:

1) Them: Peter, James and John. They did in fact get delivered up to be afflicted and were hated and killed.

2) You and I: As followers of the Lord Jesus, in what we call as the Church period. Indeed there are Church leaders that have been delivered up to be afflicted (even today) and killed.

3) Israel: Israel will fulfill her mandate which she has not yet fulfilled. She was called by God, in the Old Testament, to be a witness of Himself to the world. From Rev 7 and 14 we know that the day will come when Israel will be an effective witness, this occurs after the Church is completed (Paul in Rom 11 deals with this issue).

- 12] May apply spiritually (to you and I), historically (to the first century church) or even post-Church.

- 13] This passage puts endurance as a requirement for salvation! Some insist that this passage proves that it belongs post-Church.

- 14] The gospel taken to all the world. Ministries such as Wycliff Bible Translators have made their goal to reach the ends of the earth with the Bible. This may or may not be what the verse is referring to. It may be referring to Rev 14:6 when an eagle goes in the midst of heaven and proclaims the gospel to all nations, thus a prophetic event. (However, don't misunderstand, this does not mean we should not preach the gospel to all nations.)

- 15] This is an important verse to understand (this does not mean that it applies to you personally).

"Spoken of by Daniel the prophet": Here authenticates the book of Daniel being written by no other than Daniel (and it notes that Daniel was a prophet)!

- 16] This passage is addressed to those living in Judea.

- 17] "housetop": The rooftop is typically a patio.

- 20] "Sabbath day": Mst be talking to orthodox Jews! (As it wouldn't apply to the rest of us as we are not under the Law.)

He is talking to the remnant who will flee to Petra to escape the Antichrist!

For further study of this subject, see our briefing package, *The Next Holocaust and the Refuge in Edom*.

Daniel 9

See *Daniel's Seventy Weeks* briefing package or *Daniel Commentary* for an in-depth study of this passage.

The scope of this prophecy is Israel and Jerusalem in particular. Seventy sevens of years till the fulfillment of this prophecy, which includes the end of sin. Has this happened yet? No. These years are

not contiguous, the first 69 weeks of years are, the last week of years has yet to be fulfilled.

There are four decrees that could apply to the rebuilding of the Jerusalem. Three of them refer to the Temple, and not the whole city. It is clear in Daniel that the decree which marks the prophecy is the one that denotes the city (i.e., “the streets and the walls”) to be rebuilt. This does happen under Nehemiah (Ch. 2).

Neh. 2:5-8, 17, 18 discusses the decree made by Artaxerxes on March 14, 445 B.C.

| | |
|-------------------------------------|---------------|
| 445 B.C. - 32 A.D. (476 x 365 days) | =173,740 |
| March 14 - April 6 | 24 |
| Leap Years | 116 |
| Total | =173,880 days |

69 weeks x 7 years per week x 360 days/year = 173, 880 days

Luke 19:34: Jesus weeps over Jerusalem “because you did not recognize the day of your visitation.” Jesus held them accountable to know the day of His Triumphal Entry, as it was prophesied to be 173,880 days.

Verse 26 deals with an interval that lies between v. 25 and v. 27. Verse 25 deals with the first 69 weeks of years. Verse 27 deals with the last week of years, also called “the Seventieth Week of Daniel.” Between which is verse 26, which notes things that happen in the interval.

We know that at least 38 years happened in the interval because it notes that the Messiah will be cut off and the city and sanctuary destroyed (which happened in A.D. 70). Perhaps, more like 1900 years as we are still in this gap.

The Church happens in this gap. Paul tells us in Ephesians 3 and Romans 11 (also seen in Matthew 13) that the Church was hidden from view. In Revelation 12:5-6 the same gap appears. (See pp. 95-96 for a list of 24 “gaps.”)

The People of the Prince That Shall Come

The “people of the Prince that shall come” many people confuse with the prince of verse 25. Verse 25 speaks of the *Meshiach Nagid*, Jesus

Christ. “The Prince that shall come” is yet some future ruler, his people will destroy the city and the sanctuary. We do know from history that the Roman legions under Titus Vespasian destroyed the city and the sanctuary. In that sense, the future leader is a Roman, he could be a Western European.

The last verse, verse 27, deals with the Seventieth Week of Daniel. This period is documented more than any other period in the Bible. It is 7 years of 360 days each. It is defined in verse 27, referred to in Matthew 24:15 and it is amplified in Revelation 6-19.

“And he shall confirm” - who? The Prince that shall come. This is not Jesus Christ, as his people were not the Romans who did destroy the city.

“Shall confirm the covenant”: “confirm” really means “enforce” with “the many,” which implies Israel.

“In the midst of the week he shall cause the sacrifice and the oblation to cease.” In order to cease, it must be going, in order to have the sacrifices there must be a Temple. This is how we know the Temple must be rebuilt. It is generally presumed that the treaty that he deals with is over the Temple, it might, it might not.

We do know that in the middle of the week he violates the Treaty and violates the Temple.

Abomination Which Maketh Desolate

“The Abomination which maketh Desolate”: “Abomination” in the Old Testament refers to idol worship. Idol worship is an abomination to the Lord.

This phrase is a superlative in the Hebrew, the ultimate that one can think of. It has happened once before in history. Antiochus Epiphanes wanted to offend the Jews. He slaughtered a sow on the altar in Jerusalem and sprinkled the blood in front of an idol of Zeus in the Holy Place. This started the Maccabean Revolt. The Temple was rededicated in 135 B.C. (now commemorated by Hanukkah). This was prior to Christ. Therefore when Jesus says in Matthew 24:15, “when ye see..” is saying that it will happen again!

(See *The Coming Temple* briefing package for an study of the Temple and the efforts being made to rebuild it.)

The Church vs. Israel

It is important to understand the difference between the things that deal with Israel and the things that deal with the Church. God has a different plan for Israel than the one He has for the Church. Israel will have a ministry, a witness. Israel was originally called out by God to be His witness to the world, and it failed utterly. The whole Old Testament narrative is, candidly, an indictment of Israel's performance as a witness, through the wanderings in the wilderness where they were sentenced for forty years because they blew it among themselves as well as to the world, all the way through we see their continual stumbling before idols finally leading to their captivity. (Don't be too smug because there but for the grace of God go you and I. We survive and prosper only by the grace of God.)

Israel does have a destiny to be a witness to the world successfully. When will she do this? When she gets her next chance. In the period of Israel's trouble there will be a remnant being a witness. People that are saved by that witness stand before the thrones before the Father. The church sits on those thrones, there is a distinction between the saved of this era and the saved of that era. Just as there is a distinction between the saved of the Old Testament period and this period.

God's dealings with Israel and God's dealings with the Church are mutually exclusive. I believe that the 70th Week of Daniel cannot start while the Church is on the earth. Just as God did not introduce the Church until after the 69th week was finished. God established an interval between the 69th and 70th week of Daniel, we know that it has lasted at least 38 years, but more than that it has endured for 1900 years!

(For a complete study of the Church and Israel, see our briefing package on *The Prodigal Heirs*.)

- 5] "when ye shall see...": How would one see this abomination without actually being in the Holy of Holies? Only the High Priest was allowed in the Holy of Holies and only once a year after extensive ceremonies! Perhaps implying live television?

17] Not even to pack your bags, those in Judea are to leave urgently!

19] A logistic problem.

20] "the Sabbath day": Only a problem if you are Jewish.

The Great Tribulation

Abomination of Desolation: also in Daniel 11:31 and Daniel 12:1 (creates the phrase used for the Great Tribulation). The Great Tribulation is the last half of the seventieth week.

This will usher in the time of the Great Tribulation or the Old Testament term: Time of Jacob's Trouble (Jacob is a synonym for Israel).

The rapture in the Old Testament: Isaiah 26:17-21 (especially v. 20-21). See our *Expositional Commentary on Isaiah* for an in-depth study of this book.

22] "elect": Not referring to the Church, but God's elect in those days on the earth.

23] Christ will not come in hiding. You will not be able to miss His Coming if you tried.

24] They will do miracles.

"If it were possible, they shall deceive the very elect" implies that it is not possible, only by the grace of God.

Elect is protected: 1 John 2:20.

Lies: 1 Thess 2:9-12.

28] "carcass": Job 9:26; 39:27-30; Hab 1:8.

29] "darkness": Ex 32:7-8; Joel 3:15-16; Ex 32:7-8; Isa 13:10 ("The Day of the Lord" is always associated with God's wrath; Cf. 1 Thess 5).

Matthew 24 parallels the first 6 seals of Revelation (Rev 6).

“Powers of Heaven ..shaken”: Eph 6:12 (spoiled= Col 2:15); 2 Pet 2:4. Satan is the Prince of the Power of the Air.

30] “clouds of heaven”: Acts 1:9; Matt 17:5; Exodus - Shekinah = pillar of fire by night, cloud by day = the presence of the Lord! Dan 7:14; Rev 1:7; 19:11-16 (Zech 12:10 prophecy - He is pierced!).

31] “angels”: We know that they are very busy during this period. Cf. Heb 1:6; 2 Thess 1:7-8; Matt 13. The angels are also involved in the return of Israel to the land (Isa 27:13; 11:11,12; Jer 16:4-16).

The Parable of the Fig Tree

33] “know that it is near”: It refers to the whole discussion about His Coming. Remember that this whole discourse is in response to His disciples’ question.

34] Three interpretations of what this means:

1) He is telling them that they, the disciples, will not pass away until this is all done. Problem is that they did pass away and all these things are still not fulfilled.

2) The word “generation” can mean “race.” Thus, “this generation” might mean the Jews. This would be a miracle as there really are no races today that can trace themselves as clearly back like the Jews can. Clearly there has been no group that has been more repeatedly singled out for extermination than the Jews (Pharaoh, Hitler..). If this is what the verse means then it is being redundant as He has already noted that the Jews have to be around to fulfill these prophecies (e.g., for the Temple to be desecrated it must be consecrated, thereby must be observant Jews.)

3) “This generation” referring to the ones that see the green leaves. Meaning the whole scenario will occur in one lifetime.

Fig Trees

The Fig Trees are used to speak of Israel. Israel is bearing leaves today! (No fruit yet, but it is coming!)

Jotham, days of Judges: Jer 9:10-11.

Israel: Hos 9:10; Jeremiah 24:2 (= Judah specifically?); Joel 1:6-7.

vine=? Whole nation (Isa 5, Ps 80). Isa 5:7, house of Israel vs. Judah (vineyard vs. pleasant plant = fig? Ju 9:11).

Luke parable 13:6. Cf. Jer 24:5-6. Ezra’s prayer 9:8-9. Christ sought this remnant, found none (Luke 13:6).

His branch (only singular in NT!): Isa 4:2; 11:1; Jer 23:5; 33:14; Zech 3:8; 6:12-13; Cf. Luke 21:29-30 = no branch!) In Matthew & Mark: the branch = Messianic Hope (Rom 11:25).

The Timing

36] In Mark this verse includes “not the Son”!

No one can set the time!

Days of Noah

Several times Jesus refers to the Days of Noah in a prophecy sense. Cf. Gen 6; Luke 17:26,27, 1 Pet 3:19,20; 2 Pet 2:5,6, 7.

38] Don’t misunderstand what He is saying. There is nothing wrong with marrying or eating. His point is that things were business as usual.

Noah did not just build the Ark, he had it sitting in his driveway for over 120 years! The ark stood as a witness to the world that a flood was coming! Jesus’ point here is that they ignored the signs.

(For a complete study of the flood see our briefing package on *The Flood of Noah*, or our *Expositional Commentary on the Book of Genesis*.)

There was indeed something very supernatural going on in the Days of Noah between the *B’nai Elohim* (the Sons of God, the Old Testament term for angels) and the daughters of men (Gen 6:1-5). They had unnatural offspring called “the Fallen Ones.” Apparently, the strange creatures that this gave rise to is entrapped in our own myths and legends (the Demi-gods of ancient Greek mythology, etc.). Some believe that this will happen again in the end times from this and other passages. The intervention of the occult in the end times would

be consistent with this view of the days of Noah. Cf. Luke 17:26,27 and continuing through verse 37. The story of Lot is in Gen 18, 19.

Cf. 1 Pet 3:18+; 2 Pet 2:5-7.

Noah was the close of the flood age. Jesus is here in Matthew 24 is talking about the close of another age.

41] Cf. Luke 21:34-36, where there are three examples given of those taken and those left.

This can be viewed in several ways. Most tend to see it as speaking of the rapture, as Jesus says in verse 42 “your Lord cometh.”

The whole impression here is not that of the coming of vengeance of the Day of the Lord, but rather the secret coming of Jesus Christ!

42] Cf. 1 Thess 5:2-4, 5-10 tells you that He won't come as a surprise to you, if you are a child of the light. No man knoweth the day or the hour, we are expected to anticipate His Second Coming. 1 Thess points out two distinct classes: those of the light and those of the darkness. Our blessed hope is that He shall come at any moment!

The Thief in the Night

43] The householder is actually a usurper. The thief is coming to take that which He has already purchased. The householder is the god of this world, Satan. The thief in the night is Jesus Christ!

The Second Coming is the only thing not timed, to catch Satan by surprise! Cf. Rom 11:25.

46] A servant lives in a state of readiness, while his Lord is absent.

Chapter 25

1] “then”: Links with previous verse.

The Ten Virgins

3] “oil feed lamps”: Like an oil fed torch, up on a pole.

The foolish took no oil with them, they did not run out, they had none!

6] Suggestive of the early Jewish wedding ceremony.

8] “oil” = the Holy Spirit. Zech 4; Acts 10:38; Heb 1:9; Rom 8:9; Zech 12:10.

[How can the five virgins “buy” oil if they need the Mark of the Beast? This must be before!]

12] “know”: The intimate type of knowledge, not the word for a factual, information type of knowledge.

13] Were the five saved or not saved? The basic story is simple enough, five were ready and five were not. The problem is when we start to examine, what does it mean? The five foolish had lamps? Were they saved?

The concept of the virgin, is that they were set apart for this service. They were called to give light! Five of them had their profession empty (the wick will burn for awhile without oil). They had no oil. The oil is a symbol of the Holy Spirit. No evidence that they are saved. The fact that they were in the profession, does not tell us that they are saved. How do we know they were not saved? They were outside when the door was shut. Also, when they asked the Lord to open the door, He said, “I know you not.”! The scary part of this is that they thought they were saved.

(For a discussion of eternal security, see our briefing package *The Sovereignty of Man.*)

Is the Holy Spirit in *your* life?

Parable of the Ten Talents

1 Cor 4:2: It is required in stewards that a man be found faithful.

16] “talent” is a coin worth about a year's salary.

23] Two guys, different talents, different performance.

25] This was the safe route. The other guys took risks.

26] “slothful” means failure to act energetically. He also blamed his failure on his master.

29] The talents here are used as figures of speech. There are a few theories as to what the talent symbolizes, they are generally treated as gifts (as in skills). The issue is that one views these talents as opportunities, and you will be held accountable. The last guy refused to put to use what the Lord had entrusted Him with. Hiding it for safekeeping is not using it. Whatever resources the Lord has put at your disposal (money, place in community, skills). What are you doing with them? You lose when you don’t put them to use. The fruitfulness of it, the Lord will take care of, whether 10-fold or 100-fold. You will take risks.

Where there is no vision the people perish.

The Judgments

This is one of three major judgments in the Scripture. We will call it the Sheep and Goat judgment (not to be confused with the Bema Seat of Christ where the Christians get their rewards for service, nor to be confused with the Great White Throne judgment which comes at the end of the Millennium.)

Who is being judged here? Nations.

33] Cf. Ezek 34:17.

40] Three groups of people here: the sheep, the goats, and the brethren.

46] This is not the resurrection judgment. There are four groups of people that go into Gehenna, or the outer darkness: paraguys (the beast and the false prophet), unrighteous nations (this judgment), then at the end of the millennium: the devil and his angels, and finally the wicked dead from the Great White Throne judgment.

Here nations are being judged. And they are judged in such a way that even the winners are puzzled.

Who are the brethren? Some consider all believers as this group, but perhaps it has a more specific and surprising application, his brethren being the Jewish remnant that will be given the mandate to be His

witness around the world. The “Great Tribulation” is the “Time of Jacob’s Trouble,” focusing specifically on Israel and especially the 144,000 which are His ministers proclaiming the gospel to the world. They will be under great persecution. Certain nations will choose to protect them, feed them, hide them, etc. And they will be surprised that they will be singled out and spared.

We can also see a historical application of this theory, there are studies that have been published which show how nations rise and fall in relation to their treatment of the Jews (for example, the Persians vs. the Babylonians). This particular application is yet future.

Chapter 26

Jewish Authorities Plot Jesus’ Death

Seven events:

The prediction of His suffering and death (v. 1-5),
His anointing at Bethany (v. 6-13),
Judas’ betrayal (v. 14-16),
The Passover meal (v. 17-25),
The institution of the Lord’s supper (v. 26-35),
The time at Gethesmane (v. 36-46),
His arrest and accusations (v. 47-68),
The denial of Peter (v. 69-75).

2] Jesus predicted His suffering and death several times. This is the last time.

“Betrayed”: We see that happening in this chapter (v. 14-16).

3] “palace of the high priest”: What is a priest doing with a palace?

“Caiaphas”: A Roman appointee. Annas was actually the Aaronic heir to that role, but Romans had entrenched the politics of that day. Caiaphas is the power figure on the Jewish side.

Passover was one of the feast which was required for every able-bodied male to celebrate it in Jerusalem. So Jerusalem at this time would be crowded with strangers, tourists from all over.

Mary's Anointing of Jesus

6] Bethany had the unique distinction of being within a Sabbath-day's journey from Jerusalem. It appears to be Jesus' favorite place to stay.

7] This woman is Mary, the sister of Martha (Cf. John 12:3).

"Ointment" would presumably be myrrh (remember the three gifts that the wise men brought Jesus at His birth. Gold, Frankincense, and Myrrh, each speaking of one of His offices (Gold: deity; Frankincense: priesthood; Myrrh: suffering and death). Myrrh was a burial ointment. This particular ointment could have been sold for 300 denari (a denari was a minimum day's wage; therefore basically 300 man -day's of labor), very expensive stuff.

This gift to Him makes us realize that she understood His prediction. Somehow she assembled this enormous amount of savings to buy this unique and symbolic gift.

Here it notes that she anointed His head, in John it notes His feet; this is not contradictory, she did both. Matthew is emphasizing the Lord's Kingship, so it's His head; while John is emphasizing the Lord's deity, so he emphasizes the fact that she anointed His feet. Complementary insights.

8] From John we learn that it was Judas who was raising such a fuss. Cf. John 12:4.

10] "good" should be beautiful.

She is worshiping Her Lord. Her mind is on Him and she lavished all that she had on Him. This is a higher calling.

12] Jesus explains to the disciples why Mary anointed Him.

13] Song of Sol 1:3.

Judas Betrays Jesus

14] "Iscariot" means "ish" (man) "carioth" (city in Judea). The only one of the twelve that was not a Galilean, he was a Judean.

15] Ex 3: The price of a servant was 30 pieces of silver.

See also Matt 27:3-4. Zech 11:12-13.

Silver symbolizes blood. Cf. The tabernacle, the redemption shekel,...

16] The leaders are trying to find a way to take Jesus quietly so there is not a big public uproar.

Preparation for Passover

18] The undertones seem to imply a password, a prearranged setting.

14th of Nisan is when Passover is celebrated. The day starts at sundown. When is Jesus crucified? "Between the two evenings" (Ex 12:6), meaning the next afternoon before sundown.

Passover commemorates the passing over of the angel of death during the last plague in Egypt. In Ex 12 it lays out the Passover commitments, also noting the change of the Hebrew calendar. Noah leaves the ark on the 17th day of the 7th month. When the 7th month becomes the first month, which means that Noah exited the ark on the same month that is now called "Nisan." Jesus was crucified on the 14th of Nisan, He was resurrected 3 days later on the 17th of Nisan, the anniversary of Noah's exit from the ark!

(For an in-depth study of the Jewish Feasts, see *The Feasts of Israel* briefing package.)

The Last Passover

23] The way that it was set up was relaxed. They all share the dip together.

24] Jesus notes that His death and betrayal were prophesied. Yet that does not release Judas from his sin (Ps 49; Ps 41; Ps 69).

Complicated issue, couldn't Judas argue that it was his destiny to betray Jesus? Was Judas accountable? Yes.

25] Notice that Judas does not call Him Lord, both here and in the garden later. At this point we infer that Judas leaves (Cf. John 13:30).

The Lord's Supper

26] They are used to saying “the body,” referring to the Passover Lamb, but Jesus is saying this is “my” body.

27] Grape juice or wine? Too early in the season for unfermented grapes.

The Passover meal has four cups: the cup of the bringing out; the cup of the delivery; the cup of blessing or redeeming; the cup of the taking. It is the third cup, the cup of blessing, that Jesus does this with. This Passover is unfinished. Note verse 29.

28] “new testament” = new covenant.

29] Note that for Jesus this leaves this Passover unfinished as He stops with the third cup. The fourth cup will occur at the Marriage supper of the Lamb.

The Lord's supper links Jesus' two comings: 1 Cor 11:26.

The upper room : Cf. John 14, 15, 16, 17. (For an in-depth study of these chapters, see our *Expositional Commentary on The Gospel of John*.)

Peter's Denial is Prophesied

30] Right at the base of the Mount of Olives today there are Olive groves. It is believed that these trees are from the same root system that very likely was Gethsemane.

“Hymn”: Some scholars believe that they sang Psalm 135, more widely held view suggests that they sang the Hallel Psalms, Psalm 115-118.

On the way to the Mount of Olives, they get there about verse 36.

31] Quoting from Zech 13:7.

32] The disciples must be confused. They don't even realize that He is going to die, now He talks of being raised up. Mary is the only one that we have any evidence of that she understood that He was to die.

33] failure in our strong suit!

Garden of Gethsemane

36] Olive trees are grown for their oil. They would put the olives into a press, something that would crush the olives to squeeze the oil out of them. The press was called a “Gethsemane.” Oil is a symbol of the Holy Spirit.

37] James and John. Left eight behind.

It is hard for us to see Jesus depressed, we see Him as victorious. Why is He depressed? He understands what His mission in, what is coming, being separated from His Father. He was *made sin* for us, and sin can have no fellowship with the Father!

39] “cup”: What cup? The cup of God's indignation against sin.

41] Perhaps if Peter had been praying, his flesh would not have stumbled later that evening.

44] Three times the Lord Jesus Christ begged the Father, if there is any other way for man to be saved, anything but the cross.

This proves that there is no other way for man to be saved except by the Lord Jesus Christ. Because if there was some other way for a man to get access to the throne of God in Heaven, then Jesus Christ's prayer was not answered and His death was in vain!

Acts 4:12; 13:38, 39.

His anxiety was so intense that He sweated drops of blood. Luke 22:44.

45] “Sleep on now” = “sleeping still.” Not an instruction but rather an observation.

Jesus' Betrayal

47] Judas came in first to identify Jesus.

49] Note that he calls Him, Rabbi, not Lord.

50] “friend” is actually companion. Not the same word as calling the disciples “friends” in the Upper Room discourse.

51] “one of those with Jesus”: We know this to be Peter from John 18:10.

53] “legion”: Around 1000, a Roman legion was between 3000-5000.

(Remember that one angel slaughtered 185,000 Assyrians one evening after dinner!)

The Accusations

57] Caiphas is the Jewish leader appointed by Rome. Basically a Jewish issue, but Gentiles brought Him into Caiphas’ hands.

Almost every detail of this trial is illegal according to Jewish laws. They were never to be handled at night, yet this whole thing is over before morning.

58] Peter is curious, keeping his distance yet watching what happens.

60] Many false witnesses, yet they found none. How? They could never agree.

61] A misquote.

63] Fulfilling Isa 53:7. The only time He speaks is when He is legally required to under oath.

“I adjure thee by the living God...” this puts Jesus under oath.

65] High Priest violated Lev 21:10, which states that the High Priest must never tear his clothes.

The High Priest understood that Jesus was claiming to be God. The problem with this logic is that it is self-incrimination, which is also in Jewish law that your testimony could not be used against you.

Peter’s Denial

73] The Galileans had a particular dialect.

Chapter 27

This whole trial was not only illegal by Jewish law, but in some sense, of no practical value because they were attempting to try Him for blasphemy, the punishment for which was a capital crime. The person who was guilty for blasphemy was to be put to death and they did not have the power to put anyone to death. They were a Province of Judea under the rulership of Rome. Rome put in a puppet king, an Idumaeon, a non-Jew, by the name of Herod. The Jewish authorities lost the power of capital punishment many years before.

Legal Irregularities

The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none.

John 18:12,24

It was illegal for judges to participate in the arrest of the accused.

John 18:3

No legal transactions, including a trial, could be conducted at night.

John 18:28

The arrest was effected through the agency of an informer and traitor.

John 18:5; Ex 23:6-8

While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day.

Matthew 26:65,66

No prisoner could be convicted on his own evidence.

Matt hew 26:63-65

It was the duty of a judge to see that the interest of the accused was fully protected.

John 18:14

Preliminary hearings before a magistrate were completely foreign to the Jewish legal system.

John 18:13

It was illegal to carry weapons on a feast day.
John 18:3

The use of violence during the trial was apparently unopposed by the judges.
John 18:22,23

The judges sought false witnesses against Jesus.
Matthew 26:59; Mark 14:56

In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses.
John 11:53

The Jews failed to find two witnesses agreeing against Jesus.
Mark 14:59

When the witnesses first disagreed, the prisoner should have been released.
Mark 14:56-59

No witness was ever called for the defense.

The trial under Caiaphas took place in his home rather than the council chamber where it should have been held.
John 18:13-16

The Court lacked the civil authority to condemn a man to death.
John 18:31

It was illegal to conduct a session of the court on a feast day.
John 18:28

A guilty verdict was rendered without evidence.
John 18:30

The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous.
Matthew 26:66

The sentence in finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone.
John 18:28

The high priest rends his garment.
Matt hew 26:65

(cf. Lev 21:10) He was never permitted to tear his official robe. (If he did not have on his priestly robe, he couldn't have put Christ under oath.)

1] The arrest and trial of Chapter 26 was at night.

They wanted to put Jesus to death, but had no legal authority to do so. They had to politic their way to get Jesus put to death. In Lev 24 the punishment for blasphemy is death, but they still have a problem. In Gen 49:10, means that their authority (the scepter) would not be relinquished until the Messiah came (Shiloh). There was a time when they lost their authority for capital punishment, and they mourned believing that the Messiah had not yet come as the verse had indicated. However, at that time, Jesus was growing up in Nazareth.

2] "Pontius Pilate" was the direct Roman authority for the area.

Judas and the Temple Leaders

3] "Judas repented": This is not the normal sense of the word meaning a change of attitude or change of mind. The word here really means remorseful. He was sorry he did it.

7] They could not use blood money for the Temple treasury. However, they could prepay some expenses. Whenever someone came to Jerusalem and died, they would have to pay for the burial. Thus, they bought the potter's field for this use.

Cf. Zech 11:12-13 which predicts that Jesus would be betrayed for 30 pieces of silver and that the transaction would occur in the House of God, and that the money would end up in the hands of the potter. All prophesied around 800 years earlier!

9] Many problems arise from this verse, because the prophecy that is there is not in Jeremiah, it is in Zechariah 11:12-13. Many scholars will say that the scrolls of the Hebrew prophets were in such an order, that Zechariah was included in the scroll that included Jeremiah, so it was an idiom of library usage. The scroll of Jeremiah where that prophecy was found, was not in the writings of Jeremiah, but Zechariah, but it was included in the scroll of Jeremiah.

Another view, note that the verse says “spoken by Jeremiah” it does not say written by Jeremiah. Perhaps, the prophecy was indeed spoken by Jeremiah, and was recorded by Zechariah.

Another possibility, in Jeremiah (ch 17,18,19), he talks about the potter. In speaking of the potter, he then prophecies against the city of Jerusalem, predicting all these horrible things that would happen. Almost as if Jeremiah is looking through this reference and prophesying against Jerusalem for some of the burdens they are going to bear as a result of what is happening.

Jesus is Examined by Pilate

11] Can't help but think that Pilate's question is sarcastic as here he is as the seated authority of the world empire responsible for this territory.

Here Jesus answers Pilate (unlike the last trial).

14] Jesus did not defend Himself. He did acknowledge who He was just as He did under oath before the Sanhedrin. Cf. Isa 53:7.

Pilate is amazed at His silence.

Jesus or Barabbas?

15] The Romans were unwelcome, they were the oppressors, the conquerors. They put in power Herod, who tried to win popularity through building projects. At these feasts, there were three which required that every able-bodied male attend in Jerusalem. Pilate is nervous about an insurrection. So one gimmick to win popularity was an amnesty, they would let the people pick one prisoner which they would release.

16] “Barabbas”: Some of the older manuscripts indicate his name was Jesus Barabbas. “Bar” (Son of) “Abba” (The Father). Satanic pun involved?

17] This was Pilate's big hope. Here is a guy who is a known felon, and another guy who is up due to some religious argument by the envious chief Priests.

18] Claudia Procula - tradition and legends hold that she was actually a Jewish gal who converts to be a Christian. We have no evidence of

these being correct. The Romans were also very superstitious

22] “crucify”: This is a very strange request on the part of the Jewish crowd. They must have been bribed to do that. If they were seeking a religious execution they would plead for Him to be stoned. The form of capital punishment throughout the Old Testament and throughout Israel's history has been stoning. When someone was guilty of blasphemy, they stoned him or her.

There is a bitter hatred between the Jews and the Romans. Normally, when they see someone crucified, it is one of them, the Jews, which the Romans are trying to shame.

24] Ceremonially showing “washing his hands” to resolve himself from the responsibility. This is a Jewish procedure, not a Roman procedure (Cf. Deut 21; 2 Sam 3; Ps 26).

The pride of Rome was that you were under the protection of Rome. What made the Romans so strong was their regard for discipline and law. Pilate had concluded and announced that Jesus was innocent. Therefore, Pilate was responsible to protect Him. By Roman standards, Pilate blew it!

Why did he do it? He's frightened of an insurrection.

26] “scourging”: A whip with multiple lashes with pieces of bone which would tear the flesh when the person was whipped.

29] “crown of thorns”: Meant to inflict pain and to make a mock symbol of authority. In a symbolic Biblical sense, when God curses the earth in Genesis 3, the symbol of that curse is thorns. Thus, that curse is symbolically carried on the head of our Savior. The crowns that start in Genesis, find their climax here at the crucifixion. Indeed, He bore the curse that was put on creation because of sin.

30] Not described here in the New Testament, but found in Isaiah 50 is that they tore off His beard! Cf. Isa 50:6

32] Cf. Mark 15:21 mentions his two sons. Church tradition that his two sons were saved.

Jesus is Crucified

- 33] “Golgotha” is the Hebrew. The Latin phrase is “Calvary.”
- 34] He declined the vinegar because it would numb Him (Cf. Ps 69:21).
- 35] “by the prophet”: Quoting from David, and calling him a prophet.
- 36] “watch” as in to guard.

The whole concept of crucifixion was a slow painful, agonizing death. It was invented by the Romans, specifically to be demeaning. It was physically very visible, it was elevated on a post so that lots could see, and it would serve as an example to the crowd. It was not quick, rather it was very extended.

The arms are pinned and the physical weight on the arms is enormous. What happens is that it puts so much strain on the chest cavity that ultimately the person dies of suffocation (or any of several other physiological things that can occur.) The way to get a breath is to relieve the pressure on your arms by pushing up with your feet.

Because it is such a slow and agonizing process, it becomes necessary from time to time, to get on with it, for whatever administrative reasons might prevail. One of the ways to speed up the process was to break the legs of the person being crucified because then they could not relieve the pressure on his chest cavity and he would suffocate more quickly.

Thus, since it is getting on towards evening, and as an accommodation to the Jews, they do not want the bodies on the cross at sunset because the Passover is about to start. So to make sure that they are all dead by sundown, they start to go through and break the legs of the ones that are still alive. We find that they do this to the others on the cross, but when they come to the Lord they find that He is already dead. But to make absolutely sure, the soldier throws a spear up in the Lord’s side and blood and water come out. However, it is fascinating that the Roman did not break the legs like all the rest, whether dead or alive. The fulfillment of Exodus 34, because the Passover lamb was not to have a bone broken.

Cf. Ps 22. The real issue to Jesus was not the pain, but that God had forsaken Him! Colossians tells us that Jesus was made sin for us.

- 37] Read the parallel passages: Mark 15, Luke 23, and John 19.
- 38] One of these thieves is saved. Cf. Luke 23:39-43.
- 45] Dark from noon till three!
- 46] “Eli” = “Eloi” = dual word: “My God, My God,” yet implies two.
Cf. Ps 22.
- 50] Who killed Him? Nobody could if they tried. The only way was if He voluntarily yielded His life, which is what He did for you and I. Part of the Everlasting Covenant between Jesus and the Father.
- “It is finished”: Final words of Jesus (see other Gospels). In that day if you were imprisoned, you had a certificate, which would be signed, and your debt marked off. When finished with your sentence, they would write *Tetelestai*, meaning “paid in full.” This is what Jesus said on the cross—*Tetelestai*—meaning “paid in full” (and can be translated “It is finished”).
- 53] This verse occurs only in Matthew, and we know very little about it.
- We know that there are two resurrections. But don’t presume that the **first resurrection** happened at one time. Jesus was part of the first resurrection along with these saints, the first resurrection is a category not a moment in time. The first resurrection will be completed when the Millennium starts because there is 1000 years before the **second resurrection**.
- 57] Joseph of Arimathea, must have had clout, as he just went to Pilate and begged for the body of Jesus.
- 60] “stone” used to seal up the grave, from robbers.
- 63] Jesus’ enemies remembered what the disciples forgot! His enemies worried that His body would not be there on the third day!
- 64] “the last error shall be worse than the first”: They must realize that they messed up. We don’t know their thoughts but it appears that by now they apparently have come to the conclusion that they blew it. They had made a martyr out of Him.

Chapter 28

The Roman Soldiers

Roman soldiers: They enlisted for 25 years! If you served the 25 years you had it made; land was granted to you and all sorts of other benefits. Had to be a Roman citizen to join. Day and night the soldiers would train, unquestionably the best for that day and age. They had incredible ability to be disciplined. If they were sent to conquer a city, they would build a wall around it and be prepared to camp there for 10, 15 or even 20 *years*, as long as it took to starve the people out! They took what they did seriously, and they were so effective at it that they conquered the known world!

In the Roman army, if you were caught sleeping on watch, the penalty was death. In Matthew we see some of these men on a watch. The Roman soldiers were committed to make sure that nothing happened to that grave.

The Sabbath

1] 'Sabbath' should be "Sabbaths" plural. Denotatively this means that there was more than one Sabbath. Sabbath does not just mean Saturday, it can also mean "Holy Day." Connotatively, it might be construed that "at the end of the Sabbaths" could mean at this point the Sabbaths are over. The Sabbaths were ordained for man, for rest. From this point on we are to rest in Jesus Christ.

If you choose to honor Sabbath to the Lord, praise God. If you feel that that is putting yourself under the Mosaic Law and you choose to recognize that you are free from that law, praise God. The Christian Church has taken the position that the observance of Sabbath was Mosaic and superseded by Jesus Christ. If you choose to honor the Sabbath, be careful that you don't take the position that you want to observe the law, because that burden is too much to bear. Also, Jesus Christ came to free us from the law.

The Feast of Firstfruits

Feast of the Firstfruits: Lev 23:9-14; 1 Cor 15:20, 23. There are seven feasts: Passover, Feast of Unleavened Bread, Feast of Firstfruits. These first three occur in Nisan (Passover being on the 14th and The Feast of Unleavened Bread starting on the 14th for 7 days and then Feast of Firstfruits) and the last three in Tishri: Rosh HaShannah (and The Feast of Trumpets) on the 1st, 10 days later is Yom Kippur, and 5 days later is the Feast of Tabernacles. One Feast is in between these two packed months, that of the Feast of Pentecost, which starts 50 days after Passover.

While all of these Feasts are commemorative, they also have a prophetic role. The first three feasts speak of Christ's First Coming; The last three speak of His Second Coming, or the completion of His Messianic mission especially as it regards Israel. The one in between, The Feast of Pentecost, is peculiar in many ways, especially in its ordination of *leavened* bread. Prophetically: Passover (His Offering); Feast of Unleavened Bread (His Suffering); Feast of Firstfruits (His Resurrection); and the last three which are yet future: Feast of Trumpets (sounds like Revelation or Joshua); Yom Kippur (Atonement); Feast of Tabernacles (where He tabernacles among us). The Feast of Pentecost is in between these two groups, and in its prophetic role, it speaks of the church. Each of these Feasts is not only prophetic, but they are fulfilled on the day that they are celebrated.

The Feast of Firstfruits was celebrated on the morning after the Sabbath after Passover. If Passover occurred on a Monday, the Sabbath after that Monday, and then the next day (which we would call Sunday). So while Mary Magdalene and Mary came to the sepulcher, at that same time the priests in the Temple were offering firstfruits. Cf. 1 Cor 15:20,23.

For an in-depth study of these Feasts see our briefing package on *The Feasts of Israel*. For a current correlation between our Roman calendar and the Jewish calendars, including the Feast dates for the current year, see our *Prophetic Events Calendar*.

- 2] Why did the angel move the stone? To let the girls in!
- 3] Cf. Heb 1:7 gives a physical description of angels.

- 5] The angel “answered” them, the woman must have done something to prompt an answer, perhaps a scream or even a gasp.
- 6] “He is risen”: Rom 8.
Cf. 1 Cor 15:3-4.
- 7] We are to find later that they meet in a preappointed place. Here the angels denote “Galilee,” which is a fairly large area, what we would call a “county.”

His Resurrection

Jesus’ resurrection is the most important fact of our lives. The fact that He died for our sins is important because it provides the basis by which God can forgive us, but it has no validity unless He rose from the dead. The fact that the tomb was empty is proof that His redemption is sufficient (innocent and adequate).

If His enemies could have produced the body, or a body, they would have done so.

Josephus, *Antiquities*, book 18, chapter 3, section 3: Josephus describes the fact that Jesus appeared to his disciples on the third day. This is documented by a historian who is an unbeliever!

Who raised Jesus from the dead? According to Hebrews 13:20, it was the Father. According to the gospel of John 2:19, 20, 21, and John 10:17,18 it was the Son. On the other hand, Rom 8:11 describes it as the work of the Holy Spirit. This really leads to the fact that all the great acts, each event can be found ascribed to the Father, the Son and the Holy Spirit, the Trinity is established in the linguistics of the text.

(For an in-depth study of the Trinity, see our briefing package on *The Trinity*.)

- 10] First time that Jesus calls His disciples, “brethren.” And that is predicted in Ps 22:22.

The Soldiers are Bribed

- 13] Romans do not sleep on watch! The whole story is preposterous, it is *possible* for a guard to fall asleep, but not the whole watch. The

disciples would have had to move the huge stone quietly without waking the guards.

Why did these Roman soldiers go to the Chief Priests first? Perhaps, they knew that the Chief Priests would have the biggest equity in the result. They also recognized that it might be worth money. They were in deep trouble, but they were able to get bribes and leverage on the boss so they would not be accountable for their failure.

If the story was true, why would they not track down the disciples, and search for the body.

“Much money”: Probably more than 30 pieces of silver!

- 15] “until this day” refers to the day that Matthew is writing.

Jesus in Galilee

- 16] Matthew is sometimes called “the Gospel of the Mountains” because he gives prominent position to the Sermon on the Mount (ch 5,6,7), the Transfiguration (ch 17), the Triumphal Entry and Mount of Olives private briefing, and finally this mountain.

“mountain”: Mt 26:32; 28:7; Mk 16:7.

- 17] Even then some doubted! Why?
- 18] “all authority”: Phil 2:9-11.
- 19] How many names? Rather in “the name” Yashua (which is the name of all in one).
- 20] “world” or “age”: The end of a particular time segment. That the doesn’t imply that the world ends then, the world as we know it does, the end of the age.

The Great Commission

Matthew is a Levi presenting the King of Israel, Mark presents the suffering servant, Luke presents Jesus as the Son of man, John is interested in the fact that Jesus is the Son of God, His deity. Matthew is interested in Jesus’ Messiahship!

Note that Matthew has left out the ascension! Remember that it is not a milestone in respect to Jesus' Messianic Mission (however His return will be).

If we compare the commissions given in the four Gospels, you will find that they are not the same. Many will state that this (v. 19-20) is the Great Commission. No problem if you see this as a great missionary commandment. The other gospels make it very clear that we are to do this. There are some scholars that believe, technically, that this has never been fulfilled and it will be fulfilled by Jewish evangelists (144,000). This view is consistent with the Messianic presentation because it will be a presentation consistent with Revelation 7 and 14. Some scholars may be splitting hairs, this may be wrong. Whatever may be lacking here, is certainly present in the other gospels.

Tape 8: Ivan Panin

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

Background

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

In 1890 he discovered some of the phenomenal mathematical design underlying both the Greek text of the New Testament and the Hebrew text of the Old Testament.

He was to devote over 50 years of his life painstakingly—and exhausting his health—exploring the numerical structure of the Scriptures, generating over 43,000 detailed hand-penned pages of analysis.

He went on to be with the Lord in his 87th year, on October 30, 1942.

The Heptadic Structure

The recurrence of the seven—or an exact multiple of seven—is found throughout the Bible and widely recognized.

The Sabbath on the seventh day; the seven years of plenty and the seven years of famine in Egypt; the seven priests and seven trumpets marching around Jericho; the Sabbath Year of the land; Solomon was seven years building the Temple; Naaman washed seven times in the river, etc.

In the Book of Revelation,
the seven churches,
seven lampstands,
seven seals,
seven trumpets,
seven bowls,
seven stars,
and so on.

But there turns out to be much more *below the surface*. Ivan Panin noted the amazing numerical properties of the Biblical texts—both the Greek of the New Testament and the Hebrew of the Old Testament. These are not only intriguing to discover, they also demonstrate an intricacy of design which testifies to its supernatural origin!

Vocabulary

One of the simplest—and most provocative—aspects of the Biblical text is the vocabulary used. The number of vocabulary words in a passage is, of course, different from the total number of words in a passage. Some words are repeated. It is easy, for example, to use a vocabulary of 500 words to write an essay of 4,000 words.

An Example

The first 17 verses of the Gospel of Matthew are a logical unit, or section, which deals with a single principle subject: the genealogy of Christ. It contains 72 Greek vocabulary words in these initial 17 verses. (The verse divisions are man's allocations for convenience, added in the 13th century.)

The number of words which are nouns is exactly 56, or 7×8 .

The Greek word “the” occurs most frequently in the passage: exactly 56 times, or 7×8 . Also, the number of different forms in which the article “the” occurs is exactly 7.

There are two main sections in the passage: verse 1-11, and 12-17.

In the first main section, the number of Greek vocabulary words used is 49, or 7×7 . (Why not 48, or 50?)

The number of these 49 words which begin with a vowel is 28, or 7×4 . The number of words which begin with a consonant is 21, or 7×3 .

The total numbers of letters in these 49 words is 266, or 7×38 —exactly! The number of vowels among these 266 letters is 140, or 7×20 . The number of consonants is 126, or 7×18 —exactly.

The number of these 49 words that occur more than once is 35, or 7×5 . The number of words that occur only once is 14, or 7×2 .

The number of these 49 words which occur in only one form is exactly 42, or 7×6 . The number which appear in more than one form is 7.

The number of the 49 Greek vocabulary words which are nouns is 42, or 7×6 .

The number which are not nouns is 7.

Of the nouns, 35 are proper names, or exactly 7×5 . These 35 names are used 63 times, or 7×9 . The number of male names is exactly 28, or 7×4 . These male names occur 56 times or 7×8 .

The number which are not male names is 7. Three women are mentioned—Tamar, Rahab, and Ruth. The number of Greek letters in these three names is 14, 7×2 .

The number which are compound nouns is 7. The number of Greek letters in these 7 nouns is 49, or 7×7 .

Only one city is named in this passage, Babylon, which, in Greek, contains 7 letters.

And on it goes. To get an indication of just how unique these properties are, try the exercise attached.

Gematria

There even more features in the numerical structure of the words themselves. As you may know, both Hebrew and Greek uses the letters of the alphabet for *numerical* values.

Therefore, any specific word—in either Hebrew or Greek—has a numerical value of its own by adding up the values of the letters in that particular word. The study of the numerical values of words is called *gematria*.

The 72 vocabulary words add up to gematrical value of 42,364, or $7 \times 6,052$. Exactly. If one Greek letter was changed, this would not happen.

The 72 words appear in 90 forms—some appear in more than one form. The numeric value of the 90 forms is 54,075, or $7 \times 7,725$. Exactly.

We will defer other examples of gematrical properties of the Biblical text to those digging into Panin’s publications, but it becomes immediately obvious that hidden below the surface are aspects of design that cannot be accidental or just coincidence. (The rabbis maintain that “coincidence” is not a kosher word!)

Other Implications

There are words in the passage just described that occur nowhere else in the New Testament. They occur 42 times (7×6) and have 126 letters (7×18). How was this organized?

Even if Matthew contrived to include this characteristic into his Gospel, how could he have known that these specific words—whose sole characteristic is that they are not to be found in the other New Testament books—were not to be used by the other writers? Unless we assume the absurd hypothesis that he had an agreement with them, he must have had the rest of the New Testament before him when he wrote his book. The Gospel of Matthew, then, must have been written last.

It so happens, however, that the Gospel of Mark exhibits the *same* phenomenon. It can be demonstrated that it would have had to be written “last.” The same phenomenon is found in Luke. And in John, James, Peter, Jude and Paul. Each would have had to write after the other in order to contrive the vocabulary usages!

You can thus demonstrate that each of the New Testament books had to have been “written last.”

There is no human explanation for this incredible and precise structure. It has all been supernaturally designed. We simply gasp, sit back, and behold the skillful handiwork of the God who keeps His promises.

And we are indebted to the painstaking examinations and lifetime commitment of Dr. Ivan Panin for uncovering these amazing insights.

Isn't God—and His remarkable Word—*fun*?

Evidence of Design

The Genealogy of Jesus Christ

Try designing a genealogy—even from fiction—that meets the following criteria:

- 1) The number of words in it must be divisible by 7 evenly. (In each of these constraints, it is assumed that the divisions are without remainders.)
- 2) The number of letters must also be divisible by 7.
- 3) The number of vowels and the number of consonants must also each be divisible by 7.
- 4) The number of words that begin with a vowel must be divisible by 7.
- 5) The number of words that begin with a consonant must be divisible by 7.
- 6) The number of words that occur more than once must be divisible by 7.

- 7) The number of words that occur in more than one form shall be divisible by 7.
- 8) The number of words that occur in only one form shall be divisible by 7.
- 9) The number of nouns shall be divisible by 7.
- 10) Only 7 words shall NOT be nouns.
- 11) The number of names in the genealogy shall be divisible by 7.
- 12) Only 7 other kinds of nouns are permitted.
- 13) The number of male names shall be divisible by 7.
- 14) The number of generations shall be 21, also divisible by 7.

A remarkable evidence of the numerical structure of Scripture: these are met in the first 11 verses (in Greek) in the Matthew chapter 1. Based on the insights of Dr. Ivan Panin, (1855 - 1942)

Genesis 1

| | |
|------------------------|--------------------|
| Number of Hebrew words | 7 |
| Number of letters: | 28 = 4 x 7 |
| 1st three words: | 14 letters, 2 x 7 |
| Last four Heb words: | 14 letters = 2 x 7 |
| 4th and 5th words have | 7 letters |
| 6th and 7th words have | 7 letters |

3 key words: God, heaven, earth have 14 letters
 Number of letters in the four remaining words also = 14
 Shortest word in the verse is the middle word with 7 letters
 Numeric value of 1st, middle, last letters = 133 = 19 x 7
 Numeric value of the first and last letters of all 7 words is 1393 = 199 x 7

Genesis 5

We frequently use the familiar term, “gospel,” or “good News.” Where is the first place it appears in the Bible? The answer may surprise you.

An Integrated Message

The great discovery is that the Bible is a “message system”: it’s not simply 66 books penned by 40 authors over thousands of years, the Bible is an integrated whole which bears evidence of supernatural engineering in every detail.

The Jewish rabbis have a quaint way of expressing this very idea: They say that they will not understand the Scriptures until the Messiah comes. But when He comes, He will not only interpret each of the passages for us, He will interpret the very words; He will even interpret the very letters themselves; in fact, He will even interpret the *spaces between* the letters!

When I first heard this, I simply dismissed this as a colorful exaggeration. Until I reread Matthew 5:17 and 18:

Think not that I have come to destroy the Torah and the prophets; I have not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(A jot and tittle are the Hebrew equivalent of our dotting an “i” and crossing a “t.”)

An Example

A remarkable example of this can be glimpsed in Genesis Chapter 5, where we have the genealogy of Adam through Noah. This is one of those chapters that we often tend to skim over quickly as we pass through Genesis—it’s simply a genealogy from Adam to Noah.

But God always rewards the diligent student. Let’s examine this chapter more closely.

In our Bible, we read the *Hebrew* names. What do these names mean in English?

A Study of Original Roots

The meaning of proper names can be a difficult pursuit since a direct translation is often not readily available. Even a conventional

Hebrew lexicon can prove disappointing. A study of the original *roots*, however, can yield some fascinating insights.

(A caveat: many study aids, such as conventional lexicon, can prove superficial when dealing with proper nouns. Furthermore, views concerning the meaning of original roots are not free of controversy and variant readings.)

Let’s take an example.

The Flood Judgment

Methuselah comes from *mut*, a root that means “death”¹; and from *shalach*, which means “to bring,” or “to send forth.” The name Methuselah means, “his death shall bring.”²

Methuselah’s father was given a prophecy of the coming Great Flood, and was apparently told that as long as his son was alive, the judgment of the flood would be withheld; but as soon as he died, the flood would be brought or sent forth. (Can you imagine raising a kid like that? Every time the boy caught a cold, the entire neighborhood must have panicked!) And, indeed, the year that Methuselah died, the flood came.³

It is interesting that Methuselah’s life, in effect, was a symbol of God’s mercy in forestalling the coming judgment of the flood. It is therefore fitting that his lifetime is the oldest in the Bible, speaking of the extensiveness of God’s mercy.

The Other Names

If there is such significance in Methuselah’s name, let’s examine the other names to see what may lie behind them.

Adam’s name means “man.” As the first man, that seems straightforward enough.

Seth

Adam’s son was named Seth, which means “appointed.” Eve said, “For God hath *appointed* me another seed instead of Abel, whom Cain slew.”⁴

Enosh

Seth's son was called Enosh, which means "mortal," "frail," or "miserable." It is from the root *anash*, to be incurable, used of a wound, grief, woe, sickness, or wickedness.

It was in the days of Enosh that men began to defile the name of the Living God.⁵

Kenan

Enosh's son was named Kenan, which can mean "sorrow," dirge," or "elegy." (The precise denotation is somewhat elusive; some study aids unfortunately presume that Kenan is synonymous with "Cainan.")

Balaam, looking down from the heights of Moab, uses a pun upon the name of the Kenites when he prophesies their destruction.⁶

We have no real idea as to why these names were chosen for their children. Often they may have referred to circumstances at birth, etc.

Mahalalel

Kenan's son was Mahalalel, which means "blessed" or "praise"; and El, the name for God. Thus, Mahalalel means "the Blessed God." Often Hebrew names include El, the name of God, as Dan-I-el, "God is my Judge," etc.

Jared

Mahalalel's son was named Jared, from the verb *yaradh*, meaning "shall come down."⁷

Enoch

Jared's son was named Enoch, which means "teaching," or "commencement." He was the first of four generations of preachers. In fact, the earliest recorded prophecy was by Enoch, which amazingly enough deals with the Second Coming of Christ (although it is quoted in the Book of Jude in the New Testament):

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against.

Jude 14,15

Methuselah

Enoch was the father of Methuselah, who we have already mentioned. Enoch walked with God *after he begat* Methuselah.⁸ Apparently, Enoch received the prophecy of the Great Flood, and was told that as long as his son was alive, the judgment of the flood would be withheld. The year that Methuselah died, the flood came.

Enoch, of course, never died: he was translated⁹ (or, it you'll excuse the expression, "raptured"). [That's how Methuselah can be the oldest man in the Bible, yet he died "before" his father!]

Lamech

Methuselah's son was named Lamech, a root still evident today in our own English word, "lament" or "lamentation." Lamech suggests "despairing."

(This name is also linked to the Lamech in Cain's line who inadvertently killed his son Tubal-Cain in a hunting incident.¹⁰)

Noah

Lamech, of course, is the father of Noah, which is derived from *nacham*, "to bring relief" or "comfort," as Lamech himself explains in Genesis 5:29.

The Composite List

Now let's put it all together:

| <u>Hebrew</u> | <u>English</u> |
|---------------|----------------|
| Adam | Man |
| Seth | Appointed |
| Enosh | Mortal |

| | |
|------------|-----------------------|
| Kenan | Sorrow |
| Mahalalel | The Blessed God |
| Jared | Shall come down |
| Enoch | Teaching |
| Methuselah | His death shall bring |
| Lamech | the despairing |
| Noah | Rest, or comfort |

That’s remarkable:

“Man (is) appointed mortal sorrow; (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.”

Here’s the “Gospel” hidden within a genealogy in Genesis!

(You will never convince me that a group of Jewish rabbis “conspired” to hide the “Christian Gospel” right here in a genealogy within their venerated Torah!)

Evidence of Design

The implications of this discovery are more widespread than is evident at first glance.

It demonstrates that in the earliest chapters of the Book of Genesis, God had already laid out His plan of redemption for the predicament of mankind. It is a love story, written in blood on a wooden cross which was erected in Judea almost 2,000 years ago.

The Bible is an *integrated* message system, the product of supernatural engineering. Every number, every place name, every detail - every jot and tittle—is there for our learning, our discovery, and our amazement. Truly, Our God is an awesome God.

It is astonishing to discover how many Biblical “controversies” seem to evaporate if one simply recognized the unity—the integrity—of these 66 books, penned by 40 authors over thousands of years.

It is remarkable how many subtle discoveries lie behind the little details of the text. Some of these become immediately obvious with

a little study; some are more technical and require special helps. Look behind every detail: there’s a discovery to be made! God always rewards the diligent student. What other “messages” lay hidden behind the names in the Bible? Check it out.

Notes:

1. “Muth,” death, occurs 125 times in the Old Testament.
2. See Pink, Jones, and Stedman in Bibliography.
3. Methuselah was 187 when he had Lamech, and lived 782 years more. Lamech had Noah when he was 182 (Gen 5:25-28). The Flood came in Noah’s 600th year (Gen 7:6,11). $600 + 182 = 782$ year of Lamech, the year Methuselah died.
4. Gen 4:25.
5. Gen 4:26 is often mistranslated. Targum of Onkelos: “...desisted from praying in the name”; Targum of Jonathan: “surnamed their idols in the name...”; Kimchi, Rashi, and other ancient Jewish commentators agree. Jerome indicated that this was the opinion of many Jews of his day. Maimonides, Commentary on the Mishna (a constituent part of the Talmud), A.D. 1168, ascribes the origin of idolatry to the days of Enosh.
6. Numbers 24:21,23.
7. Some authorities suggest that this might be an allusion to the “Sons of God” who “came down” to corrupt the daughters of men, resulting in the Nephilim (“Fallen Ones”) of Genesis 6. These were discussed in our briefing package, *The Flood of Noah*.
8. Gen 5:21,24.
9. Gen 5:24.
10. Gen 4:19-25; rabbinical sources, Re: Kaplan, et al.

(This article was excerpted from our newsletter, Personal UPDATE, February 1996, pages 19-23.)

* * *

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Every yot and tittle: Matthew 5:17, 18...

Prov 25:2: It is the glory of God to conceal a matter; but the glory of kings is to search out a matter.

TORH Codes...

Why 50? 50th year of Jubilee? Counting the Omer 49+1. Torah presented to Israel at Mt Sinai 50 days after their miraculous exodus from Egypt.

Others

Eden: encoded 16X in 379 letters of Gen 2:4-10.

25 different names of trees encoded in Gen 2.

Zedekiah, Matanya (king Zedekiah's original name), Hanukkah, Hasmoneans.

Sadat, his assassin, 1981 (year of his assassination), president, gun-fire, shot, murder...

Deut 10:17-22: Hitler (22 letter interval); also Nazis, Auschwitz, Belsen, Berlin...

Ruth/Pharez links

Gen 38: 49 letter intervals: Pharezx, Boaz, (Ruth), Obed, Jesse, David each one, in chronological order. 800,000:1 against?

Yeshua

Gen 1:1 (521 equidistant letter sequence) *Yeshua Yakhol* "Yeshua is able."

Isa 53:10 (20 equidistant letter sequence) *Yeshua Shmi* "Yeshua is my Name."

Coats of skins: Gen 3:20, 21 (9 equidistant letter sequence) *Yoshiah* "He will save." (Cf. Mt 1:21).

30 pieces of silver (Zech 11:12): "my price," *se'kari*: (24 equidistant letter sequence) *Yeshua*.

Zech 12:10 "an only son": (38th equidistant letter sequence) *Maschiach*, Messiah.

Ruth 1:1 (5 equidistant letter sequence) *Yeshua*.

Seventy Weeks: (9:26, 26 equidistant letter sequence) *Yeshua*.

Others

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For a source of all of Ivan Panin's works, write to Bible Numerics, Suite 206, 121 Willowdale Ave., Willowdale, Ontario, M2N 6A3 or phone: 416-221-7424 or Fax: 416-221-8814 or email: 75774.3347@compuserve.com

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About The Cover Design

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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