

THE GOSPELS I:

The Gospel of Matthew

Outline Notes compiled by:

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LESSON ONE

Chapters 1 and 2

The Synoptic Gospels

- 1) Matthew, Mark, and Luke synoptic gospels.
- 2) *Synoptic* comes from two Greek words which mean *to see together* and literally means *able to be seen together*
- 3) These three gospels each give an account of the same events in Jesus' life.
- 4) Mark the first of the gospels.
 - a) Sometimes Mark seems to limit the power of Jesus.
 - b) Examples.
 - i) Mark 1:34. And he cured *many* who were sick with various diseases, and cast out *many* demons.
 - ii) Matthew 8:16- And he cast out the spirits with a word, and cured *all* who were sick.
 - iii) Luke 4:40. And he laid his hands on *each* of them and cured them.
 - c) Another example:
 - i) Mark 3:10. For he had cured *many*.
 - ii) Matthew 12:15. And he cured *all* of them.
 - iii) Luke 6:19. And healed *all* of them.
- 5) To Mark we owe our knowledge of the *events* of Jesus' life; to Matthew the knowledge of the substance of Jesus' *teaching*.
- 6) One of the great objects of Matthew is to demonstrate that all the prophecies of the Old Testament are fulfilled in Jesus; therefore, He must be the Messiah.
 - a) "This was to fulfill what the Lord had spoken by the prophet..." occurs 16 times in Matthew.
 - i) Jesus' birth; Jesus' name.
 - ii) His flight into Egypt.
 - iii) The slaughter of the children.
 - iv) Joseph's settlement in Nazareth and Jesus' upbringing there (2:23).
 - v) Jesus' use of parables (3:34-5).
 - vi) The triumphal entry (21:3-5).
 - vii) The betrayal for thirty pieces of silver (27:9).
 - viii) The casting of lots for Jesus' garments as he hung on the cross (27:35).
 - b) The main emphasis of Matthew is in the Jews.
 - i) Jesus to the Syrophenician woman: "I was sent only to the lost sheep of the house of Israel." (15:22).
 - ii) Jesus to the disciples: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" (10:5-6).
 - iii) Not exclusive:
 - (1) "Many are to come from the east and the west to sit down in the kingdom of God (8:11).
 - (2) "The gospel is to be preached to the whole world (24:14).
 - (3) "Go therefore and make disciples of all nations" (28:19).

- iv) Jewishness seen in Matthew's attitude toward the law: "Jesus came not to destroy, but to fulfill the law."
- 7) Special emphases of Matthew:
 - a) Especially interested in the Church.
 - i) The only one of the synoptic gospels which uses the word "Church" at all.
 - (1) Matthew 16:13-23) "Upon this rock I will build my church."
 - (2) Mat. 18:17. Settle disputes by bringing them before the Church.
 - b) Interest in apocalyptic events.
 - i) The end of the world; judgment.
 - ii) Parable of talents (25:14-30).
 - iii) Matthew is supremely the teaching gospel.
 - (1) Matthew responsible for the first handbook of the teaching of Jesus.
 - (2) Five great blocks in which the teaching of Jesus is collected and systematized (all have to do with the Kingdom of God).
 - (a) The Sermon on the Mount, or the law of the kingdom (5-7)
 - (b) The duties of the leaders of the kingdom (10).
 - (c) The parables of the kingdom (13).
 - (d) Greatness and forgiveness in the kingdom (18).
 - (e) The coming of the King (24-5)
 - (3) Matthew always arranges things in a way that is easy for the reader to memorize.
 - (a) He arranges things in threes and sevens.
 - (i) Three messages to Joseph.
 - (ii) Three denials of Peter.
 - (iii) Three questions of Pilate.
 - (iv) Seven parables of the kingdom in chapter 13.
 - (v) Seven woes to the scribes and Pharisees in chapter 23.
 - (b) Genealogy of Jesus in three groups of fourteen.
 - (i) To prove that Jesus was the Son of David.
 - (ii) Forty-second generation: *Christ*.
 - (4) Matthew's dominating idea is that of *Jesus as King*. He writes to demonstrate the royalty of Jesus.
 - (a) Wise men looked for him who is King of the Jews (2:2).
 - (b) The triumphal entry is a deliberately dramatized claim to be King (21:1-11).
 - (c) On the cross the title *King* was affixed.
 - (d) Before Pilate, Jesus accepts the name of King (27:11).
 - (e) In the Sermon on the Mount, Jesus quotes the law, but adds, "But I say unto you..."
 - (f) "All authority...has been given to me" (28:18).

The Importance of Genealogies

- 1) Reason for emphasis on pedigree: Jews emphasized purity of lineage.
 - a) Priests had to prove unbroken lineage all the way back to Aaron.
 - b) The woman the priest marries must produce her pedigree for at least five generations back.
- 2) Genealogical records kept by Sanhedrin.

- a) Herod despised because he was half Edomite.
- b) Herod had the official registers destroyed so no one could prove a purer pedigree than his own.
- c) Impressive that Jesus' pedigree could be traced all the way back to Abraham.
- 3) Genealogy divided into three sections that stood for three stages in the spiritual history of the world.
 - a) *Human beings were born for greatness.*
 - i) Created in likeness and image of God.
 - ii) Designed for fellowship with God.
 - b) *Human beings lost their greatness.*
 - i) Became slaves of sin.
 - ii) Frustrated the design and plan of God in the creation.
 - c) *Human beings can regain their greatness.*
- 4) Another division of three.
 - a) Matthew shows the royalty of kingship gained.
 - b) The tragedy of freedom lost.
 - c) The glory of liberty restored.
- 5) The story of all humanity, and of every individual.
- 6) The Son of David.
 - a) Healing of blind and dumb man—can this be the Son of David? (12:23).
 - b) The woman at Tyre and Sidon who wished help for her daughter—calls him “Son of David” (9:15:22).
 - c) The blind men cry out to Jesus as Son of David (Mat. 20:30).
 - d) Addressed “Son of David” at His triumphal entry into Jerusalem.
 - e) Jesus addressed “Son of David” by the common people.
- 7) Interesting notes about pedigree.
 - a) Women listed.
 - i) Not normal to find names of women in Jewish pedigrees.
 - (1) Women had no legal rights.
 - (2) Not regarded as a person, but a thing.
 - (3) The possession of her father or of her husband.
 - (4) The Jews thanked God that he had not made him a Gentile, slave, or a woman.
 - ii) Type of women.
 - (1) Rahab a harlot.
 - (2) Ruth a Moabitess.
 - (3) Tamar was a seducer and an adulteress.
 - (4) Bathsheba was a woman David seduced.
 - b) Barriers going down.
 - i) Between Jew and Gentile.
 - ii) Between male and female.
 - iii) Between “saint” and “sinner.”
 - (1) Those who sinned greatly can be used for God's purposes.
 - (2) Jesus came to call not the righteous, but sinners.

The Birth of Jesus.

- 1) Joseph's relationship with Mary.
 - a) Joseph said to be betrothed to Mary.
 - b) He was planning to divorce her.
 - c) She is called his wife.
- 2) Normal Jewish marriage procedure.
 - a) The *engagement*.
 - i) Often took place as children.
 - ii) Arranged by parents.
 - b) The *betrothal*.
 - i) The ratification of the engagement.
 - ii) Once entered into, was binding.
 - iii) Lasted for one year in which couple known as husband and wife—though no rights of husband and wife.
 - iv) Could only be terminated through divorce.
 - c) The *marriage proper*.
- 3) *Jesus* was Greek form of the Jewish name *Joshua*.
 - a) *Joshua* means *Yahweh is salvation*.
 - b) Joseph was told that the child to be born would grow into the Saviour who would save God's people from their sins.
- 4) Jesus was born of the Holy Spirit.
 - a) According to the Jews, the Holy Spirit was:
 - i) The Holy Spirit was a person who brought God's truth to men and women.
 - (1) Taught prophets what to say.
 - (2) Taught people what to do.
 - (3) Jesus was the one to tell us what God is like and what God means us to be.
 - (4) "Whoever has seen me has seen the Father."
 - ii) The Holy Spirit enabled people to recognize that truth when they saw it.
 - (1) People blinded by ignorance.
 - (2) The Holy Spirit opens spiritual eyes to see.
 - iii) The Holy Spirit was connected with the work of creation.
 - b) The Spirit is the creator of the world and the giver of life.
 - c) Holy Spirit associated with work of re-creation.
 - i) Ezekiel's boneyard.
 - ii) Renews life when people have lost all that life means.

The Birthplace of the King

- 1) Jesus was born in Bethlehem.
 - a) Six miles south of Jerusalem.
 - b) Means *the House of Bread*.
 - c) Bethlehem stood in fertile countryside.
- 2) Bethlehem had a long history.
 - a) Jacob buried Rachel there.
 - b) Where Ruth lived when she married Boaz.

- c) Bethlehem was the home and the City of David
 - i) David longed for the water of Bethlehem.
 - ii) It was in Bethlehem that the Jews expected David's greater son to be born.
 - iii) Expected the Anointed of God to come from.
 - iv) "But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days" (Micah 5:2).
- 3) Homage of the East.
 - a) Wise men from the east (the *Magi*).
 - i) They were in Persia what the Levites were in Israel—teachers and instructors of the Persian king.
 - ii) Were men of holiness and wisdom.
 - iii) Skilled in philosophy, medicine, and natural science.
 - iv) Soothsayers and interpreters of dreams.
 - b) In those ancient days, everyone believed in astrology.
 - i) Stars represent the order of the universe.
 - ii) A special star appeared—God was breaking into his old order and announcing some special thing.
 - iii) Some heavenly brilliance spoke to the Magi of the entry of a king into the world.
 - iv) When Jesus Christ came, the world was in an eagerness of expectation.
 - (1) Men were waiting for God, and the desire for God was in their heart.
 - (2) Could be no golden age without God.
- 4) The threat to Herod.
 - a) If Herod suspected anyone as a rival to his power, that person was promptly eliminated.
 - i) He murdered his wife Mariamne and her mother Alexandra.
 - ii) He assassinated three of his own sons. Was said that it was safer to be Herod's pig than his son.
 - b) Herod summoned the chief priests and the scribes.
 - c) Three reactions to Jesus.
 - i) The reaction of Herod—the reaction based on hatred and hostility.
 - (1) Those who would gladly destroy Jesus because He would interfere with their lives.
 - (2) Christians are men and women who have ceased to do what they like and have dedicated their lives to do as Christ likes.
 - ii) The reaction of the chief priests and scribes—the reaction of indifference.
 - iii) The reaction of the wise men—the reaction of adorning worship—the desire to lay at the feet of Jesus the noblest gifts which they could bring.
- 5) Growing legends of the wise men.
 - a) Originally, though there were 12 of them.
 - b) Later legends made them kings.
 - c) Later legends gave them names Caspar, Melchior and Balthasar.
- 6) The three gifts.
 - a) Gold—the gift of a king.
 - i) Jesus was born to be King—not to rule by force but by love.
 - ii) He was to rule over human hearts, not from a throne, but from a cross.
 - b) Frankincense—a gift for a priest.

- c) Myrrh—the gift for one who is to die.
 - i) Myrrh used to embalm the bodies of the dead.
 - ii) Jesus came into the world to die.
- 7) At the cradle of Jesus, the wise men foretold that Jesus was to be the true king, the perfect high priest, and in the end the supreme Savior of the world.

Escape to Egypt

- 1) In the ancient world, messages of God sent by dreams.
- 2) Common for persecuted Jews to flee to Egypt.
 - a) More than 1 million Jews in Alexandria.
 - b) Joseph and Mary among their own kind.
- 3) Two legends.
 - a) Robbers sought to kill Joseph, Mary, and Jesus, but Dismas refused to allow any harm to come to Jesus or his parents. He looked at Jesus and said, “O most blessed of children, if ever there come a time for having mercy on me, then remember me, and forget not this hour.” Legend says, Jesus and Dismas met again at Calvary, and Dismas on the cross found forgiveness and mercy for his soul.
 - b) Another legend. Joseph, Mary, and Jesus sought refuge from the cold in a cave. A spider saw the little baby Jesus and wished he could do something to help keep him warm. He spun a web across the entrance of the cave that made a curtain. A detachment of Herod’s soldiers came to the cave, noticed it was covered with a spider web with frost over it. The soldiers determined that no one could be in the cave, for if there were, the web would have been torn.
- 4) “A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.” (Jeremiah)
- 5) Return to Nazareth.
 - a) Herod’s kingdom divided into three kingdoms: Judea, Galilee, and the region away to the north-east and beyond Jordan.
 - b) Judea was ruled by a blood-thirsty son of Herod.
 - c) Nazareth ruled by more benevolent king.
- 6) The Silent Years between Matthew chapter 2 and chapter 3.
 - a) Jesus was growing up to boyhood, and then to manhood.
 - b) Jesus was fulfilling the duties of an eldest son—supporting His mother and his brothers.
 - c) Jesus was learning what it was like to be a working man.
 - i) Did not come into a protected, cushioned life—he came into the life that all must live.
 - ii) He learned to suffer everything that we suffer.
 - d) Jesus was faithfully performing the lesser task before the greater task was given to him to do.
 - i) Faithful in little to be master of much.
 - ii) Faithful to become the savior of the world.

LESSON TWO

Chapters 3 - 5 (pp. 50 –205)

The Ministry of John the Baptist

- 1) The emergence of John was like the sudden sounding of the voice of God.
 - a) There had been 400 years of silence.
- 2) Characteristics of John and his message.
 - a) Fearlessly denounced evil.
 - b) Urgently summoned men and women to righteousness.
 - i) Not only condemned the people for what they had done, but summoned them to do what they ought to do.
 - ii) Church can't be occupied with telling people what is wrong; need to set before them the height of the Christian ideal.
 - c) John came from God.
 - i) Born different; did not fit the priestly mold of his ancestors.
 - ii) He came into the presence of the people out of the presence of God.
 - d) John pointed beyond himself.
 - i) Elijah preparing the way of the Lord.
 - ii) He must increase; I must decrease.
- 3) The message of John
 - a) Threat.
 - i) Generation of vipers—who has called you to repentance?
 - ii) Bring fruit worthy of your repentance.
 - b) Promise.
 - i) There is one greater than I.
 - ii) He will baptize you with the Holy Ghost and with fire.
 - (1) Illumination.
 - (2) Warmth.
 - (a) Our hearts are kindled with the warmth of God's love.
 - (b) Christianity is a religion of the kindled heart.
 - (3) Purification.
 - (a) Fire burns away the false and leaves the true.
 - (b) Fire tempers, strengthens, and purifies the metal.
 - iii) His fan is in his hand.
 - (1) Stroke the fire.
 - (2) Separation of wheat and chaff by throwing up into the air; chaff is blown away.
 - c) Repentance.
 - i) Word for repentance is *teshubah*; means *to turn*.
 - (1) Turning away from evil and toward God.
 - (2) Change in man's attitude toward God.
 - (3) Essence of repentance is a thorough change of mind that it issues in a change of life and a change of conduct.
 - ii) True repentance brings forth fruits that demonstrate the reality of the repentance.

The Emergence of Jesus

- 1) His baptism.
 - a) Need to fulfill all things.
 - b) “This is my beloved Son—hear Him.”
- 2) The temptations of Christ.
 - a) Jesus was lead into the wilderness to be tempted of the devil.
 - i) God tempts no man.
 - ii) We’re tempted when we’re drawn away of our lust.
 - (1) To satisfy our desires.
 - (2) Seeking something outside of the purpose of God.
 - iii) The temptations—“if thou be the Son of God”—a question of his identity.
 - (1) Turn these stones into bread—thou shalt not live by bread alone, but by every word that proceeds from the mouth of God.
 - (2) Throw yourself down from the temple—
 - (a) He will give his angels charge over you—
 - (b) Don’t put the Lord to the test.
 - (3) Shown the kingdoms of the world.
 - (a) “I will give you all these things...”
 - (b) You shall worship the Lord and Him alone.
 - b) Things to note about the temptation of Christ.
 - i) All three writers stress the immediacy—“immediately he was driven into the wilderness...”
 - ii) We must not regard this experience as an outward experience.
 - (1) It was a struggle that went on in his own heart and mind and soul.
 - (2) No possible mountain from which all the kingdoms of the earth could be seen—this is an inner struggle.
 - (3) The devil’s attack is launched in our own minds.
 - iii) Jesus did not conquer the devil forever in one campaign—the devil left him for a season.
 - (1) The tempter spoke again to Jesus at Caesarea Philippi when Peter tried to dissuade him from taking the way to the cross.
 - (2) The fight in Gethsemane.
 - (3) Vigilance is the price of freedom—should never think we get to the place when you are beyond temptation—a stage at which the power of the tempter is broken forever.
 - (4) That’s the reason Jesus can help us in any situation we’ve ever been in.
 - iv) Temptation can only come to a person who has special powers and know that you have them.
 - v) The source of this story had to come from Jesus himself.
 - (1) Jesus is laying bare his heart and soul.
 - (2) Jesus is saying that he can help others who are tempted because He himself was tempted.
 - c) The three temptations were means of promoting the ministry God had given him.
 - i) He could persuade people to follow him because of the bread

- (1) Would have been a bribe to get people to follow him—to follow him for what they could get from him.
- (2) Means to remove the symptoms without removing the diseases—why were they hungry?
- ii) Throwing himself down from the temple would be to demonstrate sensationalism to get people to follow him.
 - (1) Theudas had led the people out and promised to split the waters of Jordan in two.
 - (2) The famous Egyptian pretender (Acts 1:38) had promised to lay flat the walls of Jerusalem.
 - (3) Simon Magus, so it is said, had promised to fly through the air and perished in the attempt.
 - (4) Reasons sensationalism doesn't work:
 - (a) There is no future—must come up with bigger act tomorrow—today's sensationalism is tomorrow's commonplace.
 - (b) There is no good in putting yourself deliberately into a threatening situation, and doing it quite recklessly and needlessly, and then expecting God to rescue you from it.
- iii) Show the world—it was the world that Jesus came to save.
 - (1) Compromise—come to terms with me—this is the temptation to come to terms with the world by compromising.
 - (2) The world must be lifted to our level.

Jesus Goes Forth

- 1) John had been put into prison.
- 2) Jesus went into Galilee, which was a city of note.
 - a) Much people there—over 200 villages of at least 15,000 people each.
 - b) Galilee was open to new ideas—Galilee was on the road to everywhere.
- 3) From Galilee into Capernaum.
- 4) Jesus went forth preaching—heralding the message of the Kingdom.
 - a) Herald had a note of certainty.
 - b) Herald had note of authority.
 - i) Speaking for the king.
 - ii) Preaching has been called the “application of prophetic authority to the present situation.”
 - c) Herald's message came from a source beyond himself—it came from the King.
 - i) Not the expression of one individual's personal opinions—the voice of God transmitted through that person to the people.
 - ii) Jesus came to speak what the Father spoke—He did what He saw the Father do.
 - iii) Jesus came not in His own name—but the name of the Father.
- 5) Jesus calls the fisherman.
 - a) Call of fishermen.
 - i) To Peter and Andrew—“Follow me and I will make you fishers of men.”
 - ii) James and John were mending their nets.
 - b) Three methods of fishing.
 - i) Fishing by line

- ii) Fishing with the casting net.
- c) The kind of men Jesus chose.
 - i) Jesus chose men of not so great scholarship, influence, wealth, or social background.
 - ii) They were not poor—simple, working people.
 - iii) They were fishermen, possessing the qualities that would enable them to “catch” people.
 - (1) Patience—learn to wait patiently until the fish will take the bait.
 - (2) Perseverance—learn to never be discouraged, but always to try again.
 - (3) Courage—ready to risk and to face the fury of the sea and of the gale.
 - (4) An eye for the right moment.
 - (a) Know when to cast the net and when not to.
 - (b) Wise preachers know there is a time to speak and a time to be silent.
 - (5) Must fit the bait to the fish.
 - (a) One fish will rise to one bait while another to another.
 - (b) Paul became all things to all people that he might win some.
 - (c) The same approach will not win everyone.
 - (6) Good fishermen keep themselves out of sight.
 - (a) Wise preachers and teachers will always seek to present men and women not with themselves but with Jesus Christ.
 - (b) Their aim is to fix people’s eyes not on themselves but on that figure beyond.
- 6) Jesus began his mission in Galilee in the synagogue.
 - a) One temple—many synagogues.
 - b) Temple for sacrifice; no teaching.
 - c) The synagogue essentially a teaching institution.
 - i) Gave a new teacher his chance.
 - ii) Three parts of synagogue service.
 - (1) Prayers.
 - (2) Readings from the law and from the prophets in which the members of the congregation took part..
 - (3) The address.
 - (a) No professional ministry.
 - (b) Any distinguished stranger could be asked to give the address, or anyone with a message to give might volunteer to give it.
 - (c) After the message came a time for talk, questions, and discussion.
 - iii) In the synagogue, Jesus found an open door where he would find the most sincerely religious people of his day.
 - d) Three great activities of Jesus’ life.
 - i) He came proclaiming the gospel—came preaching.
 - (1) Came to defeat human ignorance.
 - (2) He came to tell men and women the truth about God.
 - ii) He came teaching in the synagogues.
 - (1) Preaching is the uncompromising proclamation of certainties; teaching is the explanation of the meaning and the significance of them.
 - (2) Jesus came to defeat human misunderstandings.
 - iii) Jesus healed the sick.
 - (1) Jesus came to defeat human pain.

- (2) Jesus came to translate words into deeds.
- iv) Three reasons Jesus came.
 - (1) He came preaching to defeat all ignorance.
 - (2) He came teaching to defeat all misunderstandings.
 - (3) He came healing to defeat all pain.

The Sermon on the Mount

- 1) Reason to believe that the Sermon on the Mount was not one single sermon preached on one single occasion.
 - a) Too much in it for one hearing.
 - b) Certain sections of the Sermon which emerge without warning—no connection with what goes before and to what comes after.
 - c) Matthew and Luke give different versions.
 - i) 107 verses in Matthew—29 found altogether in Luke 6:20-40; 44 have no place in Luke's version; 3 found scattered all over Luke's gospel in different contexts.
 - ii) The simile of the salt is in Matthew 5:13—in Luke 14:34-35.
 - iii) The simile of the lamp in Matthew 5:15; in Luke 8:16.
 - iv) Not one jot or tittle of the law shall pass away is in Matthew 5:18; in Luke 16:17.
- 2) The Sermon on the Mount is the summary of Jesus' consistent teaching to his disciples.
- 3) The Sermon on the Mount was:
 - a) The official teaching of Jesus to His disciples—the opening of Jesus' whole mind to his disciples.
 - b) The summary of the teaching which Jesus habitually gave of his inner circle.
 - c) The concentrated memory of many hours of heart-to-heart communion between the disciples and their Master.
- 4) The Supreme Blessedness.
 - a) Every one of the beatitudes has precisely the same form.
 - i) Blessed *are*.
 - (1) The *are* is not in the original.
 - (2) In the beatitudes, there is no verb.
 - ii) The beatitudes are not pious hopes of what shall be; they are not glowing but vague prophecies of some future bliss; they are congratulations on what is.
 - iii) The blessedness that belongs to the Christian is not one that is postponed but one that exist here and now.
 - iv) "O the bliss of being a Christian!" O the joy of following Christ! O the sheer happiness of knowing Jesus Christ as Master, Savior and Lord!
 - b) The word *blessed* is a very special word.
 - i) Describes a joy which has its secret within itself—completely independent of all the chances and changes of life.
 - ii) The Christian blessedness is completely untouchable and unassailable—no one can take your joy from you.

LESSON THREE

Matthew 6 – 7(pp. 206-340)

The Blessedness of the Beatitudes

Summary of Blessedness

Matthew 5

Beatitude 1: Blessed Are the Poor in Spirit, for theirs is the Kingdom of Heaven

- 1) Two words for *poor* in the Greek.
- 2) *Penes* describes a man who has to work for his living;
 - a) Describes a man who serves his own needs with his own hands.
 - b) Describes the working man, the man who has nothing superfluous; the man who is not rich, but who is not destitute.
- 3) The word used in this beatitude is *ptochos*, which describes *absolute and abject poverty*.
 - a) Connected with the word *ptossein*, which means *to crouch* or *to cower*.
 - b) Describes the poverty of those literally forced to their knees to beg.
- 4) Blessed are those who are abjectly and completely poverty-stricken; those who absolutely destitute.
- 5) The Jews had a special Hebrew word for poor—*ani* or *ebion*.
 - a) Began by meaning simply poor.
 - b) Went on to mean, because poor, therefore having no influence or power; or help, or prestige.
 - c) Went on to mean because having no influence, therefore downtrodden and oppressed.
 - d) Finally, came to describe those who, because they have no earthly resources whatever, put their whole trust in God.
 - e) Described the humble and the helpless people who put their whole trust in God.
- 6) *Blessed are those who have realized their own utter helplessness, and who have put their whole trust in God.*
- 7) If total trust is in God, will become totally detached from material things.
 - a) Will become completely attached to God.
 - b) God and God alone can bring help, hope and strength.
 - c) Those who are poor in spirit are men and women who have realized that things mean nothing, and that God means everything.
- 8) The first beatitude: *O the bliss of those who have realized their own utter helplessness, and who have put their trust in God, for thus alone can they render to God that perfect obedience which will make them citizens of the Kingdom of Heaven!*

Beatitude 2: Blessed are those who mourn, for they will be comforted

- 1) Three ways to look at this beatitude.
 - a) Literally, blessed are those who have endured the bitterest sorrow that life can bring.
 - i) Can show us the essential kindness of others.

- ii) Can show us the comfort and the compassion of God.
 - b) Christianity is caring: blessed are those who care intensely for the sufferings, and for the sorrows, and for the needs of others.
- 2) The second beatitude: *O the bliss of those whose hearts are broken for the world's suffering and for their own sin, for out of their sorrow they will find the joy of God!*

Beatitude 3: Blessed are the meek, for they will inherit the earth.

- 1) Today, the word *meek* carries the idea of spinelessness, subservience, submissive and ineffective person.
 - a) Meekness means the happy medium between too much and too little anger.
 - b) First possible translation of beatitude: *Blessed are those who are always angry at the right time, and never angry at the wrong time.*
- 2) Can also refer to one who has been trained to obey the word of command.
- 3) One possible translation of beatitude: *Blessed are those who have every instinct, every impulse, every passion under control. Blessed are those who are entirely self-controlled.*
 - a) Complete self control beyond human capacity.
 - b) With complete God-control comes true freedom.
- 4) Translation of this beatitude: *O the bliss of those who are always angry at the right time and never angry at the wrong time, who have every instinct, impulse and passion under control because they themselves are God-controlled, who have the humility to realize their own ignorance and their own weakness, for such people can indeed rule the world!*

Beatitude 4: Blessed are those who hunger and thirst for righteousness, for they will be filled.

- 1) Speaks of a hunger of someone who is starving for food, and the thirst of someone who will die unless given something to drink.
- 2) Do you want goodness as much as a starving person wants food?
- 3) Blessedness comes to all who, in spite of failures and failings, still clutch to themselves the passionate love of the highest.
- 4) In His mercy, God judges us not only by our achievements but also by our dreams.
- 5) Translation of this beatitude: *O the bliss of those who long for total righteousness as the starving long for food, and those perishing of thirst long for water, for they will be truly satisfied.*

Beatitude 5: Blessed are the merciful, for they will receive mercy.

- 1) Principle.
 - a) To be forgiven, must forgive.
 - b) "For judgment will be without mercy to anyone who has shown no mercy" (James 2:13).
 - c) The Lord's Prayer: "Forgive us our debts, as we also have forgiven our debtors."
- 2) Mercy is more than an emotional wave of pity.
 - a) Means the ability to get right inside other people until we can see things with their eyes, think things with their minds and feel things with their feelings

- b) It denotes a sympathy which is not given from the outside, but comes with a deliberate identification with other people, until we see things as they see them, and feel things as they feel them.
 - c) Demands a deliberate effort of the mind and of the will.
 - d) Makes forgiveness and tolerance much easier.
- 3) If we are detached and show no interest in other people, they will be detached and will show no interest in us.
 - 4) Translation of fifth beatitude might read: *O the bliss of those who get right inside other people, until they can see with their eyes, think with their thoughts, feel with their feelings, for those who do that will find others do the same for them, and will know that that is what God in Jesus Christ has done!*

Beatitude 6: Blessed are the pure in heart; for they will see God.

- 1) The Greek word for *pure* is *katharos*, which means:
 - a) Clean
 - b) Used for corn winnowed or sifted and cleansed of all chaff.
 - c) Used of milk or wine which is unadulterated with water, or of metal which has in it no tinge of alloy.
 - d) Basic meaning is *unmixed, unadulterated, unalloyed*.
- 2) Blessed are those whose motives are always entirely unmixed, for they shall see God.
 - a) If our work done from motives of service or from motives of pay?
 - b) Is our service given from selfless motives or from motives of self-display?
 - c) Is the work we do in church done for Christ or for our own prestige?
 - d) Is our church-going attempt to meet God or a fulfilling of a habitual and conventional respectability?
- 3) In every sphere of life, we see what we are able to see.
- 4) The sixth beatitude might read: *O the bliss of those whose motives are absolutely pure, for they will some day be able to see God!*

Beatitude 7: Blessed are the peacemakers, for they will be called children of God.

- 1) In Hebrew, the word *peace* is *shalom*.
 - a) Never only a negative state—never means only the absence of trouble.
 - b) Peace always means everything which makes for a person's highest good.
 - c) In the Bible, peace means not only freedom from all trouble, it means enjoyment of all good.
- 2) In the beatitude, the emphasis is on the *peacemakers*, not necessarily on the *peacelovers*.
 - a) May allow a threatening and dangerous situation to develop, and our defense is that for peace's sake we do not want to take any action.
 - b) May think you love peace, but are piling up trouble for the future.
- 3) The peace that the Bible calls blessed does not come from the evasion of issues; it comes from facing them, dealing with them and conquering them.
 - a) Not a passive acceptance of things because we are afraid of the trouble of doing anything about them.

- b) The active facing of things, and the *making* of peace, even when the way to peace is through struggle.
- 4) Three possible meanings of peace.
 - a) Since *shalom* means everything which makes for a person's highest good, this beatitude means: blessed are those who make this world a better place for everyone to live in.
 - b) Blessed are those who make peace in their own hearts and in their own souls.
 - c) Blessed are those who establish right relationships with other people.
 - i) Troublemakers are either involved in quarrels themselves or the cause of quarrels between others.
 - ii) There are people in whose presence bitterness cannot live, people who bridge the gulfs, and heal the breaches, and sweeten the bitternesses.
 - iii) In the praise of others, God dwells.
- 5) The seventh beatitude might read: *O the bliss of those who produce right relationships one with another, for they are doing a Godlike work!*

Beatitude 8: Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

- 1) Jesus was totally honest—telling the people what to expect.
 - a) Christianity might disrupt your work.
 - b) Christianity might disrupt your social life.
 - c) Christianity might disrupt your home life.
 - i) One may be Christian; another not.
 - ii) "I came not to bring peace but a sword."
 - iii) Might have to love Christ more than father or mother; wife, husband; brother or sister.
 - d) Martyrs of the past.
 - i) Christians thrown to the lions or burned at the stake.
 - ii) Nero wrapped Christians in pitch and set them alight and used them as living torches to light his gardens.
 - iii) Nero sewed Christians in the skins of wild animals and set his hunting dogs upon them to tear them to death.
 - iv) Some had molten lead poured upon them.
 - v) Red-hot brass plates were affixed to the tenderest parts of their bodies.
 - vi) Eyes were torn out.
 - vii) Parts of bodies were cut off and roasted before their eyes.
 - viii) Their hands and feet were burned while cold water was poured over them to lengthen the agony.
 - e) Why were they persecuted?
 - i) Christians accused of cannibalism because of the Lord's Supper.
 - ii) Christians were accused of immoral practices—their meetings were said to be orgies of lust.
 - (1) Meetings were called Love Feasts by the Christians.

- (2) Greeted one another with a holy kiss.
- iii) Accused of being fire-raisers because of stories of the end of the world.
- iv) Accused of being political and revolutionary agitators.
 - (1) Worship of god Roma unified the Roman empire.
 - (2) The emperor came to be regarded as a god.
 - (a) Honors came to be paid to him.
 - (b) Temples were raised to his divinity.
 - (c) Worship of the emperor became compulsory—Christian refused.
 - (d) The only crime of which Christians were guilty was that they set Christ above Caesar.
 - v) Accused of tampering with family relationships.
- 2) To suffer persecution was an opportunity to show one's loyalty to Jesus Christ.
 - a) Polycarp, the aged bishop of Smyrna was dragged to the tribunal of the Roman magistrate and given the choice to sacrifice to the godhead of Caesar or die.
 - b) "Eighty and six years have I served Christ, and he has done me no wrong. How can I blaspheme my King who saved me?"
 - c) Polycarp prayed: "O blessed Son, by whom we have received the knowledge of thee...I thank thee that thou hast graciously thought me worthy of this day and of this hour."
- 3) To suffer persecution is to walk the same road as the prophets, the saints and the martyrs.
- 4) To suffer persecution is to make things easier for those who are to follow.
- 5) May be called upon to bear material loss, the failure of friends, slander, loneliness, even the death of love, for principles.

The Salt of the Earth

- 1) Salt connected with purity.
 - a) Came from the purest of sources—the sun and the sea.
 - b) The most primitive of all offerings to the gods.
- 2) In the ancient world, salt was the commonest of all preservatives.
 - a) We are preservers of Christian values and standards in the world.
 - b) Christians should be the ones who by their presence defeat corruption and make it easier for others to be good.
- 3) The greatest and most obvious quality of salt is that salt lends flavor to things.
 - a) Christianity should lend flavor to life—not blandness.
 - b) Christianity should not take the joy and vividness out of life.
 - c) Oliver Wendell Holmes: "I might have entered the ministry if certain clergymen I knew had not looked and acted so much like undertakers."
 - d) Robert Louis Stevenson wrote in his diary: "I have been to Church today, and am not depressed."
 - e) In a depressed world, Christians should remain full of the joy of life.
 - f) There should be a sparkle about Christians.
- 4) If the salt loses its savor...
 - a) If Christians are not fulfilling their purpose as Christians, then they are on the way to disaster.
 - b) If lose the antiseptic power, the radiance that we ought, then we invite disaster.

The Light of the World

- 1) Jesus said, “As long as I am in the world, I am the light of the world.”
- 2) Now we are to be lights of the world.
 - a) A light is first and foremost something which is meant to be seen.
 - i) No such thing as a secret Christian.
 - ii) Should be visible in everyday activities of the world.
 - b) A light is a guide.
 - i) Make way clear for others.
 - ii) Must be examples.
 - c) A light must be a warning light—halt when there is danger ahead.
- 3) Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.
 - a) People should see our good deeds.
 - b) Our good deeds should draw attention not to ourselves but to God.

LESSON FOUR

The Eternal Law

- 1) Jesus broke what the Jews called the law.
 - a) He did not observe the handwashings that the law laid down.
 - b) He healed the sick on the Sabbath, although the law forbade it.
 - c) Jesus was condemned and crucified as a law-breaker.
- 2) Paul said that “Christ is the end of the law.” (Rom 10:4).
- 3) Jesus lays down the eternal character of the law
- 4) The Jews used the expression *the law* in four different ways.
 - a) The Ten Commandments.
 - b) The first five books of the Bible (the Pentateuch).
 - c) The law and the prophets to mean the whole of Scripture.
 - d) The oral or the scribal law.
 - i) This is what Jesus and Paul so utterly condemned.
 - ii) The scribes reduced the great principles of the law to literally thousands of rules and regulations.
- 5) Could not heal on the Sabbath.
 - a) Healing was allowed when there was danger to life, especially in troubles of the ear, nose and throat—but steps could only be taken to keep the patient from becoming worse—no steps to make him better.
 - b) Bandage, but no ointment.
 - c) Wadding in a sore ear without medication.
- 6) Not one jot or tittle of the law will pass until fulfilled.
- 7) What did Jesus mean by the law?
 - a) He came not to destroy the law, but to bring out the real meaning of the law.
 - b) Main principle—must seek God’s will and when you know it, dedicate your whole life to obeying it.
 - c) Will of God not found in man-made rules and regulations.
 - d) The summary of the Ten Commandments—respect—for God, His name, His Sabbath; respect for parents, life, property, good name.
 - e) Fulfilled in—Loving God with all heart—loving your neighbor as yourself.
 - f) Respect consisted not in sacrifice, but in mercy.
 - i) Not in legalism, but in love.
 - ii) Not in prohibitions, but in instruction to mold lives on the positive commandment to love.
 - g) The reverence and respect which is the basis of the Ten Commandments, will never pass away—permanent for relationship to God and to one another.
- 8) Need for the law before the gospel.
 - a) Had to learn difference between right and wrong.
 - b) Had to discover own human inability to cope with the demands of the law.
- 9) Christians’ righteousness to exceed that of the scribes and Pharisees.
 - a) Must show gratitude for the love of God—claims of love no limit.

- b) Augustine: “Love God and do what you like.” When we realize how God has loved us, the one desire of life is to answer to that love.
- 10) Jesus quotes the law, contradicts it, and substitutes a teaching of his own.
- a) Mat. 5:21.
 - b) Mat. 5:27.
 - c) Mat 5:33.
 - d) Mat 5:38.
 - e) Mat 5:43
- 11) A new standard.
- a) Thoughts are just as important as deeds. Shouldn’t even wish to commit a wrong.
 - b) Not judged by our deeds, but by our motivation.
 - c) Men can not judge thoughts—God alone can judge us.
 - d) Everyone is in default—no one can stand the judgment of God.
 - e) For inner perfection, must say that we ourselves are dead and Christ lives in us.
 - f) The new standard kills all pride, and forces us to Jesus Christ, who alone can enable us to rise to that standard which he himself has set before us.
 - g) Jesus doesn’t help us live a good life—we must allow Him to live through us.
- 12) If cast aspersions on another’s moral character, in danger of hell fire.
- a) *Gehenna* commonly used by Jews, meaning the Valley of Hinnom, a valley to the southwest of Jerusalem.
 - i) Ahaz had introduced into Israel the fire worship of the pagan god Molech, to whom little children were burned in the fire.
 - ii) Josiah stamped out that worship and ordered the valley to forever be an accursed place.
 - iii) The Valley of Hinnom became the place where the refuse of Jerusalem was cast out and destroyed; a public incinerator.
 - iv) Always thick smoke and bred a kind of worm which was hard to kill.
 - b) Gehenna, or the Valley of Hinnom, became identified in people’s minds with all that was accursed and filthy, the place where useless and evil things were destroyed.
- 13) Should not commit murder—nor have hatred in your heart.
- 14) Should not commit adultery—not even in your heart.
- 15) If your eye offends you, pluck it out.
- a) Cannot be taken literally; otherwise, we would all be blind!
 - b) Means that anything which helps to seduce us to sin is to be ruthlessly rooted out of our life.
- 16) How to deal with wrong thoughts.
- a) Do something to fill life so full with Christian serve that there is no time for these thoughts to enter in.
 - b) Think so much of others that in the end we entirely forget ourselves—concentrate on others rather than ourselves.
 - c) Fill the mind with good thoughts.
- 17) “Eye for an eye; tooth for a tooth.”
- a) Basis for limiting vengeance.
 - b) Not a savage law, but one of mercy.

- i) If a man of one tribe injured a man of another tribe, then at once all the members of the tribe of the injured man were out to take vengeance on all the members of the aggressive tribe.
 - ii) Under the OT law, only those who committed the injury must be punished, and the punishment must be no more than the equivalent of the injury inflicted and the damage done.
 - c) Don't render evil for evil.
 - d) Retaliation, however controlled and restricted, has no place in the Christian life.
 - e) Christians think not of their rights, but of their duties; not of their privileges, but of their responsibilities.
- 18) The law said, "Love your neighbor; hate your enemy; the NT says love your enemies; do good to those who spitefully use you.
- a) Different kinds of love.
 - i) Storge. Characteristic words of family love; love of a parent for a child and a child for a parent.
 - ii) Eros. Describes the love between the sexes; always passion; always sexual love. Passion of human love.
 - iii) Philia. Describes real love, real affection. Reserved for one's nearest and truest friends.
 - iv) Agape. Unconquerable benevolence, invincible goodwill.
 - (1) No matter what one does to you; no matter how they treat you; no matter if they insult you or injure you or grieve you, you will never allow any bitterness against them to invade your heart.
 - (2) Will regard them with love that seeks nothing but their highest good.
 - (3) Must be exercise of the will.
 - (4) The power to love those whom we do not like and who may not like us.
 - (5) Can only have agape love when Jesus enables us to conquer our natural tendency to anger and to bitterness, and to achieve this invincible goodwill to all people.
 - b) Jesus never asked us to love our enemies in the same way as we love our nearest and dearest.
 - i) Of our nearest and dearest, we cannot help but love them.
 - ii) Of our enemy, love is of the will; not something which we cannot help.
 - c) Agape love does not mean we allow people to do absolutely as they live; that we leave them unchecked.
 - i) May have to restrain them; protect them against themselves.
 - ii) We do not punish them to satisfy our desire for revenge, but to make them better people.
 - iii) All Christian punishment must be aimed not at vengeance but at cure; punishment will never be merely retributive; it will always be remedial.
 - d) Jesus laid this love down as a basis for personal relationships; not a basis for pacifism.
 - e) This commandment is possible only for Christians.
 - f) Can't pray for others and still hate them.

The Reward Motive

Matthew 6

- 1) When Jesus spoke of rewards, he wasn't just speaking of material reward.
- 2) The highest reward never comes to those who are seeking it.
 - a) Can't think of God as a judge or accountant.
 - b) Thinking of life in terms of the law—thinking of doing so much and earning so much.
 - i) Think of life as a credit and debit balance sheet.
 - ii) "I have done so much; now I claim my reward."
- 3) Rewards of the Christian life.
 - a) Satisfaction—greater than everything else put together.
 - b) Sense of doing God's will.
- 4) You can give, but with the wrong motive—the motive to be recognized and applauded.
 - a) When you give alms, do not sound a trumpet to be praised of men.
 - b) Don't let your left hand know what your right hand does.
- 5) Motives for giving.
 - a) Sense of duty.
 - i) Can give materialistic, but never give yourself.
 - b) Motives of prestige.
 - c) Out of a desire to help others.

How Not to Pray

Matthew 6:5-8

- 1) Jewish habits of prayer.
 - i) Tended to become formalized.
 - b) Stated prayers for all occasions.
 - c) Devout Jews prayed at certain times.
 - d) There was a tendency to connect prayer with certain places, especially with the synagogue.
 - e) Tendency towards long prayers.
 - f) Repetitive prayers.
 - i) Became hypnotizing.
 - ii) Attempted to pile up every possible title and adjective in the address of the prayer to God.
 - (1) One Jewish prayer begins with sixteen different adjectives attached to the name of God.
 - (2) When people begin to think more of how they are praying than of what they are praying, their prayers die upon their lips.
 - g) Prayed in order to be seen.
- 2) Two great rules for prayer.
 - a) All true prayer must be offered to God.
 - b) Must always remember that the God to whom we pray is a God of love who is more ready to answer than we are to pray.

Giving

- 1) The Rabbis laid down five principles which ought to govern giving.
 - a) Giving must not be refused.
 - b) Giving must befit the person to whom the gift is given.
 - i) People must be given whatever is lacked.
 - ii) Giving must be given enough to enable one to retain at least something of the standard and the comfort which they once knew.
 - c) Giving must be carried out privately and secretly.
 - i) In highest giving, givers must not know to whom they were giving.
 - ii) Recipients not know from whom they were receiving.
 - d) The manner of giving must befit the character and the temperament of the recipient.
 - e) Giving was at once a privilege and an obligation; all giving is nothing less than giving to God.

The Disciples' Prayer

Our Father in heaven, let your name be held holy;
Let your kingdom come;
Let your will be done, as in heaven, so also on earth;
Give us today bread for the coming day;
Forgive us our debts as we forgive our debtors.
And lead us not into temptation, but deliver us from the evil one.
For, if you forgive men their trespasses, your heavenly
Father will forgive you too; but if you do not forgive men their trespasses, neither will your
Father forgive your trespasses.

- 1) The first three petitions have to do with God and with the glory of God.
- 2) The second three petitions have to do with our needs and our necessities—deals with the three essential human needs and the three spheres of time within which we all move.
 - a) Asks for bread.
 - i) Necessary for the maintenance of life.
 - ii) Brings needs of the present to the throne of God.
 - iii) Directs our thoughts to God the Father, the Creator and the Sustained of all life.
 - b) Asks for forgiveness.
 - i) Brings the past into the presence of God.
 - ii) Request directs our thoughts to God the Son, our redeemer and savior.
 - iii) Request directs our thoughts to the Holy Spirit, the Comforter; the Strengthened; the Illuminator; the Guide and the Guardian of our way.
 - c) Asks for help in temptation—commits all the future into the hands of God.
- 3) Our Father which art in heaven...
 - a) Words I, me, mine never occur in prayer—always we, our.
 - b) Elimination of self.
 - c) Settles our relationship to God.
 - d) Settles our relationship to others.
- 4) Hallowed be thy name.

- a) Name denotes the nature, the character, the personality of the person.
- b) “Those who know your name put their trust in you (Ps 9:10)—those who know what God is like; those who know the nature and the character of God, will put their trust in him.
- c) Shows reverence to God.
 - i) Believe God exists.
 - ii) Know the kind of God He is.
 - iii) A constant awareness of God.
 - iv) Obedience and submission to God.
- 5) Thy Kingdom come...
 - a) Jesus preached the good news of the kingdom.
 - b) The kingdom of God is among you.
- 6) Your will be done in earth as in heaven.
- 7) Give us our daily bread.
 - a) Trust God daily
 - b) Natural sustenance.
 - c) Spiritual bread.
- 8) Forgive us as we forgive.
- 9) Lead us not into temptation.
- 10) Deliver us from evil.
- 11) Thine is the kingdom, the power, the glory
- 12) For now and evermore.

How Not to Fast

- 1) Fast of Day of Atonement.
 - a) An act of national repentance.
 - b) Preparation for revelation.
- 2) Private fasts
 - a) Fasting connected with mourning.
 - b) Three ideas in people’s minds.
 - i) A deliberate attempt to draw the attention of God to the person who fasted.
 - (1) Designed to attract God’s attention, and to make him notice those who denied themselves.
 - (2) A deliberate attempt to prove that penitence was real.
 - (a) Guarantee of the sincerity of words and prayers.
 - (b) Could become a substitute for repentance.
 - (3) Vicarious, done on behalf of others.
 - (a) To move God to liberate the nation from its distresses.
 - (b) To move God to act in behalf of others.
 - c) To convince others of our superior piety; to show how devoted and disciplined they were.
- 3) How not to fast.
 - a) Not as an outward show.
 - b) Don’t take deliberate steps to see that others could not miss the fact that they were fasting.
- 4) True fasting.
 - a) Good for health.

- b) Good for self-discipline.
- c) Preserves us from becoming the slaves of a habit.
- d) Preserves the ability to do without things.
- e) Makes us appreciate things all the more.

The True Treasure.

Matthew 6:19-21

- 1) Three forms of wealth.
 - a) Fine clothing that moths can eat.
 - b) Things that can be “eaten away—or rusted away.”
 - i) Metals.
 - ii) Corn and grain that worms, rats and mice can destroy.
 - iii) Treasures which can be dug up by thieves.
- 2) Jesus warns against three kinds of pleasures and possessions.
 - a) Pleasures that can wear out or be depleted.
 - b) Pleasures that can be eroded away.
 - c) Pleasures which can be stolen away.
- 3) Our treasures or happiness should be based on things which we cannot lose, things which are independent of the chances and the changes of this life.
- 4) Treasures in heaven.
 - a) Deeds of kindness.
 - b) Character.
 - c) Where treasure is, there will be heart; where heart is, there will be treasure.

The Distorted Vision

Matthew 6:22-23

- 1) The eye is regarded as the window by which the light gets into the whole body.
 - a) If the window is clear, clean and undistorted, the light will come flooding into the room and will illuminate every corner of it.
 - b) If the glass of the window is colored or frosted, distorted, dirty or obscure, the light will be hindered and the room will not be lit up.
- 2) There are certain obvious things which can blind our eyes and distort our vision.
 - a) Prejudice.
 - b) Jealousy—can distort perfectly innocent incidents into guilty actions and which blind the eye to truth and fact.
 - c) Self-conceit.
 - i) Renders us incapable of seeing ourselves as we really are.
 - ii) Renders us incapable of seeing others as they really are.
- 3) A single eye.
 - a) Having one focus.
 - b) In the Greek, single means *generous*.

- c) There's nothing like generosity for giving you a clear and undistorted view of life and of people—grudging and ungenerous spirit will distort one's view of life and of people.
- d) We must be generous in our judgments of others.
- e) We must be generous in our actions.

The Error of Judgment

- 1) Three reasons we should not judge another person.
 - a) We never know the whole facts or the whole person.
 - b) It is almost impossible for any of us to be strictly impartial in our judgment.
 - i) Only a completely impartial person has a right to judge.
 - ii) Only God can judge.
 - c) No one is good enough to judge another person.
 - i) May have a plank in our own eye and condemn someone for having a speck in his eye.
 - ii) Only the faultless have a right to look for faults in others.
 - iii) Should not criticize another person unless we are prepared to try to do the thing we criticize better.
- 2) Don't give that which is holy to the dogs; don't cast your pearls before pigs.
 - a) The pearls of truth belong only to the holy.
 - b) Dogs and pigs cannot appreciate finer things.

LESSON FIVE

The Leprous Man Comes to Jesus

- 1) The curse of leprosy.
 - a) Were treated as dead men.
 - b) Lepers were completely and totally banned from the city.
 - c) No one would ever think of touching a leper.
 - d) Yet, Jesus stretched out his hand and touched the leper.
- 2) The leper to Jesus: If you will, I can be made whole.
 - a) Confidence in Jesus.
 - i) Would never have come near an orthodox scribe or Rabbi—fear of being stoned.
 - ii) Not too unclean to come to Jesus.
 - b) Leper came with humility.
 - c) The leper came with reverence—he worshipped Jesus.
- 3) Jesus was willing—“I will; be made whole.”
- 4) Ritual for declaring leper clean (Lev. 14).
 - a) Two birds take; one killed over running water.
 - b) Wood, crimson yarn and hyssop taken together with the living bird, and dipped in the blood of the dead bird—the living bird was allowed to go free.
 - c) The man washed himself and his clothes; shaved himself.
 - d) Seven days later, reexamined.
 - e) Then shave hair, head, and eyebrows.
 - f) The restored leper was touched on the tip of the right ear, the right thumb and the right big toe with blood and oil.

Matthew 8:5-13

Centurion’s Servant Healed.

- 1) Centurion’s respect for servant.
 - a) Had great concern for his servant.; determined to do everything in his power to see him healed.
 - b) In the Roman empire, slaves did not matter.
 - c) Could have been the centurion’s unusual gentleness and love that moved Jesus when the centurion came to Jesus.
- 2) “I’m not worthy—just speak the word.”
 - a) Jews not allowed to go into Gentile’s home.
 - b) The passport to God’s presence is not membership of any nation; it is faith.
- 3) No greater faith in Israel.
- 4) “Go, let it be done for you as you have believed.”
- 5) The servant was healed at that hour

Jesus Heals All

Matthew 8:16-17

- 1) According to Mark's account (Mark 1:21-34), this happened on the Sabbath
 - a) Jesus had been in the synagogue and had healed the demon-possessed man.
 - b) He had sent healing to the centurion's servant.
 - c) He had healed Peter's wife's mother.
- 2) This scripture related to Isaiah 53:4—"...He bore our weaknesses and carried our sins."

The Summons to Count the Cost

Matthew 8:18-22

- 1) Scribe to Jesus: "Master, I'll follow you wherever you go."
 - a) Highest honor to be called master—equivalent to Rabbi.
 - b) The foxes have lairs; the birds of the sky have place where they may lodge; the Son of Man has nowhere to lay his head."
 - i) Before you follow me, think what you're doing.
 - ii) Before you follow me, consider the cost.
- 2) "Lord, let me first go away and bury my father."
 - a) "Follow me, and let the dead bury their dead."
 - b) Two possible meanings.
 - i) The society in which this man lived was dead in sin; don't be bound even if that meant his father still unburied. Must not delay embarkation on the Christian way.
 - ii) Jesus probably knew that one had to seize the moment while it was available—
 - (1) Jesus knew the human heart; Knew that if the man did not follow him at that precise moment, he never would.
 - (2) We may be moved in moments of impulse; must not let them pass without acting upon them.
- 3) Calm amidst the storm.
 - a) Wherever Jesus is, the storms of life become a calm.
 - b) In the presence of Jesus the most terrible of tempests turns to peace.
 - c) When the cold, bleak wind of sorrow blows, there is calm and comfort in the presence of Jesus Christ.
 - d) When the hot blast of passion blows, there is peace and security in the presence of Jesus Christ.
 - e) When the storms of doubt seek to uproot the very foundations of the faith, there is a steady safety in the presence of Jesus Christ.
 - f) In every storm that shakes the human heart, there is peace with Jesus Christ.

Chapter 9

- 1) Paralyzed man: "Your sins are forgiven..."
 - a) Jews: "This man blasphemes."
 - b) Son of man has authority on earth to forgive sins.
 - c) "Rise, lift up your bed and go to your house."
- 2) The crowds were moved to awe, and glorified God because he had given such power to men.
- 3) Jesus began by telling the man his sins were forgiven.

- a) It was a universal belief that all sickness was the result of sin, and that no sickness could ever be cured until sin was forgiven.
- b) Perhaps this man was convinced that he could not be healed until his sins were forgiven; without the assurance of forgiveness, healing could never have come to him.
- c) Modern medicine agrees that the mind can and does influence the physical condition of the body; people cannot have healthy bodies when their minds are not in a healthy state.
- 4) The paralyzed man knew he was a sinner.
 - a) Because he was a sinner, he was certain that God was his enemy.
 - b) Because he felt God was his enemy, he was paralyzed and ill.
 - c) Once Jesus brought to him the forgiveness of God, he knew that God was no longer his enemy but his friend, and therefore he was cured.
- 5) The Scribes response that Jesus was blaspheming; only God could forgive sins.
 - a) “Which is easier, to say, ‘your sins are forgiven,’ or to say, ‘Get up and walk?’”
 - b) The scribes believed that no one could get up and walk without forgiveness.
 - c) If Jesus was able to make this man get up and walk, then that was unanswerable proof that the man’s sins were forgiven, and that Jesus’ claim was true.
- 6) Jesus demonstrated that he was able to bring forgiveness to the soul and health to the body.
- 7) We can never be right physically until we are right spiritually; health in body and peace with God go hand in hand.

The Call of Matthew

(Matthew 9:9)

- 1) Publicans, or tax collectors were a hated group.
 - a) Collection system subject to great abuse.
 - b) Tax collectors were responsible to the Roman government for a certain sum, but anything above that they collected was theirs.
- 2) When Jesus called Matthew, he called a man whom everyone hated.
- 3) Jesus saw in a man not only what he was, but also what he could be.
- 4) Matthew follows Jesus.
 - a) What Matthew lost and what Matthew found.
 - i) Matthew lost a comfortable job, but found a destiny.
 - ii) He lost a good income, but found honor.
 - iii) He lost a comfortable security, but found an adventure.
 - b) What Matthew left and what Matthew took.
 - i) Left tax-collector’s table, but took his pen.
 - ii) Left the tax-collector’s table, but became heir to a fortune.

Called to Sinners

Matthew 9:10-13

- 1) The pious would never associate with publicans and sinners.
- 2) Jesus went where the need was greatest.
- 3) He did not come to invite people who were so self-satisfied that they were convinced they did not need anyone’s help; He came to invite people who were very conscious of their sin and desperately aware of their need for a savior.

- 4) View of religion of scribes and Pharisees that is still much alive.
 - a) More concerned with the preservation of their own holiness than with the helping of another's sin.
 - b) More concerned for their reputation than to help others in need.
 - c) More concerned with criticism than with encouragement.
 - d) More concerned to point out the faults of other people than to help them conquer these faults.
 - e) They practiced a goodness which issued in condemnation rather than in forgiveness and in sympathy.
 - f) They practiced a religion that consisted in outward orthodoxy rather than in practical help.
- 5) God desired mercy, not sacrifice (Hosea 6:6).
- 6) Fasting and prayer.
 - a) Why do your disciples not fast?
 - b) The bridegroom's closest friends cannot mourn while the bridegroom is with them.
- 7) Things to learn from Jesus' reply on fasting.
 - a) Jesus is a thing of joy.
 - b) In the presence of Jesus there is a sheer, thrilling radiance of life.
 - c) There may come a time when you need to fast.

New Wine and Old Wineskins

- 1) Don't put a new patch on old garment; lest the rent be worsened.
- 2) Don't put new wine in old wineskins; lest the wineskins break.
- 3) Comes a time you don't patch up; you start anew.
- 4) Our minds must be elastic enough to receive and to contain new ideas.
 - a) Overcoming the prejudices of a shut mind.
 - i) New inventions viewed with skepticism.
 - ii) Sir James Simpson had to fight to introduce chloroform.
 - iii) Joseph Lister had to fight to introduce antiseptics.
 - iv) Copernicus was compelled to retract his statement that the earth went around the sun, not the sun around the earth.
- 5) Within the Church, resentment of the new is chronic.
 - a) Attempt to pour new things into old molds.
 - b) Pour activities of a modern congregation into an ancient church building.
 - c) Pour the truth of new discoveries into creeds based on Greek metaphysics.
 - d) Pour modern instruction into outworn language which cannot express it.
- 6) When any living thing stops growing, it starts dying.
- 7) Imperfect Faith and the perfect power (Matthew 9:18-31).
 - a) Healing of the ruler's daughter.
 - b) The healing of the woman with the issue of blood.
 - i) Considered by the law to be unclean.
 - ii) Cut off from the worship of God and from the fellowship of other men and women.
 - c) The healing of the two blind men.
 - i) Have pity on us, Son of David.
 - ii) Jesus touched their eyes: "Be it to you according to your faith."

- iii) “See, let no one know of this—but they went out and spread abroad the story of him all over the country.
- 8) “He casts out demons by the power of the prince of the demons.”
 - a) House divided against itself cannot stand
 - b) If I by the finger of God cast out devils, no doubt the kingdom of God is come nigh.”
- 9) Jesus went about the cities and villages.
 - a) Teaching in their synagogues.
 - b) Preaching the gospel of the kingdom.
 - c) Healing every sickness and every disease among the people.
- 10) Jesus had compassion on the multitudes because they were faint, scattered, and had no shepherd.
- 11) The harvest is plenteous—the laborers are few—pray the Lord of the harvest that he will send forth laborers into his harvest.

LESSON SIX

Matthew 10

- 1) Jesus sends forth his twelve disciples.
 - a) Gave them power over unclean spirits.
 - b) Commanded to heal the sick.
- 2) Go to the lost sheep of the house of Israel.
 - a) Had to be a starting place.
 - b) The mission to the Jews had to be fulfilled.
 - c) Perhaps the disciples weren't equipped to preach to the Gentiles.
- 3) Commission.
 - a) "The kingdom of heaven is at hand."
 - i) The kingdom of God is a society on earth where God's will is as perfectly done as it is in heaven.
 - ii) In Jesus, the kingdom had come.
 - iii) In essence, the disciples could have been saying, "Look! You have dreamed of the kingdom, and you have longed for the kingdom. Here in the life of Jesus is the kingdom. Look at him, and see what being in the kingdom means.
 - iv) In Jesus, the kingdom of God had come to men and women.
 - b) Heal the sick, raise the dead, cleanse the leper, cast out devils."
 - i) The task of the Twelve was not just to speak words, but it involved deeds.
 - ii) Heal the sick—both physically, spiritually, and emotionally.
 - iii) Cleanse the lepers.
 - (1) Bring hope to the outcast.
 - (2) Bring healing to the unclean.
 - (3) Bring cleansing to the polluted.
- 4) Freely you have received; freely give.
- 5) I send you as sheep among wolves.
 - a) You will be persecuted in the synagogues.
 - b) They will bring you before the magistrates.
 - c) Don't fret over what you will speak—the Holy Ghost will give you what to speak in that hour.
 - d) You will be hated for my sake.
 - e) Even your friends and your family may turn against you.
 - f) The servant is not above his master; if they persecuted him, they will persecute you.
- 6) He that endures to the end shall be saved.
- 7) Do not fear them.
 - a) Don't fear those who can only kill the body.
 - b) Fear God.
- 8) Everything will be revealed.
 - a) What is spoken in darkness will be revealed in light.
 - b) What you hear whispered in your ear, proclaim on the housetops.
- 9) God's concern for us.
 - a) Concerned about the sparrows of the air.
 - b) Concerned about the lilies of the field.

- c) How much more will God provide for us?
- 10) I came not to bring peace but a sword.
 - a) Came to set a man at variance against his father; a daughter against her mother...
 - b) A man's enemies shall be the members of his own household.
 - c) He who loves father and mother more than me is not worthy of me.
 - d) Take up your cross and follow me.
- 11) The paradox of finding and losing.
 - a) He who finds his life (psuche) will lose it.
 - b) He who loses his life (psuche) will find it.

Matthew 11:1-6

- 1) Are you the One who is to come, or do we look for another?
 - a) Tell John what you are hearing and seeing.
 - b) The blind are having their sight restored; the lame are walking; the lepers are being cleansed; the deaf are hearing; the dead are being raised up; the poor are receiving the good news.
 - c) Blessed is the man who does not take offence at me.
- 2) Two possible responses.
 - a) John: "If you have any doubts, go and see what Jesus is doing and your doubts will be at an end."
 - b) John could have been impatient.
 - i) His message had been one of doom.
 - ii) The axe is laid to the root of the tree.
 - iii) "When is Jesus going to start blasting his enemies?"
 - iv) "When is the day of God's holy destruction to begin?"
 - v) John preached the gospel of divine holiness with divine destruction; Jesus preached divine holiness with divine love.

Matthew 11:7-11

- 1) What did you go out to see?
 - a) A reed shaken by the wind?
 - b) A man in luxurious clothes?
 - c) A prophet?
- 2) John was more than a prophet.
 - a) A voice preparing the way of the Lord.
 - i) The Jews believed Elijah would come to herald the coming of the Messiah.
 - ii) The Jews leave an empty chair for Elijah when celebrating the Feast of Passover.
 - b) Of men born among women, John is the greatest.
 - c) The least in the kingdom is greater than John.
- 3) John was born out of season—pre-kingdom.
 - a) John had not seen the cross.
 - b) John had the task of pointing men to a greatness into which he himself did not enter.

Matthew 11:12-15

- 1) The kingdom of God suffers violence; the violent take it by force.
- 2) From the days of John the Baptist, the Kingdom of heaven has suffered violence and persecution at the hands of violent men.
- 3) Jesus could well have been saying, “Always the Kingdom will suffer violence; always savage men will try to break it up, and snatch it away and destroy it; and only the man who is desperately in earnest, only the man in whom the violence of devotion matches and defeats the violence of persecution will in the end enter into it.”
- 4) Jesus was challenging his followers to produce a devotion which would be even stronger than the violence.

Matthew 11:16-19

- 1) To what will I compare this generation?
- 2) John came not eating and drinking; you say he has a devil.
- 3) Jesus came eating and drinking; he is a winebibber and glutton; a friend of publicans and sinners.
 - a) Jesus mixed with all kinds of people, sharing in their sorrows and their joys.
 - b) They said he was a socialite; a party-goer; a friend of outsiders with whom no decent person would have anything to do.
 - c) They called John’s asceticism madenss; they called Jesus’ socialibility laxness of morals.

Matthew 11:20-30

- 1) Jesus began to rebuke the cities where his deeds of power had been done.
 - a) If these deeds were done in Tyre and Sidon and Sodom—they would have repented long ago.
 - b) It will be easier for the land of the men of Sodom in the day of judgment than for you.
- 2) I thank you heavenly Father that you have hidden these things from the wise and clever; revealed them to babes.
- 3) Come to me—all who are exhausted and weighted down beneath your burdens—I will give you rest.
 - a) For the Jew, religions was a thing of burdens.
 - b) Jesus said of the Scribes and Pharisees, “They bind heavy burdens, hard to bear, and lay them upon men’s shoulders.
 - c) To the Jew religion was a thing of endless rules.
 - d) Had to listen for every voice, “Thou shalt not.”
- 4) Take my yoke upon you and learn of me.
 - a) I am gentle and lowly in heart.
 - b) You will find rest for your souls.
 - c) My yoke is easy; my burden is light.

Matthew 12

- 1) Matthew 12 is the history of a series of crucial events in the life of Jesus.
 - a) Religious leaders coming to their final decision of Jesus—rejection.

- b) Four stages in their increasing attitude of malignant hostility to Jesus.
 - i) Verses 1-8: The story of how the disciples plucked the ears of corn on the Sabbath.
 - (1) Growing suspicion of a leader who would allow his disciples to disregard the minutiae of the Sabbath Law.
 - (2) David went into the Temple to eat the bread off the table of shewbread.
 - ii) Verses 9-14: The story of the healing of the man with the paralyzed hand on the Sabbath day.
 - (1) The Scribes and Pharisees were in the synagogue on that Sabbath to “watch Jesus” (Luke 6:7).
 - (2) From that time on Jesus would have to work always under the malignant eye of the orthodox leaders.
 - (3) They were seeking evident that they could use against him.
 - iii) In verses 22-32: The story of how the orthodox leaders charged Jesus with healing by the power of the devil.
 - (1) From that time on nothing Jesus could ever do would be right in the eyes of these men.
 - (2) They had so shut their eyes to God that they were completely incapable of ever seeing his beauty and his truth.
 - iv) In verse 14 we see evil determination.
 - (1) To find a way to put an end to this disturbing Galilean.
 - (2) Suspicion, investigation, blindness were on the way to open action.
- 2) Jesus met this growing opposition.
 - a) He met it with courageous defiance.
 - i) In story of healing of paralyzed man, Jesus deliberately defied the Scribes and Pharisees.
 - b) He met it with warning. Defying the truth would cut them off from the grace of God.
 - c) He met it with a staggering series of claims.
 - i) He is greater than the Temple.
 - ii) He is greater than Jonah.
 - iii) He is greater than Solomon.
 - d) He met it with the statement that his teaching is essential.
 - i) The parable of the empty house.
 - (1) The Law may negatively empty a man of evil, but only the gospel can fill him with good.
 - (2) The Law leaves a man an empty invitation for all evil to take up residence within his heart.
 - (3) The gospel so fills with positive goodness that evil cannot enter in.
 - ii) Jesus claims that the gospel can do for men what the Law can never do.
 - e) He met it with an invitation.
 - i) Abandon your own prejudices and self-will and accept Jesus Christ as Messiah and Lord.
 - ii) If we accept, we enter into the very family and heart of God.

Matthew 13

- 1) A definite turning point in the ministry of Jesus.

- a) In beginning of his ministry, Jesus taught in the synagogues; now he's teaching on the seashore.
 - b) When he entered the synagogue now, he would find not only an eager crowd, but a bleak-eyed company of Scribes and Pharisees and elders weighing and sifting every word to find a charge against him; watching every action to turn it into an accusation.
 - c) When the doors of the synagogue were closed, he took to the temple of the open air and taught men in the village streets, on the roads and by the lakeside; and in their homes.
- 2) Jesus teaches in parables.
- a) Earlier Jesus had taught in word pictures.
 - i) The simile of the salt.
 - ii) The picture of the birds and the lilies.
 - iii) The story of the wise and the foolish builder.
 - iv) The illustration of the garments and wine-skins.
 - v) The picture of the children playing in the market place.
 - b) In this chapter, Jesus developed parables more fully and at its most vivid.
- 3) Premises of the parable.
- a) The parable always makes truth concrete.
 - i) Very few people can grasp abstract ideas; they think in pictures.
 - ii) Every great idea must take form and shape in a person.
 - iii) The first great quality of a parable is that it makes truth into a picture which all men can see and understand.
 - b) Great teaching begins from the here and now in order to get to the there and then.
 - i) If a man wishes to teach people about things which they do not understand, he must begin from things which they do understand.
 - ii) The parable begins with material which every man understands because it is within his own experience, and from that it leads him on to things which he does not understand and opens his eyes to things which he has failed to see.
 - iii) The parable opens a man's mind and eyes by beginning from where he is and leading him on to where he ought to be.
 - c) The great teaching virtue of the parable is that it compels interest.
 - i) Interest people by telling stories.
 - ii) The parable puts truth in the form of a story.
 - d) The parable has the great virtue that it enables and compels a man to discover truth for himself.
 - i) Does not do a man's thinking for him.
 - (1) Here is a story; what is the truth in it?
 - (2) What does it mean for you?
 - ii) Some things men have to discover for himself.
 - iii) If a man draws his own conclusions and does his own thinking, the truth will be real to him and be fixed in his memory.
 - e) The parable conceals truth from those who are either too lazy to think or too blinded by prejudice to see.
 - i) Reveals truth to him who desires truth.
 - ii) Conceals truth from him who does not wish to see the truth.
 - f) The parable as Jesus used it was spoken—not read.
 - i) Impact was immediate.

- ii) Made truth flash upon a man as the lightning suddenly illuminates a pitch-dark night.
- 4) The study of parables means two things:
 - a) We must amass every possible detail about the background of life in Palestine, so that the parable will strike us as it did those who heard it for the first time.
 - b) It means that generally speaking a parable will have only one point.
 - i) A parable is not an allegory; an allegory is a story in which every possible detail has an inner meaning.
 - ii) An allegory has to be read and studied; a parable is heard.
 - iii) The parable makes one stabbing truth flash out at a man the moment he hears it.
- 5) Why parables? (Matthew 13:10-17, 34, 35).
 - a) It has been given to you to know the mysteries of the kingdom.
 - i) Although they see, they don't see.
 - ii) Although they hear, they don't hear.
 - b) Blessed are your eyes and ears.
 - i) Many prophets and righteous men longed to see things that you are seeing, and did not see them;
 - ii) To hear the things that you are hearing, and did not hear them.

LESSON SEVEN

The Parables of Matthew 13

- 1) The sower went out to sow.
 - a) Different receptions.
 - i) The wayside; birds came and devoured it.
 - ii) Stony ground.
 - (1) Not much earth; sprang up immediately.
 - (2) Sun scorched it; withered away because it had no roots.
 - iii) Thorns—thorns came up and choked the life out of it.
 - iv) Good ground—yielded thirty fold, sixty fold, and hundred fold.
 - b) Meaning of parable.
 - i) Wayside: Hear word of God—don't understand it—evil one come and snatches it away.
 - ii) Thorny ground:
 - (1) Hears word; receives it with joy.
 - (2) Because no root, when affliction and persecution come, he stumbles.
 - iii) Thorny ground:
 - (1) The cares of this world and the seduction of riches choke the word.
 - iv) Good ground.
 - (1) When one hears the word and understands it.
 - (2) Bears fruit and produces hundredfold, sixtyfold, thirtyfold.
 - c) Hearers described and warned in the parable.
 - i) The hearer with the shut mind.
 - (1) Prejudices can make a man blind to everything he does not wish to see.
 - (2) The unteachable spirit can erect barriers that cannot easily be broken down.
 - ii) The mind like the shallow ground—a man who fails to think things out and think them through.
 - iii) The hearers who has so many interest in life that often the most important things get crowded out.
 - iv) Open mind.
 - (1) At all times willing to learn.
 - (2) Never either too proud or too busy to listen.
 - (3) He translates his hearing into action.
- 2) The act of an enemy (Matthew 13:24-30, 36-43)
 - a) Kingdom like a man who sows good seed in his field.
 - i) When he slept, the enemy came and sowed tares and went away.
 - (1) When the seed grew, began to produce crop, tares appeared.
 - (2) Don't gather the tares lest you uproot the wheat; wait until the harvest.
 - ii) First gather the tares and bundle them for burning.
 - iii) Gather the wheat into the storehouse.
 - b) Interpretation.
 - i) He who sows the good seed is the Son of Man.
 - ii) The field is the world.
 - iii) The good seed is the sons of the Kingdom; the bad seed the sons of the evil one.

- iv) He who sows the tares is the devil.
- v) The harvest is the end of this age.
- vi) The reapers are the angels.
 - (1) The stumbling blocks and all those who act lawlessly, will be cast into the furnace of fire.
 - (2) The righteous will shine as the sun in the Kingdom of their Father.
- vii) He that hath an ear, let him hear.
- 3) The kingdom of heaven is like a grain of mustard seed.
 - a) The mustard see.
 - i) Smallest of all seeds.
 - ii) When grown, the greatest of herbs; becomes a tree; birds of the air come and lodge in its branches.
 - b) The Kingdom of Heaven is progressive.
 - i) Begins small, but in the end, many nations will be gathered within it.
 - ii) The greatest things must always begin with the smallest beginnings.
- 4) The Kingdom of heaven is like leaven.
 - a) Relates to the transforming power of leaven.
 - b) The Kingdom causes a transformation in life.
 - i) Transforms life for the individual man.
 - ii) Four social directions in which Christianity transformed life.
 - (1) Women.
 - (2) The weak and the ill.
 - (a) The unfit were not allowed to live.
 - (b) Christianity was the first faith to be interested in the broken things of life.
 - (3) The aged.
 - (a) The old, whose day's work was done, were fit for nothing else than to be discarded on the rubbish heaps of life.
 - (b) Christianity was the first faith to regard men as persons and not instruments capable of doing so much work.
 - (4) The child.
 - (a) Hilarion to his wife Alis: "If—good luck to you—you bear a child, if it is a boy, let it live; if it is a girl, throw it out."
 - (b) In ancient civilization the child had a very good chance of dying before it had begun to live.
- 5) The Kingdom of Heaven is like a treasure which lay hidden in a field.
 - a) A man found it, and hid it.
 - i) Goes and sells everything that he has, and buys the field.
 - ii) Traditional Jewish Law: "What finds belong to the finder, and what finds must one cause to be proclaimed?
 - (1) These finds belong to the finder—if a man finds scattered fruit, scattered money...these belong to the finder.
 - (2) A man has a prior right to what he had found.
 - b) It is worth any sacrifice to enter the Kingdom.
- 6) The Kingdom of Heaven is like a merchant who is seeking goodly pearls.
 - a) When he had found a very valuable pearl, he went and sold everything he had, and bought it.

- b) Everything had to be sold and sacrificed to gain a precious thing.
- 7) The Kingdom of Heaven is like a net which was cast into the sea.
 - a) Gathered all kinds of things.
 - b) Two great lessons in this parable.
 - i) The nature of the drag-net to not discriminate.
 - (1) Bound to draw in all kinds of things.
 - (2) Contents bound to be a mixture.
 - ii) The two views of the Church.
 - (1) Exclusive.
 - (a) View that holds that the Church is for people who are good; people who are really and fully committed; people who are quite different from the world.
 - (b) Who is to do the judging?
 - (2) Inclusive—the Church is to be open to all.

Chapter 14

- 1) The Death of John the Baptist (Mat 14:1-12).
 - a) As far as Herod was concerned John had two faults.
 - i) He was too popular with the people.
 - ii) John rebuked a tyrant.
 - b) Herodias.
 - i) A woman of loose morals.
 - ii) A vindictive woman who was out for revenge.
 - c) Herodias' daughter Salome.
 - i) The dances which these young girls danced were suggestive and immoral.
 - ii) Herodias thought nothing of outraging modesty and demeaning her daughter.
 - d) Herod.
 - i) Herod's action was typical of a weak man.
 - ii) He kept a foolish oath and broke a great law.
 - (1) Promised Salome anything she might ask.
 - (2) He was more frightened by a woman's tantrums than of the moral law.
 - iii) Through Herodias, Herod lost his fortune and kingdom
 - (1) Sent into exile.
 - (2) Though exempted from exile, Herodias chose to go into exile with her husband.
- 2) Seven loaves and two fishes.
 - a) Jesus gave to the disciples; the disciples gave to the people.
 - b) Freely we have received; freely we give.
- 3) The compassion of Jesus.
- 4) Walking on the sea.
 - a) Jesus went into mountain to pray; the disciples set out back across the lake.
 - b) Notorious storm came up.
 - c) In the hour of the disciples' need, Jesus came to them.
 - d) Peter walks on the water.
 - i) Peter was an impulsive man.
 - ii) Peter was a bold and daring man.
 - iii) Every time Peter failed, he rose again.

- iv) Not how many times we fail, but how many time we get up.
- 5) All those who were ill were brought to Jesus.
 - a) If could only touch the hem of his garment.
 - b) All who touched him were restored to health.
 - c) Jesus taught men what God was like by showing men what God was like.
 - i) He did not tell men that God cared; he showed men that God cared.
 - ii) There is little use in preaching the love of God in words without showing the love of God in action.

LESSON EIGHT

Matthew 15

- 1) Why do your disciples transgress the tradition of the elders?
 - a) They did not wash their hands before they ate bread.
 - i) All fruits and vegetables were clean.
 - ii) In regard to living creatures: (Leviticus 11).
 - (1) Of beasts only those can be eaten who part the hoof and chew the cud.
 - (a) No pig, rabbit, or the hare.
 - (b) No animal who died a natural death.
 - (2) Blood had to be drained from the carcass.
 - (3) Seafood.
 - (a) Only that which has fins and scales may be eaten.
 - (b) No shellfish, lobsters, or shrimp.
 - b) Why do you too transgress God's commandment because of your tradition?
 - c) You have annulled the commandment of God through your tradition.
 - d) Isaiah: "This people honor me with their lips, but their heart is far from me. It is in vain that they reverence me; for it is man-made commandments that they teach as their teaching."
 - e) Religion
 - i) To Pharisees.
 - (1) The observance of certain outward rules and regulations and rituals, such as the correct way to wash the hands before eating.
 - (2) The strict observance of a legalistic outlook on all life.
 - (3) Worship: Ritual, ceremony law.
 - ii) To Jesus:
 - (1) Religion was a thing which had its seat in the heart.
 - (2) A thing which issued in compassion and kindness, which are above and beyond the law.
 - (3) Worship: A clean heart and the loving life.
- 2) That which defiles a man is not what goes in...
 - a) Contradiction of the tradition of the elders.
 - b) Contradiction of the book of Leviticus.
 - i) Canceled the food laws of the Old Testament.
 - ii) Food laws might still stand as matters of health and hygiene and common sense, but they could never again stand as matters of religion.
 - iii) Once and for all Jesus lays it down that what matters is not the state of a man's ritual observance, but the state of a man's heart.
 - iv) The very ground of the Scribes and Pharisees religion was cut from beneath their feet.
 - v) Not just alarming, but revolutionary.
 - c) If religion consists in external regulations and observances, it is two things.
 - i) Too easy.
 - (1) Much easier to abstain from certain foods and to wash the hands in a certain way than it is to love the unlovely and the unlovable.
 - (2) To go to church regularly, give liberally to the church, are external things

- (a) Means toward religion, but not religion.
- (b) Religion consists in personal relationships and in an attitude to God and our fellow men.
- ii) It is misleading.
 - (1) May have a faultless life in externals but have the bitterest and the most evil thoughts within his heart.
 - (2) Outward observances can not atone for a heart where pride and bitterness and lust hold sway.
- d) Jesus taught that the part of a man that matters is his heart.
 - i) What matters to God is not so much *how* we act, but *why* we act.
 - ii) Not so much what we *actually do*, but what we *wish in our heart of hearts to do*.
 - iii) Man sees the deed; God sees the intention.

The Syrophenician Woman

- 1) Jesus withdrew outside Jewish territory.
 - a) To escape the crowds.
 - b) To get away from the malignant hostility of the Scribes and Pharisees.
- 2) "I am called only to the lost sheep of the house of Israel."
 - a) Not meet to give children's bread to the dogs.
 - b) "Lord, even the dogs eat the crumbs from the master's table."
- 3) Woman, great is your faith.
 - a) Be it done for you as you wish.
 - b) Her daughter was restored to health from that hour.
- 4) Noteworthy characteristics of this woman.
 - a) She had love.
 - b) She had faith.
 - c) She had indomitable persistence.

The Feeding of the Four Thousand

- 1) Different from feeding the five thousand.
 - a) Different time (summer as compared to the spring).
 - b) Different location.
 - i) Decapolis, loose federation of ten Greek cities.
 - ii) This was in an area where Gentiles could have outnumbered the Jews.
 - c) Different baskets
 - i) Five thousand, the baskets were called *kophinoi* (a narrow-necked, flask-shaped basket which Jews often carried their food in).
 - ii) Four thousand, the baskets were called *sphurides* (like a hamper, big enough to carry a man, and it was a kind of basket that a Gentile would use).
- 2) Matthew 16:9-10.
 - a) Do you not understand, neither remember the five loaves of the five thousand, and how many baskets you took up?
 - b) Neither the seven loaves of the four thousand, and how many baskets you took up?
- 3) We see the mercy and the compassion of Jesus going out to the Gentiles.

- a) Foretaste that the bread of God was not to be confined to the Jews.
- b) The Gentiles were also to have their share of him who is the living bread.
- 4) The graciousness and kindness of Jesus.
 - a) Concern for physical disabilities.
 - i) The lame, the maimed, the blind and the dumb cured.
 - ii) Anyone, both spiritually and naturally, that bring healing and health are doing the work of Jesus.
 - b) Concern for the tired.
 - c) Concern for the hungry.

Chapter 16

- 1) Give us a sign.
 - a) You can read the heavens, but not the signs of the times.
 - i) “A red sky at night is the shepherd’s delight; a red sky in the morning is the shepherd’s warning.”
 - ii) Jews had a way of wishing a prophet or a leader to authenticate his message by some abnormal and extraordinary sign.
 - iii) The sign was there, if they could only see it.
 - b) No sign given except the sign of Jonah—as Jonah was three days in the belly of the fish, so Jesus would be three days in the belly of the earth.
- 2) The leaven of the Pharisees and Sadducees.
 - a) Disciples concerned about the “polluted bread” of the Gentiles on the other side of the lake.
 - b) Jesus is saying that it is more important to be concerned about the pollution of the damaging doctrines of the Pharisees and Sadducees.
 - i) Pharisees.
 - (1) Saw religion in terms of laws and commandments; rules and regulations.
 - (2) Saw religion in terms of outward ritual and outward purity.
 - (3) Take care that you not identify religion with a series of outward actions and forget that what matters is the state of a man’s heart.
 - (4) Warning against a religion that looks on a man’s outward actions and forgets the inner state of the heart.
 - ii) Sadducees.
 - (1) They were wealthy and aristocratic.
 - (2) Deeply involved in politics.
 - (a) Don’t identify the kingdom of heaven with outward goods.
 - (b) Don’t pin your hopes of bringing the kingdom of heaven through political action.
- 3) “Who do men say that the Son of Man is?”
 - a) Some say John the Baptist—only Herod thought John was so powerful that he could be reincarnated.
 - b) Some Elijah.
 - i) Elijah considered the greatest of the prophets.
 - ii) Elijah would precede the Messiah.

- iii) Traditionally, the Jews left a vacant chair for Elijah at the celebration of the Feast of Passover, believing that when he came, the Messiah would not be far behind.
 - c) Others Jeremiah.
 - i) Believed that before the Jews went into exile, Jeremiah took the ark and the altar of incense out of the Temple and hid them.
 - ii) Before the coming of the Messiah, he would return and produce them, and the glory of God would come to the people again.
 - d) Who do you say I am?
 - i) Peter: Thou art the Christ the Son of the living God.
 - (1) Mark: You are the Christ.
 - (2) Luke: You are the Christ of God.
 - (3) Flesh and blood did not reveal this to you.
 - ii) Jesus: Upon this rock I will build my church.
 - (1) The gates of hell will not prevail.
 - (a) Gates represented of government.
 - (i) Place where the elders and the rulers met and dispensed counsel and justice.
 - (ii) Deut. 25:7. A man with a certain problem is told to go up to the gate to the elders.
 - (b) The powers, the government of Hades will never prevail against the Church.
 - (2) Upon the revelation of the Christ of God, I will build my Church (if the Church doesn't believe He is the Messiah, how could anyone else?)
 - (3) I give you the keys of the kingdom (not keys *to* the kingdom).
 - (a) Representative of a certain power.
 - (b) Jesus: I have the keys of death, hell, and the grave.
 - (c) Rev. 3:7. The risen Christ is "the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens."
 - (4) What you bind on earth will be bound in heaven; what you loose on earth will be loosed in heaven.
 - (a) To bind something is to declare it forbidden; to loose was to declare it allowed.
 - (b) The power of heaven brought to earth—heaven's agreement with earth.
- 4) "Get behind me Satan!"
 - a) In the wilderness experience, Satan had tried to lure Jesus into the trap that would evade the cross.
 - i) Satan left Jesus for a season (meaning that he probably came back).
 - ii) Jesus again faced with the temptation in the garden to evade the cross—nevertheless not my will but thine be done.
 - iii) Peter's statement was an elusion to the elimination of the cross, and this could have represented a temptation of Satan.
 - b) Jesus began to show his disciples that he must go to Jerusalem, suffer many things from the elders (respected men of the people) and chief priest (Sadducees) and scribes (Pharisees), and be killed and raised on the third day.
 - i) Peter: "God forbid that this should happen to you."
 - ii) Peter rebuked because he was putting a stumbling block in the way of the fulfillment of the purpose of Jesus on this earth.

- iii) This was the idea of man, not God.
 - c) The disciples had not yet grasped what it meant for Jesus to be God's Messiah.
 - i) Still thinking in terms of a conquering Messiah, a warrior king, who would sweep the Romans from Palestine and lead Israel to power.
 - ii) That is the reason Jesus told them to be silent.
 - (1) Before they could preach that Jesus was the Messiah, they had to learn what that meant.
 - (2) If they had gone out to the people and preached their own ideas, would possibly lead to a tragic rebellion; could have produced an outbreak of violence doomed to disaster.
 - d) Jesus was seeking to show his disciples that the only way for him to go was through the Cross.
- 5) If anyone would follow me, let him deny himself, take up his cross, and follow me.
 - a) He who wishes to keep his life will lose it.
 - i) Seeking for safety, security, ease and comfort.
 - ii) Making decisions from a worldly-wise and prudential motives.
 - (1) Life becomes a soft and flabby thing, when it might have been an adventure.
 - (2) Life becomes a selfish thing, when it might have been radiant with service.
 - (3) Life becomes an earthbound thing when it might have been reaching for the stars.
 - b) Whosoever loses his life for my sake will find it.
 - i) We sacrifice our selfish desires to obtain to meaningful life.
 - ii) It has been a lesson in history that it has always been the adventurous souls, bidding farewell to security and safety, who wrote their names on history and greatly helped the world of men.
 - c) What will it profit a man if he gain the whole world at the price of his soul (life)?
 - i) Once a man has lost his real life, because of his desire for security and for material things, what price can he pay to get it back again?
 - ii) What would a man give in exchange for his soul (life)?
 - iii) If you lose your purpose, what will it cost to get it back?
- 6) There are some of those who are standing here who will not taste death, until they see the Son of Man coming in his Kingdom.

LESSON NINE

The Mount of Transfiguration

- 1) After six days, Jesus took Peter, James, and John to a high mountain.
 - a) Six is the number of man.
 - i) After the day of man, a great experience takes place.
 - ii) The sixth day precedes the perfect day of rest.
 - b) Peter, James, and John were the inner circle.
 - c) High mountain.
 - i) High mountain thought to be place of great spiritual experience.
 - (1) Mt. Sinai.
 - (2) Mt. Zion.
 - ii) This was thought to have been Mt. Hermon.
 - (1) Ps. 133—Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.
 - (2) .
- 2) Face shone like the sun; garments white as the light.
- 3) Appeared Moses and Elijah.
 - a) Moses was representative of the law.
 - b) Elijah was representative of the prophets.
 - c) They were discussing Jesus’ date with the cross.
 - i) The significance of such an event.
 - ii) Would mark the end of the law and the prophets.
- 4) Lord, we will make three booths.
 - a) Moses and Elijah were not to continue to be considered on the same plane as Jesus.
 - b) After the cross, it would only be Jesus.
- 5) Appeared a cloud overshadowing them.
 - a) Symbol of the Shekinah.
- 6) “This is my beloved Son—hear Him.”
 - a) There was to be no other voice to supersede that of the Son of God.
 - b) Heb. 1—in days gone by, God spoke to us by the prophets—now He speaks by His Son.
- 7) Disciples afraid.
 - a) “Be not afraid.”
 - b) They lifted up their eyes and saw no one, except Jesus alone.

The Way of the Cross

Matthew 17:9-13, 22, 23

- 1) Tell no man about the vision until the Son of Man has been raised from the dead.

- a) The great danger was that men should proclaim Jesus as Messiah without knowing who and what the Messiah was.
- b) The Jews had the idea of a conquering Messiah.
- c) Before the Messiah came, there would be the coming of Elijah the prophet.
 - i) To turn the hearts of fathers to their children; the hearts of children to their fathers.
 - ii) Jews believed Elijah would restore all things before the Messiah came; to make the world fit for the Messiah to enter into.
 - iii) The idea was that Elijah would be a great and terrible reformer, destroying all evil and setting things to rights.
 - iv) Both the Forerunner and the Messiah were thought of in terms of power.
- 2) If the disciples had gone out preaching a conquering Messiah there could have been nothing but tragedy.
 - a) Computed that in the century previous to the crucifixion, 200,000 Jews lost their lives in futile rebellions.
 - b) Until Jesus had taught his followers the necessity of the Cross, they had to be silent and to learn.

Matthew 17:14-20

- 1) When Jesus and the disciples came down from the mountain, there was need for ministry.
 - a) Young man who was an epileptic.
 - i) Suffered severely.
 - ii) Often fall into the fire; often into the water.
 - b) The disciples were not able to cure him.
 - i) O faithless and perverse generation, how long shall I be with You?
 - ii) If your faith is as a grain of mustard seed, you will say to this mountain, “be removed from here, and it will remove.
 - iii) Nothing will be impossible to you.
- 2) Purpose of mountaintop experience is to give something to a hurting generation.

The Temple Tax

Matthew 17:24-27

- 1) Does your master pay the tax?
 - a) From whom do earthly kings take tax and tribute?
 - i) From sons or from strangers?
 - ii) Jesus: “So then the sons are free; but to not be a stumbling block, go to the sea; first fish, there will be a shekel.”
 - iii) Take it and give to them for me and for you. (tax was ½ shekel each).
 - b) In the ancient world, conquering and colonizing nations had little or no idea of governing for the benefit of the subjects; subjects existed to make things easier for the royalty.
 - i) King’s own nation did not pay tax, if there were other nations subject to him.
 - ii) The story was put into the gospels to tell the Christian Jews that however unpleasant it may be, the duties of a citizen must be shouldered.
- 2) Why did Jesus tell Peter to get the money in this manner?

As a Little Child

Matthew 18

- 1) Who is greatest in the kingdom of heaven?
 - a) Unless you turn and become as children, you will not enter into the Kingdom of Heaven.
 - b) Whoever humbles himself as this little child, he is the greatest in the Kingdom of Heaven.
- 2) To be a citizen of the Kingdom means the complete forgetting of self.
 - a) If one is aiming at the fulfillment of personal ambition, the acquisition of personal power, the enjoyment of personal prestige, the exaltation of self, he is aiming at the opposite of the Kingdom of Heaven.
- 3) Characteristics of a child.
 - a) The power to forgive and forget.
 - b) Child is innocent; still pliable.
 - i) Child has only to learn; not to unlearn.
 - ii) Only to do; not to undo.
 - c) Humility—characteristic toward others.
 - d) Dependence—characteristic toward God.
 - i) Never thinks he can face life by himself.
 - ii) Perfectly content to be utterly dependent on those who love him and care for him.
 - e) Trust.
- 4) Whoever receives one such little child in my name, receives me.
 - a) Better to have millstone tied around neck than to offend a little one.
 - b) Stumbling blocks are bound to come; woe to those by whom the stumbling blocks come.
- 5) A child may mean an immature one.
 - a) A beginner in the faith may be one who is very easily deflected from the way.
 - b) Receive such.
- 6) The shepherd who leaves ninety nine to find one lost sheep.
 - a) However large a family, cannot spare even one.
 - b) Not a one that does not matter.
 - c) The love of God is a seeking love.
 - d) The love of God is a protecting love.
- 7) If your brother sins against you:
 - a) To and tell his error between you and him alone.
 - i) If he listens to you, you have gained your brother.
 - ii) If he does not listen to you, take with you one or two more that the matter be established in mouth of two or three witnesses.
 - iii) If he refuses again, tell it to the Church.
 - iv) If he refuses to listen to the Church, let him be to you as a Gentile and a tax-collector.
 - (1) Was there a Church at this juncture?
 - (a) Sounds like a fully developed and organized Church with a system of ecclesiastical discipline.
 - (b) Speaks of tax collectors and sinners as being irreclaimable outsiders.
 - (i) Jesus accused of being a friend of tax-gatherers and sinners; never spoke of them as hopeless outsiders.

- (ii) Spoke of them with sympathy and love.
 - (iii) Tax collectors and harlots would go into the kingdom before the orthodox religious people of the time.
- (2) Tone of the passage is that there is a limit to forgiveness—that there comes a time when a man may be abandoned as beyond hope, counsel which it is impossible to think of Jesus giving.
 - (3) Sounds like Church discipline as a thing of rules and regulations than of love and forgiveness.
 - b) Whatever you bind on earth shall be bound in heaven; what you loose upon earth will remain loosed in heaven.
- 8) If two of you agree upon earth any matter for which you are praying, you will receive it from my Father who is in Heaven. Where two or three are assembled together in my name, there am I in the midst of them.
 - 9) How often do I forgive my brother?
 - a) Seven times?
 - b) Nay—seven times seventy.
 - i) Rabbis allowed two forgivenesses.
 - ii) Peter probably thought he was being generous in suggesting seven (complete forgiveness?)
 - 10) A servant who was forgiven but refuses to forgive.
 - a) First servant owed his master 2,400,000 pounds.
 - b) Second servant owed 5 pounds.
 - c) How could you expect to be forgiven if you haven't forgiven?

LESSON TEN

Marriage and Divorce

Matthew 19

- 1) No nation has ever had a higher view of marriage than the Jews.
 - a) Marriage was a sacred duty.
 - b) To remain unmarried after the age of twenty, except in order to concentrate upon the study of the Law, was to break a positive commandment to “be fruitful and multiply.”
 - c) “He who had no children, slew his own posterity and lessened the image of God upon earth.”
- 2) Jewish laws of marriage and of purity aimed very high.
 - a) Ideally, divorce was hated.
 - b) It was said that the very altar wept tears when a man divorced the wife of his youth.
- 3) Two dangerous and damaging elements.
 - a) First, in the eyes of Jewish law a woman was a thing.
 - i) The possession of her father, husband.
 - ii) No legal rights at all.
 - iii) Difference between men and women’s right to divorce.
 - (1) A woman may be divorced with or without her consent; a man can be divorced only with his consent.
 - (2) The woman could never initiate the process of divorce; she could not divorce, she had to be divorced.
 - iv) Certain safeguards.
 - (1) If a man divorced his wife on any other grounds than flagrant immorality, he must return her dowry.
 - (2) The courts might put pressure on a man to divorce his wife for refusal to consummate the marriage; of impotence; or of proved inability to support her properly.
 - (3) A woman could force her husband to divorce her, if he contracted a loathsome disease, such as leprosy.
 - b) Second, the process of divorce was fatally easy.
 - i) When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house.
 - ii) The bill of divorcement was a simple, one-sentence statement that the husband dismissed his wife.
 - (1) Assurance that he will never use her as his wife any more; she may be at liberty to marry another husband.
 - (2) Unless the woman was a notorious sinner, her dowry must be returned.
- 4) One of the problems of Jewish divorce lies within the Mosaic enactment that states that a man may divorce his wife, “if she finds no favor in his eyes, because he has found some indecency in her.”
 - a) The question is—how is the phrase some indecency to be interpreted?

- i) The school of Shammai were clear that a matter of indecency meant fornication, and fornication alone; no other reason for divorce.
- ii) The school of Hillel interpreted this matter of indecency in the widest possible way—meant that a man could divorce his wife if she spoiled his dinner, if she spun, or went with unbound hair, or spoke to men in the streets, if she spoke disrespectfully of his parents in his presence, if she was a brawling woman whose voice could be heard in the next house.
- iii) Rabbi Akiba even went so far to say that the phrase meant a man could divorce his wife if he found a woman whom he liked better and considered more beautiful.
- b) Under Rabbinic law divorce was compulsory for two reasons.
 - i) For adultery.
 - ii) For sterility.
- c) Insanity was not grounds for divorce.
 - i) If woman insane, the man should be there to support her.
 - ii) If man insane, he would not be qualified to divorce his wife.
- 5) The Pharisees were asking Jesus whether He favored the strict view of Shammai or the laxer view of Hillel—sought to involve him in controversy.
- 6) Jesus took them back to the way it was in the beginning—the ideal of creation.
- 7) The Pharisees sought to trick Jesus by bringing up what Moses said.
 - a) Are you saying Moses was wrong?
 - b) Are you seeking to abrogate the divine law which was given to Moses?
 - c) Are you setting yourself above Moses as a law-giver?
- 8) Moses did was not a law, but a concession
 - a) Did not command divorce.
 - b) At best, he permitted it in order to regulate a situation which would have become chaotically promiscuous.
 - c) A concession to a human need; a concession in view of a lost ideal.
- 9) Different gospel versions.
 - a) Matthew: “I say to you; whoever divorces his wife, except for unchastity, and marries another commits adultery” (Mat. 19:9).
 - b) Mark: “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery” (Mark 10:11,12)
 - c) Luke: “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery” (Luke 16:18).
- 10) Man leaves father and mother to become one with his wife.
 - a) Not just one act.
 - i) Not just sexual.
 - ii) If marriage entered because a physical desire can be satisfied in no other way.
 - iii) Marriage not given for two to do one thing, but to do all things together.
 - b) Total union of two personalities.
 - i) Life can be based on a resigned acceptance of each other.
 - ii) Each goes his or her own way and each lives his or her own life.
 - c) Marriages should be a sharing of all the circumstances of life.
 - d) The fuller the knowledge people have of each other before they decide to link their lives together the better.

- e) The basis of marriage is togetherness—the basis for togetherness is consideration.
- 11) Disciples: “if the only reason for divorce is thus, not expedient to marry.
- a) Not all can receive this—but he who is able to receive his saying, receive it.
 - i) Only the man who has the continual help of the Holy Spirit can build up the personal relationship which the ideal marriage demands.
 - ii) Only by the help of the Lord Jesus can we develop the sympathy, the understanding, the forgiving spirit, the considerate love, which true marriage requires.
 - iii) No man can live out Jesus Christ’s teaching without Jesus Christ.
 - b) Eunuchs
 - i) Born from mother’s womb.
 - ii) Some are made eunuchs by men.
 - iii) Some become eunuchs for Kingdom of God sake.
- 12) Jesus’ teaching was a principle, not a law.
- a) A principle can never be quoted as a final law.
 - b) A principle must always be applied to the individual situation.
 - c) To settle the question of divorce simply by quoting the words of Jesus would be legalism.
- 13) Certain truths emerge.
- a) The ideal is that marriage should be an indissoluble union between two people, and marriage should be entered into as a total union of two personalities, not designed to make one act possible, but designed to make all life a satisfying and mutually completing fellowship.
 - b) Life is not, and never can be, a completely tidy and orderly business.
 - i) Can enter marriage with highest hopes and highest ideals.
 - ii) Something unaccountable goes wrong.
 - iii) The relationship that should be life’s greatest joy becomes hell upon earth
 - c) Divorce should not be easy, but when all the physical, mental, and spiritual resources have been brought to bear on such a situation, and the situation remains incurable and even dangerous, then the situation should be ended.
 - d) It often happens that the things that wreck marriage are in fact the things which the law cannot touch.
 - e) Every prayerful care and thought should be given before marriage; if a marriage is in danger of failure, every possible medical, psychological and spiritual resource should be mobilized to save it. If there is something beyond the mending, the situation should be dealt with not with rigid legalism, but with understanding love.

The High Ideal

- 1) Plato’s idea.
 - a) Originally human beings were double what they are now.
 - b) Because their size and strength made them arrogant, the gods cut them in halves.
 - c) Real happiness comes when the two halves find each other again, and marry, and so complete each other.
- 2) Marriage should not narrow life; it should complete it.
 - a) For both partners it must bring a new fullness, a new satisfaction, a new contentment into life.
 - b) It is the union of two personalities in which the two complete each other.

- c) The final relationship is fuller, more joyous, more satisfying than any life in singleness could be.
- 3) Marriage must be a sharing of all the circumstances of life.
 - a) In courtship, see each other at their best.
 - b) In marriage, two people must see each other when they are not at their best.
 - i) When they are tired and weary.
 - ii) When children bring the upset to a house and home that children must bring.
 - iii) When money is tight.
 - iv) When food and clothes and bills become a problem.
 - v) When moonlight and roses become the kitchen sink and walking the floor at night with a crying baby.
- 4) Marriage more likely to be successful after a fairly long acquaintanceship, when the two people involved really know each other's background.
 - a) Ingrained habits, unconscious mannerisms, ways of upbringing collide.
 - b) The fuller knowledge each has of the other, more likely to be successful.
- 5) The basis of marriage is togetherness.
 - a) The basis for togetherness is considerateness.
 - b) Each partner must always be thinking more of each other than of themselves.
- 6) If marriage is so demanding, who should marry?
 - a) Rabbinic sayings.
 - i) "Among those who will never behold the face of Gehinnon is he who has had a bad wife. Such a man is saved from hell because he has expiated his sins on earth!"
 - ii) "A bad wife is like leprosy to her husband. What is the remedy? Let him divorce her, and be cured of his leprosy."
 - iii) "If a man has a bad wife, it is a religious duty to divorce her."
 - b) When exposed to these sayings, how can one keep the principle that Jesus laid down?
 - i) Only the Christian can keep the Christian ethic.
 - ii) Only by the help of Jesus Christ can he develop the sympathy, the understanding, the forgiving spirit, the considerate love, which true marriage requires.
- 7) Eunuchs (a man who is unsexed)
 - a) Different categories.
 - i) Those born eunuch (Some physical imperfection or deformity).
 - ii) Those made eunuch by men.
 - iii) Those who choose for the kingdom of God sake to become such.
 - b) Clement of Alexandria: "The true eunuch is not he who cannot, but he who will not indulge in fleshly pleasures."

Marriage and Divorce

- 1) What Jesus laid down was a principle and not a law.
 - a) A principle can never be quoted as a final law.
 - b) A principle must always be applied to the individual situation.
- 2) Beyond all doubt the ideal is that marriage should be an indissoluble union between two people.

- a) That marriage should be entered into as a total union of two personalities, not designed to make one act possible, but designed to make all life a satisfying and mutually completing fellowship.
- b) Life is not always a completely tidy and orderly business.
 - i) Elements of the unpredictable.
 - ii) The relationship which should be life's greatest joy becomes hell upon earth.
 - iii) Difficult to see Jesus legalistically condemning two people to any such situation.

Jesus and the Little Children

- 1) Jesus broke tradition by showing respect for women and little children, both whom were secondary citizens.
- 2) The Kingdom of Heaven belongs to such as they are.

The Rich Young Ruler

- 1) All the gospels tell us this ruler was rich.
 - a) Matthew says that he was young.
 - b) Luke says that he was a ruler.
- 2) He came seeking eternal life.
 - a) Eternal life.
 - i) The life that God himself lives.
 - ii) Does not mean lasting forever; it means such as befits God, or such as belongs to God, or such as is characteristic of God.
 - b) Seeking for happiness, for satisfaction, for peace with GOD.
 - c) What must I *do*? (doing something; keeping the rules and regulations).
- 3) Keep the commandments.
 - a) The second five that dealt with our relationship with others; our duty to men.
 - b) Commandments that govern our personal relationships; our attitude to our fellow men.
- 4) Sell all you have and give to the poor.
 - a) You say you've kept the commandments, have you?
 - b) Have you treated your fellow man right?

Other Truths in Matthew 20

- 1) The peril of riches.
 - a) Easier for camel to go through the eye of a needle (small opening in wall of city).
 - b) Nothing is impossible with God.
 - c) Three effects of riches.
 - i) Riches encourage a false independence.
 - ii) Riches shackle a man to this earth.
 - iii) Riches tend to make a man selfish.
 - d) Riches are not a sin, but may be a danger.
- 2) Lord we have forsaken all, what do we get?
 - a) If faithful now, will sit upon the twelve thrones.

- b) Anyone who has left houses, or brothers, or sister, or father, or mother, or children, or lands for my name, will receive them a hundred times over; will enter into eternal life.
 - i) Those who share Christ's campaign will share His victory.
 - ii) Return with persecutions.
 - iii) First will be last; last first.
- 3) The eleventh hour workers.
 - a) Those who worked through the heat of the day were paid the same as those who came in at the eleventh hour.
 - b) Warning to Jews:
 - i) They considered themselves for privileged people and looked down on the Gentiles.
 - ii) The Gentiles would come into the Kingdom later and receive the same reward.
 - c) The wages were a gift not pay.
- 4) Grant it that my sons will sit one on the left and one on the right.
 - a) Can you drink the cup which I have to drink?
 - i) James' cup was martyrdom. He was the first martyr of the church to die.
 - ii) John's cup was the constant discipline and struggle of the Christian life through a lengthy life (close to 100 years old).
 - b) This privilege is given by the Father.
 - c) He who would be greatest must be servant; Son of Man did not come to be served but to serve; to give his life a ransom.
- 5) Healing of two blind men.

LESSON ELEVEN

Chapters 21, 22, 23

Chapter 21

- 1) Jesus' triumphant entry into Jerusalem
 - a) Time of Passover.
 - b) Fulfillment of Zechariah: King riding into Jerusalem, humble and riding upon an ass.
 - c) Hosana!
 - i) Means *Save now!*. A cry for help which a people in distress addressed to their king or their god.
 - ii) *Hosana in the highest!* "Let even the angels in the highest heights of heaven cry unto God, Save now!"
 - iii) It is a people's cry for deliverance and for help in the day of their trouble; it is an oppressed people's cry to their savior and their king.
- 2) Jesus drives the money changers out of the Temple.
 - a) Background.
 - i) Sacrifice had to be without blemish.
 - ii) Any sacrifice purchased outside of the Temple had to be inspected; often, would fail test so people would have to purchase their sacrifices from the exchangers in the Temple.
 - iii) Exchanging money for exorbitant fees.
 - b) What we see in Jesus' actions.
 - i) One of the fiercest manifestations of his anger directed against those who exploited them in the name of religion.
 - ii) His anger was specially directed against those who made it impossible for simple people to worship in the House of God.
 - (1) A spirit of bitterness, a spirit of argument, a spirit of strife can get into a Church, which makes worship impossible.
 - (2) The worship of God and the disputes of men can never go together.
- 3) The cursing of the fig tree.
 - a) Tree not fruitful.
 - b) Time of figs not yet.
 - c) A dilemma.
 - i) Jesus was expecting something of the fig tree that it was not able to produce.
 - ii) Jesus was cursing something, which was against his nature.
 - iii) He was using his power for his own purpose (contrary to the temptation in the wilderness where he refused to use his power for his own benefit.
 - d) Explanation.
 - i) Jesus well could have seen that the tree was diseased and would never produce fruit.
 - ii) Everything has purpose, and if that purpose is not fulfilled, it ceases to be.
 - e) The synoptic gospels accounts.
 - i) Matthew and Mark speak of the withering of the fig tree.
 - ii) Luke speaks of the barren fig tree, but not the withering.
 - (1) Twice the gardener pleaded for mercy for it.

- (2) Twice mercy and delay were granted, and in the end it was still fruitless and was therefore destroyed.
- (3) In Luke, this is a metaphor.
- (4) Suggested that the parable of the barren fig tree has been misunderstood and been turned into an actual incident.
- (5) Confusion has changed a story Jesus told into an action Jesus did.
- f) Promise without performance.
 - i) The fig tree could have reverted to its wild state, just as roses revert to briars.
 - ii) The fig tree could have been diseased.
- g) If symbolic action, it was meant to teach something.
 - i) Uselessness invites disaster.
 - (1) The nation of Israel had been brought into existence for one reason—that from it might come the Anointed One.
 - (2) He had come; the nation failed to recognize him; about to crucify him.
 - (3) The nation had failed in its function which was to welcome God’s Son.
 - ii) Profession without practice is condemned.
 - (1) Gandhi enquired into Christianity. He attended several Sunday services but concluded that Christians were not an assembly of devout souls, but appeared rather to be worldly-minded people going to Church for recreation and in conformity to custom. He concluded that there was nothing in Christianity which he did not already possess.
 - (2) Profession without practice produces a faith which cannot do anything else but wither away.
- 4) By what authority do you do these things?
 - a) Whence was the baptism of John? From heaven or from men.
 - i) If they answered from God, then why did they not believe John who recognized Jesus as the Messiah.
 - ii) If they answered from men, they feared the people, because they saw John as a great prophet.
 - b) “We do not know.”
 - c) “Neither tell you I by what authority I do these things.”
 - i) If Jesus declared that his authority was derived from being God’s Son, He could have created a crisis which was not yet time.
 - ii) There were things yet to be done and teachings to be taught.
 - iii) Jesus had to do everything in God’s time.
- 5) The two sons.
 - a) “Child, go and work in my vineyard.”
 - i) I will not.
 - ii) Yet, he went later to carry out wishes of his father.
 - b) The other son agreed to go but did not.
 - c) Which did the will of the Father?
 - d) “The tax collectors and harlots go into the Kingdom of Heaven before you.”
 - i) When John came preaching righteousness, they believed him.
 - ii) You did not believe.
 - e) What this parable teaches:

- i) Promises can never take the place of performance, and fine words are never a substitute for fine deeds.
 - ii) Two classes of people in this world.
 - (1) People whose profession is much better than their practice. Promise anything, but practice lags far behind.
 - (2) Those whose practice is far better than their profession.
 - (a) May appear to be hardhearted and tough, but somehow are found out doing kindly and generous things almost in secret.
 - (b) Profess to have no interest in the Church and religion, but when it comes to the bit, they live more Christian lives than many professing Christians.
- 6) Parable of the Vineyard.
- a) Householder planted a vineyard, surrounded it with a hedge, and dug a wine press in it, and built a tower; gave it out to cultivators.
 - b) When fruit is expected, cultivators kill those who are sent, including the son.
 - c) The Kingdom of God will be taken from you and will be given to a nation which produces it fruits.
 - d) The stone the builders rejected is become the headstone of the corner.
 - i) He who falls against the stone will be broken.
 - ii) He who upon the stone falls will grind him to powder.
 - e) The Pharisees knew Jesus was speaking of them, but they were afraid of the crowds.

Chapter 22

- 1) The parable of the Wedding Feast.
 - a) Those invited refused.
 - b) Then invitation went out to highways, hedges.
 - i) Invite all you can find.
 - ii) Collected all whom they found, both bad and good; the wedding was supplied with guests.
 - c) Armies sent to burn their city.
 - i) Matthew written between 80 and 90 AD.
 - ii) Destruction was accomplished by the armies of Rome in AD 70.
 - d) Lessons to be learned.
 - i) The wedding feast can represent anything that is joyous; we have been invited to experience joy.
 - (1) If we refuse, not so much the punishment as the realization of what is missed.
 - (2) Those who refused went about their business as usual, not being immoral, but doing business as usual.
 - (3) A man can be so busy making a living that he fails to make a life; can be so busy with the administration and the organization of life that he forgets life itself.
 - ii) God's invitation is an invitation of grace.
 - (1) Those invited from the highways and hedges have no claim on the king.
 - (2) They could never deserve to be invited.
- 2) The parable of the guest without wedding garment.
 - a) It is true that the door is open to all men, but when they come they must bring a life which seeks to fit the love which has been given to them.

- b) Grace is not only a gift but a responsibility.
 - c) A man cannot go on living the life he lived before he met Jesus Christ.
 - d) He must be clothed in a new purity and a new holiness and a new goodness.
 - e) The door is open, but the door is not open for the sinner to come and remain a sinner.
- 3) Jewish leaders referenced in these three parables.
- a) The parable of the two sons: the Jewish leaders appear under the guise of the unsatisfactory son who did not do his father's will.
 - b) In the parable of the wicked husbandmen, they are the wicked husbandmen.
 - c) In the parable of the king's feast, they are the condemned guests.
- 4) Give to Caesar what is Caesar's—to God what is God's.
- a) Pharisees continually tried to trick Jesus by their questioning.
 - b) The problem of taxation.
 - i) Various taxes.
 - (1) Ground tax: one tenth of the grain; one fifth of the oil and wine—paid partly in kind, and partly in a money equivalent.
 - (2) Income tax: one per cent of a man's income.
 - (3) Poll tax: paid by every male person from fourteen to sixty-five; by every female from twelve to sixty-five—
 - (a) One denarius (Jesus called it the tribute coin.
 - (b) Equivalent to 4p; day's wages 3p.
 - c) The dilemma.
 - i) If Jesus said it was unlawful to pay the tax, he could have been reported to the Roman government as a seditious person.
 - ii) If Jesus said it was lawful, he would experienced the wrath of the people.
 - (1) They resented taxes like everyone else, but more so on religious grounds.
 - (2) To pay tax to an earthly king was to admit the validity of his kingship and thereby to insult God.
 - iii) After the destruction of the Temple in AD 70, the temple tax was then to be paid to the temple of Jupiter Capitolinus in Rome.
 - d) Pay to Caesar what is Caesar's.
 - i) With his unique wisdom Jesus never laid down rules and regulations—reason His teaching is timeless.
 - ii) Jesus laid down principles.
 - (1) Every man has a double citizenship—a citizen of the country in which he happens to live and the Kingdom of God.
 - (2) "Fear God—honor the king" (I Peter 2:17).
- 5) Attack of the Sadducees.
- a) If a man dies without children, his brother takes up wife—through seven brothers.
 - b) In the resurrection, whose wife will she be?
 - c) You do not know the Scriptures nor the power of God.
 - i) In the resurrection, there is no marrying and giving in marriage—be as the angels.
 - ii) "I am the God of Abraham, Isaac, and Jacob."
 - iii) God is not the God of dead men, but of those who live.
 - d) The crowds were amazed with His answer.
- 6) The Pharisees and the resurrection.
- a) Will they be raised with clothes on or clothes off?

- b) Will they be raised with same ailment they died with? Otherwise, wouldn't be the same person.
 - c) All Jews would be resurrected in the Holy Land. If they were buried in a foreign country, they would travel through caverns until they reached the Holy Land.
- 7) Which is the greatest commandment?
- a) Love the Lord with all your heart.
 - b) Love your neighbor as yourself.
- 8) Whose son is the Anointed One?
- a) They said, "The Son of David."
 - i) The commonest title of the Messiah was *Son of David*.
 - ii) Belief that one day a great prince of the line of David would shatter Israel's enemies and lead the people to the conquest of all nations.
 - iii) The Messiah was most commonly thought of in nationalistic, political, military terms of power and glory.
 - b) Jesus attempted to alter that thinking to show that the Anointed One was greater than just the Son of David.
 - i) Psalm 110:1—"The Lord says to my Lord, sit on my right hand until I make your enemies your footstool."
 - ii) The second Lord is the Messiah; David called the Messiah Lord, not Son.
 - iii) Jesus was more than the Son of David—He was the Son of God.
 - iv) If the Son of God, the Messiah was not to be thought of in terms of militaristic conquest, but in terms of divine and sacrificial love.

Scribes and Pharisees

Chapter 23

- 1) Israel became uniquely the people of the Law.
- a) Ezra and Nehemiah returned to rebuild the shattered city of Jerusalem.
 - i) Ezra took the book of the Law and read it to them that led to a national dedication of a people to the keeping of the Law.
 - ii) From that day forward the study of the Law became the greatest of all professions—committed to the Great Synagogue, the *Scribes*.
 - iii) The return of the people to Jerusalem and the first dedication of the Law took place about 459 BC.
 - b) The Pharisees arose as a separate sect about 175 BC in response to Antiochus Epiphanes of Syria's attempt to stamp out the Jewish religion.
 - i) The name *Pharisee* meant *Separated Ones*.
 - ii) They dedicated their whole life to the careful observance of every rule and regulation the Scribes had worked out.
 - iii) Never more than about 6000 Pharisees.
 - c) The *Talmud* distinguishes seven different kinds of Pharisee.
 - i) The *Shoulder Pharisee* who was meticulous in observance of the Law; wore his good deeds upon his should for all to see his purity and goodness. Did this to be seen of men.
 - ii) The *Wait-a-little Pharisee*.

- (1) Could always produce an entirely valid excuse for putting off a good deed.
- (2) He spoke but did not do.
- iii) The *Bruised or Bleeding Pharisee*.
 - (1) The Talmud speaks of the plague of *self-afflicting Pharisees*.
 - (2) To keep from looking at a woman on the street, they would shut their eyes, run into walls, and bruise themselves.
 - (3) Their wounds gained them a special reputation for exceeding piety.
- iv) The *Pestle and Mortar Pharisee*, or the *Hump-backed Pharisee*.
 - (1) Such men walked in such ostentatious humility that they were bent like a pestle in a mortar or like a hunch-back.
 - (2) They were so humble that they would not even lift their feet from the ground and so tripped over every obstruction they met.
 - (3) Their humility was a self-advertising ostentation.
- v) The *Ever-reckoning or Compounding Pharisee*.
 - (1) Ever reckoning up his good deeds, believing that every good deed put God a little further in his debt.
 - (2) To him religion was always to be reckoned in terms of a profit and loss account.
- vi) The *Timid or Fearing Pharisee*.
 - (1) Always in dread of divine punishment.
 - (2) Always cleansing the outside of the cup and the platter, so that he might seem to be good.
 - (3) He saw religion in terms of judgment and life in terms of a terror-stricken evasion of this judgment.
- vii) The *God-fearing Pharisee*
 - (1) The Pharisee that really and truly loved God and who found delight in obedience to the Law of God, however difficult that might be.
 - (2) (Note six bad types to one good one).
- 2) Making religion a burden.
 - a) The Scribes and Pharisees sit on Moses' seat to tell you what to do, but they themselves don't do.
 - b) Bind burdens but refuse to lift a finger to remove them.
 - c) Thousands of intolerable rules and regulations that were impossible to keep.
- 3) They perform their actions to be seen of men.
 - a) Broaden their phylacteries; wear outside tassels.
 - i) Exodus 13:9. "It (the commandments) shall be to you as a sign on your hand, and a memorial between your eyes."
 - ii) Exodus 13:16. "It shall be as a mark on your hand, or frontlets between your eyes."
 - iii) In order to do this, the Jew wore at prayer, *phylacteries*, worn every day except the Sabbath and special holy days.
 - iv) They were like little leather boxes strapped on the wrist and on the forehead.
 - (1) On the wrist was one compartment with a parchment roll with the following four passages of scripture written on it.
 - (a) Exodus 13:1-10.
 - (b) Exodus 13:11-16.
 - (c) Deuteronomy 6:4-9.
 - (d) Deuteronomy 11:13-21.

- (2) The one on the forehead had four little compartments, each with one of the above scriptures.
- v) In order to draw attention to himself, the Pharisee would wear especially big phylacteries to demonstrate his obedience to the Law and his piety.
 - b) They love the high seats.
 - c) They love the front seats of the synagogue.
 - d) Like to be called Rabbi (Jesus said there is only one teacher).
 - e) Don't call any man father—there is only one father.
 - f) He who is greatest among you shall be your servant.
 - g) Anyone who humbles himself shall be exalted.
 - h) He that exalts himself shall be humbled.
- 4) Scribes and Pharisees, hypocrites, you shut the door to the Kingdom of Heaven.
- a) Hypocrites.
 - i) Religion consisted in outward observances, the wearing of broad phylacteries, the meticulous observance of rules and regulations of the Law.
 - ii) In their hearts was bitterness and envy and pride and arrogance.
 - b) You won't go in and won't allow others to go in.
 - i) The Kingdom of God is to do God's will in earth as in heaven.
 - ii) The Pharisees believed to do God's will was to keep thousands of petty commandments, which they threw in people's faces when they would enter the Kingdom.
 - iii) The Kingdom of God is love, not the keeping of petty commandments.
- 5) Scribes and Pharisees, hypocrites, you scope the land and sea for one proselyte that you make two-fold hell.
- 6) Scribes and Pharisees, hypocrites, you tithe mint, and dill, and cumin, and let go the weightier matters of the Law—justice and mercy and fidelity. These you ought to have done without neglecting the others. Blind guides who strain out a gnat and swallow a camel.
- a) It was universally accepted that tithes of the main crops must be given; mint, dill, and cumin were herbs not grown in any quantity. To tithe them would be to tithe an infinitesimally small crop
 - b) The Pharisees were so meticulous that they would tithe even on clump of mint, yet these same men could be guilty of injustice; could be hard and arrogant and cruel, forgetting the claims of mercy.
 - c) They would keep the trifle of the Law but forget the things that really mattered.
- 7) Scribes and Pharisees, hypocrites, you cleanse the outside of the cup and the plate, and inside they are full of rapacity and lust. Cleanse the inside of the cup and the plate first, that the outside of it also may be clean.
- 8) Scribes and Pharisees, hypocrites, you are like white-washed tombs, which look beautiful in the outside, but inside are full of the bones of dead men and corruption. You look outwardly righteous to men, but inwardly you are full of hypocrisy and lawlessness.
- a) To touch a tomb would be to become unclean.
 - b) To keep from contacting tomb, they were painted white, but on the inside was still corruption.
 - c) "There is nothing harder than for a good man not to know that he is good; and once he knows he is good, his goodness is gone, however he may appear to men from the outside."

- 9) Scribes and Pharisees, hypocrites, you erect the tombs of the prophets and adorn the memorials of the righteous.
 - a) If we had lived in the days of our fathers, we would not have been partners with them in the murder of the prophets.
 - b) I send you the prophets and the wise men and the scribes.
 - i) Some of them you will kill and crucify; some you will scourge in your synagogues.
 - ii) Some you will pursue with persecution from city to city.
 - iii) Upon you will fall the responsibility of all the righteous blood shed upon the earth from the blood of Abel to the blood of Zacharias, whom you murdered between the Temple and the altar.
 - iv) The responsibilities of all these crimes will fall on this generation.
- 10) “Jerusalem, Jerusalem, killer of the prophets, stoner of those sent to you, how often have I wished to gather your children together, as a bird gathers her nestlings under her wings—and you refused. Your house is left of you desolate, for I tell you from now you will not see me until you will say, ‘Blessed in the name of the Lord is he that comes.’”

LESSON TWELVE

Chapters 24-28

Matthew 24

- 1) Background.
 - a) Teaching took place the last 2 to 3 days of Jesus' life on earth.
 - i) He had just denounced the religionists in chapter 23.
 - (1) Pronounced various woes on the hypocritical Jewish teachers.
 - (2) He called them fools, blind guides, offspring of vipers.
 - (3) Jesus stood in the Temple and said, "Behold your house is left unto you desolate..."
 - b) After Jesus walked out of the Temple, He began the teaching of Matthew 24.
 - 2) The disciples point to the Temple, and Jesus said, "There shall not be left here one stone upon another, that shall not be thrown down."
 - 3) The disciples' questions:
 - a) When shall these things be?
 - i) Things referred to what Jesus had said about the destruction of the temple and Jerusalem.
 - ii) "This generation shall not pass away, till all these things be accomplished."
 - b) What shall be the sign when these things are all about to be accomplished?
 - i) Mark 13: "...and what shall be the sign when these things are all about to be accomplished?"
 - ii) Luke 21:7 "...and what shall be the sign when these things are about to come to pass?"
 - iii) Matthew 24:3 "...and what shall be the sign of thy coming, and of the end of the world?"
 - c) The end of the world was the end of that world.
 - i) Heb 9:26. "...else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."
 - ii) I Cor. 10:11. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come."
 - iii) Literally means "the consummation of the age."
 - 4) The disciples would not have asked about a final return of Christ because, at that time, they didn't believe Jesus planned to go away.
 - a) At that time, they didn't even believe in the death, burial, and resurrection of Christ.
 - i) Mat. 16:21,22. "From that time began Jesus to show unto his disciples that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee."
 - ii) At that time, the disciples were still expecting Jesus to set up a physical kingdom.
 - b) Luke 18:31-34, 19:11.
 - i) "and he took unto him the twelve; and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be

- accomplished unto the Son of man, for he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.
- ii) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.
 - c) Both these passages show that within one week of the time of the Matthew 24 discourse, the apostles still believed Jesus would set up a physical kingdom with its headquarters in Jerusalem.
 - i) They did not believe He would go away.
 - ii) They did not believe in a final return just a few days before they questioned Jesus in Matthew 24:3.
- 5) Passages which occur chronologically after Matthew 24.
- a) A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith.
 - b) Jesus spoke plainly of the absolute necessity of His death, burial, and resurrection.
 - i) They did not expect Jesus to go away the night before He died.
 - ii) They would not have asked about a final return which they, at the time, didn't believe in.
 - iii) Both shortly before Matthew 24 and shortly after, the apostles didn't expect Jesus to go away.
 - (1) Therefore, they didn't understand anything about a final return.
 - (2) They would not have asked about a final return in Matthew 24
 - c) The discovery of the empty tomb (John 20:9). "For as yet they knew not the scripture, that he must arise again from the dead.
 - d) The road to Emmaus. Luke 24:21: ON the day Jesus was raised from the dead, the two disciples who didn't recognize Jesus on the road to Emmaus talked with Him, and said: But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.
 - e) Luke 24:25-27. "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."
 - f) Acts 1:6 Forty days after the resurrection of Jesus, the apostles still didn't visualize Jesus' departure and ascension back to heaven: they therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
- 6) The entire chapter of Matthew 24 deals with the destruction of Jerusalem at the hands of the Roman general Titus in A.D. 70.

Summary on Matthew 24

In conclusion, let's briefly summarize the major points of this study. According to the material we've presented here, Jesus did not speak of a final return in Matthew 24 for the following reasons:

I. The apostles did not ask Jesus about a final return.

A. The language of their questions didn't demand it.

B. They wouldn't have asked about a final return because they admittedly didn't expect Jesus to leave then.

II. Jesus' answer didn't demand that He spoke of anything other than a physical judgment against the city of Jerusalem.

III. The judgment of which Jesus spoke was an escapable judgment.

Matthew 25

- 1) Three parables.
 - a) The Faithful and Unfaithful Servants.
 - b) The Ten Virgins.
 - c) The Talents.
- 2) Jesus concluded Matthew 24 with these three parables, all of which related to “watchfulness,” whether for the judgment on Jerusalem, or any other judgment, even a final judgment of all men.
- 3) The son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.
- 4) Verses 34-40. “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
 - a) Then shall the righteous answer him, saying, Lord when saw we thee hungry, and fed thee? Or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we the sick, or in prison, and came unto thee?
 - b) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.”
 - c) Jesus is dealing with the lack of mercy and benevolence
 - i) Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cumin, and have left undone the weightier matters of the law, justice, and mercy, and faith...”

- ii) Luke 0. The Samaritans knew more about how to treat their fellow man than did many of the Jews.

Conclusion of Matthew 24-25

1. Jesus provided a way for faithful Jews (who became Christians) to know when Rome was about to destroy Jerusalem and the practice of the Mosaic law.
2. God had always provided a way of escape for His people in trying circumstances.
 - a. Ezek. 9, God marked His people so they wouldn't be destroyed in the destruction of Jerusalem by the Babylonians.
 - b. Rev. Touch not any green thing until I put my mark in the foreheads of my saints

Matthew 26

- 1) Jesus anointed by Mary of Bethany.
- 2) Colt sent for Jesus to ride into Jerusalem upon.
- 3) The Last Supper.
 - a. Identification of the one who would betray Him.
 - b. Peter would deny the Lord three times.
- 4) The Garden experience.
- 5) Judas' betrayal of Jesus.
- 6) The Accusation.
 - a. Two false witnesses.
 - i. This fellow said, I am able to destroy the temple of God, and to build it in three days.
 - ii. Answerest thou nothing?
 - b. Are you the Christ, the Son of God?
 - i. Thou sayest.
 - ii. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
 - c. Jesus accused of blasphemy, worthy of death.

Chapter 27

- 1) When Judas saw that Jesus was condemned, he repented that he had betrayed him.
- 2) Pilate washes his hands of the matter.
 - a. His blood be on us and our children.
 - b. Jesus led to the cross.
- 3) The veil of the Temple was rent.
- 4) The graves were opened; many saints appeared in the streets of Jerusalem.
- 5) The fear of the Jews that Jesus' body would be stolen.

Matthew 28

The Resurrection

- 1) Announcement of the resurrection by the angels.
 - a. Go and tell his disciples.
 - b. They departed from the sepulcher with fear and great joy.
- 2) All power is given unto me in heaven and in earth.
- 3) Go ye therefore, and teach all nations.
 - a. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
 - b. Teaching them to observe all things whatsoever I have commended you.
 - c. Lo, I am with you always, even unto the end of the world.