

The Life of Christ as Recorded by Matthew

DRL Note: *The material immediately below is from my friend and brother in Christ, Roger D. Campbell. Regarding the material, he makes the following disclaimer: "I've prepared this material through the years. I am unable to name the source of all the helps, rdc."*

A Brief Introduction to the Book of Matthew

by Roger D. Campbell

I. Contents of the Book:

1. The life of Jesus—part of what He did and taught. He did too much for all of it to be recorded--And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. (John 21:25).
2. It is probably the most often read book in the New Testament. Why? Because it is the first one in the New Testament. Many people begin reading the New Testament with the plan of reading it all the way through. Often such a plan is not carried out, and when they start afresh, they begin with the book of Matthew.

II. Writer: Matthew.

1. He is also called "Levi."
 - 1) And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, **Follow me**. And he arose and followed him. (Mark 2:14).
 - 2) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me**. (Luke 5:27).
2. He was a tax collector—And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow me**. And he arose, and followed him. (Matthew 9:9).
3. He was an apostle...
 - 1) Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; (Matthew 10:3).
 - 2) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, (Mark 3:18).
4. He forsook all in order to follow Jesus—And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me**. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. (Luke 5:27-29).

III. When Written: Some time before A.D. 70, as it records Jesus' prediction of the destruction of Jerusalem and the temple (chapter 24), but does not record the fulfillment of such.

IV. For Whom Written: Mainly, the Jews.

1. It begins by showing that Jesus is the son of David and Abraham (1:1). This was of great significance to the Jews, because they knew the Messiah must be the offspring of seed of both Abraham (Genesis 22:18) and David (2 Samuel 7:12-14; Isaiah 9:6-7).
2. Matthew frequently quotes from the Old Testament, showing how prophecies about the Messiah were fulfilled in the life and work of Jesus.

3. Matthew emphasizes the mission of Jesus to the Jews...
 - 1) But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.** (Matthew 15:24).
 - 2) These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.** (Matthew 10:5-6).
4. Though emphasis is on the Jews and Jesus' mission to them, Gentiles are also noted throughout...
 - 1) And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; (Matthew 1:5).
 - 2) Cf., Matthew 2:1-12.

V. Purpose.

1. To show that Jesus is the fulfillment of all Old Testament prophecies about the Messiah: Jesus of Nazareth is the Christ.
2. To show that Jesus is King—Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass (Matthew 21:5).
3. To show that Jesus is the Son of God...
 - 1) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Matthew 16:16).
 - 2) And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20:30-31).
4. To show that some traditions of the Jews regarding Jesus are FALSE (e.g., Paying the guards of His tomb to lie—Matthew 28:11-15).

VI. General Outline.

1. Genealogy, Birth, and Early Childhood of Jesus (Matthew 1:1—2:23).
2. Events that took place just before Jesus began His public ministry (3:1—4:11).
3. The Preaching of John the Baptizer (3:1-12).
4. The Baptism of Jesus (3:13-17).
5. The Temptation of Jesus (4:1-11).
6. The Period of Jesus' Public Preaching (4:12—20:34).
 - 1) His Preaching in Galilee (4:12—18:35).
 - 2) His Preaching in Perea (19:1—20:16).
 - 3) On the Way to Jerusalem (20:17-34).
7. The Last Week of Jesus' Life and Events that Followed His Death (21:1—28:20).
 - 1) His Last Week, His Death and His Burial (21:1—27:66).
 - 2) His Resurrection and the Great Commission (28:1-20).

Note the following General Divisions of the Book of Matthew:

- 1) Chapters 1-4 are Written Chronologically.
- 2) Chapter 5-13 are Written by Topic.
- 3) Chapters 14-28 are Written Chronologically.

VII. Frequently Used Words and Phrases.

1. FULFILLED—at least 13 times (1:22; 2:15,17, 23; 4:14; 8:17; 12:17; 13:14, 35; 21:4; 26:54, 56; 27:9).
2. IT IS WRITTEN—at least 9 times (2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31).
3. HAVE YE NOT READ—at least 6 times (12:3, 5; 19:4; 21:16, 42; 22:31).
4. KINGDOM—about 55 times.
5. KINGDOM OF GOD—at least 5 times (6:33; 12:38; 19:24; 21:31, 43).
6. SON OF DAVID—at least 10 times (1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9,15; 22:42,45).

VIII. How Jesus Is Described.

1. Jesus (1:1-2; 2:1).
2. The Christ (1:1, 16; 2:4; 16:16,20).
3. Emmanuel (1:23).
4. Son of David (cf., verses under VII above).
5. Son of Abraham (1:1).
6. King of the Jews (2:2).
7. Son of God (2:15; 3:17; 8:29; 14:33; 16:16; 27:54).
8. Governor/Ruler (2:6).
9. Lord (21:3; 26:22; 28:6).
10. Beloved Son (3:17; 7:5).
11. Son of Man (8:20; 9:6; 11:19; 16:13; 20:28; 24:27).
12. Prophet (21:11, 46).
13. King (21:5).
14. Head Corner Stone (21:42).

IX. Fulfilled Prophecies Regarding Jesus.

1. Descendant of David—1:1, 6—2 Samuel 7:12-14
2. Descendant of Abraham—1:1—Genesis 22:18
3. Descendant of Isaac—1:2—Genesis 26:4
4. Descendant of Jacob—1:2—Genesis 28:14
5. Descendant of Judah—1:2-3—Genesis 49:10
6. Born of a Virgin—1:18-25—Isaiah 7:14
7. Born in Bethlehem—2:1—Micah 5:2
8. Called Out of Egypt—2:14—Hosea 11:1
9. Rachel Weeping—2:16-18—Jeremiah 31:15
10. Preaching in Galilee—4:12-16—Isaiah 9:1-2
11. He took Our Infirmities and Bore Our Sicknesses—8:16-17—Isaiah 53:4-5
12. Servant of the Lord in Whose Name the Gentiles Shall Trust—12:17-21—Isaiah 42:1-4
13. Spoke in Parables—13:34-35—Psalms 78:2
14. Enter Zion Riding an Ass—21:4-6—Zechariah 9:9
15. Betrayed by a Friend—26:14-16—Psalms 41:9
16. Betrayed for 30 Pieces of Silver—27:3-10—Zechariah 11:12
17. Opened Not His Mouth when He Suffered—26:62-63—Isaiah 53:12
18. 30 Pieces of Silver Used to Buy Potter's Field—27:3-10—Zechariah 11:13-30
19. Condemned with Transgressors—27:38—Isaiah 53:12
20. Was with the Rich in His Death—27:57-60—Isaiah 53:9
21. Resurrection from the Dead—28:9—Psalms 16:10

X. Recorded Miracles of Jesus.

1. A total of 20 miracles recorded, three of which are found ONLY in Matthew.
2. Those Miracles Found ONLY in Matthew...
 - 1) Healing of Two Blind Men (9:27-31).

- 2) Healing of a Dumb Man Possessed with a Demon (9:32-34).
- 3) He Predicted that Peter Would Find a Coin in a Fish’s Mouth (17:24-27).

DRL Note: Lockyer’s Book, *All the Miracles of the Bible*, lists 48 miracles in the accounts of the life of Christ—Not all of which are in Matthew nor are all performed by Christ.

XI. Recorded Parables of Jesus: While it is difficult, in some cases, to decide what should be called a parable, there are about 15 total parables in this book, 10 of which are recorded only in Matthew. Those parables found only in Matthew include:

- 1. Tares (13:24-30).
- 2. Hidden Treasure (13:44).
- 3. Pearl of Great Price (13:45-46).
- 4. The Net (13:47-50).
- 5. The Unmerciful Servant (18:23-35).
- 6. Laborers in the Vineyard (20:1-16).
- 7. The Two Sons (21:28-32).
- 8. Marriage of the King’s Son (22:2-14).
- 9. The Ten Virgins (25:1-13).
- 10. The Talents (25:14-30).

DRL Note: I have seen at least one listing of 20 parables from Matthew, but as Roger indicates, there is no widespread agreement on what should/should not be labeled a parable.

This ends the material from Roger Campbell.

XII. A Word about the “Synoptic Problem.”

- 1. If you read a commentary on Matthew, Mark, or Luke you will likely encounter lengthy discussions about the so-called “synoptic problem.”
- 2. If there were no “problems” like these, I suppose the seminaries would go out of business—which would likely be a blessing.
- 3. I think a few quotes from Keith Mosher’s lecture, pages 14-17 (mentioned at top of page one) will suffice to dismiss the matter from further consideration. Quoting Keith Mosher--
 - 1) “It has been seen by faithful readers of Matthew, Mark, and Luke that there are a number of similarities and differences.
 - 2) How to account for these has come to be known as the ‘Synoptic Problem.’
 - 3) To McGarvey, trying to explain differences was the ‘synoptic problem.’
 - 4) To later theorists, the problem is one concerning *sources* for all three accounts.
 - 5) McGarvey knew that two different statements of an event were contradictory only if both could not be true.
 - 6) Scholars today, however, advocate source differences, editing, or material gathering as answers to the ‘*synoptic problem*.’ . . .
 - 7) The ‘*Synoptic Problem*’ is no problem to those who accept what Holy Writ records concerning plenary, verbal inspiration; all theories of source transmission being a denial of the Bible doctrine (cf., 2 Timothy 3:16a; 1 Corinthians 2:13).
 - 8) **XXX** The differences and coincidences of the accounts are easily defended when one considers the varying purposes of each author. [x’s are mine, DRL].

- 9) The destructive critics are actually calling Matthew, Mark, and Luke liars for claiming to quote Christ when all the while they were citing oral sources or each other’s accounts!” *End of quote from Keith Mosher.*
- 10) I have heard it illustrated like this. If four pedestrians happen to be present when an automobile runs a red light and crashes into a car with the right-of-way. Those four people might be questioned by the police. Each one may have observed *one thing* that none of the others saw. Putting the words of the four witnesses together will provide a fuller recounting of what actually happened. How blessed we are to have, for example, four accounts of the actions Peter took in the Garden when he chopped off an ear of the High Priest’s servant, Malchus (Matthew 26:51-54; Mark 14:47; Luke 22:49-51; John 18:10-11).
- 11) If you would like to study this matter a little further, Apologetics Press has a 14-page article, “An Examination of Alleged Contradictions in the Gospels,” written by F. Furman Kearley, at the following site: <http://preview.tinyurl.com/2bpl9he>

XIII. Jesus Truly was The Christ, the Promised King!

- 1. Under point #IX above, Roger Campbell lists 21 prophecies fulfilled by Jesus. Those 21 are only a SMALL sampling.
- 2. As I was reading to prepare for this study, I came across an interesting illustration used in the case for showing the deity of Jesus. It involved fulfilled prophecy. Notice...

Jesus could not have accidentally or deliberately fulfilled these prophecies. Obviously, events such as His birthplace and lineage, method of execution, soldiers casting lots for His garments, or being pierced in the side are events beyond Jesus’ control. Peter Stoner and Robert Newman, in their book, *Science Speaks*, demonstrate the statistical improbability of any one man, accidentally or deliberately, from the day of these prophecies down to the present time, fulfilling just eight of the hundreds of prophecies Jesus fulfilled. They demonstrate that the chance of this happening is 1 in 10¹⁷ power. Stoner gives an illustration that helps visualize the magnitude of such odds:

Suppose that we take 10¹⁷ silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the prophets would have had of writing these eight prophecies and having them all come true in any one man, from their day to the present time, providing they wrote using their own wisdom.

It is mathematically absurd to claim that Jesus accidentally or deliberately fulfilled Old Testament prophecy. Obviously, this evidence stands as a powerful demonstration of Jesus’ messiahship.

[D. Story, *Defending Your Faith*, pp., 79-80, emphasis mine, DRL].

XIV. Questions.

True or False

- 01. ____ One of the descriptions of Jesus is: GOVERNOR.
- 02. ____ There is no prophecy about Jesus being raised from the dead.
- 03. ____ Levi wrote the Book of Matthew.
- 04. ____ In effect, Matthew, Mark, and Luke are being called LIARS by many of the destructive critics.
- 05. ____ That the disciples came at night and stole away the body of Jesus is a false tradition of the Jews corrected in Matthew.

Multiple Choice (Select the BEST Answer)

- 06. ____ Of the six choices on this handout, the most used word/phrase in Matthew is: (a) It is written; (b) Kingdom; (c) Kingdom of God.
- 07. ____ Which of the apostles made a great feast after Jesus called him: (a) Matthew; (b) Simon Peter; (c) none did.
- 08. ____ Many “scholars” today advocate which of the following to answer the “synoptic problem”: (a) Source differences; (b) Editing; (c) Material gathering; (d) a, b, & c; (e) none of these.
- 09. ____ Matthew emphasizes the mission of Jesus to: (a) the Romans; (b) the Jews; (c) the Pharisees.
- 10. ____ Brother Campbell suggests that there are how many parables UNIQUE to Matthew: (a) 20; (b) 5; (c) 10.

Fill in the Blanks

- 11. Jesus predicted that _____ would find a coin in a _____.
- 12. It is mathematically _____ to claim that Jesus _____ or deliberately fulfilled _____ prophecy.
- 13. Chapter ____ of Matthew helps to set the latest date at which the Book could have been written.
- 14. That Jesus would speak in parables was prophesied in _____ 78:2 and fulfilled in Matthew chapter _____, and other places.
- 15. One of Matthew’s purposes was to show that Jesus is the _____ of all _____ prophecies about the _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

XV. Seek-A-Word Puzzle on Matthew (KJV).

H	C	U	O	T	P	L	S	P	S	M	O
W	L	I	H	V	C	E	J	S	D	G	W
E	B	I	R	C	S	O	E	N	E	P	O
H	N	V	V	H	O	L	A	B	O	U	R
G	S	C	L	Y	B	M	D	S	V	P	K
N	M	B	L	P	M	I	P	J	T	R	L
I	O	V	A	O	S	E	U	A	P	I	I
G	V	U	C	C	T	D	S	N	S	E	F
E	E	S	I	R	A	H	P	S	J	S	L
B	A	P	T	I	Z	E	I	W	U	T	U
O	L	X	Z	T	R	A	P	E	D	S	F
E	X	C	E	E	D	C	W	R	G	M	M
B	R	E	P	E	N	T	A	L	E	N	T

ANSWER	BAPTIZE	BEGIN
BLESS	CALL	CLOTH
COAST	COMMAND	COMPASS
DEPART	DISCIPLE	EXCEED
FULFIL	HYPOCRITE	JUDA
JUDGE	LABOUR	MOVE
OPEN	PHARISEE	PRIEST
REPENT	SCRIBE	TALENT
THING	TOUCH	WORK

APPENDIX A

DRL Note: *Following is an **outstanding** outline of Matthew produced by Charles Jones in the book, “The Revelation of the Mystery”: An Introductory Survey of the New Testament, the 2003 Lubbock Lectures, edited by: Tommy J. Hicks, pp., 42-44. I would recommend writing in this outline into your Bible to aid you in learning the content of this great Book of Matthew.*

Matthew Outlined

by Charles Jones

I. THE MESSIAH’S INTRODUCTION TO THE PUBLIC (1.1—4.25).

- 1) Jesus’ lineage and divinity revealed (1.1-25).
- 2) Herod’s reaction to Jesus’ birth (2.1-23).
- 3) Jesus baptized by John (3.1-17).
- 4) Jesus’ temptation (4.1-11).
- 5) Jesus moves to Capernaum (4.12-17).
- 6) Jesus calls four fishermen (4.18-22).
- 7) Jesus begins His ministry (4.23-25).

II. THE MESSIAH’S MESSAGE TO HIS DISCIPLES (5.1—7.29).

- 1) The Beatitudes (5.1-12).
- 2) The disciples’ place in the world (5.13-16).
- 3) Christ and the Law of Moses (5.17-48).
- 4) Hypocrisies exposed by Jesus (6.1-18).
- 5) Discipleship and wealth (6.19-24).
- 6) Discipleship and anxiety (6.25-34).
- 7) Discipleship and character (7.1-20).
- 8) A lesson concerning obedience (7.21-29).

III. THE MESSIAH’S POWER DEMONSTRATED (8.1—9.38).

- 1) Power over sickness (8.1-17).
- 2) Power to demand obedience (8.18-22).
- 3) Power over nature (8.23-27).
- 4) Power over the demonic world (8.28-34).
- 5) Power to forgive sins (9.1-8).
- 6) The call of Matthew (9.9-13).
- 7) John’s disciples and fasting (9.14-17).
- 8) Power over human afflictions (9.18-34).
- 9) Power tempered with compassion (.35-38).

IV. THE MESSIAH CHOOSES TWELVE MEN (10.1-42).

- 1) Their names recorded (10.1-4).
- 2) Their commission to the Jews (10.5-15).
- 3) The twelve can expect hard times (10.16-25).
- 4) A disciple’s dedication tested (10.34-39).
- 5) Honor God’s messengers (10.40-42).

V. THE MESSIAH FACES OPPOSITION (11.1—13.58)

- 1) John expresses doubt in Jesus’ claim (11.1-19).
- 2) Jesus rebukes three cities (11.20-24).
- 3) Jesus challenges the multitude (11.28-30).

- 4) Conflict over the Sabbath Day (12.1-13).
- 5) Pharisees plan to destroy Jesus (12.14-16).
- 6) Isaiah proclaims Jesus' meekness (12.17-21).
- 7) A divided house cannot stand (12.22-37).
- 8) An evil generation seeks a sign (12.38-45).
- 9) Jesus' mother requests an audience (12.46-50).
- 10) Jesus teaches in parables (13.1-51)
- 11) Nazareth rejects Jesus' divinity (13.52-58).

VI. THE MESSIAH AVOIDS CONFLICT WITH HEROD (14.1—17.23).

- 1) A matter of expediency (14.1-12).
- 2) Jesus departs to a desert place (14.13-21).
- 3) Jesus walks on water (14.22-33).
- 4) Jesus enters the land of Gennesaret (14.34—15.20).
- 5) Jesus enters the coasts of Tyre and Sidon (15.21-28).
- 6) Jesus is near the Sea of Galilee (15.29-38).
- 7) Jesus comes into the coasts of Magdala (15.39—16.12).
- 8) The challenge at Caesarea Philippi (16.13-28).
- 9) Jesus' transfiguration on the mountain (17.1-13).
- 10) Jesus returns to the multitude (17.14-21).
- 11) Jesus foretells His death (17.22-23).

VII. THE MESSIAH RETURNS TO CAPERNAUM AND TEACHES HIS DISCIPLES (17.24—18.35).

- 1) The payment of taxes (17.24-27).
- 2) How to avoid pride (18.1-9).
- 3) The importance of one soul (18.10-14).
- 4) Jesus teaches forgiveness (18.15-22).
- 5) The parable of the unmerciful servant (18.23-35).

VIII. THE MESSIAH LEAVES GALILEE AND JOURNEYS TO JERUSALEM (19.1—26.75).

- 1) A lesson concerning divorce (19.3-12).
- 2) Jesus blesses little children (19.13-15).
- 3) The rich young ruler (19.16-22).
- 4) Jesus makes an application (19.23-30).
- 5) Parable of the laborers (20.1-16).
- 6) Jesus goes toward Jerusalem (20.17-19)
- 7) The request of James and John (20.20-29).
- 8) Jesus heals two blind men (20.29-34).
- 9) Jesus enters Jerusalem (21.1-14).
- 10) Jesus cleanses the temple (21.2-16).
- 11) Jesus spends the night at Bethany (21.17-22).
- 12) Jesus' authority questioned (21.23-27).
- 13) Parable of two sons (21.28-32).
- 14) Parable of the householder (21.33-46).
- 15) Jesus condemns the scribes and Pharisees (23.1-39).
- 16) Destruction of Jerusalem foretold (24.1-51).
- 17) Jesus describes the Judgment Day (25.1-46).
- 18) Climax to Calvary (26.1-75).

IX. THE MESSIAH IS CRUCIFIED (27.1-66).

- 1) Before Pilate (27.1, 11-14).
- 2) Judas hangs himself (27.3-10).

- 3) Pilate sentences Jesus (27.15-33).
- 4) Crucifixion at Golgotha (27.32-56).
- 5) Burial by Joseph of Arimathea (27.57-61).
- 6) Jesus' tomb sealed and guarded (27.62-66).

X. THE MESSIAH'S VICTORY (28.1-15).

XI. THE MESSIAH'S COMMISSION (28.16-20).

A Study of Matthew 1

I. Outline. [Sub-points from H.L. Willmington, *The Outline Bible*]

1. Pedigree of the King (Matthew 1.1-17).
 - The Preview (1)
 - The Overview (2-16).
 - The Review (17)
2. Birth of the King (Matthew 1.18-25).
 - Joseph’s Distress (18).
 - Joseph’s Decision (19).
 - Joseph’s Dream (20-25).

II. Summary.

The first verse of Matthew is a superscription that provides a key to understanding the theme of the book. This Gospel was written to show that Jesus is the Christ, the One on whom the Davidic and Abrahamic promises converge and find fulfillment.

1.1-17 connects Jesus to David and Abraham. “Son of David” is a title that echoes 2 Samuel 7.12-16, where God promised to establish the Davidic dynasty forever. It is found frequently in the prophets (e.g., Isaiah 9.6ff; Jeremiah 23.5ff; Ezekiel 34.23ff) and by the first century had become a standing title for the anticipated Messiah-King (9.27; 12.23; 22.42). “Son of Abraham” recalls the promise made in Genesis 12.3; 18.18; 22.18;e t.al. wherein God promised blessing for “all families of the earth.” Throughout this Gospel, Matthew unpacks the implications of this promise.

1.18-25 connects Jesus to God. In a very real sense he is the Son of man (8.20): everything essential to authentic humanness can be predicated of Him. But even more, He is the Son of God, as is attested in this chapter in two ways: His conception by the Holy Spirit (vv., 18, 20) and His name” Emmanuel” (v. 23)

Throughout the study of this Gospel it should be remembered that it was never meant to be an exhaustive biography of Jesus, but a selective narrative that marshals the information necessary to sustain the claim that He is, in truth, the Christ, the son of the living God (16.16).

[*The Gospel of Matthew*, by Kenneth L. Chumbley, 1999, Nashville, p. 12].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.blog/2018/05/10/29/>

Approximate Dates of Significant Events Covered in Matthew	
Birth of John the Baptizer	~6 B.C.
Jesus is Born in Bethlehem	~5 B.C.
Jesus’ Family Flees to Egypt, Returns to Nazareth	~4 B.C.
Jesus, Age 12, Talks with Teachers in the Temple	A.D. 8
Jesus Works as a Carpenter in Nazareth	A.D. 8-28/30
John Begins His Ministry	A.D. 28/29

Jesus Begins His Ministry; Matthew Becomes a Disciple	A.D. 28/30
Jesus is Crucified and Resurrected	A.D. 33 or 30
Book of Matthew is Written	~A.D. 55 to 65
Church in Jerusalem Flees to Pella	~ A.D. 67
Destruction of Temple	A.D. 70

--Source of Data in Table: *ESV Study Bible*, p. 1816.

The birth of Jesus occurred before the death of Herod the Great (Matt. 2:1), which is known to have taken place in 4 B.C., and during the reign of Caesar Augustus (27 B.C.—A.D. 14; Luke 2:1). ... Most scholars date the birth of Jesus early in 6 B.C. or late in 5 B.C.

--Eerdman’s Bible Dictionary, pp., 574-75.

IV. Words/Phrases to Study

- **Matthew 1.1-16... THE GENEALOGY**—“The genealogy of Jesus is given in the opening verses of the Gospel, with an introductory verse summarizing that Jesus is 'the son of David, the son of Abraham'. It may seem strange that Matthew should open his Gospel with this kind of introduction. But the genealogy serves to do several things. First, it anchors the whole message of this Gospel in Old Testament history. We begin, not with Jesus, but with Abraham. To understand Jesus, we need the Old Testament, just as to understand the Old Testament, we need Jesus. The history is redemptive and anticipates the coming of Jesus Christ. Second, the genealogy witnesses to the genuine humanity of the Saviour. He has ancestors and relations. There is a bloodline which runs all the way from Abraham to him. He came down from heaven, but it is among men that he appears, on earth, as part of our race. He is God and he is man. Third, the genealogy serves to legitimize Christ's exclusive claims. He speaks as a king because he is the King. He is heir to David's crown. God promised Abraham that kings would come from him (Gen. 17:6), and promised David that his throne would be established for ever (2 Sam. 7:16). Now the King has appeared” [Ian Campbell, *Opening Up Matthew*, pp., 22-23].
- **Matthew 1.3... TAMAR**—A Canaanite woman who became the wife of Judah’s eldest son, Er (Gen. 38:6). After Er’s death the patriarch ordered his second son, Onan, to assume levirate responsibility (v. 8); but fearing that his own inheritance would be diminished, Onan withdrew prematurely during intercourse and thus, according to v. 10, was slain by God. Judah then proposed that his daughter-in-law return to her father’s house until Shelah, Judah’s youngest son, had matured, because he was fearful that failure to comply with the levirate would lead to Shelah’s death as well (v. 11). When Judah apparently failed to fulfill his pledge to dispatch Shelah for the purpose of producing an heir, Tamar posed as a prostitute (vv. 12–15) to trick Judah himself into having sexual relations with her. When she disclosed this three months later, Judah admitted that he was the father of the child she was carrying and that, because of her concern for maintaining the lineage, she was more righteous than he (vv. 16–26). In due time Tamar became the mother of twin boys, Perez and Zerah (vv. 27–30). Perez, Tamar’s elder son (Ruth 4:12), was an ancestor of King David (v. 22) and of Jesus (Matt. 1:3; Gk. Thamar; KJV “Thamar”) [Eerdman’s Bible Dictionary, p. 983].
- **Matthew 1.4... NAASSON**—“It is interesting that, while great emphasis is placed by some upon the missing names in the genealogy, we find four hundred years pass between the listing of Hezron (Gen. 46:12) in Matt. 1:3 and Nahshon (Num. 1:7) in Matt. 1:4, with only four names mentioned. It ought to be obvious then, that while the division by fourteen names would make it much easier to memorize, the purpose was also to show clearly the lineage rather than listing each generation. It would be accurate to say that Hezron begat Ram or that Hezron begat

Nahshon, though several generations had passed between Hezron and Nahshon. The genealogy simply points out that the direct line would lead from Hezron to Nahshon through Ram and Amminadab, the most familiar names to Israel.” [Oran Rhodes, in Studies in Matthew, Editor: Dub McClish, the 1995 Annual Denton Lectures, p. 29, Emphasis mine, DRL].

- Matthew 1.5... RAHAB ... The prostitute of Jericho who hid the Israelite spies for their protection. She did this because she had heard about what the God of the Israelites had done to the Egyptians at the time of the exodus, and obviously wanted to be looked upon with favor by a people with such a mighty God. We read about this incident in Joshua 2. Her name also appears in Hebrews 11:31; and James 2:25.
- Matthew 1.5... RUTH ... Ruth is the third woman of this listing. She was a Moabitess (a Gentile, ethnically), but did become a Jew, religiously, after she moved with her mother-in-law back to Israel from Moab.
- Matthew 1.6... WIFE OF URIAH ... Of course this is Bathsheba, mother of Solomon (2 Samuel 11-12), who, like Rahab and Ruth, was not Jewish.
- Matthew 1.12... JECHONIAS—“Matthew’s genealogy presents a descending line, from Abraham through David, through Joseph, to Jesus, who is called Christ. Luke’s genealogy presents an ascending line, starting from Jesus and going back through David, Abraham, and even to ‘Adam, which was the son of God’ (Luke 3.23-38). Luke’s record is apparently traced from Mary’s side, the Eli of Luke 3.23 probably being Joseph’s father-in-law (often referred to as a father) and therefore Mary’s natural father. ... It is essential to note that in His virgin birth Jesus not only was divinely conceived but through that miracle was protected from regal disqualification because of Joseph’s being a descendant of Jeconiah (v. 12). Because of that king’s wickedness, God had declared of Jeconiah (also called Jehoiachin or Coniah) that, though he was in David’s line, “no man of his descendants will prosper, sitting on the throne of David or ruling again in Judah” (Jer. 22:30). That curse would have precluded Jesus’ right to kingship had He been the natural son of Joseph, who was in Jeconiah’s line. Jesus’ legal descent from David, which was always traced through the father, came through Jeconiah to Joseph. But His blood descent, and His human right to rule, came through Mary, who was not in Jeconiah’s lineage. Thus the curse on Jeconiah’s offspring was circumvented, while still maintaining the royal privilege [MacArthur, John F (2004-01-06). Matthew 1-28 MacArthur New Testament Commentary Four Volume Set (MacArthur New Testament Commentary Series) (Kindle Locations 329-334). Moody Publishers. Kindle Edition].
- Matthew 1.16... MARY... Fifth of the women listed in this genealogy. Of course, the way in which her name is listed is interesting. Jewish genealogies would not normally have any women’s names. This one is for the purpose of tracing Joseph’s legal genealogy, but when it gets down to Joseph, he is NOT mentioned as the switch is made to Mary with the words, JOSEPH, THE HUSBAND OF MARY, OF WHOM WAS BORN JESUS. The reason being, that Mary is his only connection to the child. About these women being in the genealogy, and excepting Ruth and Mary having a fame for immoral practices, Chrysostom writes: “...it shews that all are equally liable to sin; for here is Tamar accusing Judah of incest, and David begat Solomon with a woman with whom he had committed adultery. But if the Law was not fulfilled by these great ones, neither could it be by their less great posterity, and so all have sinned, and the presence of Christ is become necessary.” And, considering Romans 3:23, perhaps it would be better to say IS SEEN TO BE NECESSARY, rather than BECOME NECESSARY.
- Matthew 1.17... FOURTEEN GENERATIONS—“Matthew’s schematization of Christ’s ancestors into three groups of fourteen generations each poses several problems. One of the most obvious is that while three groups of fourteen generations should yield forty-two names,

only forty-one male names are listed. This either means one name should be counted twice or 'that Matthew intends us to count Joseph and Mary as separate generations. The structure of verse 16 points in this direction, emphasizing that Jesus is begotten from Mary (apart from Joseph)' [Gardner, 32]. The double mention of David in this verse, however, may indicate that he should receive a double count. If so, the groupings are Abraham to David, David to Josias, and Jechonias to Jesus. These divisions are natural rather than arbitrary, for they arrange Hebrew history into three successive epochs: the period of the patriarchs, the period of the kings, and the period of Gentile rule" [Chumbley, p. 22]. |||| "It is both interesting and significant that since the destruction of the Temple in A.D. 70 no genealogies exist that can trace the ancestry of any Jew now living. The primary significance of that fact is that, for those Jews who still look for the Messiah, his lineage to David could never be established. Jesus Christ is the last verifiable claimant to the throne of David, and therefore to the messianic line " [John MacArthur (Kindle Locations 316-319)].

- Matthew 1.18... BETHROTHED... Chumbley lists five points about betrothal among the Jews: (1) It occurred before a couple "came together"; (2) It normally was contracted a year before the marriage was finalized; (3) It was a legally binding arrangement wherein a gift or money was sometimes given by the groom to the bride or her family; (4) The espoused couple were considered husband (v. 19) and wife (vv. 20, 24); (5) Infidelity during the espousal period was a capital crime (Deuteronomy 22:23-24) [Chumbley, pp., 24-25].
- Matthew 1.19... JUST--"Joseph was a righteous man; he was righteous according to the standard of the law under which he lived; he was placed in a dilemma. Being a righteous man, he must expose Mary and insist that the law be enforced, which meant she should be put to death; or he must give up his affection for her and abide by consequent circumstances. He was 'not willing to make her a public example'; he decided upon hearing of her condition 'to put her away privily.' Joseph did not wish or desire to make a public example of her; the word here in the Greek means to exhibit, display, point out; Joseph decided not to expose Mary to public shame. Being a righteous man, he was also a merciful man; he determined to put her away or divorce her privately and not assign any cause for the divorce, that her life might be saved. As the offense that she was supposed to have committed was against Joseph, he had a right to pass it by if he chose to do so. Joseph was convinced that Mary had committed adultery, and he at once resolved to put her away, but he hesitated as to how he would dispose of the matter. The law required that he make a public example of her, but his righteousness and his mercy and his affection for Mary caused him to seek another course, and that was to 'put her away privily'" [H. Leo Boles, A Commentary on the Gospel According to Matthew, p. 25].
- Matthew 1.23... VIRGIN... The use of this word in this verse shows that the RSV and other versions are wrong in translating the Hebrew word alma as "young woman," in Isaiah 7:14. Chumbley also points out that when we talk about THE VIRGIN BIRTH of Jesus we actually are using a misnomer. The birth of Jesus was no different from the birth of any other child ever born. It was the conception which was the miracle, but no other virgin ever has or will conceive in this same way.
- Matthew 1.23... IMMANUEL... Found three times in the Bible (Isaiah 7:14; 8:8; Matthew 1:23). GOD WITH US, is its meaning. "In what sense is 'God with us' or 'Immanuel'? Jesus is called Immanuel, or 'God with us,' in His incarnation; He is God united to our nature; God with man; God in man; God with us" [H. Leo Boles, p. 29].
- Matthew 1.25... KNOW... Note the imperfect tense, continuous or linear action. Joseph lived in continence with Mary till the birth of Jesus. Matthew does not say that Mary bore no other children than Jesus. ... The perpetual virginity of Mary is not taught here. Jesus had brothers

and sisters and the natural meaning is that they were younger children of Joseph and Mary and not children of Joseph by a previous marriage [A.T. Robertson, Word Pictures in the New Testament]. ||||| “The statement that Joseph knew not Mary (sexually) until she brought forth a son implies that he did know her after this. This explodes the assumption by the Roman Catholics that Mary always remained a virgin; such an assumption is inconsistent with what is here stated and is unsupported by any other passage of scripture; it never would have been advanced except to force it into accordance with a preconceived notion of the perpetual virginity of Mary. It will be noticed that the American Revised Version omits ‘her firstborn,’ and gives instead just ‘a son,’ but in Luke’s record the phrase, ‘her firstborn son,’ is found in the American Revised Version. This implies that Mary had other children. Authorities differ as to whether Mary had other children. The following scriptures are relied upon to prove that she had other children: Matthew 13:55; Mark 6:3” [H. Leo Boles, A Commentary on the Gospel According to Matthew, Gospel Advocate Company, p. 31].

V. Lessons & Applications.

- The Book of Matthew... “...one of the most interesting features of Matthew is that although he is so Jewish in his concerns, in his book we discover the universal nature of the gospel—that it is for all the peoples of the world. This emphasis emerges right at the beginning when the Gentile Magi bring gifts to the baby Jesus, and it runs through to the end when Jesus sends His followers out to ‘make disciples of all nations’” [The NIV Serendipity Bible Study Book, p. 24].
- Matthew 1.19... WAS MINDED TO PUT HER AWAY PRIVILY—“Joseph was not rash and impetuous. He chose to be thoughtful and contemplative. Like Joseph, we need to ponder well our plans before we put them into practice. The Bible still says—Psalms 46:10 Be still, and know that I am God... Mary was engaged to a just man. He was not spiteful. Hatred, ill will, retaliation, separation and divorce would all but disappear if all couples would learn to be just and righteous in their relationships with each other” [Wayne Coats, in A Homiletic Commentary on the Book of Matthew, edited by Thomas B. Warren and Garland Elkins, pp., 105-106].
- Matthew 1.20... ...FEAR NOT TO TAKE UNTO THEE MARY THY WIFE: FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST. When I read that statement from the angel of the Lord that appeared to Joseph in a dream, I am thankful. It shows us that God was concerned about the fear and deep concerns racing through the mind of Joseph at that very significant time in his life. What a loving God we serve! We have the assurance that He also cares for us, you and me—1 Peter 5:6-7—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (7) Casting all your care upon him; for he careth for you.
- Matthew 1.22-23... NOW ALL THIS WAS DONE THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN OF THE LORD BY THE PROPHET, SAYING, BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US—“Matt. 1:23 Is the Sole and Complete Fulfillment of Isaiah 7:14 A young woman's getting pregnant and having a baby would prove nothing to Ahaz or anyone else. An unmarried woman becoming pregnant and having a baby would only prove that she had been immoral. That would provide Ahaz little comfort. There is no reasonable explanation, as per the "dual fulfillment" theory, of how an immediate ("primary") fulfillment of Isa. 7:14 would be a sign of anything to Ahaz. On the other hand, if a virgin conceived and gave birth to a son, a miraculous sign it would be! That is the case with Isa. 7:14. Mary's virgin conception and the birth of her Son Jesus Christ, as recorded in Matt. 1:18-25, is the one and only fulfillment of Isa. 7:14. By this means, God gave a sign to those of old and

to all men to come. Clarke explained: 'Hence, A virgin shall bear a son, is the very spirit and meaning of the text, independently of the illustration given by the prophet; and the fact recorded by the evangelist is the proof of the whole. But how could that be a sign to Ahaz, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at that time, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN should bear a son. This is a most remarkable circumstance – the house of David could never fail, till a virgin should conceive and bear a son -- nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail -- the kingdom and house of David has failed; the virgin, therefore, must have brought forth her son -- and this son is Jesus, the Christ'' [Tommy Hicks, *Studies in Matthew*, p. 241].

VI. Questions.

True or False

- 01. ____ There are five women listed in Matthew’s record of the genealogy of Jesus.
- 02. ____ Matthew divides the genealogy into three groups.
- 03. ____ The names of three cities made it into Matthew’s record of the genealogy.
- 04. ____ King David’s father’s name was Jesse.
- 05. ____ Matthew tells us that the birth of Jesus fulfilled a prophecy.

Fill in a Name that MATCHES the Description

- 06. _____ A just man.
- 07. _____ Ends the first 14 and begins the second 14.
- 08. _____ Great Grandpa of David.
- 09. _____ Joseph’s grandfather.
- 10. _____ Aroused or raised from sleep.

Fill in the Blanks

- 11. _____ and _____ were twin sons of Judah and their mother’s name was _____.
- 12. The woman listed in Jesus’ genealogy not by name, but by description was: _____.
- 13. _____ is one of the kings listed in the genealogy; he began to reign at the age of 8 and receives HIGH PRAISE in 2 Kings 23:25.

14. Joseph is told about Mary that the baby conceived in her is of the _____.
15. The passage quoted in verse 23 is _____ 7:14, and since the Holy Spirit guided Matthew to quote that passage, we can have no doubt that this is the fulfillment of that prophecy, since Matthew records that this was done that it might be _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Introduction to Matthew Questions... (1) True, VII.8; (2) False, IX.21; (3) True, II.1; (4) True, XII.9; (5) True; (6) b, VII.4; (7) a, II.4; (8) d, XII.3.6; (9) b, IV.3; (10) c, XI; (11) Peter, fish's, mouth, X.2.3; (12) absurd, accidentally, Old, Testament, XIII.2; (13) 24; (14) Psalms, 13, IX.13; (15) Fulfillment, Old, Testament, Messiah, V.1.]

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

J A C O B S L N U F N R
 J T A Y A N A L B O A Z
 D E A J O O C O L U B W
 N D S H O I H Y J R R I
 N A I U P T B C O T A F
 A V M L S A H T P E H E
 M I M M B R H A E E A H
 E D A I I E G S M N M P
 R R J S R N S L O R D E
 Y A T S E E A R A H L S
 H A D U J G Z D H L E O
 G B T O G E B M A R O J
 E R G F H P Y C Z B B Y

ABIJAH	ABRAHAM	AHAZ	AMMINADAB	BABYLON
BEGOT	BOAZ	BROTHERS	CALL	CHRIST
DAVID	FOURTEEN	GENERATIONS	HEZRON	ISAAC
JACOB	JEHOSHAPHAT	JESSE	JESUS	JORAM
JOSEPH	JOTHAM	JUDAH	LORD	MARY
NAME	WIFE			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 2

I. Outline. *Headings from NKJV.*

1. Visit of the Wise Men (Matthew 2.1-12).
2. Flight into Egypt (Matthew 2.13-15).
3. Herod Kills the Children (Matthew 2.16-18).
4. Jesus Returns to Nazareth (Matthew 2.19-23; cf., Luke 2.39).

II. Summary.

In this chapter we find a brief description of the birth of Jesus. It was, without doubt, the most amazingly UNIQUE birth ever! When Herod asked about the location of the birth of this child, without hesitation an answer could be provided, because His birth had been the subject of the prophet Micah’s prophecy (Micah 5.2). The paranoia of King Herod is seen in the **fear** he had of this new arrival into his territory. Herod certainly was not the first nor last to have misunderstood the spiritual nature of this King and His kingdom. That the wise men rejoiced exceedingly (v 10) about being led to the proper place to pay homage to Jesus awakens in us the beginning of an understanding of the majesty of that moment in time when Deity took on human flesh.

The connection this chapter shows between Jesus and Egypt, beginning in verse 13, is quite interesting to those who know something of the parallels and patterns that exist between the Old and New Testaments. The parallel between the bondage Israel suffered in Egypt and then the freedom they enjoyed when released from that bondage is a foreshadowing of the freedom from the bondage of sin we enjoy because Christ came and died, shedding His blood for the remission of our sins.

The brutality practiced by King Herod because of his fear of losing power is spotlighted in the actions he took to secure his power (v. 16). Even those actions of this gentile sovereign, were the subject of a prophecy from the great prophet Jeremiah.

Nathaniel once asked the question: CAN THERE ANY GOOD THING COME OUT OF NAZARETH? (John 1.46). Anyone who reads Matthew 2.23 can know for certain the answer to that question is **affirmative!**

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“...the inter-testamental period sees the rise and fall of the Greek Empire and the beginning, in 63 B.C., of the vast Roman Empire. These international developments were in fulfillment of Daniel’s prophecy, Daniel 2.44—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Daniel’s interpretation of the Babylonian king Nebuchadnezzar’s dream revealed a terrible image consisting of four parts representing four world empires beginning with the Babylonians. Rome was that fourth world empire [Gary McDade, in *A Homiletic Commentary on the Book of Matthew*, pp., 120-21].

A Harmony of Matthew & Luke on Birth, Infancy, and Childhood of Jesus	
The birth of Jesus	Matthew 1.18-25; Luke 2.1-7

Praise of the angels and worship of the shepherds	Luke 2.8-20
Circumcision of Jesus	Luke 2.21
Jesus presented in the temple and adored by Simeon and Anna	Luke 2.22-38
Wise men visit the newborn King	Matthew 2.1-12
Flight to Egypt and slaying of the infants	Matthew 2.13-18
Return from Egypt to Nazareth	Matthew 2.19-23; Luke 2.39
Childhood of Jesus at Nazareth	Luke 2.40
Visit of the Boy Jesus to Jerusalem at Age 12	Luke 2.41-50
The eighteen years at Nazareth	Luke 2.51-52

--Data in Table from Gary McDade, p. 116.

IV. Words/Phrases to Study

- Matthew 2.1... BETHLEHEM—“This Bethlehem (house of bread, the name means) of Judah was the scene of Ruth’s life with Boaz (Ruth 1.1ff; Matthew 1.5) and the home of David, descendant of Ruth and ancestor of Jesus (Matthew 1.5). David was born here and anointed king by Samuel (1 Samuel 17.12). The town came to be called the city of David (Luke 2.11). Jesus, who was born in this House of Bread called Himself the Bread of Life (John 6.35), the true Manna from heaven.” [A.T. Robertson, *Word Pictures of the New Testament*]. ||||| “WISE MEN translates *magi*, which originally described a Persian priestly caste. ‘Magic’ and ‘magician’ both derive from this word (Acts 13.6, 8). The magi of this chapter were obviously pious Gentiles who likely studied astronomy and/or astrology. Their appearance here reemphasizes, at an early stage in this Gospel, the universal implications of Christ’s mission” [Kenneth I. Chumbley, *The Gospel of Matthew*, p. 37].
- Matthew 2.2... WE HAVE SEEN HIS STAR IN THE EAST—“We are left in the dark, and should attempt no further explanation as to the identity of this astral phenomenon. Suffice it to say that the wisdom and kindness of God is evident from the fact that he ‘spoke’ to these students of the stars in a language which they could understand, namely, that of a ‘star’” [William Hendriksen, *Baker New Testament Commentary*, an e-Sword Module].
- Matthew 2.2... ARE COME TO WORSHIP HIM—“Was their worship a religious service or a mere expression of reverence for an earthly king? More likely the former. If so, the boldness with which they declared their purpose to worship proved them worthy of the benediction of Him who afterwards said, ‘**And blessed is he whosoever shall find no occasion of stumbling in me**’ (Luke 7.23)” [J.W. McGarvey, *The Fourfold Gospel*, p. 43].
- Matthew 2.5-6... “The promptness with which the priests and scribes answered that the Christ was to be born in Bethlehem, shows that the matter was well understood by the Jews. The prediction cited from Micah (Micah 5.2), taken in connection with the fact that the Messiah was to be of the house of David, whose landed patrimony was at Bethlehem, was conclusive (1 Samuel 16.1)” [J.W. McGarvey, *The New Testament Commentary, Volume I: Mathew and Mark*, p. 27].
- Matthew 2.6... A GOVERNOR THAT SHALL RULE MY PEOPLE ISRAEL—“Quoting the prophet, this governor is further described as one who shall be shepherd of my people Israel The word translated here as SHEPHERD is correct; it involves the whole office of the shepherd, as guiding, guarding, folding, and feeding the flock. In ancient Greece the kings were called ‘the shepherds of the people.’ The people said to David, ‘Jehovah said to thee, Thou shalt be shepherd of my people Israel.’ (2 Samuel 5.2; Psalms 78.70-72). The meaning of Micah 5.2 seems to be that although Bethlehem was the least among the princes of Judah, from it would come the Messiah; though Bethlehem is one of the smallest cities of Judah, it will be one of the greatest in celebrity, as the birthplace of the Messiah; hence, this Messiah should ‘shepherd’ God’s people” [H Leo Boles, *A Commentary on the Gospel According to Matthew*, p. 44].

- Matthew 2.8... THAT I MAY COME AND WORSHIP HIM ALSO—“The king now sends the wise men to Bethlehem as his private detectives, ordering them: a. to conduct a thorough search for the child, and, on the presupposition that the search will be successful, b. to report back to him. With diabolical but characteristic cunning he adds, that I too may come and worship him” [William Hendriksen].
- Matthew 2.9-10... “Prophecy directed them to Bethlehem, but the star led the Magi directly to Jesus. Prior to this there is no indication the star actually moved. But it does now, south, toward Bethlehem. Obviously this star was a singular object created for a special purpose. Magi knew about the motion of stars and the movement of this star indicated supernatural guidance. Realizing this, the ‘sight filled them with indescribable joy’ (JBP). Eventually, the star—the original Global Positioning System—stopped over a house (which implies the star was some sort of low-hanging, astral phenomenon) ‘where the young child was’” [Chumbley, p. 42].
- Matthew 2.11... THEY PRESENTED UNTO HIM GIFTS; GOLD, AND FRANKINCENSE, AND MYRRH—“Those were the magi’s gifts to Jesus. **Gold** for his royalty, **frankincense** for his deity, and **myrrh** for his humanity. We do not know what was done with the gifts, but it seems reasonable that they were used to finance the trip to Egypt and to help support the family while there (see Matt. 2:13-15) [MacArthur, John F (2004-01-06). Matthew 1-28 MacArthur New Testament Commentary Four Volume Set (Macarthur New Testament Commentary Series) (Kindle Locations 1155-1156). Moody Publishers. Kindle Edition].
- Matthew 2.13... HEROD WILL SEEK THE YOUNG CHILD TO DESTROY HIM—“Thus joy at the honor of the magi’s visit and worship gives place to terror at the wrath of Herod. The quiet days at Bethlehem are followed by a night of fear and flight. The parents of Jesus were experiencing those conflicting joys and sorrows which characterize the lives of all who have to do with Christ—Mark 10:30, 2 Timothy 3:12.” [J.W. McGarvey, Fourfold, p. 49].
- Matthew 2.15... BY THE PROPHET—“The meaning of a ‘prophet’ can be demonstrated from verse fifteen. He is a spokesman for the Lord. The prophet who made this statement for God was Hosea (Hosea 11.1). Hugo McCord wrote, ‘Hosea 11.1 is a vivid example of a prophetic statement with a double fulfillment. It was written about 760 B.C., and it referred in context back to Israel’s exodus from Egypt (Exodus 4.22). Its second fulfillment was about 5 B.C., when the baby Jesus was brought out of Egypt (Matthew 2.15)’ [McDade, p. 134].
- Matthew 2.18... RACHEL WEeping FOR HER CHILDREN—“The outcry of the mothers of Bethlehem to the massacre fulfilled Jeremiah 31.15. Ramah was a Benjamite city where the Judean captives were gathered for deportation to Babylon (Jer 40.1). In Jeremiah 31.15 the mothers of Judah are personified as Rachel—Jacob’s favorite wife and the idealized mother of Israel—who is pictured weeping inconsolably over her children’s misfortune. Her cry was a double lament: weeping first over the children of Israel’s captivity and now over their murder. It is frequently overlooked that 31.15, a verse of sorrow, is immediately followed by a message of hope. ‘Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears ... there is hope in thine end, saith the Lord, that thy children shall come again to their own border’ (31.16-17). Rachel’s sorrow would be temporary for the child who came to destroy death had escaped death. God’s purpose, not Herod’s, would ultimately prevail; thereby ensuring that bereavement would be turned into blessing and that death would be swallowed up in victory (1 Cor. 15.54).” [Chumbley, p. 47].
- Matthew 2.22... BEING WARNED OF GOD IN A DREAM, HE TURNED ASIDE INTO THE PARTS OF GALILEE—“Archelaus possessed a cruel and tyrannical disposition similar to his father. At one of the passovers he caused three thousand of the people to be put to death in the temple and city. For his crimes, after he had reigned nine years, he was banished by Augustus, the Roman emperor, to Gaul, where he died. Knowing his character, and fearing that he would not be safe there, Joseph hesitated about going there, and was directed by God to go to Galilee, a place

of safety [Barnes, Albert (2010-07-26). Barnes' New Testament Notes (Kindle Locations 1191-1194). Christian Classics Ethereal Library. Kindle Edition].

- Matthew 2.23... NAZARENE—“Native or inhabitant of Nazareth, a NT town in lower Galilee. Nazareth was Jesus’ hometown during the first 30 years of His life. Since the name Jesus was a common name among the Jews, and since surnames were not used, perhaps the designation Nazarene differentiated Jesus of Nazareth from others with the same name... In the original texts, the designation Jesus the Nazarene was used by demons (Mark 1.24; Luke 4.34), the crowd outside Jericho (Mark 10.47; Luke 18.37), a servant girl (Mark 14.67), soldiers (John 18.5-7), Pilate (John 19.19), the two disciples on the road to Emmaus (Luke 24.19), and the angel at the tomb (Mark 16.6)” [Tyndale Bible Dictionary, p. 938].

V. Lessons & Applications.

- Matthew 2.12-15... ARISE AND TAKE THE YOUNG CHILD AND HIS MOTHER—“This is the direction which Joseph received in a dream from an angel of the Lord. We are not given directions in such manner today, but we should be as quick to heed the admonitions and directions of the Lord given us in the Bible as Joseph was to heed the directions given him in dreams. The fact that God’s word is written makes it no less effective or binding than if it was given to us in dreams and visions. This is a truth which many religious people are slow to believe and accept. They think they would do anything the Lord tells them to do provided He would tell them in a dream or a vision. But our disobedience stems not from the manner in which we are informed of the Lord’s will, but in the disposition of hear we have toward the Lord and His expressed will (Luke 16.27-31)” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1952, p. 97].
- Matthew 2.13-15... “The Bible does not set out the details of the flight into Egypt. Rather, it says only that Joseph and Mary fled by night from Jerusalem and returned only when Joseph had been assured in a dream that it would be safe to take Jesus back to the land of the Jews. This, in connection with other passages, makes clear here that our loving Father will graciously care for His people.. It should be a part of the life of each person to remember such marvelous passages as, ‘The Lord is my shepherd, I shall not want’ (Psalm 23.1) and, ‘Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths’ (Proverbs 3.5-6). We know, of course, that neither angels nor the Holy Spirit speaks *directly* to men today. God speaks to men today only through His written word. However, the loving care of God for His people is as real now as it was during Bible times. Since we can know that God exists (Romans 1.18-32; Psalm 19.1), that the Bible is His word (2 Timothy 3.16-17; 2 Peter 1.20-21), and that faith comes by hearing the word of God (Romans 10.17), then we can know that the Bible is a means of obtaining *knowledge* of God’s will for man. Thus, we can know that if the Bible tells us that God will be with us, then we can *know* that He will be with us. We are not to ‘waver through unbelief,’ but, as did Abraham of old, we are to be fully assured that what God has promised, ‘he is able also to perform’ (Romans 4.20-21). One of the greatest lessons man can learn is that of the overruling providence and care of God as He deals with men” [Thomas B. Warren, *Teacher’s Annual Lesson Commentary* 1973, p. 18].
- Matthew 2.16... “The reader is initially met with two contrasts in this passage. The first concerns Herod’s irony when he said he wanted to worship Jesus. His real motive was to kill Him. The one trying to trick the wise men into being his emissaries in the end is tricked by them. And, second, the ‘wise men’ rejoiced with exceeding great joy when they saw the star finally indicate the house where Jesus was staying, but Herod was exceeding wrath when he saw the wise men foil his plans. The two were at opposite extremes because one was trying to please God and the other himself. Doing God’s will brought happiness into the wise men’s lives; defying God’s will brought misery into Herod’s life” [McDade, p. 135].

VI. Questions.

True or False

- 01. ____ The warning to leave for Egypt was given by Mary’s family.
- 02. ____ The number of wise men who came to see Jesus is part of the record.
- 03. ____ Matthew tells us the name of the prophet who wrote about Jesus’ birthplace.
- 04. ____ Not any prophets’ names are mentioned in this chapter.
- 05. ____ Nazareth of Galilee became an early home of Jesus.

Multiple Choice (Select the BEST Answer)

- 06. ____ Bethlehem children less than this age were murdered by King Herod: (a) 5; (b) 3; (c) 2.
- 07. ____ When Herod had a question about the king of the Jews, he asked: (a) the chief priests; (b) the scribes; (c) a & b.
- 08. ____ Son of the king who killed the babies of Bethlehem was: (a) Archelaus; (b) Archippus; (c) Archimedes.
- 09. ____ A word which describes the way Herod called the wise men to him is: (a) urgently; (b) privily or secretly; (c) boldly.
- 10. ____ Who warned the spies not to return to Herod: (a) the scribes: (b) God; (c) his wife.

Fill in the Blanks

- 11. The _____ of _____ was the event which resulted in Joseph moving his family back from Egypt.
- 12. As amazing as it sounds, this chapter actually tells of a man having sought the LIFE of a _____.
- 13. Though we are NOT told how many wise men came, many people count the gifts brought and draw their own conclusion that they were _____ in number.
- 14. When the wise men saw the star it caused them to _____ with _____
- 15. _____ by the _____ was the basis for the answer given to King Herod about the birthplace of the King of the Jews.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 1 Questions... **01**—True (3,5,6,16); **02**—True (17); **03**—False (11-12); **04**—True (6); **05**—True (22-23; Isa 7.14); **06**—Joseph (22); **07**—David (17); **08**—Boaz (5); **09**—Matthan (15-16); **10**—Joseph (20-24); **11**—Perez, Zerah, Tamar (3); **12**—Bathsheba (6); **13**—Josiah (10-11); **14**—Holy Spirit (20); **15**—Isaiah, fulfilled (22).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

B E H O L D - S D F P L B
 E D E P A R T E D J M A O
 T I F U L F I L L E D N E
 H L R J M O T H E R O D G
 - I T U C H I L D U B Y Y
 L G H D I S W O R S H I P
 E E E A S T I S R A E L T
 H N N E B A C C A L L E D
 E T I A P R O P H E T S S
 M L D R E A M - E M H A K
 I Y J I O B E C A M E Y W
 K P U S P O L O R D R I H
 W I S E L R U Y D B E N E
 S P O K E N F S K I N G N

ARISE	BEHOLD	BETH-LEHEM	BORN	CALLED
CAME	CHILD	COME	DEPARTED	DILIGENTLY
DREAM	EAST	EGYPT	FULFILLED	HEARD
HEROD	ISRAEL	JERUSALEM	JUDAEA	KING
LAND	LORD	MOTHER	PEOPLE	PROPHET
SAYING	SPOKEN	STAR	THEN	THERE
WHEN	WISE	WORSHIP		

VIII. Crossword Puzzle.

Matthew 2 (KJV)													
1							2						
3													
		4										5	
							6		7				
		8											
							9						
10												11	
					12								
14													

- | <u>ACROSS</u> | <u>DOWN</u> |
|---|--|
| 01) A gift from the wise men. | 02) Joseph fulfilled prophecy by living here. |
| 04) Means by which wise men were warned. | 03) In the prophecy, Rachel would not be this. |
| 06) Wise men came to ____ Jesus. | 05) How the wise men were to search. |
| 08) Herod concluded he'd been ____ by the wise men. | 07) A voice was heard here. |
| 10) Wise men saw the star in the ____. | 09) Herod and all Jerusalem were this. |
| 13) Herod would seek the child to ____ him. | 11) Time this appeared was important to Herod. |
| 14) Out of Bethlehem would come one. | 12) Archelaus did this in his father's place. |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 3

Heralding the King—Baptism of the King

I. Outline.

1. Heralding the King (Matthew 3.1-12).
2. Baptism of the King (Matthew 3.13-17).

II. Summary.

There was one who had the task of preparing the way for the coming King—the prophets even told of his work. That person was John the Baptizer. When a king visited any place in those days, just as today, the people being visited would seek to make the visit as pleasant for the king as possible. John’s task was to do that for the Lord Jesus. However, the kind of preparation that **this king** desired involved a work in the hearts of the people. John’s powerful preaching was an appeal to the Jews to change their hearts and they were confronted with the important word: **REPENT**. The messenger for this urgent work was quite different in his clothing and lifestyle. He was, in many ways, like the prophets of old. Verse 5 lets us know about the success John was having as the entire area was coming out to hear him and they were responding to his message. However, early on, the religious leaders of the day had difficulty with John, just as they would later have difficulty with the King. The problem was that they saw themselves as superior and not in need of repentance—their lives demonstrated this and John could see it clearly. We have Jesus reacting to these hypocrites in a quite similar way to the way John did when John called them a **BROOD OF VIPERS** (cf., Matthew 23). Their lack of sincerity was their major stumbling block and they never got over it. As we read about the warnings John was giving (in his preaching), we might wonder how anyone could misunderstand that this King he was preparing the way for was coming to establish a **SPIRITUAL KINGDOM**.

John’s humility and understanding of his role is made quite clear in verses 11 and 14. Jesus convinced John to baptize Him by *insisting* that it was appropriate for the purpose of fulfilling all righteousness. Differing from **ALL OTHERS** who came to John, Jesus **HAD NOT** come confessing sins (He had none, Hebrews 4.15). This concept of *fulfilling all righteousness* has caused a great deal of interest and discussion. See comments under verse 15.

J.W. McGarvey points out the following as the argument of chapter 3: “In this section Matthew presents two more proofs of the claims of Jesus. He shows, **first**, that He was attested by John, himself a prophet, as the one mightier than himself, who should baptize in the Holy Spirit and in fire—which was equivalent to declaring Him the Messiah. **Second**, he shows that Jesus was declared both by the Father and by the Holy Spirit to be the Son of God—the Father uttering the words, and the Holy Spirit pointing out the person. Thus again, in a single section of his narrative, our author exhibits both the Messiahship and the Sonship of Jesus” [J.W. McGarvey, *The New Testament Commentary: Volume I: Matthew and Mark*, Gospel Light Publishing, p. 40].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

1. Matthew 3.1... THE WILDERNESS OF JUDAEA—“The wilderness of Judea. An area that stretched some twenty miles from the Jerusalem-Bethlehem plateau down to the Jordan River and the Dead Sea, perhaps the same region where John lived (see Luke 1:80). The people of Qumran (often associated with the Dead Sea Scrolls) lived in this area too” [Zondervan King James Version Commentary, an Olive Tree Bible Study App Module].

2. Matthew 3.1... PREACHING IN THE WILDERNESS OF JUDEA—“He was the Baptizer, but he was also the Preacher, heralding his message out in the barren hills at first where few people were, but soon his startling message drew crowds from far and near. Some preachers start with crowds and drive them away [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 3:1). Nashville, TN: Broadman Press].
3. Matthew 3.2... SAYING, REPENT YE—“Repent! The first word from God uttered in nearly 400 years brings clearly into focus all that would restore that perfect fellowship with God, which was lost since the first sin. It strikes the keynote for the entire kingdom of God. None may enter this kingdom with his baggage of personal, willful sins, nor under his own terms. Repentance is that unconditional surrender to the will of God that lays down the arms of self-righteousness and self-justification and asks, “What must I do to accept the terms of pardon?” This demand of God that men repent possesses tremendous power for the transformation of the race. It clearly demands the renunciation of any and all cherished sins, for they ruptured fellowship with God from the very beginning and have continued to do so ever since. This command to repent cannot be substituted by claims of righteousness, or refused on the grounds of lineage, nor evaded by hiding among the masses who also do not wish to change their lives. It is personal, born of convictions; God would change men by teaching them to change their convictions” [Harold Fowler, *Bible Study Textbook Series: The Gospel of Matthew*, College Press, an e-Sword Module].
4. Matthew 3.3... PREPARE YE THE WAY OF THE LORD—“Before Rome ruled the world public roads were rare. Thus, when kings went on trips they sent advance men to prepare a way. Sometimes this meant leveling mountains, raising valleys, filling swamps, bridging rivers or removing other obstacles. Isaiah’s prophecy didn’t mean John would literally pave roads, but that he would prepare men for the Messiah by preaching repentance and urging them to straighten out the crooked things in their life” Kenneth L. Chumbley, *The Gospel of Matthew*, p. 55].
5. Matthew 3.4... HIS RAIMENT OF CAMEL’S HAIR, AND A LEATHERN GIRDLE ABOUT HIS LOINS; AND HIS MEAT WAS LOCUSTS AND WILD HONEY—“John’s clothing and food were simple and inexpensive and were the type of apparel and sustenance that only the very poor had (Matthew 3.4). The robe-like garment was made of the coarse cloth produced from camel’s hair. The robes were baggy and long. Without a girdle to hold the robe in place, mobility was very limited. The girdle was therefore a very necessary part of the dress in that day and was worn by both men and women. Leather girdles were generally worn by the poor while the rich would wear girdles made of linen which had elaborate embroidery of gold and silver thread. All of John’s clothing was simple and inexpensive, but very durable” [Raymond Hagood, *The Book of Matthew*, Edited by: Garland Elkins and Thomas B. Warren, p. 151]. ||||| “John ate with equal simplicity and practicality. The Old Testament describes Israel as a land ‘flowing with milk and honey’ (Exodus 3.8, NKJV). The sugars of honey provided John with life-sustaining energy. Protein-rich locusts were equally plentiful and were a **kosher** food dating back to the early days of Leviticus 11.22” [Dewey & Rebecca Bertolini, *The Smart Guide to the Bible Series, The Book of Matthew*, p. 37]. ||||| “In his sudden appearance, his clothes, his solitary life, his uncompromising message, and his eventual clash with a king and his wife, John was modeled after Elijah (Matthew 11.10, Matthew 17.12).” [Chumbley, footnote, p. 55].
6. Matthew 3.5... ALL JUDEAEA—“Vast numbers of people came into the wilderness to hear the great preacher (Matthew 3.5). It has been estimated that perhaps as many as a million people heard that prophet preach [TALC, 1966, p. 104]. Matthew tells us that they came from Jerusalem, Judea, and from the region round about Jordan. Though the word ALL is used, this does not mean that everyone in these areas came to hear John. The Greek idiom points out that most of the people came to hear John from these areas, but not all of the people” [Raymond Hagood, p. 152].
7. Matthew 3.6... CONFESSING THEIR SINS—“Whether the penitents confessed particular sins to John or their sinfulness in general is not so much the point as that they did confess sins they had kept hidden for years and had cherished as a way of life, The fear of God’s wrath and their lack of

preparation for the coming of the Messiah laid bare their sins and devastated their excuses” [Harold Fowler].

8. Matthew 3.7... BUT WHEN HE SAW MANY OF THE PHARISEES AND SADDUCEES COME—These two groups likely had mixed motives in coming. Some may have been sincere in believing John’s message. Some surely came out of curiosity. Matthew 21.25-27, 32 shows the general lack of belief of these two groups. Hagner points out that Matthew has simply stated here that they **came** to the baptism and not that they were baptized. Luke’s account points out that the multitudes were the ones who were actually being baptized (Luke 3.7). [Donald A. Hagner, *Word Biblical Commentary: Volume 33A, Matthew 1-13*, an Olive Tree module].
9. Matthew 3.7... O GENERATION OF VIPERS—“Jesus (Matthew 12:34; Matthew 23:33) will use the same language to the Pharisees. Broods of snakes were often seen by John in the rocks and when a fire broke out they would scurry (φύγειν [phugein]) to their holes for safety. ‘The coming wrath’ was not just for Gentiles as the Jews supposed, but for all who were not prepared for the kingdom of heaven (1 Thess. 1:10). No doubt the Pharisees and Sadducees winced under the sting of this powerful indictment” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 3:7). Nashville, TN: Broadman Press].
10. Matthew 3.8... BRING FORTH THEREFORE FRUITS MEET FOR REPENTANCE—“Fruit worthy of repentance refers to the deeds that indicate a change of attitude (heart) on the part of John’s hearers [Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (Mt 3:8). Biblical Studies Press].
11. Matthew 3.10... THE AXE IS LAID TO THE ROOT OF THE TREES—“The figure of the tree is clear: the trees represent the Jewish nation as a whole; every tree stands for each individual; the axe, God’s judgment. The trees designated for felling have already been selected on the basis of failure to produce fruit worthy of God’s continued grace. The axe lies at the root: the coming judgment will be complete and will involve the entire stand of trees. The fire is the punitive judgment of God. (Cf. Malachi 4:1; John 15:6; Matthew 13:40; Matthew 18:8-9; Titus 3:14)” [Harold Fowler, *Bible Study Textbook Series: The Gospel of Matthew*, College Press, an e-Sword Module].
12. Matthew 3.11... HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE—“The Messiah would entirely immerse the penitent ones ‘in the Holy Spirit,’ and those who were impenitent, he would overwhelm with the fire of judgment, and at last in final perdition. This prophecy of John was literally fulfilled on the day of Pentecost (Acts 2.1-4) and at the house of Cornelius (Acts 10.44; 11.15-18) with respect to the baptism ‘in the Holy Spirit.’ John does not here state that every subject of the coming kingdom would be immersed in the Holy Spirit. **His prediction should be understood in the light of its fulfillment**; we have only two records of the fulfillment of the baptism in the Holy Spirit. ... ‘Fire’ is so frequently connected with the final destruction of the wicked. John could only bid people to repent, and could symbolize their purification by his baptism in water, but Jesus would really purify them by forgiveness of sin, and he would finally destroy the impenitent wicked. ... We conclude that the fulfillment of the prediction of the baptism in fire would be realized by the wicked when they are cast into the lake of fire (Revelation 20.15). ” [H. Leo Boles, *A Commentary on The Gospel According to Matthew*, Gospel Advocate, 1952, pp., 84-85]. **DRL Note:** *In my personal opinion, it is a mistake to refer to the incident of Cornelius’ baptism as an example of baptism in the Holy Spirit. I think Graham Cain has done an excellent job in explaining why here:*
<http://tinyurl.com/q8hvkcv>
13. Matthew 3.12... WHOSE FAN IS IN HIS HAND—“The fan was the great wooden winnowing shovel. With it the grain was lifted from the threshing floor and tossed into the air. When that was done the heavy grain fell to the ground, but the light chaff was blown away by the wind. The grain was then collected and stored in the barns, while any chaff which remained was used as fuel for the fire” [William Barclay, *Daily Study Bible*, an e-Sword Module].

14. Matthew 3.15... IT BECOMETH US TO FILFILL ALL RIGHTEOUSNESS--“He had not come to confess sin but to ‘fulfill all righteousness.’ This phrase occurs nowhere else in the NT. ‘Fulfil’ is frequently used of the fulfillment of Scripture and in the NT ‘righteousness’ typically refers to the means by which God justifies sinners (Romans 1.17). Jesus’ baptism was part of the plan whereby God would justify the ungodly (Romans 4.5) and John’s cooperation was needed (‘it becomes us’). Why Christ had to undergo something meant for sinners isn’t stated, but it all likelihood it was required to emphasize His identity with sinners (see Leviticus 16.21-22). He would save people from their sins by ‘being numbered with the transgressors’ (Isaiah 53.12)” [Kenneth Chumbley, *The Gospel of Matthew*, p. 62]. |||| We know that Isaiah prophesied of Jesus that He would bear the iniquities of the people (Isaiah 53.11), and Leon Morris suggests this is the sense in which this act was fulfilling it. “**Jesus might well have been up there in front standing with John and calling on sinners to repent. Instead He was down there with the sinners, affirming His solidarity with them, making Himself one with them in the process of the salvation that He would in due course accomplish**” [Leon Morris, *The Pillar New Testament Commentary: The Gospel According to Matthew*, p. 65].
15. Matthew 3.16... THE HEAVENS WERE OPENED UNTO HIM—This expression is found several times: Ezekiel 1.1; Isaiah 64.1; Acts 7.56; Acts 10.11; John 1.51. [Donald A. Hagner].
16. Matthew 3.16... DESCENDING LIKE A DOVE—“The statement that he saw the Spirit descending which is also the language of Mark 1.10, has been taken by some as implying that the Spirit was invisible to the multitude. But we know from John’s narrative that it was also seen by John the Baptist (John 1.33-34); and if it was visible to him and to Jesus, and if it descended, as Luke affirms, in a bodily shape like a dove (Luke 3.22), it would have required a miracle to hide it from the multitude. Moreover, the object of the Spirit’s visible appearance was to point Jesus out, not to Himself, but to others; and to point Him out as the person concerning whom the voice from heaven was uttered. No doubt, then, the Spirit was visible and the voice audible to all who were present” [J.W. McGarvey, *New Testament Commentary*, p. 40].
17. Matthew 3.17... IN WHOM I AM WELL PLEASED—“The idea of ‘I am well pleased’ is not that the Father was well pleased with what Jesus had done. It was not an evaluation of Jesus’ past performance. Similarly, it was not an evaluation of what the Father knew Jesus would do. Instead, it is a statement of God’s eternal pleasure in the Son. He is at all times pleased with the Son simply because He is the Son” [*Zondervan KJV Commentary*].

V. Lessons & Applications.

1. Matthew 3.2... REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND—“The call to repentance was the dominant message of John. He had come to prepare a people for the reception of Christ; and a change in their attitude and lives was essential to that preparation. The basic meaning of the word REPENT is to change one’s mind, to have another mind, to think differently or afterwards. Repentance is not forsaking sin; that is the fruit of repentance. It is, rather to have another mind regarding sin, to think differently about it, to reconsider. It implies a true knowledge of sin, a conviction of sin, with its guilt, condemnation, and terrible consequences. It means that the sinner changes his thoughts regarding sin and his attitude toward it. Repentance is produced by godly sorrow (2 Corinthians 7.10), and results in a reformation of life (Matthew 3.8)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1965, p. 250].
2. Matthew 3.10... THE AXE IS LAID UNTO THE ROOT OF THE TREES—“Judgment is fast approaching! But, some would ask, **is fear a proper religious motive?** Yes, for God addresses His message to every sentiment of the human heart that ‘by all means He might save some.’ If love and grace do not reach the heart, the threat and terror of judgment must be given opportunity to try to stir the conscience. Even the threat of judgment on God’s part demonstrates His long-suffering love and mercy. The conscience is one of God’s gifts, and he who destroys it must answer for it” [Harold Fowler]. |||| “Because of the sinfulness of the Jewish nation as a

whole and of its leaders in particular, John describe it as a forest about to be cut down—the axe lying at the root of the trees, ready for use. And within forty years their nation had been destroyed, with the fall of Jerusalem in A.D. 70. But Jesus had instructed His disciples how to escape (Matthew 24; Mark 13; Luke 21), and it is said that not a Christian lost his life. But the ‘trees’ that brought not forth good fruit were ‘hewn down.’ John also said they would be ‘cast into the fire’ which was an allusion to hell, the lake of fire and brimstone, in the world to come” [Rex Turner, Sr., *Teacher’s Annual Lesson Commentary*, 1979-1980, p. 118].

3. Matthew 3.11... HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH POWER—“The baptism of the Holy Spirit was for a special purpose, and its purpose was fulfilled. By the time Paul wrote the book of Ephesians, there was only one baptism—Ephesians 4.4-6 There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. On the day of Pentecost, there were two baptisms. There was Holy Spirit baptism and water baptism. Today, there is just one baptism—water baptism. This baptism is for the remission of sins and will be in effect unto the end of the age (Matthew 28.18-20)” [Billy Bland, in *Forever Settled in Heaven*, Edited by Gary Colley, p. 111-112].
4. Matthew 3.13... THEN COMETH JESUS FROM GALILEE TO JORDAN—“All should know something about the Jordan River since Jesus was baptized in it. ‘Jordan’ means ‘the descender.’ The river begins up in the mountains of Lebanon and flows southward. It rises from several sources and passes through the Lakes of Merom and Galilee and continues its course south to empty into the Dead Sea. The two principal features in its course are its rapid descent and its winding. From the Sea of Galilee to the Dead Sea is about 65 miles, but if all the windings of the river are counted, it reaches a total of 200 miles. From its fountainheads to the Dead Sea it rushes down one continuous inclined plane, only broken by a series of rapid falls. Between the Sea of Galilee and the Dead Sea, there are about 27 rapids, apart from whirlpools. The depression of the Sea of Galilee below the sea level of the Mediterranean is 682 feet, and that of the Dead Sea is 1,292 feet. The whole descent from its source to the Dead Sea is 2,492 feet. The width and depth of the river vary exceedingly not only with the portion under consideration where John was baptizing but also with the season of the year. For this reason, we find all varieties of estimates in different authorities; one authority will measure the depth at one season of the year and another at another season of the year” [H. Leo Boles, *Companion Annual Lesson Commentary*, 1996-97, p. 78].
5. Matthew 11.11... HE THAT IS LEAST IN THE KINGDOM OF HEAVEN IS GREATER THAN HE—“John stood between the Jewish and Christian dispensations; he had much which connected him with both, but he did not belong to either. He had more knowledge of the nature of the person and work of the Christ than any of his predecessors among the prophets, and yet ‘he that is but little in the kingdom of heaven is greater than he’ (Matthew 11.11). In fact, according to the Lord’s evaluation of him, no one had arisen among them that are born of women who was greater than John the Baptist, but the fact that this greatness would be surpassed by those in the kingdom when it came shows how important that kingdom is” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 91].

VI. Questions.

True or False

01. _____ John spoke in a very complimentary way to the Pharisees and Sadducees when they came to his baptism.
02. _____ There was a response from heaven when Jesus was baptized.
03. _____ Isaiah wrote about John and the work he would do.

- 04. _____ Bearing fruit is spoken of in this chapter.
- 05. _____ Jesus was baptized in the Jordan River.

WHO said it? Who did it?

- 06. _____ “ I am well pleased.”
- 07. _____ Came preaching.
- 08. _____ Needed to show “fruits” of repentance.
- 09. _____ Called religious leaders a BROOD/GENERATION of vipers.
- 10. _____ Would baptize with the Holy Spirit.

Fill in the Blanks

- 11. John did his preaching in the _____ of _____.
- 12. _____ was coming according to one of John’s warnings.
- 13. In John’s analogy, wheat would be _____, but the chaff would be _____.
- 14. The unproductive tree would be _____ and _____ into the _____.
- 15. Jesus was baptized in order to _____ all _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 2 Questions... **01**—False (13); **02**—False (1); **03**—False (5-6); **04**—False (17); **05**—True (22-23); **06**—c (16); **07**—c (4); **08**—a (22); **09**—b (7); **10**—b (12); **11**—death, Herod (15); **12**—young, child (20); **13**—three (11); **14**—rejoice, exceedingly (10); **15**—It, is, written, prophet (5).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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 W H E N R P J A C E F C T
 J O H N F V S P O K E N W
 A D B C O H F R U I T W T
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 R Y A T H E R E F O R E C
 A S E H A N D C A M E R E
 H U A E P R E A C H I N G
 A F P A W B A P T I Z E E
 M F Y V E I B A P T I S T
 R E P E N T M J E S U S D
 D R S N T A D K W A T E R

ABRAHAM	BAPTIST	BAPTIZE	CAME	COME
COMETH	DAYS	FIRE	FORTH	FRUIT
HAND	HEAVEN	JESUS	JOHN	JORDAN
JUDAEA	KINGDOM	PREACHING	REPENT	SAID
SPOKEN	SUFFER	THEN	THEREFORE	TREE
VOICE	WATER	WENT	WHEN	WILDERNESS

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W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 4

I. Outline.

1. First Temptation (Matthew 4.1-4; cf., Mark 1.12-13; Luke 4.1-4).
 2. Second Temptation (Matthew 4.5-7; cf., Luke 4.9-12).
 3. Third Temptation (Matthew 4.8-11; cf., Mark 1.13; Luke 4.5-8, 13).
 4. Jesus Begins His Ministry (Matthew 4.12-17; cf., Mark 1.14-15; Luke 4.14, 31).
 5. Jesus Calls His First Disciples (Matthew 4.18-22; cf., Mark 1.16-20).
 6. Jesus Ministers in Galilee (Matthew 4.23-25; cf., Mark 1.39; Luke 4.44).
- From: NKJV Headings.

II. Summary.

In this chapter we read about Christ being tempted. The very fact that we can read in the New Testament about Jesus being tempted ought to be a cause of rejoicing to you and me. Were it *not so*, this comforting passage would not be in our Bibles—Hebrews 4.15... For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. As can be seen from the notes below, there is value in observing Satan’s *modus operandi* as he sought to defeat Jesus, in that he is just as determined to tempt you and me. The last part of this chapter (12-25) tells us about Jesus selecting certain ones for a special opportunity—to be with Him continually for a period of time and then to be given the awesome responsibility of spreading the saving message throughout the world (Matthew 28.18-20). Some of these specially selected men were fishermen; Jesus is about to turn them into fishers of men.

III. Chronology.

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IV. Words/Phrases to Study

1. Matthew 4.1-11... “The reason for this showdown is not stated by Matthew, but several possibilities seem likely. First, if Jesus is to ‘destroy the works of the devil’ (1 John 3.8), He must prove Himself stronger than the devil (Matthew 12.29). If He is to be man’s champion He must be tested thoroughly to see whether He is equal to the task set before Him. Second, temptation helped qualify Christ to be our High Priest (Hebrews 2.16-18; Hebrews 4.15-16). Because He knows the strength of the foe, He can sympathize with our situation (Hebrews 5.1-9). Third, Christ’s example teaches us how to resist the devil (James 4.7). If we do what He did, we too can put the devil to flight. Fourth, the temptation provides strategic insight into the devil’s methods (2 Corinthians 2.11)—‘*The greater the knowledge of the enemy, the greater the potential for victory*’ (Douglas MacArthur). In tempting Christ, Satan revealed information about his tactics; information we can use to our advantage (Ephesians 6.11)” [Kenneth L. Chumbley, *The Gospel of Matthew*, p. 65].
2. Matthew 4.1... LED UP OF THE SPIRIT—“Luke says (Luke 4:1) that Jesus was “full of the Holy Spirit,” and it was by His influence, therefore, that He went into the desert to be tempted. It was not done by presumption on the part of Jesus, nor was it for a mere display of his power in resisting temptation; but it was evidently that it might be seen that his holiness was such that he could not be seduced from allegiance to God” [Albert Barnes, *Barnes’ Notes on the New Testament*, An e-Sword Module]. ||||| “The passive verb in no way expresses a human

shrinking from the ordeal that lay ahead of Jesus. The popular translation of Mark 1:12 seem to suggest that Jesus was somehow “thrown out” into the desert against His own will, according to the most obvious etymological meaning of *ekballo* (“to throw out”). Yet, there is evidence that *ekballo* can also be used without the connotation of force (Cf. Matthew 9:38; Luke 10:2; John 10:4; James 2:25; Acts 16:37). Matthew and Luke use words (*ago* and *anago*) which signify simply ‘to lead, bring.’ Thus, rather than being reluctant to face the coming trials, Jesus willingly followed the Spirit’s direction. The will of God is clearly seen in the fact that this mighty battle shall be waged at this time and not later in Jesus’ ministry. Human wisdom might have postponed this encounter, because it was to be so decisive. But Jesus did not either shrink from the battle nor rashly seek to be tempted. Rather, He sought to be led by God’s Spirit” [Harold Fowler, Bible Study Textbook Series, College Press, 1968, *The Gospel of Matthew, Volume 1, An e-Sword Module*].

3. Matthew 4.2... FASTED FORTY DAYS AND FORTY NIGHTS—“While Mark states that Jesus was tempted forty days, Matthew represents that at the end of the forty days ‘the tempter came to him.’ Luke’s statement is like Mark’s (Luke 4.2). I think the best explanation of this is that Mark and Luke regarded the forty days’ fast as a part of the temptation; and rightly so, because it was a necessary preparation for the trial in regard to bread. Had it not been for the hunger super-induced by the fast, the suggestion, ‘Turn these stones into bread,’ would have had no force” [J.W. McGarvey, *The New Testament Commentary, Volume 1—Matthew & Mark*, pp., 266-67].
4. Matthew 4.4... IT IS WRITTEN—“Unqualified reliance upon God’s word is critical when fighting the devil. ‘It is written’ (*gegraptai*) is in the perfect tense and means, ‘It stands written’ (Matthew 4.7, Matthew 4.10). The passage Christ quoted was then fifteen hundred years old, but He considered it as reliable and relevant as the day it was written. Instead of taking the situation into His own hands, He esteemed ‘the words of [God’s] mouth more than [His] necessary food’ (Job 23.12). ‘A life sustained by food only is a very poor life’ (Morris, 74). Real living is rooted in obedience to God, not in satisfying temporal desires” [Chumbley, p. 69].
5. Matthew 4.5... A PINNACLE OF THE TEMPLE—“Several places fit this description. In Herod’s Temple, for instance, the southeast corner of Solomon’s Porch offered a drop of over five hundred feet (Josephus, Ant. XV,11.5)” [Chumbley, p. 70].
6. Matthew 4.8... SHEWETH HIM ALL THE KINGDOMS OF THE WORLD—“There is no difficulty in assuming that Jesus had supernatural vision to see all that Satan offered or in assuming that Satan drew word pictures of all the world’s kingdoms and their glories, because, as a matter of fact, the Evangelists do not tell how “He showed Him all the kingdoms of the world” [Fowler].
7. Matthew 4.11... ANGELS CAME AND MINISTERED UNTO HIM—“Angels do not appear again visibly ministering unto Jesus until we find Him in Gethsemane (Luke 22.43). When Satan finally departs from us, we, too, shall find ourselves in the presence of the angels (Luke 26.22). Satan and suffering first, then angels, refreshment and rest. God had indeed given His angels charge, and they came to Him who refused to put the Father to the test. But they did not succor Jesus during His temptation, for that was to be resisted by Himself—alone (Isaiah 53.3)” [Eddie Whitten, in *A Homiletic Commentary on the Book of Matthew*, p. 177].
8. Matthew 4.13... CAPERNAUM—“Nahum’s town, a Galilean city frequently mentioned in the history of our Lord. It is not mentioned in the Old Testament. After our Lord’s expulsion from Nazareth (Matthew 4:13 -16; Luke 4:16-31), Capernaum became his ‘own city.’ It was the scene of many acts and incidents of his life (Matthew 8:5 14, 15; Matthew 8:5 6,10-17; Matthew 8:5 20; Mark 1:32 -34, etc.). The impenitence and unbelief of its inhabitants after the many evidences our Lord gave among them of the truth of his mission, brought down upon them a heavy denunciation of judgement (Matthew 11:23)” [*Easton’s Bible Dictionary*].

9. Matthew 4.16... THE PEOPLE WHICH SAT IN DARKNESS SAW GREAT LIGHT—“A great light springing up in a dark place might fitly represent any great teacher or reformer; but the light here predicted by the prophet is located in the very land which witnessed the chief part of the ministry of Jesus, and here no great light but Jesus ever appeared. The enemies of Jesus themselves declared that ‘out of Galilee ariseth no prophet’ (John 7.52). It is certain, then, that Isaiah’s prediction was fulfilled, as Matthew affirms, in Jesus” [J.W. McGarvey, *The New Testament Commentary, Volume 1—Matthew & Mark*, p. 47].
10. Matthew 4.17... JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND—“...Jesus now begins the thorough evangelization of Galilee, Matthew cannot mean that He is beginning for the first time to preach anywhere, for Jesus is just returning from Judea where He taught and wrought miracles (John 2:13 to John 4:3). Likewise, He passed through Samaria (John 4:4-45) where He openly declared Himself to be the Messiah as well as where He accepted the open appraisal of His teaching as those of ‘the Savior of the world’ (John 4:42). Rather, Matthew intends only what he states: that when Jesus withdrew into Galilee, from that time He began to preach in Galilee. Prior to this time Jesus had not evangelized there; now He launches His “Great Galilean Campaign,” Jesus’ fame as a preacher dates from this campaign (Acts 10:37), and His complete identification with Galilee from this move (cf. Luke 23:5-7; John 7:41; John 7:52)” [Fowler].
11. Matthew 4.19... I WILL MAKE YOU FISHERS OF MEN—“Jesus was inviting Peter and Andrew to a new vocation, but one that bore similarities to their old work. They would continue to be fishers, but now they would cast their nets for men. Jesus wanted them in close association with Himself that He might impact them before He turned them loose to continue His work (Matthew 28.19-20; Mark 3.13)” [Chumbley, p. 77].
12. Matthew 4.22... AND THEY IMMEDIATELY LEFT THE SHIP AND THEIR FATHER, AND FOLLOWED HIM—“They showed us what we ought to do. If necessary, we should leave father, and mother, and every friend, Luke 14:26. If they will go with us, and be Christians, it is well; if not, yet they should not hinder us. We should be the followers of Jesus. And, while in doing it we should treat our friends kindly and tenderly, yet we ought at all hazards to obey God, and do our duty to him” [Barnes].
13. Matthew 4.23... AND JESUS WENT ABOUT ALL GALILEE—“This paragraph contains a general statement of the journeying and labors of Jesus in Galilee, the details of which are given in subsequent chapters. It shows that in the course of these journeyings. He visited every part of Galilee” [McGarvey, *New Testament Commentary*, p. 48].
14. Matthew 4.23... TEACHING IN THEIR SYNAGOGUES—“Behold the glorious, surpassing wisdom of Jesus. He chose fishermen to change the world! He ever chooses the foolish to confound the wise. (1 Corinthians 1:18-31, esp. 1 Corinthians 1:26-28) If Jesus can make such everlasting good use of such humble instruments as these four fishermen, dear friend, what can He do with your life when surrendered to Him?” [Fowler].
15. Matthew 4.24... HIS FAME WENT THROUGHOUT ALL SYRIA—“It is not easy to fix the exact bounds of Syria in the time of our Saviour. It was, perhaps, the general name for the country lying between the Euphrates on the east, and the Mediterranean on the west; and between Mount Taurus on the north, and Arabia on the south. Through all this region his celebrity was spread by his power of working miracles; and, as might be expected, the sick from every quarter were brought to him, in the hope that he would give relief” [Barnes].

V. Lessons & Applications.

1. Matthew 4.1... THEN JESUS WAS LED UP OF THE SPIRIT INTO THE WILDERNESS TO BE TEMPTED—“The two expressions DRIVETH (Mark 1.12) and LED UP (Matthew 4.1; Luke 4.1) show that Jesus was drawn to the wilderness by an irresistible impulse, and did not go thither of His own volition (Ezekiel 40.2) [quoted from *Fourfold Gospel*, DRL]. He was brought into temptation, but did not seek it. He was led of God into temptation, but was not tempted of God. God may bring us into temptation (Matthew 6.13; Matthew 26.31; Job 1.12; Job 2.6), and may make temptation a blessing unto us, tempering it to our strength, and making us stronger by the victory over it (1 Corinthians 10.13; James 1.2, James 1.12) but God Himself never tempts us (James 1.13)” [Eddie Whitten, in *A Homiletic Commentary on the Book of Matthew*, pp., 165-66].
2. Matthew 4.8... AGAIN, THE DEVIL TAKETH HIM INTO AN EXCEEDINGLY HIGH MOUNTAIN—“Between the two records [Matthew’s and Luke’s, DRL], Jesus is taken up into a mountain high enough that He could see all the kingdoms of the world and the glory of them and this was done in a moment of time. Such circumstances would seem to demand the conclusion that the temptation involves a vision designed to offer Jesus a quick and easy way to become the king of the world. Where would be His throne? Not on the earth! Peter tells us it will melt with fervent heat (2 Peter 3.10). Those who teach and believe that the Lord will set up a literal, material kingdom will be just as disappointed in Jesus as were the Jews of His day” [Whitten, p. 174].
3. Matthew 4.9... ALL THESE THINGS I WILL GIVE THEE, IF THOU WILT FALL DOWN AND WORSHIP ME—“The spirit of Satan’s temptation of Jesus in this respect is alive in every generation. Human vanity is a vulnerable access to the heart. Satan is aware of every failing of man, and he appeals to the weakest moment and the weakest flaw in one’s character. Even though he could not succeed with the mighty Son of God, Satan is not dismayed. He still offers to the spiritual novice or weakling the succulent morsel of ‘compromise’ to create in the mind the illusions of grandeur such as he placed before Jesus. It is only by the commitment and spiritual maturity of those who can discern the ultimate plight of Satan and his followers that the faithful child of God can resist the temptation Satan places before him. In the church of our Lord, there are untold thousands who stand in jeopardy of losing their souls to the call of materialism” [Whitten, p. 175].
4. Matthew 4.18... FOR THEY WERE FISHERS—“...these men were fishermen. It has been pointed out by many scholars that the good fisherman must possess these very qualities which will turn him into the good fisher of men. (1) **He must have patience**. He must learn to wait patiently until the fish will take the bait. It is but rarely in preaching or in teaching that we will see quick results. We must learn to wait. (2) **He must have perseverance**. He must learn never to be discouraged, but always to try again. The good preacher and teacher must not be discouraged when nothing seems to happen. (3) **He must have courage**. The good preacher and teacher must be well aware that there is always a danger in telling men the truth. The man who tells the truth more often than not takes his reputation and his life into his hands. (4) **He must have an eye for the right moment**. The wise fisherman knows well that there are times when it is hopeless to fish. The good preacher and teacher chooses his moment. There are times when men will welcome the truth, and times when they will resent the truth. The wise preacher and teacher knows that there is a time to speak and a time to be silent. (5) **The wise fisherman must keep himself out of sight**. The wise preacher and teacher will always seek to present men, not with himself, but with Jesus Christ. His aim is to fix men’s eyes, not on himself, but on that figure beyond” [Whitten, p. 183].

VI. Questions.

True or False

01. _____ Isaiah prophesied about the LIGHT of truth coming to Galilee.
02. _____ Satan quoted Scripture to Jesus.

- 03. _____ Matthew indicates that Jesus *wanted* to be tempted by the devil.
- 04. _____ After the temptation, the devil ministered to Jesus.
- 05. _____ James and John were busy when Jesus found them.

Multiple Choice (Select the BEST Answer)

- 06. _____ The number of days Jesus fasted was: (a) 3; (b) 40; (c) 7.
- 07. _____ Which of these is mentioned in Matthew 4: (a) Zebulun; (b) Naphtali; (c) Judaea.
- 08. _____ The number of times Jesus said—**IT IS WRITTEN**: (a) 7; (b) 12; (c) 3.
- 09. _____ That which Peter and Andrew left was their: (a) nets; (b) pride; (c) knowledge.
- 10. _____ NOT mentioned as making up the multitudes who followed Jesus was people from: (a) Galilee; (b) Jerusalem; (c) Egypt.

Short Answer

- 11. The first temptation, as recorded by Matthew, involved turning _____ to _____.
- 12. One word Satan used in all three temptations was: _____.
- 13. Jesus heard something about John. Wat was it? He had been _____ into _____.
- 14. _____ a _____ into the _____ is the activity Jesus saw when walking by the sea.
- 15. _____, _____, and _____ is what Jesus went about doing in Galilee.

Each Question is worth 7 Points

My Score is: _____

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ANSWERS to Matthew 3 Questions... **01**—False (7); **02**—True (17); **03**—True (3); **04**—True (10); **05**—True (13); **06**—God (17); **07**—John (1); **08**—Pharisees & Sadducees (7-8); **09**—John (7); **10**—Jesus (11); **11**—wilderness, Judea (1); **12**—Wrath (7); **13**—gathered, burned up (12); **14**—cut/hewn down, thrown/cast, fire (10); **15**—fulfill, righteousness (15).

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 K A T O A D E L A E H
 C E T I P G S F S A A
 I R I M L L A U T C N
 S B R O T H E R S H D
 V T W D C G S S R E F
 H P O G A L I L E E J
 N M L N M O D E V I L
 E E L I E R E G I O N
 H T O K O D G N G S B
 W H F O R T Y A L S W

AGAIN	ANGELS	BREAD	BROTHER	CAME
DEVIL	DISEASE	FOLLOW	FORTY	GALILEE
GIVE	HAND	HEALED	JESUS	KINGDOM
LEFT	LORD	PEOPLE	PREACH	REGION
SAID	SICK	STONE	TEMPT	THEN
WHEN	WRITTEN			

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#1: A Study of Matthew 5.1-12 (cf., Luke 6.20-26)

Laws of the King: Beatitudes

I. Outline.

1. Jesus Sits on a Mountainside to Teach (Matthew 5.1-2).
2. Paradoxical Values of the Kingdom of Heaven (Matthew 5.3-9).
 - 1) Being Poor in spirit (Matthew 5.3).
 - 2) Being One Who Mourns (Matthew 5.4).
 - 3) Being Meek (Matthew 5.5).
 - 4) Being a Person Who Hungers & Thirsts for Righteousness (Matthew 5.6).
 - 5) Being Merciful (Matthew 5.7).
 - 6) Being Pure in Heart (Matthew 5.8).
 - 7) Being a Peacemaker (Matthew 5.9).
 - 8) Being, therefore, persecuted (Matthew 5.10).
3. How the World Will Treat Such People (Matthew 5.11-12).

II. Summary. [This introductory summary is from: *The Beatitudes*, by our brother James M. Tolle, and was written in 1966. These are quotes from pages 5-10].

“Matthew states that Jesus TAUGHT His disciples. The word TAUGHT in the Greek is in the imperfect tense, which describes repeated action in PAST TIME. We thus conclude that what Jesus taught on this memorable occasion is the substance of all that He repeatedly and habitually taught His disciples. It is no exaggeration to say that the Sermon on the Mount is the essence of the Lord’s moral and spiritual teaching and that the Beatitudes are the essence of the essence of this teaching.

“It is not true, as some commentators have taught that Jesus advocated completely new and revolutionary teaching when He delivered the Beatitudes to His disciples. The Lord’s hearers may have thought the Beatitudes to seem strange and unusual because of the empty, formalistic religion that prevailed among the Jews of the time. But the basic principles they express are found in the Old Testament, e.g., Psalm 18.25; Psalm 37.11: Psalm 40.17

“However, Jesus did give new life, meaning, and significance to these great spiritual principles, presenting them in the context of the kingdom of heaven. Thus the Beatitudes have been variously designated as the charter of the Christian life, the Magna Charta of Christianity, the central document of the Christian faith, the living law of the new kingdom, and the code for Christian discipleship.

“...The word BEATITUDE is from the Latin BEATUS, meaning happy or blessed, thus the reason for its use to designate the moral and spiritual virtues taught by Christ that begin with the word BLESSED. In the Bible there are actually a full one hundred beatitudes, or statements that begin with the word BLESSED: Psalm 1.1; Revelation 22.14. Furthermore, the word BLESSED or BLESSING, or some similar word, occurs six hundred times in the sacred scriptures. The Bible is indeed a book of beatitudes, the heart of them being the Beatitudes of the Sermon on the Mount.

“The word BLESSED in the Beatitudes is translated from the Greek *makarios*, which in its older form was *makar*. ... In the New Testament *makarios* is used to describe the state of spiritual and moral prosperity and blessedness, the highest possible happiness that men can enjoy in this world. ...

“It is in Jesus Christ that men enjoy the blessedness of the blessed God (John 14.6; Ephesians 1.3; Ephesians 3.14-19). Thus it is only as men surrender their lives to Christ that they can receive the benefits of the blessed life given by God, to incorporate the Beatitudes in their character. ...

“Indeed, it was against the false standards of happiness and success of the world that Jesus threw down the Beatitudes as a gauntlet. The world believes that the truly happy man is the one who achieves outward success. It congratulates the man who has made a fortune, who has the praise of his fellows, who lives in a palatial mansion, who drives an expensive automobile, who eats sumptuously every day, who dresses fastidiously and expensively. ... **But Christ congratulates those who have surrendered themselves to Him, whatever the outward circumstance of their lives may be. He congratulates those who have incorporated the Beatitudes in their character.”**

III. **Chronology.**

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“... it is characteristic of Matthew to introduce a subject and then to expand upon it. The river broadens into a lake. So also here. Christ’s preaching and His healing have been introduced (respectively Matthew 4.12-17, Matthew 4.23 and Matthew 4.23-24). So now a sample of this teaching is given in Matthew 5.1—7.29; of the healing in Matthew 8.1—9.34. First, then, the Sermon on the Mount. It was probably delivered in the spring of the year 28, after Jesus had spent a night in prayer (Luke 6.12). The prayer was followed by the choosing of the twelve disciples (Mark 3.13-19; Luke 6.13-16); on Matthew 10.1-4 see p. 449). This, in turn, was followed by the healing of many sick (Luke 6.17-19). The sermon was next (Luke 6.19-20)” [William Hendriksen, *Baker’s New Testament Commentary*, 1973, an e-Sword Module].

IV. **Words/Phrases to Study**

Matthew 5.1... HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM—“The audience is clearly specified as *his disciples*, as opposed to *the crowds*. The latter reappear as a wider audience in 7:28, but they are clearly not the main focus of the teaching, which typically contrasts ‘you’ (the disciples) with other people (see especially 5:11–16)” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 910). Leicester, England; Downers Grove, IL: Inter-Varsity Press].
||||| “The identity of the mountain upon which Jesus spoke is not definitely known, but many Bible students suppose that it was Mount Hattin, known also as the ‘Horns of Hattin,’ a saddle shaped twin-peak elevation overlooking the Sea of Galilee and the Plain of Gennesaret, between Cana and Tiberius. It is sometimes referred to as the ‘Mount of Beatitudes’ and has been called the ‘Sinai of the New Testament,’ since the fundamental principles of the two dispensations were announced from Sinai and the mountain on which Jesus spoke, respectively” [Leslie G Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 116].

Matthew 5.3... **BLESSED ARE THE POOR IN SPIRIT ... THEIRS IS THE KINGDOM OF HEAVEN**—“The term ‘blessed’ means HAPPY, and that is the rendering in some versions. Robertson points out that Jesus takes the word ‘happy’ and puts it in this rich environment; and it is a pity that we have not kept the word on the same high plane; for it is only there that real and enduring happiness can be found. Happiness is one of the words which have been transformed and ennobled by New Testament usage; and it has become the expressed symbol of that state which is identified with

pure character” [Leslie G. Thomas, p. 117]. ||||| “The pagan word for happiness (*eudaimonia*, under the protection of a good genius or daemon) nowhere occurs in the New Testament nor in the Scriptures, having fallen into disrepute because the word daemon, which originally meant a deity, good or evil, had acquired among the Jews the bad sense which we attach to demon. Happiness, or better, *blessedness*, was therefore represented both in the Old and in the New Testament by this word *makarios*. In the Old Testament the idea involves more of outward prosperity than in the New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God’s approval founded in righteousness which rests ultimately on love to God. ... Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery and of holiness as the final and effectual cure for every woe” [Marvin Vincent, Vincent’s Word Studies].

Matthew 5.4... THEY THAT MOURN ... THEY SHALL BE COMFORTED—“The ability to mourn is a mark of character. Remember Peter after he denied Jesus (Mat 26.75); Jesus at the tomb of Lazarus (John 11.35); Jesus in Gethsemane (Mt 26.37-38); Isaiah and Jeremiah at the sins of Israel (Isa 22.4: Jer 9.1; Lamentations) and countless others. Men mourn because they have loved deeply and lost. Woe to him whose heart is so selfish that it is incapable of feeling grief! The tearless eye and the thoughtless heart are themselves causes for deep mourning. This explains Jesus’ gladness to see a man weep (Study Ezk 9.3-6: Amos 6.6)” [Harold Fowler, *The Gospel of Matthew, Volume 1*, Bible Study Textbook Series, an e-Sword Module].

Matthew 5.5... THE MEEK ... THEY SHALL INHERIT THE EARTH—“‘Meekness’ is not weakness. It translates a Greek word (*praus*) that involves the paradoxical ideas of softness and strength (‘meek’ derives from the Gothic *muka*, ‘soft’). The meek are those who have enough strength of character to be soft in spirit; to retain their poise in the face of provocation (*praus* was frequently used in classical Greek to indicate ‘calm control,’ v. 39). The meek are strong people who decline to domineer; they are ‘those who do not throw their weight about, but rely on God to give them their due’ (France, 110; 11.29). It is the meek who ‘shall inherit the earth.’ This is a common expression in Psalm 37 where it appears as a Hebraism for God’s blessings. To inherit the earth is to receive the rewards God has for the righteous.” [Kenneth Chumbley, *The Gospel of Matthew*, Nashville, 1999, pp., 85-86].

Matthew 5.6... THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS ... THEY SHALL BE FILLED—“Hungering and thirst are the most intense desires of a human heart. In their presence, all other desires and longings are forgotten. Consider Esau who sold his birthright to satisfy his appetite (Gen 25.27-34). The Beatitude in Matthew 5.6 includes those who have an intense desire to be good, to be righteous; everything else—success, riches, pleasure, knowledge—is nothing in comparison with righteousness. Without God and His righteousness, all worldly things fail to satisfy the soul. The promise is to those who have the strongest desire to please God and live as He directs. Those who are hungering and thirsting after righteousness will be satisfied. This satisfaction comes through Christ. It is impossible for one truly to hunger and thirst after righteousness and remain in the world, but no one can be satisfied with the righteousness of God in the world. This promise and this blessing is made to those who are in the church and are faithful to the Lord” [H. Leo Boles, *Companion*, 1996-97, a reprint from 1945, p. 93].

Matthew 5.7... THE MERCIFUL ... THEY SHALL OBTAIN MERCY—“Mercy is kindness or compassion toward the suffering or condemned. The merciful are those with a disposition to exercise compassion or forgiveness. The ‘Good Samaritan’ showed compassion to a victim of criminals (Luke 10.30-37) The forgiving creditor showed mercy toward a debtor, and serves as an example of how we should forgive the sins of others against us (Mt 18.21-35). All of us are dependent on God’s

mercy and forgiveness for our salvation, but to experience it we must be forgiving. Matthew 6.14-15... For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” [Rex Turner, Sr., *Teacher’s Annual Lesson Commentary*, 1979-1980, pp., 129-30].

Matthew 5.8... THE PURE IN HEART ... THEY SHALL SEE GOD—“Pure hearts are essential for those who would see the perfectly pure God. Hearts are purified in obeying the truth. The truth is obeyed by those who love both truth and God, by whom truth is revealed (1 Pet 1.22; 2 Tim 3.16-17). Hearts are kept pure from sin by diligently learning and following God’s will (Ps 119.11; Prov 4.23; James 4.8)” [Bob Berard, in *Studies in Matthew*, Editor: Dub McClish, p. 45].

Matthew 5.9... THE PEACEMAKERS ... THEY SHALL BE CALLED THE CHILDREN OF GOD—“A peacemaker is one who is actively engaged in bringing peace and calm and quiet in his family, in his community, and his nation, He is one who had rather suffer injury than to inflict injury upon others. He had rather settle difficulties through prayer than through force. The reason why the peacemaker is to be happy is the fact that he shall be called the son of God. This means that he has the nature of God, that he looks at things the way God looks at things, that he acts like God would act if He were in our place” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, p. 231].

Matthew 5.10... PERSECUTED FOR RIGHTEOUSNESS’ SAKE FOR THEIRS IS THE KINGDOM OF HEAVEN—“Early Christians loved the eighth beatitude. It meant much more to them than to us who have not ‘yet resisted unto blood’ (Heb 2.4). It caused them to smile in the bitterest of violence. It was a daily consolation, for they knew ‘the kingdom’ was theirs and that their reward was great ‘in heaven.’ With the Lord’s promised blessing as an inward brace and a spiritual strength, they were empowered to endure ‘a great conflict of sufferings’ (Heb 10.32). The eighth beatitude was the force allowing them to take ‘joyfully the spoiling of’ their goods, knowing in themselves that they had ‘in heaven a letter and an enduring substance’ (Heb 10.34). And those Christians learned, too, that spiritual blessings accrued in the here and now, not waiting for the afterlife, to those persecuted for righteousness’ sake. Therefore, they glorified in tribulations, knowing they would reap patience and experience and hope (Rom 5.3-4). They took pleasure (could we?) in distresses for Christ’s sake because they had been taught that when they were weak, then were they strong (2 Cor 12.10)” [Hugo McCord, “Blessed are They that are Persecuted for Righteousness’ Sake’ in *The Sermon on the Mount*, Editors: Garland Elkins & Thomas B. Warren, 1982, pp., 57-58].

V. Lessons & Applications.

Matthew 5.2... AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING—“...each beatitude presents a specific idea; but when they are all considered as a whole, the result is the complete picture of the citizen of the kingdom which Christ came to establish. The beatitudes which Christ set forth are not mutually exclusive: they are all bound together in organic unity. Like so many facets of a diamond, they present the ideal life from eight different points of view, and indicate the several characteristics which make up the whole” [Leslie G. Thomas, p. 117].

Matthew 5.3... BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN—“When we say that a man is poor in purse, we mean that he has no money or material resources; and, by the same token, when a man is poor in spirit, it must mean that he is without spiritual strength or resources. Such a person is utterly destitute of any ability to make himself better, and must therefore depend upon God and His mercy, if he is ever saved. A man in this condition sees

himself as he really is in God's sight; and he is willing to accept spiritual help from the Lord on His own terms (cf., Isa 66.2; Luke 15.17-19). The kingdom of heaven belongs to a person like this, because he will seek it, that is, he will ask for and will meet the conditions of entrance into and membership in the kingdom (See John 3.3-5; Acts 2.37-38; Col 1.13; cf., Acts 18.9-10)" [Leslie G. Thomas, p. 117].

Matthew 5.4... BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED—"The reference here is not to all mourners, but to those who mourn with regard to sin, that is, their sinful condition; or, to state the same thing in another way, their sorrow is ON ACCOUNT OF SIN rather than BECAUSE OF THE CONSEQUENCES of sin. This was the spirit of the prodigal son; and it was for that reason that he did not ask for his former place in the home. The saddest thing in the world is not the soul that sorrows, but one who is so dull that he is incapable of feeling grief at all—a heart so selfish that nothing but that which brings comfort and ease moves it to a twinge of feeling. ... The word for COMFORTED carries with it the idea of bracing, rather than soothing; and it denotes strength which comes from companionship with the Lord, or 'fortitude in alliance with someone'" [Leslie G. Thomas, pp., 117-118].

Matthew 5.7... BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY—"Mercy has two aspects, namely: (1) the alleviation of suffering, and (2) the forgiveness of wrongs, or the proper attitude toward the sinner. Jesus is not discussing the question of sin, as such; His emphasis, rather, is on the sinner. We are too often inclined to import into our attitude toward the sinner the hatred which we feel for his sin. The interest of Christ is always in the man—how he can be freed from sin; and that should also be our attitude toward the question. The manifestation of mercy tends to elicit mercy from others—both from God and man (cf., James 2.13; Psalms 18.25)" [Leslie G. Thomas, p. 118].

Matthew 5.8... BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD—"The pure in heart are those who are free from evil desires and purposes. This condition is possible only by the absolute enthronement of God in our hearts. ... Those whose hearts are pure can see Him by faith here; and they can see Him face to face in heaven" [Leslie G. Thomas, p. 118-119].

Matthew 5.9... BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD—"Who are the peacemakers (Mt 5.9)? Where are the followers of Christ to make peace? They are to make peace first in their hearts because to be at peace with oneself is a great enjoyment. Second, they are to make peace with other people. So far as it is possible, we are to be at peace with all men (Rom 12.18; 14.19; Heb 12.14). Third, we must make peace with God. The important phase of peacemaking is to be at peace with God. This peace can be enjoyed only in Christ, as seen in 2 Corinthians 5.18-19: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. No one can be at peace with God out of Christ" [H. Leo Boles, p. 94-95].

Matthew 5.10... PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN—"The final beatitude deviates from the previous ones in that it doesn't describe a facet of character, but a problem encountered by those who possess the qualities just enumerated. They who take their faith seriously—by taking a stand on spiritual and moral truth—will be persecuted for righteousness' sake. But those who are persecuted for doing right (versus punished for doing wrong, 1 Pet 4.15-16), shall be welcomed into the kingdom" [Kenneth Chumbley, p. 87-88].

Lessons learned: "(1) The Beatitudes describe the standard of life and living in the kingdom of heaven. Each one is a goal toward which all ought to strive. (2) One who is poor in spirit, mourns over sin, is meek in life, hungers and thirsts after righteousness, is merciful, is pure in heart, is a peacemaker,

and suffers persecution for Christ's sake is an heir to all the blessings in the kingdom of heaven. (3) It is difficult to endure persecution meekly and humbly, yet this is what Christ did. (4) God's people would be much happier and the church would be much stronger if all the members were cultivating these characteristics" [H. Leo Boles, p. 95]. ||||| "(1) The nature of the kingdom of heaven is far different from the nature of worldly kingdoms, consequently the character of the subjects of the kingdom of heaven must differ from the character of the kingdoms of this world. The views and the ideals of citizens of the kingdom of heaven must be so different from those of the world that the world often ridicules and persecutes the citizens of the kingdom of heaven on account of these views. (2) Jesus exemplified every one of these principles in our lesson today in His life. He showed us how to put these principles into practice. He also showed us that a man could live by these principles and be successful. He might be despised and rejected by men, but He would be honored and at last received by the God of heaven. And to live so as to be received by the Lord into heaven is to live successfully. (3) Contrast the life called BLESSED by our Lord and the BLESSED or FORTUNATE life by the standards of the world. According to the world, happiness consists of wealth and honor, and power, but according to Jesus it consists of being like Him" [Roy H. Lanier, Sr., p. 231].

VI. Questions.

True or False

- 01. _____ There is a certain kind of persecuted one who is to be considered BLESSED.
- 02. _____ Evidently, Jesus separated Himself from the multitude by going up into a mountain.
- 03. _____ Prophets of God were never persecuted.
- 04. _____ Purity of heart is rewarded by seeing God.
- 05. _____ 2 Peter 3.10 would seem to make a literal "inheriting the earth" not so much of a good deal as compared to the reward for being poor in spirit.

I Found it in Verse(s)

- 06. _____ Being filled.
- 07. _____ Someone came to Jesus.
- 08. _____ False charges.
- 09. _____ Being comforted.
- 10. _____ Being called children as a reward.

Short Answer

- 11. Something opened by Jesus:

- 12. Enduring persecution for Jesus' sake brings this kind of reward: _____
- 13. They will be called the children of God: _____
- 14. In order to obtain mercy, you must be this: _____
- 15. If you are this kind of POOR, it is NOT a bad thing:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 4 Questions... **01**—True (Isa 42); **02**—True (6); **03**—False (1); **04**—False (11); **05**—True (21); **06**—b (2); **07**—c (13); **08**—c (4, 7, 10); **09**—a (20); **10**—c (25); **11**—stones, bread (3); **12**—if (3, 6, 9); **13**—put/cast, prison (12); **14**—Casting, net, sea (18); **15**—Teaching, preaching, healing (24).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

O R K P E A C E M A K E R S
 K I N G D O M O U N T A I N
 R M E R C Y W H E N S Y G B
 E T L V C H I L D R E N H L
 V H G H O P E R S E C U T E
 I I O E M U L T I T U D E S
 L R B A F I L L E D S I O S
 E S T R O N M O U R N D U E
 F T A T R H E A V E N H S D
 E F I H T E O P E N E D N E
 H U N G E R R O C A L L E D
 P U R E D I S C I P L E S M
 S P I R I T A U G H T O S E
 P O O R F B K B E R C A M E
 M O U T H W E N T T K F L K

BLESSED	CALLED	CAME	CHILDREN	COMFORTED
DISCIPLES	EARTH	FILLED	HEART	HEAVEN
HUNGER	INHERIT	KINGDOM	MEEK	MERCY
MOUNTAIN	MOURN	MOUTH	MULTITUDES	OBTAIN
OPENED	PEACEMAKERS	PERSECUTE	POOR	PURE
REVILE	RIGHTEOUSNESS	SAKE	SPIRIT	TAUGHT
THIRST	WENT	WHEN		

#2: A Study of Matthew 5.13-26

I. Outline.

1. Two metaphors stressing the VALUE of being a disciple of Jesus (Matthew 5.13-16).
2. Jesus and the Law (Matthew 5.17-19).
3. Hatred and Murder (Matthew 5.20-22).
4. Reconciliation and Murder (Matthew 5.23-26).

II. Summary.

At the same time that Jesus tried to show how vitally important it is to follow His teaching, He also presented the fact that many would NOT faithfully follow. Salt that has no savor and light that is hidden is of ZERO value. Thus Jesus challenges His disciples to recognize the opportunity we have to glorify the Father in Heaven by the way that we go about our daily lives. Many in that day had a mistaken concept of the relationship between Jesus and the Law. Jesus did not come to destroy that Law, He was the ONLY One who ever lived it to perfection. He did not come to destroy it, but to fulfill it. He accomplished that purpose perfectly... John 19.30—When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost. The moral laws that were included in the Law of Moses (murder, adultery, etc.) were laws that have always been true and continue to be true today. Jesus, in this sermon, makes clear that immorality works itself out from inside the mind of man. The sin underlying murder is hatred; the sin underlying adultery is lust, etc. We can study James 1.13-15 to know how sin develops in the lives of men. When Jesus says do something, we must do it; when Jesus says do something FIRST, we surely must appreciate the importance of that command. He points out the priority of reconciliation with brethren by the use of that word FIRST in verse 24.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 5.13-22... **Interesting Words**—**CANDLE** (15)... The Greek word *lynchnos* means an oil-burning lamp. These lamps were made of clay and were small enough to be hidden in the palm of one's hand. **BUSHEL** (15)... The Greek word is *modion*, found also in Mark 4.21 and in Luke 11.33. It literally means a "peck measure" (NASB), one-fourth of a bushel. It was probably "meal-tub" found in each home. **JOT** (18)... The word is *iota*, which is the name of the smallest letter of the Greek Alphabet. It is like our small "i," but no dot over it. We have taken this word over into English to represent a very small thing, as when we say, "It doesn't make one **IOTA** of difference." So a good translation here is 'the smallest letter' (NASB). **TITTLE** (18)... The word has disappeared from our modern vocabularies. The Greek is *keria* (here and in Luke 16.17). It literally means "horn," that is, the tiny projection on one Hebrew letter that distinguishes it from another letter of the alphabet. So the most helpful translation is 'the least stroke of a pen.'
RACA (22)... This seems to be an Aramaic word (only here in the NT) that perhaps meant 'empty.' J. Jeremias suggests 'blockhead!' [TDNT, 6:975]. **FOOL** (22)... The Greek word is *more*, vocative of the adjective *moros*, foolish. The accusative form *moron* we have taken over into English A.B. Bruce writes: '*Raca* expresses contempt for a man's head—you stupid! More

expresses contempt for his heart and character—you scoundrel’ [EGT, 1:107]. Both utterances are sins against humanity [Ralph Earle *Word Meanings in the New Testament*, p. 3-4].

Matthew 5.13... YE ARE THE SALT OF THE EARTH—“From antiquity salt has been an indispensable commodity. It acts as a preservative, preventing rot (24.22); as an antiseptic, preventing infection; and as a spice, giving flavor. It also stimulates thirst (v 6). The metaphor ‘the salt of the earth’ identifies the Christian’s function—vis., he is to affect people in a righteous way; he is to so live as to move the unforgiven toward Christ. A godly influence can retard moral decay, encourage goodness, grace, and beautify life and create a thirst for righteousness” [Kenneth L. Chumbley, *The Gospel of Matthew*, pp., 89-90]. ||||| **IF THE SALT HAVE LOST HIS SAVOUR**--“(μωρανθη). The kindred noun (μωρός) means *dull, sluggish*; applied to the mind, *stupid* or *silly*; applied to the taste, *insipid, flat*. The verb here used of salt, *to become insipid*, also means *to play the fool*. Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless. Dr. Thompson (“The Land and the Book”) cites the following case: “A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was “good for nothing.”” [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, pp. 38–39). New York: Charles Scribner’s Sons].

Matthew 5.14... YE ARE THE LIGHT OF THE WORD--“This is further testimony to the indispensable nature of God’s children. The world would be in total darkness without them. Furthermore, there is no reason to suppose that God would allow a wicked world to stand if it were not for the faithful remnant remaining in it and remaining faithful to God. Christ also said, ‘I am the light of the word (Jn 8.12)’ That passage before us is not contradictory. It means that the light Christians give forth to others is truly derived from Christ (2 Peter 1.19). Just as all light, energy, and power on earth are derived from the sun, center of our solar system, just so, all moral and spiritual light are derived from the Sun of Righteousness, our Lord Jesus Christ (Mal 4.2)” [Burton Coffman].

Matthew 5.15... UNDER A BUSHEL—Actually, the definite article is present here, so it should read **UNDER THE BUSHEL**—“The figure is taken from lowly cottage life. There was a projecting stone in the wall on which the lamp was set. The house consisted of a single room, so that the tiny light sufficed for all” (Bruce). It was not put under the bushel (the only one in the room) save to put it out or to hide it. The bushel was an earthenware grain measure. “**The stand**” (την λυχνιαν [*tēn luchnian*]), not “candlestick.” It is “lamp-stand” in each of the twelve examples in the Bible. There was the one lamp-stand for the single room” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 5:15). Nashville, TN: Broadman Press.].

Matthew 5.17... I AM NOT COME TO DESTROY, BUT TO FILFIL—“This verse constitutes a preface to the section of the sermon which follows it. It is intended to prevent a misconception of what He was about to say. Destroy is here used in antithesis, not with perpetuate, but with fulfill. To destroy the law would be more than to abrogate it, for it was both a system of statutes designed for the ends of government, and a system of types foreshadowing the kingdom of Christ. To destroy it, therefore, would be both to abrogate its statutes and prevent the fulfillment of its types. The former, Jesus eventually did; the latter, he did not. As regards the prophets, the only way to destroy them would be to prevent the fulfillment of the predictions contained in them. Instead of coming to destroy either the law or the prophets, Jesus came to

fulfill all the types of the former, and (eventually) all the unfulfilled predictions of the latter. He fulfills them partly in his own person, and partly by his administration of the affairs of his kingdom. The latter part of the process is still going on, and will be until the end of the world” [J.W. McGarvey, *The Fourfold Gospel*, an e-Sword Module].

Matthew 5.18... TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED--“Christ taught that the Mosaic Law would end. So long as it was in effect it was authoritative in its entirety, but there would come a time when it was no longer in effect. TILL HEAVEN AND EARTH PASS was an idiomatic way of saying ‘never’ (Luke 16.17). The key word here is TILL (*heos*, 1.25). The Law would remain valid until it was fulfilled, but once fulfilled it would pass away (*parechomai*, go away, come to an end, lose force, become invalid; 2 Corinthians 5.17). Christ did not come to destroy the Law, but to complete it. When He did it ended, just as God intended (2 Corinthians 3.14; Hebrews 10.9)” [Chumbley, p. 94].

Matthew 5.19... CALLED THE LEAST IN THE KINGDOM OF HEAVEN ... CALLED GREAT IN THE KINGDOM OF HEAVEN—“Those who de-emphasize any command of God are little in character. Bible teachers are often accorded exalted positions by those they teach; but a teacher who lessens any part of God’s word is unworthy of such honor. In the kingdom, the great are those who value all of God’s laws [Chumbley, p. 95].

Matthew 5.20... EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES—“The religion of the Pharisees, hence their righteousness, consisted of externals, ceremonials, rituals, liturgies, and formalities of many kinds, with little or no attention being paid to the condition of the heart. Christ flatly denounced such a concept and indicated that no one could be saved in such a state as that of the typical Pharisee of His day” [Coffman].

Matthew 5.23-24... IF THOU BRING THY GIFT TO THE ALTAR ... FIRST BE RECONCILED TO THY BROTHER—“This springs immediately out of the modification of the law, Thou shalt not kill, which required that there should be no anger or estrangement with a brother. Before the old dispensation was replaced by the new the highest act of worship was to bring a gift to the altar. Yet even this most sacred act must give way to reconciliation. If about to offer it, and the remembrance comes that a brother, one near to thee, a kinsman, a spiritual brother, a neighbor, hath aught against thee, leave the gift unoffered, go and make it right with him, and then offer thy gift. This shows that one guilty of wrongs to his fellowman cannot offer acceptable worship to God. The wrongs must be rectified before God will receive our worship. A part of our duty to God is duty to our fellowman. This places on the highest possible ground a duty that is often wholly neglected. Under Christ's kingdom it means that one who has mistreated another, wronged him in business, insulted him, used harsh or angry words to him, cannot worship acceptably in the house of God, or at the altar of prayer until he has sought to atone for the wrong. Reconciliation and restitution must precede the divine favor. He who sins against his fellowman is a sinner before God” [B.W. Johnson, *B.W. Collected Commentaries*, an e-Sword Module].

Matthew 5.25... AGREE WITH THINE ADVERSARY QUICKLY—“Settling disagreements and healing possible sources of friction should be the pressing business of every day. In that manner, hatreds and enmities would not be left to build up strength. An attitude of conciliation and fairness can pull the sting from many thorny human problems, provided it is manifested spontaneously and early enough at the first sign of disagreement or conflict” [Coffman].

V. Lessons & Applications.

Matthew 5.13-14... **YE ARE THE SALT OF THE EARTH**—You and I must learn to appreciate how important and valuable it is to the WORLD for us to be faithful in our discipleship of Jesus Christ. It is just as valuable and essential to the spiritual welfare of the people of the world as is SALT and LIGHT to their physical well-being!

Matthew 5.15... “We learn here: (1) that religion, if it exists, cannot be concealed; (2) that where it is not manifest in the life, it does not exist; (3) that ‘professors’ of religion, who live like other people, give evidence that they have never been truly converted; (4) that to attempt to conceal or hide our Christian knowledge or experience is to betray our trust, injure the cause of piety, and to render our lives useless; and, (5) that good actions will be seen, and will lead people to honor God. If we have no other way of doing good—if we are poor, and unlearned, and unknown yet we may do good by our lives. No sincere and humble Christian lives in vain. The feeblest light at midnight is of use” [Albert Barnes, *Barnes’ Notes on the New Testament*, an e-Sword Module].

Matthew 5.16... **LET YOUR LIGHT SO SHINE BEFORE MEN...**—What is our purpose in life? The great prophet Isaiah informs us—Isaiah 43.7—Even every one that is called by my name: for **I have created him for my glory**, I have formed him; yea, I have made him. This verse reveals it to us. The things that we do in life here need to be toward the ultimate goal of bringing glory to our Creator! The world needs to see that glory; we must present it to them by the way we live. ||||| “Children of God are charged to be shining lights. The motivation is not for ego or selfish purposes. Lights must shine for God’s glory and Christ’s honor. Good works are in the field of benevolence but become evangelistic tools as well. Many doors for Bible study have been opened because Christian people cared and rendered help in times of need. Such selfless deeds do not go unnoticed by non-Christians who are benefited” [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 53-54].

Matthew 5.20... The “exceeding” righteousness demanded by Jesus is obviously something quite different from what could be observed in the religious leaders of that day. A careful study of the conversations Jesus had with those leaders in Matthew, Mark, Luke, & John reveals that Jesus demands more than merely the keeping of regulations. The scribes and Pharisees were very good at keeping regulations. Study Mark 7.1-23 to see the contrast.

Matthew 5.23-24... **FIRST BE RECONCILED TO THY BROTHER**—Whenever Jesus tells us to do something FIRST, we had better be listening. This matter of being reconciled with our brethren is not a trivial matter. It needs to be considered in a much more serious way than it seems to be considered many times. Even before offering up acts of worship to God, reconciliation with brethren is ranked here in importance.

VI. Questions.

True or False

- 01. _____ Jesus commands that something be done FIRST in this section of the Sermon on the Mount.
- 02. _____ Salt without savour is worthless.
- 03. _____ It is never wrong to be angry.

- 04. _____ Jesus came to destroy the Law.
- 05. _____ There is a righteousness that exceeds.

Multiple Choice (Select the BEST Answer)

- 06. _____ The one who breaks the least commandment will be called: (a) least; (b) forgiven; (c) guilty.
- 07. _____ Agreement with an adversary is to be done this way: (a) compromisingly; (b) fully; (c) quickly.
- 08. _____ By the good works of the disciples, God is: (a) worshipped, (b) glorified; (c) satisfied.
- 09. _____ Disciples of Christ are: (a) Salt of the earth; (b) light of the world; (c) a & b.
- 10. _____ Where would the disciples look in Scripture to find: THOU SHALT NOT KILL—(a) Deuteronomy 6.4; (b) Exodus 20.13; (c) Deuteronomy 4.2.

Fill in the Blanks

- 11. The thing that came BEFORE worship, according to Jesus, was to be _____ to _____.
- 12. A _____ set on a _____ cannot be hid.
- 13. It makes no sense to light a candle and put it _____ a _____.
- 14. The righteousness of the disciples of Jesus must _____ that of the _____ and _____.
- 15. *Kodrantes* is a Greek word used in verse 26 that one lexicon defines as “a quarter of a cent.” In English the word is: _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 5.1-12 Questions... **01**—True (10); **02**—True (1); **03**—False (12); **04**—True (8); **05**—True (5); **06**—6; **07**—1; **08**—11; **09**—4; **10**—2; **11**—His mouth (2); **12**—Great (11-12); **13**—Peacemakers (9); **14**—Merciful (7); **15**—Poor in spirit (3).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A D V E R S A R Y U D G
 L H V F U L F I L B A I
 T L G T D A N G E R H F
 A E O E A R T H O O K T
 R A O L I G H T J T I P
 U S D E L I V E R H N A
 F T H E R E F O R E G S
 O E T I M E H U I R D S
 C A L L E D E S T R O Y
 M C A S T M A N C O M E
 T H E R E R V E R I L Y
 A A J U D G E S C J R I
 K I L L M I N S A L T K

ADVERSARY	ALTAR	BROTHER	CALLED	CAST
COME	DANGER	DELIVER	DESTROY	EARTH
FULFIL	GIFT	GOOD	HEAVEN	JUDGE
KILL	KINGDOM	LEAST	LIGHT	PASS
RIGHTEOUSNESS	SALT	TEACH	THERE	THEREFORE
TIME	VERILY			

#3: A Study of Matthew 5.27-48

I. Outline.

1. Teaching about Adultery (Mt 5.27-30).
2. Teaching about Divorce (Mt 5.31-32).
3. Teaching about Oaths (Mt 5.33-37).
4. Teaching about Retaliation (Mt 5.38-42).
5. Love for Enemies (Mt 5.43-48).

--UBS4 Headings

II. Summary.

In this section of Matthew 5 Jesus teaches the disciples about adultery, divorce, oaths, retaliation, and loving enemies. Going beyond the actual act of adultery, Jesus teaches that the lustful thought preceding the physical act was also wrong. He EMPHASIZED the importance of recognizing this by His discussion of amputation. Certainly, hyperbolic (e.g., having cut off the right eye because of lust, would the lust not just as easily continue on using the LEFT eye?), but obviously, Jesus wants it stressed that whatever the cost of resisting this strong temptation, the price is well-paid! Jesus tells us that fornication is the ONLY acceptable reason for divorcing a companion. The foolish concept the Jewish leaders had of RANKING oaths is next addressed by the Lord. What needs to happen is to avoid all such ranking of oaths and simply make sure that we always tell the truth. Being a disciple of Jesus means that we must put aside petty reasons to strike back at those who misuse and abuse us. We must depend upon God to repay evil and leave all vengeance to Him (Rom 12.19). Loving those who do not love us is a strong challenge; but we are most like our Heavenly Father when we do that very thing (Mt 5.48)!

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 5.28... **HATH COMMITTED ADULTERY WITH HER AREADY IN HIS HEART**—“Jesus here declares, ‘*You’ve understood the Old Law to forbid merely the outward act of adultery. But I’m telling you that the original law was designed to discourage lust and divorce—items that go hand in hand with adultery.*’” [Dave Miller, “The Beatitudes: Salt and Light: Fulfillment of the Law: Sin in the Heart; Marriage; Oaths; Second Mile; Love,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, pp., 208].

Matthew 5.32... **WHOSOEVER SHALL PUT AWAY HIS WIFE SAVING FOR THE CAUSE OF FORNICATION, CAUSETH HER TO COMMIT ADULTERY**—“When the Jews chose to misconstrue Deuteronomy 24 to mean they could divorce their wives for any reason, they were further violating the commandment against adultery (Mt 5.31). They were responsible for CAUSING their wives to go to other men and thereby commit adultery (Mt 5.32). Since the woman had been put away for some reason other than fornication, whoever married her would be guilty of committing adultery as well. Notice that the guideline of Deuteronomy 24 was not a part of original Sinai regulation. It was a concession evoked by hard hearts (Matthew 19.8) and centered---NOT upon the legality of divorce—but on the rights of the innocent wife. So Jesus is not setting the Law of Moses (do not commit adultery) in opposition to His own teaching (don’t lust after a woman). The Old Testament, itself explicitly forbade lusting after females (Ex 20.17:

Prov 5; 6.25; 7.25). Jesus is explaining that the original law forbidding adultery, by implication, forbade anything that would LEAD or contribute to adultery” [Dave Miller, pp., 208-209].

Matthew 5.37... **LET YOUR COMMUNICATION BE, YEA, YEA; NAY, NAY**—“Our attitudes also affect our words. (Mathew 5:33-37) There will be no swearing from the faithful child of God. You can trust their words completely. Rash swearing, about trivial matters must be avoided by God’s children. As Christians we must not forswear ourselves, but we should simply declare that a thing is so” [Charles Box, *The Charles Box Commentaries*, an e-Sword Module].

Matthew 5.39-41... **WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO ... LET HIM HAVE THY CLOKE ALSO ... GO WITH HIM TWAIN**—“ A doctrine so unusual, so unlike all that the world had believed, and that the best people had acted on, deserved to be formally stated. Instead of doing this, however, he confines himself to smaller matters, to things of comparatively trivial interest, and says that in these we had better take wrong than to enter into strife and lawsuits. The first case is where we are smitten on the cheek. Rather than contend and fight, we should take it patiently, and turn the other cheek. This does not, however, prevent our remonstrating firmly yet mildly on the injustice of the thing, and insisting that justice should be done us, as is evident from the example of the Saviour himself. See John 18:23. The second evil mentioned is where a man is litigious and determined to take all the advantage the law can give him, following us with vexatious and expensive lawsuits. Our Saviour directs us, rather than to imitate him rather than to contend with a revengeful spirit in courts of justice to take a trifling injury, and yield to him. This is merely a question about property, and not about conscience and life. ... The word translated “shall compel” is of Persian origin. Post-offices were then unknown. In order that the royal commands might be delivered with safety and despatch in different parts of the empire, Cyrus stationed horsemen at proper intervals on all the great public highways. One of those delivered the message to another, and intelligence was thus rapidly and safely communicated. These heralds were permitted to compel any person, or to press any horse, boat, ship, or other vehicle that they might need for the quick transmission of the king’s commandments. It was to this custom that our Saviour refers. Rather, says he, than resist a public authority requiring your attendance and aid for a certain distance, go peaceably twice the distance” [Albert Barnes, *Barnes’ Notes on the Bible*, an e-Sword Module].

Matthew 5.43... **YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY**—“The final paragraph of chapter 5 pertains to the mixture of Mosaic legislation and tradition regarding treatment of enemies. The phrase ‘love thy neighbor’ is found in Leviticus 19.18 but the formula ‘hate thine enemy’ is not found in Scripture and was clearly a distortion of God’s Old Law to accommodate human inclination. In fact, kind treatment of enemies is COMMANDED in the Old Testament (Ex 23.4-5). It is true that God wanted the Jewish nation to execute righteous vengeance upon wicked, pagan societies at various points in history (cf., Rom 13.1-7). But these civil decrees were not intended to endorse sanction, or promote hatred of people out of personal bias” [Dave Miller, p. 213].

Matthew 5.44... **LOVE YOUR ENEMIES**—“On at least two separate occasions, Jesus Himself made clear that the original Mosaic injunctions to ‘love thy neighbor’ meant that the child of God seek the welfare of everybody—including the enemy. On one occasion He identified Leviticus 19.18 as the second greatest commandment of the Old Law (Mt 22.39). On another occasion, He elaborates upon this command by relating the incident of the ‘Good Samaritan’ and showing that our ‘neighbor’ is anyone, regardless of race, who is in need of our assistance (Luke 10.25-27). Jesus deliberately selects a Samaritan—mortal enemy of the Jew—as the ‘hero’ of this

narrative in order to emphasize that loving one’s neighbor encompasses even enemies. Stephen epitomized the essence of Matthew 5.44” [Dave Miller, p. 213].

Matthew 5.48... BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT—“He calls upon the Jews (and Christians today) to be PERFECT in the same fashion that God is PERFECT (Mt 5.48). The term *teleioi* does not refer to perfection in the sense of sinlessness. Rather, PERFECT means: ‘complete, lacking nothing, mature, full and undivided.’ In context, Jesus is opposing the fragmented approach which the Jews were taking in their interpersonal relationships. Their love for neighbor was divided and incomplete. They needed to love their enemies as much as their friends. On this basis, they are admonished to be complete in the same fashion that God is complete. He loves the whole world of humanity—including those who are evil (John 3.16). In like manner, the love which Jews were to have for their fellowman was to be full, whole, and complete. Their love was to be a TOTAL love, extending even to enemies” [Dave Miller, p. 214].

V. Lessons & Applications.

Matthew 5.29... AND IF THY RIGHT EYE OFFEND THEE—“*Gehenna* is the Greek word for eternal hell and is used 12 times in the Greek New Testament. Jesus used it 11 times; the Lord’s brother used it the 12th and the final time in James 3.6. Matthew quotes Jesus as using the term seven times, Mark three times, and Luke once. Two of these seven times in Matthew are located in two of our selected texts in this section. Jesus used hell, *Gehenna*, twice in the greatest sermon ever proclaimed, the Sermon on the Mount (Matthew 5.29-30). Great and comprehensive preaching has to include hell and warnings against going there. Prefacing this weighty warning is the Lord’s stern prohibition against heart adultery or sexual fantasy as we might express it today. Jesus employed strong language in speaking about plucking out a right eye, which caused one to stumble. Obviously, He is not speaking literally. A literal excision of an eye in verse 29 or the literal amputation of a right hand in verse 30 would not eradicate the casual sin. Lasciviousness originates in the heart or mind, not in the eye or hand. The eye is the window through which it comes. Eye and hand are important parts of the human anatomy. Yet it would be better to be without both than to lose one’s soul in hell, *Gehenna*. As sensually or lasciviously pleasant as sexual fantasies are to both men and women and neither sex is immune from the poisonous practice, it is far better to control and eradicate them than to go to hell for such sins of the mind. A popular song some years back states, in essence, this lascivious lyric: ‘Standing on the corner, watching all the girls go by. You can’t go to jail for what you’re thinking.’ But we can go to hell because of sinful minds, which are never cultured to think as Philippians 4.8 instructs” [Robert R. Taylor, Jr., *Companion*, 1991-1992, p. 297].

Matthew 5.32... WHOSOEVER SHALL PUT AWAY HIS WIFE, SAVING FOR THE CAUSE OF FORNICATION—“What cannot be understood about that? Does our problem with understanding come from the text or from our confusion brought on by current social practices? Does it originate with what Jesus said or with what men say that He said? Let us see what He said. If the reason for which a man divorces his wife is not fornication, then if she marries again, she is committing adultery. Why? Because Jesus said she was. He adds that the man who marries her who is divorced also commits adultery. One thing must be clear in our minds if we are to understand this passage. Jesus was not trying to liberalize divorce and make it easier, but He was in fact making it more difficult than the current practice of His day. He was restoring the sanctity to the marriage relationship that God had originally intended” [Author not known, *Companion*, 1999-2000, p. 177].

Matthew 5.34... **SWEAR NOT AT ALL**—“In this age of political correctness, a person’s word means nothing. Truth no longer matters. A recent study conducted by a major university found that most people admitted to lying and said they would lie again under certain conditions. Those conditions were if it protected them, if it kept from hurting someone’s feelings, or if it got rid of someone annoying them. Truth is at a premium today. From the White House to the average American’s house, truth is not valued. We have gone from ‘My word is my bond’ to ‘I need a bond before I can accept your word.’ Without truth you cannot build any kind of lasting relationships at work, at church, or in marriage. If a person’s word can be trusted, there is no need for an oath (Matthew 5.33). None of the things Jesus mentioned—heaven, the earth, or our head—add any weight to our words (Mt 5.34-36). Other people’s testimony about our reliability does not help either. What does? Always telling the truth and getting a reputation for doing so (Ephesians 4.25). When you say, ‘Yes,’ mean it. When you say, ‘No,’ mean it. Then people will trust what you say” [Author not known, *Companion*, 1999-2000, p. 178].

Matthew 5.43-45... **LOVE YOUR ENEMIES**—“Through a mistaken conception of the law, or through a development of the tradition of the elders, the Jews had adopted many tenets not found in the Law of Moses. The teaching to hate their enemies was one such tenet. The Law of Moses had no such command. The law did say, ‘Thou shalt love thy neighbor as thyself,’ but it did not command them to hate their enemies (Lev 19.18). Hate was a doctrine the Jews taught without the authority of the law. They held more tenaciously to the tradition of the elders than they did to the Law of Moses, so much so that they would violate a command of the law to keep their tradition. But the word HATE is sometimes used in the sense of love less. We usually attach to the word HATE a certain amount of bitter feeling, but the word as used in the Bible does not always imply any bitterness of feeling. Example: ‘**IF ANY MAN COMETH UNTO ME, AND HATETH NOT HIS OWN FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BROTHERS, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE**’ (Luke 14.26). Jesus was not requiring that we have any bitterness of feeling toward all these, for elsewhere we are commanded to love them; but we must not be so devoted to them as to allow them to influence us against following Jesus. And the requirement to love our neighbor and even our enemy does not mean that we must have real affection for them, such as we have for members of our own family, for affections cannot be commanded. We are fulfilling the command when we treat all men right” [R.L. Whiteside, *Annual Lesson Commentary*, 1944, pp., 262-63].

VI. Questions.

True or False

- 01. _____ Even the publicans loved those who loved them.
- 02. _____ Lusting after a woman is not wrong.
- 03. _____ Heaven is God’s throne.
- 04. _____ EYE FOR AN EYE AND A TOOTH FOR A TOOTH was from the tradition of the Scribes and Pharisees.
- 05. _____ LOVE THY NEIGHBOUR AND HATE THINE ENEMY was a quote from Exodus 22.2.

I Found it in Verse(s)

- 06. _____ The Father in heaven is perfect.
- 07. _____ Being cast into hell.
- 08. _____ The SINGLE just cause for divorce.
- 09. _____ City of the Great King.
- 10. _____ White and black hair.

Short Answer

- 11. As a disciple of Jesus, what should I do for those who spitefully use me:

- 12. To the person who wants to borrow from me, I should:

- 13. BE YE EVEN AS YOUR FATHER WHICH IS IN HEAVEN is connected with _____.
- 14. The horror of _____ is stressed in verses 29-30.
- 15. Regarding swearing, Jesus taught _____ not at all.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on Next Week's Handout

ANSWERS to Matthew 5.13-26 Questions... **01**—True (24); **02**—True (13); **03**—False (22); **04**—False (17); **05**—True (20); **06**—a (19); **07**—c (25); **08**—b (16); **09**—c (13-14); **10**—b (21); **11**—reconciled, brother (24); **12**—city, hill (14); **13**—under, bushel (15); **14**—exceed, scribes, Pharisees (20); **15**—Farthing (26).

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 6

I. Outline.

1. Do Good to Please God (Matthew 6.1-4).
2. The Model Prayer (Matthew 6.5-15).
3. Fasting to Be Seen Only by God (Matthew 6.16-18).
4. Lay Up Treasures in Heaven (Matthew 6.19-21).
5. The Lamp of the Body (Matthew 6.22-23).
6. You Cannot Serve God and Riches (Matthew 6.24).
7. Do Not Worry (Matthew 6.25-34).

--NKJV Headings

II. Summary.

In the first verse the Revised Version has substituted the word "righteousness" for "alms," "a reading approved of, almost unanimously, by the great editors and critics" (Morrison). This is a statement of a new motive for conduct. The application of the principle laid down in verse 1 to the subject of alms follows. The secret alms is known to God, who sees in secret. A subject of the King no longer desirous of the applause of his fellow men quietly and secretly helps the needy, and the deed is recognized by God, and is recompensed by Him. Here the same principle is applied to prayer. Prayer is the soul dealing with God, and when one prays in order to attract the attention of men it is blasphemy. The prayer given as an example is perfect. The first three petitions move wholly in the realm of the divine purpose. Man must seek first the Kingdom of God. The second three voice man's probationary needs. The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family. The true reason for fasting is in the opportunity it affords for a clearer vision of God, which should ever manifest itself in new gladness of face. The King warns His people against laying up for themselves earthly treasures. The Master does not say it is wrong to possess earthly treasure. He does say it is wrong to lay it up for self. We are to hold it as stewards. The next saying gives a great principle of life. The emphasis in verse 24 should be on the word "serve." That word marks the true relationship existing between Mammon and the man who is given over to it. The man imagines he is compelling Mammon to serve him. As a matter of fact, he is serving Mammon, and the service precludes the possibility of his serving God. "Therefore," that is to say, all that follows is based on the principles of the foregoing statement. Anxiety concerning the things of life is slavery to those things, and it is wrong and futile. There is a subject for anxiety, and that is declared in the words, "seek the Kingdom," "serve God." The warning is against worry, not work.

--G. Campbell Morgan, *Exposition on Bible*

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 6.1... **TAKE HEED THAT YE DO NOT YOUR ALMS BEFORE ME, TO BE SEEN OF THEM**—**"To be seen** (θεαθῆναι [*theathēnai*]). First aorist passive infinitive of purpose. Our word *theatrical* is this very word, spectacular performance" [Robertson, A. T. (1933). *Word*

Pictures in the New Testament (Mt 6:1). Nashville, TN: Broadman Press]. ||||| “Jesus doesn’t forbid almsgiving as such; rather, he prohibits publicizing it with the fanfare of a trumpet. We have no evidence that any Jews had a trumpet blown ahead of them as they went to dispense charity, though. So the prohibition probably carries a bitingly sarcastic hyperbole: it’s as though the hypocrites had trumpets blown ahead of them. Since the synagogues were houses where people were supposed to glorify God, ‘in the synagogues’ sharpens the sarcasm of trumpeting almsgiving there so that attenders would glorify the almsgiver. ‘IN THE LANES’ [v. 2, DRL] sharpens the sarcasm further in that the hypocrites look for their own glorification even in narrow streets. They’re not satisfied to have the crowds attending synagogues glorify them. They milk glory also from the few to be found in what we might call the back alleys of town” [Gundry, R. H. (2010). *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation* (p. 22). Peabody, MA: Hendrickson Publishers].

Matthew 6.2... HYPOCRITES—“**Hypocrites** originally referred to Greek actors who wore different masks to play various roles. Jesus criticizes the religious leaders, most notably the Pharisees, for a particular form of hypocrisy: doing right things for the wrong reasons” [ESV Study Bible, p. 1831]. ||||| **THEY HAVE THEIR REWARD**—“The verb translated HAVE was used in receipts and is similar to PAID IN FULL. The only reward the hypocrites will ever receive is **glory from men** (vv. 5, 16). Contrast that with the heavenly rewards of Christ given to His followers (see 2 Cor 5.10; Rev 22.12)” [New King James Version Study Bible, p. 1585].

Matthew 6.3... LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH—“That is to say, the charitable gift should be slipped unobtrusively to a beggar with the right hand alone (most people being right-handed), not offered with both hands so as to attract the attention of people nearby. Thus the almsgiving can take place secretly even in public places haunted by beggars and populated by others” [R.H. Gundry, p. 22].

Matthew 6.5... FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN—“At the set time of prayer, pious Jews would stop what they were doing and pray, some discreetly, but others with pretentious display. Jesus did not condemn all public prayer, as indicated by His own prayers in public (e.g., Matthew 14.19; Matthew 15.36). One’s internal motivation is the central concern” [ESV Study Bible, p. 1831].

Matthew 6.7... USE NOT VAIN REPETITIONS, AS THE HEATHEN DO—“...translates a ‘nonsense word’ unknown elsewhere in Greek, suggesting what we mean by ‘gibberish’. The focus is not on ‘repetition’ (as the AV suggested) but on meaninglessness and noise, on the attitude to prayer which thinks that God needs to be bullied into taking notice. True prayer is not a technique nor a performance, but a relationship” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 913). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 6.9... AFTER THIS MANNER ... OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME—“...does not mean to pray using only these words, but to pray in this way. People often reduce this prayer to empty recitation—exactly what the Lord said NOT to do (Mt 6.7)” [NKJV Study Bible, p. 1586]. ||||| “‘Hallowed be thy name’ indicates the reverence we are always to show to His venerated and holy Name. We should approach Him in prayer in the most humble, reverent, and solemn form afforded us. This calls for universal worship to our Creator, Helper, and Judge” [Gary Colley, “The Great Sermon on the Mount—Part 2,” in *Studies in Matthew*, Editor: Dub McClish, 1995 Annual Denton Lectures, p. 56].

Matthew 6.10... THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN—“THY KINGDOM COME is expressive of their anticipation of the then future coming

of the church. They were to pray for its establishment. We today look back on its establishment with joy and thanksgiving, praying for its spread” [Gary Colley, p. 56].

Matthew 6.11... GIVE US THIS DAY OUR DAILY BREAD—“...reminds us that bread is the staff of life and is needful for the body daily. Jesus did not use the symbols of luxury, ‘milk and honey.’ This shows our dependence each day on the One who sustains our lives” [Gary Colley, p. 56]. You can click here for a sermon I prepared on this verse originally preached at the MSOP Lectures in 1993: <http://wp.me/a2VTGe-Kg>

Matthew 6.12... AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS—“**Our debts** (τα ὀφειλήματα ἡμῶν [*ta ophelēmata hēmōn*]). Luke (11:4) has “sins” (ἁμαρτίας [*hamartias*]). In the ancient Greek ὀφειλημα [*ophelēma*] is common for actual legal debts as in Rom. 4:4, but here it is used of moral and spiritual debts to God. “Trespases” is a mistranslation made common by the Church of England Prayer Book. It is correct in verse 14 in Christ’s argument about prayer, but it is not in the Model Prayer itself. See Matt. 18:28, 30 for sin pictured again by Christ “as debt and the sinner as a debtor” (Vincent). We are thus described as having wronged God.” [A.T. Robertson, Word Pictures].

Matthew 6.13... AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL—“... is a plea that God will not allow us to be tempted by Satan above our ability to resist. Though God seduces no man to do evil (James 1.13), He does allow us to be proved by Satan through temptation, trials, and afflictions. With the Lord’s care for us, none of the allowed avenues of Satan will be more than we are able to bear (1 Cor 10.12-13; 1 John 2.15-17)” [Gary Colley, p. 56].

Matthew 6.14... IF YE FORGIVE MEN THEIR TRESPASSES, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU—“These verses might seem to suggest that forgiveness is earned by our forgiving others. See, however, 18:21–35, where the link between forgiving and being forgiven is more clearly set out. The word *debts* in v 12 reminds us of that parable” [D.A. Carson]. ||||| It is foolish for us to think that we can EARN our forgiveness by anything that we may do—our salvation will always be a matter of God’s grace (Eph 2.8-9). Nothing we could do can place God in our debt!

Matthew 6.17... BUT THOU, WHEN THOU FASTEST, ANOINT THINE HEAD, AND WASH THY FACE—“Jesus does not say that his followers must fast, neither does he forbid them to fast if that is what they wish to do. In certain circumstances he seems to regard fasting as entirely proper. Did he not himself fast also, though, as has already been indicated, for an entirely different reason? The point Jesus stresses is that when his followers think they ought to fast they should, by anointing their head and washing their face, make this voluntary observance of a religious exercise as inconspicuous as possible. This admonition parallels that with respect to giving to charity (Matthew 6:2-4) and praying (Matthew 6:5-6). All such practices should take place “in secret,” that is, away from the eyes of men. They should be sincere acts of devotion to God, to him alone” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module].

Matthew 6.20... LAY UP FOR YOURSELVES TREASURES IN HEAVEN—“...implies that people often have a choice between activities that lead to greater earthly reward in the present (cf., Mt 6.2, 5, 16) and those that store up greater future reward in heaven. Elsewhere in the Gospels the consequences of making the wrong choice are shown to be eternally disastrous (see Mark 8.36; Luke 12.20-21)” [ESV Study Bible, p. 1832]. ||||| Luke 12.33... **Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.**

Matthew 6.22... **THE LIGHT OF THE BODY IS THE EYE: IF THEREFORE THINE EYE BE SINGLE, THY WHOLE BODY SHALL BE FULL OF LIGHT**—“The curious description of the eye as the lamp of the body means either that light enters the body through it or, more likely, that it enables the body to find its way” [D.A. Carson]. ||||| “The passage may be elliptical with something to be supplied. If our eyes are healthy we see clearly and with a single focus (without astigmatism). If the eyes are diseased (bad, evil), they may even be cross-eyed or cock-eyed. We see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as is shown in verse 24” [A.T. Robertson, Word Pictures].

Matthew 6.24... **YE CANNOT SERVE GOD AND MAMMON**—“The word ‘mamon’—better written with one *m*—is a foreign one, whose precise derivation cannot certainly be determined, though the most probable one gives it the sense of ‘what one trusts in.’ Here, there can be no doubt it is used for *riches*, considered as an idol master, or god of the heart. The service of this god and the true God together is here, with a kind of indignant curtness, pronounced impossible” [JFB]. ||||| “MAMMON refers to wealth, money, or property. No one can serve two masters because a time will come when they make opposing demands. Jesus advises us to invest in our future with Him by giving of ourselves; mammon encourages us to collect material objects for our present enjoyment” [NKJV Study Bible, p. 1586].

Matthew 6.25... **TAKE NO THOUGHT FOR YOUR LIFE**—“‘Be not solicitous.’ The English word ‘thought,’ when our version was made, expressed this idea of ‘solicitude,’ ‘anxious concern’—as may be seen in any old English classic; and in the same sense it is used in 1 Samuel 9.5, etc. But this sense of the word has now nearly gone out, and so the mere English reader is apt to be perplexed. *Thought* or forethought, for temporal things—in the sense of reflection, consideration—is required alike by Scripture and common sense. It is that ANXIOUS solicitude, that oppressive care, which springs from unbelieving doubts and misgivings, which alone is here condemned (See Philippians 4.6)” [JFB].

Matthew 6.26... **...ARE YE NOT MUCH BETTER THAN THEY**—“Human beings are of **more value** than animals (cf, Mt 10.31; Mt 12.12) because only humans, out of all God’s creatures, are created ‘in the image of God’ (Gen 1.27), because God gave the human race dominion over all the earth and all its creatures (Gen 1.28), and because God loved human beings so much ‘that he gave his only begotten son’ to die for our sins (John 3.16)” [ESV Study Bible, p. 1833].

Matthew 6.27... **WHICH OF YOU BY TAKING THOUGHT CAN ADD ONE CUBIT UNTO HIS STATURE?**—“Unto his stature [epi tēn hēlikian autou]). The word [hēlikian] is used either of height (stature) or length of life (age). Either makes good sense here, though probably “stature” suits the context best. Certainly anxiety will not help either kind of growth, but rather hinder by auto-intoxication if nothing more.

Matthew 6.33... **BUT SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU**—“Over against the Gentiles, who crave food, drink, garments, etc., Christ’s followers are urged to seek first his kingdom and his righteousness. The verb *seek* implies a being absorbed in the search for, a persevering and strenuous effort to obtain (cf. Matthew 13:45). The form of the verb that is used also allows the rendering, “Be constantly seeking” (cf. Col 3:1). Note: seek *first*; that is, give God the priority that is his due (2 Cor 4:18)” [Hendriksen].

Matthew 6.34... **TAKE THEREFORE NO THOUGHT FOR THE MORROW...**—“This prudential but rather pessimistic maxim warns us that the preceding verses promise necessary provision but not freedom from trouble” [D.A. Carson]. ||||| “Every day brings its own cares; and to anticipate is only to double them” [JFB].

V. **Lessons & Applications.**

Matthew 6.3... BUT WHEN THOU DOEST ALMS, LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH—“Does this mean that all giving must be done secretly? All giving cannot be done in secret nor should it be. Jesus had already said, ‘**Let your light so shine before men, that they may see your good works and glorify your Father in heaven**’ (Matthew 5.16). What He meant was that we should not do those good works with the intent of being recognized for it, but when they were done without seeking praise, others would take note and thank God for it. Jesus did not forbid publicity, but He did forbid the attitude that does good only for publicity” [n.a., Companion, 1999-2000, p. 187]. ||||| “Your giving must be motivated by love for the poor, and you must not seek publicity in your effort to help those who are in need. The injunction however, does not prohibit the publication of such deeds, for the purpose of instructing and encouraging others to give (cf., Mark 12.41-44; Acts 4.36-37; 2 Corinthians 8.1-5; 2 Cor 9.1-5). But even though men do not see our benevolent contributions, God does; and He will recompense all such giving (cf., Heb 6.10). The reward which comes to us from the Father is twofold, namely: (1) It consists in peace of conscience here, knowing that God approves of that which we have done; (2) Glory and eternal life in the world to come (cf., Matthew 25.34-40, 46)” [Rex Turner, Sr., *Teacher’s Annual Lesson Commentary*, 1972, p. 24].

Matthew 6.5... THOU SHALT NOT BE AS THE HYPOCRITES ARE—“Men do not play the part of hypocrites because they want to be like other hypocrites. As hypocrisy represents a state of heart, one may be such without any intentions of imitating some one else. The admonition of Jesus is given as a warning against Christians falling into this evil. Hypocrisy is one of the most despicable characteristics that affect the conduct of men. The Greek has several words to express the ideas of beseeching, thanksgiving, and prayer. The one used in this verse seems to carry the idea of pouring out—that is, pouring out our souls in vows, petitions, and thanksgiving to God. Nothing but the purest honesty will harmonize with such service. In nothing is hypocrisy more intolerable than in the devotions we render to God” [John T. Hinds, *Teacher’s Annual Lesson Commentary*, 1934, p. 273].

Matthew 6.6... BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET—“With reference to the inner chamber, or closet, we are told that it was the custom of the time in which Jesus lived for people to build rooms where one might be alone simply for prayer. Over the porch or entrance to the house one story above the ground many Jewish houses had a room for privacy. This was usually referred to as the *upper room*, and that expression has come to mean, in our language, a place of private devotion. No doubt many of us fail to avail ourselves of a period of time when we can be alone with God. We live in such crowded conditions and in such a hurry that we do not have either place or time for private meditation and prayer. Someone has said that apostasy begins at the closet door. When people fail to have a place and time for private prayer it is easy for them to depart from the way of righteousness. For such a practice of private prayers Jesus says that the Father who hears in secret and sees you in your secrecy shall recompense thee. There is a reward for that type of prayer, but no reward from God for the type of prayer used by the hypocritical Pharisee. The rewards for such prayers are wisdom, courage, strength, and a good clean conscience” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, p. 132].

Matthew 6.14... FOR IF YE FORGIVE MEN THEIR TRESPASSES—“As He hung on the cross, Jesus prayed for God to forgive the people who had crucified Him (Luke 23.34). If He could do that, surely we can forgive those who sin against us in much smaller ways. Jesus says that

forgiveness is not an option for the Christian. We must forgive others if we expect God to forgive us. The kingdom does not need to be marred by grudges, feuds, and long-standing bitterness. An atmosphere such as that holds no attraction to people of the world They can find harsh, unforgiving relationships anywhere. We want forgiveness from God and understand our need for it. Jesus offers it to us. He modeled it for us even on the cross. With so much riding on it and with God commanding it, we have no choice but to forgive others if we expect to receive God’s forgiveness. Forgiveness for our great sins is too precious a promise from God to miss by being petty about the sins others have committed against us. If God is willing to forgive us, surely we should be willing to forgive others” [n.a., *Companion*, 2004-2005, pp., 252-53].

Matthew 6.16... **MOREOVER WHEN YE FAST**—“Fasting is not dieting, forgetting one meal, or starvation. It should not be a mechanical exercise observed on fixed days or stated times, but is by nature or practice spontaneous. As Jesus clearly teaches us it is never intended for an ostentatious show of piety” [n.a., *Companion*, 1999-2000, p. 188].

Matthew 6.21... **WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO**—“Where our treasure is will be where our heart is focused. The ‘heart’ here especially has reference to our affections. The rich young ruler went back to his earthly riches, which is where his heart was all along. Money was a far more potent magnet to his heart that day than was the Messiah, discipleship, and heaven. His case in Matthew 19.16 is a good commentary on Matthew 6.21” [Robert R. Taylor, Jr., *Teacher’s Annual Lesson Commentary*, 1991-1992, p. 234].

Matthew 6.24... **NO MAN CAN SERVE TWO MASTERS**—“We cannot serve two masters when they are diametrically opposed to each other, such as God and riches. Man has two hands, but he cannot clasp the world in one hand and Deity in the other. Man has two feet. One of them cannot walk the ways of the world and the other the trails for truth. A choice about who is to be master looms for each of us. Will it be the Messiah or money? It cannot be the Messiah and money!” [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 58]. ||||| “Is it a sin to ‘skip church?’ The answer should be obviously, ‘Yes.’ When we address skipping church, we are not considering legitimate reasons for being absent (illness, true emergencies, and such like). The key word is ‘skipping.’ It is a sin to put anything or anyone before God (Matthew 6.24). We are commanded by the Lord Himself to seek God first in all things (Matthew 6.33). Trying to dream up excuses for avoiding worshiping the King of all the earth is a heinous form of idolatry that is alive and well in our day. Certainly, heaven does not await those who have no value in God’s prescribed assemblies” [Michael Light, “Why Do We Promote Assembling Every Sunday?,” in *Why Do We ...?*, loc1042ff, 32nd Southwest Lectures, Kindle Version].

Matthew 6.31-34... **THEREFORE TAKE NO THOUGHT, SAYING, WHAT SHALL WE EAT?**...—“Our penchant for living at the maximum limit of available resources sets off a chain reaction: Constant effort is needed to sustain a standard of living commensurate with our income. This continual struggle persuades us that we are not really *rich*, for rich connotes *effortless wealth*. This perception, in turn, causes us to exempt ourselves from the Scripture’s warnings against materialism. Rich is what other people are. And when we turn a deaf ear to God, we become vulnerable to the mental agitation spawned by materialism. Affluence is mostly a state of mind. If you don’t believe it, visit a third-world country and see if you don’t feel a lot richer when you return home. And perhaps you will see fresh personal applications of the Lord’s teaching on materialism. Such are the wiles of the devil. Jesus’ disciples must deny materialism, take up the cross of living in a society saturated with greed

and covetousness, and follow Jesus who owned the universe but lived contentedly as a pauper” [Jonas, J. M. (2001). Take Up Your Cross: The Cost of Discipleship in the New Millennium. In F. Jenkins (Ed.), *Jesus for a New Millennium: Studies in the Gospel of Matthew* (p. 48). Temple Terrace, FL: Florida College Bookstore]. |||| “...the child of God must have spiritual values which will survive social change and economic ruin. This is what Jesus urges His people to do; and if they seek first the kingdom of God, and His righteousness, they will have that which is both indestructible and eternal: and then if all that which is worldly is destroyed, they will still have that which cannot be taken away from them (cf., Luke 12.15)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 197].

VI. Questions.

True or False

- 01. _____ Jesus told His disciples to wash their faces when they were fasting.
- 02. _____ Since the light of the body is the EYE, it can produce a whole body full of light.
- 03. _____ People are more important than plants.
- 04. _____ Jesus spoke of REWARDS from two different sources.
- 05. _____ Jesus spoke out against repetition in prayers.

I Found it in Verse(s)

- 06. _____ A command not to have a SAD COUNTENANCE.
- 07. _____ Foolishness of worrying about how tall I am.
- 08. _____ There is plenty of EVIL in each and every day.
- 09. _____ Praying in the corners of the streets.
- 10. _____ Jesus said pray for daily bread.

Short Answer

- 11. Where moths and rust do not corrupt: _____.
- 12. The place your heart is going to be:

- 13. To worriers Jesus said: O YE OF _____.
- 14. God is able to SEE IN SECRET, and He will reward this way: _____.
- 15. Who knows what we need? _____

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

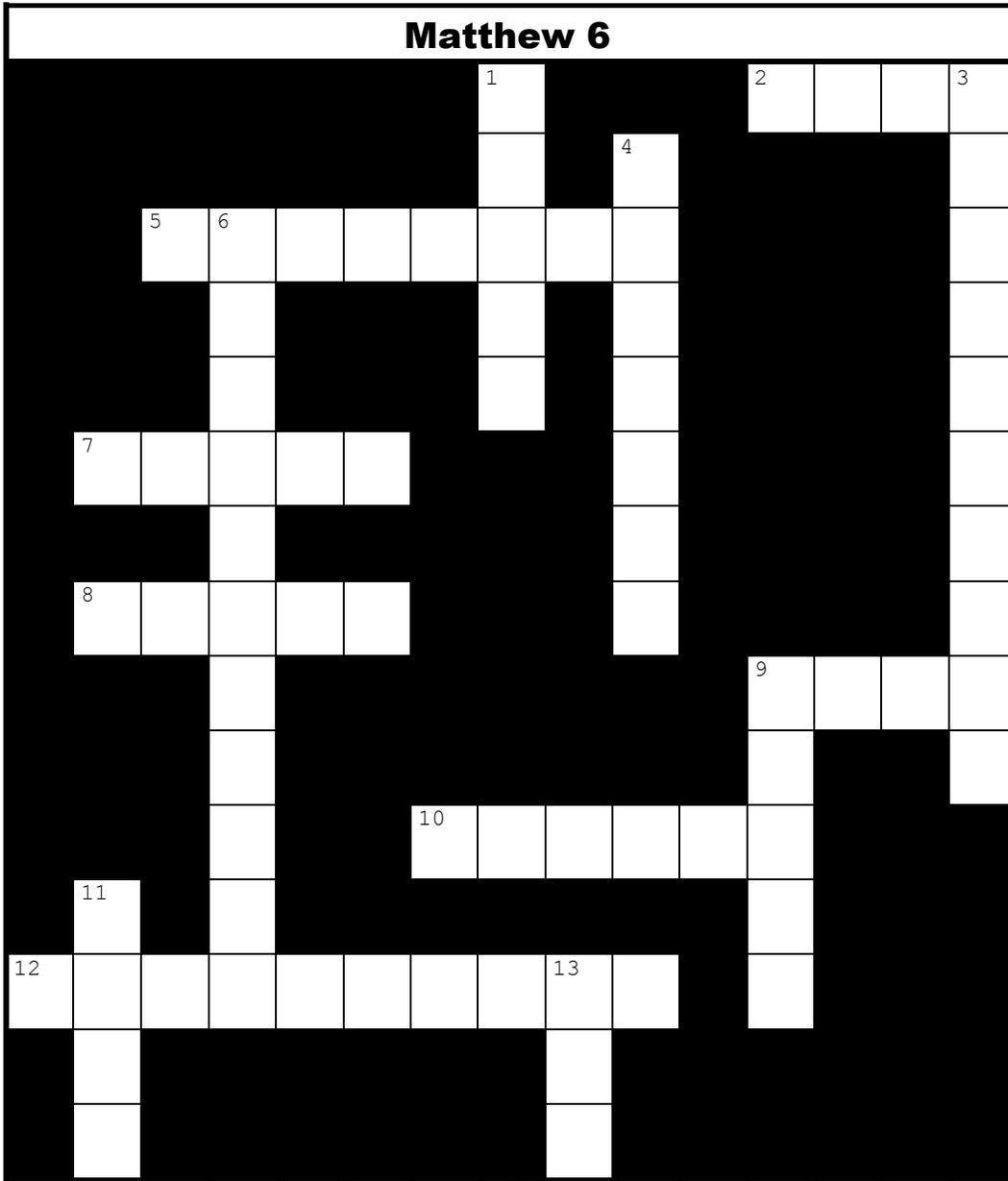
ANSWERS to Matthew 5.27-48 Questions... **01**—True (46); **02**—False (28); **03**—True (34); **04**—F, (Ex 21.24); **05**—F; **06**—48; **07**—30; **08**—32; **09**—35; **10**—36; **11**—do good for them (44); **12**—not turn him away (42); **13**—perfect (48); **14**—hell; **15**—swear (34).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

S O A U H G C E F A S T
 E T A K E T H E A V E N
 C E V I L N E I T H E R
 R N U N C L O T H E T E
 E L I G H T T O E D H W
 T O A D F N H P R A Y A
 H P F O R G I V E R I R
 O E O M V T N A F K S D
 U N L A L A G G O N G A
 G L T R E A S U R E L F
 H Y P O C R I T E S O A
 T M U C H B A L M S R C
 P Y W H E N H B O D Y E

ALMS	BODY	CLOTHE	DARKNESS	EVIL
FACE	FAST	FATHER	FORGIVE	GLORY
HEAVEN	HYPOCRITES	KINGDOM	LIGHT	MUCH
NEITHER	OPENLY	PRAY	REWARD	SECRET
SEETH	TAKE	THEREFORE	THINGS	THOUGHT
TREASURE	WHEN			

VIII. **Crossword Puzzle.**



Matthew 6

ACROSS

- 02) An insect that Jesus said corrupts.
- 05) Where this is your heart will be.
- 07) Something to ask God for each day.
- 08) Jesus said we should take no thought for what we shall ____.
- 09) Jesus said to wash it when fasting.
- 10) It shall take thought for the things of itself.
- 12) If you are forgiving, your ____ will be forgiven.

DOWN

- 01) When giving alms, do not ____ a trumpet.
- 03) When they fasted, they had a sad countenance.
- 04) They think their prayers will be heard for their much speaking.
- 06) Jesus said don't use vain ones.
- 08) Are fed by the Father though they do not sow or reap.
- 11) Lilies of the field do this.
- 13) It is good for the ____ to be single.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 7

I. Outline.

1. JESUS' EXHORTATIONS (Matthew 7.1-12).

- 1) Our responsibilities to the saved (Mt 7.1-2): We are not to judge harshly other believers.
- 2) Our responsibilities to ourselves (Mt 7.3-5): We are to judge harshly ourselves.
- 3) Our responsibilities to the ungodly (Mt 7.6): We are not to give holy things to depraved men.
- 4) Our responsibilities to the Lord (Mt 7.7-11).
 - 1- The COMMAND (Mt 7.7): We are diligently to seek God's will.
 - 2- The CONFIDENCE (Mt 7.8): He promises to reveal His will if we ask!
 - 3- The COMPARISON (Mt 7.9-11): If we, being sinful, can give good gifts to our children, how much more will the sinless Father impart to His children?!
- 5) Our responsibilities to the world (Mt 7.12): We are to treat others as we would want them to treat us.

2. JESUS' ILLUSTRATIONS (Matthew 7.13-27).

- 1) The two roads (Mt 7.13-14).
 - 1- The broad highway to hell (Mt 7.13): The gate is wide, and many choose this way to destruction.
 - 2- The narrow road to heaven (Mt 7.14): The gate is narrow, and only a few ever find it.
- 2) The two animals—a condemnation of false prophets (Mt 7.15).
 - 1- They pretend to be sheep (Mt 7.15a): They seem harmless.
 - 2- They prove to be wolves (Mt 7.15b): They tear you apart.
- 3) The two kinds of disciples (Mt 7.21-23).
 - 1- True disciples (Mt 7.21a): On Judgment Day, the true disciples will be separated from the false ones.
 - 2- False disciples (Mt 7.21b-23): On Judgment Day, the false disciples will be condemned.
 - 1] The wondrous deeds they will say they did (Mt 7.22): They will say they prophesied, cast out demons, and performed miracles in His name.
 - 2] The wicked deeds Christ will say they did (Mt 7.21b, 23): They disobeyed the Father, and God will say He never knew them.
- 4) The two trees (Mt 7.16-20).
 - 1- A good tree cannot produce bad fruit (Mt 7.16, 18).
 - 2- A bad tree cannot produce good fruit (Mt 7.17, 19-20).
- 5) The two builders (Mt 7.24-27).
 - 1- The structures (Mt 7.24, 26).
 - 1] One man built his house on solid rock (Mt 7.24).
 - 2] One man build his house on shifting sand (Mt 7.26).
 - 2- The storm (Mt 7.25, 27).
 - 1] The house on the rock stood firm (Mt 7.25).
 - 2] The house on the sand fell flat (Mt 7.27).

3. JESUS' DEMONSTRATIONS (Matthew 7.28-29): Jesus continues to teach, amazing His listeners with His authority.

--Harold Wilmington, *The Outline Bible*.

II. Summary.

After thus enunciating the laws of the Kingdom, and bringing men into the realm of direct dealing with God, the King authoritatively set up the standard of judgment. No man is to be his brother's

judge. He cannot, first because he can never know all the facts of the case, and, further, because " his own need is so great that any time occupied in censorious criticism is so much taken from the all-important work of attending to his own "beam." And yet there is to be discrimination in dealing with holy things, for "dogs" and "swine" have no understanding of their value.

Just as the bewildered soul is on the verge of crying out, "Who is sufficient for these things?" there comes a glorious announcement of an open treasure house. The things enjoined are, indeed, too hard for us in our own strength, Then "ask, seek, knock," and in every case the promise is simple and sublime, "It shall be given," "Ye shall find," "It shall be opened."

Then our Lord gave His invitation to His Kingdom. The entrance is through a strait gate. Character and conduct are supreme. The proof of loyalty is always in the fruit borne, never in the profession made, or the works done.

A profession that is not sincere is profanation; and service rendered that has not a pure motive is sacrilege. What of those who enter that strait gate, and, hearing the words of the King-do them? To them is ensured a permanence of character no storms or waves can wreck.

What of those who, hearing the words, disregard them? To them all building is folly, for the sandy foundations of wrong motives will cause irremedial ruin in the day of testing. What wonder that the crowds were astonished at such teaching! Here ends the Manifesto of the King, the Great Charter of humanity. When presently man shall rest in perfect peace and joy, it will be within the sacred circle of this unfolding of law.

--G. Campbell Morgan, *Exposition on Bible*, 2009, An e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 7.2... **WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED**—"A spirit of pride and conceit causes people to judge others harshly. The judgment shown to be wrong in this text is the opposite of the mercy which is shown to be right by God. It is not ours to judge the hearts or the intentions of another! The same God that forgives us according to our forgiveness of others judges us according to our judgment of others. Sins must be dealt with, but let us not deal with the sins of others while being hypocritical about our own sins! Not all judging is condemned. The Bible says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24) In all of our dealings there must be "righteous judgments!" We must judge our own deeds and the deeds of others, but we must not judge the hearts of others. We cannot judge a person's intentions. God judges the heart and we must not try to put ourselves on His throne. It would be impossible for us to judge another's eternal state! However, must continually judge by the word of God as to what is right and what is wrong" [Charles Box, Charles Box Commentaries, an e-Sword Module].

Matthew 7.3... **MOTE ... BEAM**—“In Matthew and Luke Jesus gives slightly varying applications to this allegorical passage by setting it in different connections. In Luke, as we see, he places it after the words which describe the disastrous effect of being blind leaders of the blind. It therefore signifies in this connection that we ourselves should first see if we would teach others to see. In Matthew he places it after the words about censorious judgment, where it means that we must judge ourselves before we can be fit judges of others. The thought is practically the same, for there is little difference between correcting others as their teachers or as their self-appointed judges. Jesus graphically and grotesquely represents a man with a log, or rafter, in his eye trying to take a chip or splinter out of his neighbor's eye. Both parties have the same trouble or fault, but the one having the greater seeks to correct the one having the less. The application is that he who would successfully teach or admonish must first be instructed or admonished himself (Gal 6:1). In moral movements men can not be pushed; they must be led. Hence those who would teach must lead the way. Those who have reformed their own faults can ‘see clearly’ how to help others. But so long as we continue in sin, we are blind leaders of the blind” [J.W. McGarvey, *The Fourfold Gospel*, an e-Sword Module].

Matthew 7.6... **GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS**—“The imagery of sacred things given to dogs and precious pearls to pigs is clearly about mismatch, about the inappropriate use of what is special” [R.T. France, *NICNT*, an e-Sword Module]. ||||| “Holy and valuable things should be given only to those able to appreciate them. No specific application is indicated, but we may remember that there is a time to speak and a time to be silent (Eccl. 3:7). God’s truth must not be exposed unnecessarily to abuse and mockery” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 913). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 7.7... **ASK AND IT SHALL BE GIVEN YOU**—“Prayer is pictured in different ways in the Bible. In Matthew six prayer is pictured as our duty toward God. In Matthew seven prayer is picture as a means whereby our needs are obtained. The lesson taught is simple -- pray, pray, pray! In the words of our text -- keep asking, seeking and knocking. Jesus knocks at our door (Rev 3:20). He allows us to knock at His door so that the needs of our life may be met. God is both able and willing to answer the prayers of His children. He is more loving than any earthly father” [Charles Box].

Matthew 7.9-11... **IF HIS SON ASK BREAD, WILL HE GIVE HIM A STONE?**—Jesus helps us to understand the great love of the Heavenly Father toward His children by comparing it with the love an ordinary father has for his son. In comparison to God, any earthly father would have to be described as EVIL. Yet, if we reason about it, we would know how to answer Jesus’ rhetorical questions here. Certainly the father is NOT going to give his son a rock if he asks him for bread. Certainly, he will not give him a snake if he is wanting fish for supper. Knowing the answer to these questions, Jesus says—should answer any doubt that our Heavenly Father wants the very best for us. When we pray to Him, we can be confident that He seeks our ultimate good.

Matthew 7.12... **WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM**—“This command has been usually called the ‘Saviour’s golden rule,’ a name given to it on account of its great value. All that you ‘expect’ or ‘desire’ of others in similar circumstances, do to them. Act not from selfishness or injustice, but put yourself in the place of the other, and ask what you would expect of him. This would make you impartial, candid, and just. It would destroy avarice, envy, treachery, unkindness, slander, theft, adultery, and murder. It has been well said that this law is what the balance-wheel is to machinery. It would prevent all irregularity of movement in the moral world, as that does in a steam-engine. It is easily applied, its justice is seen by all people, and all must acknowledge its force and value” [Albert Barnes, *Barnes’ Notes on the Bible*, an e-Sword Module]. **FOR THIS IS THE LAW AND THE PROPHETS**—“The

statement ... points up the fact that the one true living God—even though He has changed covenant—does not change in His basic nature. There are eternal principles which have been part of every covenant which God had with men. It is part of the very nature of God that He not only does but must demand that men obey God with a loving and faithful heart and to love their neighbors as themselves (Mt 22.34-40).” [Thomas B. Warren, in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p.259].

Matthew 7.13... **ENTER YE IN AT THE STRAIT GATE**—“There are two ways and two gates. Only one way has eternal appeal. Walking the straight and narrow way requires a new heart and a new life. (2 Cor 5:17, Rom 6:4) Though the way is straight and narrow it is our goal because ‘it leads to life.’ The straight and narrow way is entered as people believe without a doubt that Jesus is the Christ (John 6:69), repent (Luke 13:3) and are baptized into Christ. (Gal 3:26-27) Conversion or regeneration is the gate into this straight and narrow way” [Charles Box].

Matthew 7.15... **BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP’S CLOTHING**— “...the Lord warns all of us to ‘*Watch out! there are false teachers in the land!*’ There are sham ‘prophets’ who pretend to be faithfully teaching the sacred word of God when they are teaching nothing but a mere human doctrine. Those referred to are men who **pretend** to be sheep (faithful followers of Christ) when, as a matter of fact, they are ravening wolves (false teachers who deceive people into accepting and following doctrines that will eternally damn their souls, 7.13-14; 25.46; Gal 1.6-9). Thus, it is clear that the contemporary doctrine referred to as ‘unity-in-diversity’ (that is, pluralism, relativism, the doctrine that truth is not absolute and that any view of what is true is as good as any other view, even if the views contradict one another) is simply not true and, thus, should be rejected by every person” [Thomas B. Warren, p. 268].

Matthew 7.16... **YE SHALL KNOW THEM BY THEIR FRUITS**—“... as if to say, ‘On your way to glory take careful note of these fruits, whatever they be, that you may not be deceived, and your progress may be assured.’” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module]. |||| Here is where we have the authorization from Jesus to be “fruit inspectors.” We can know by the fruit of teachers whether or not the teaching comes from Jesus by going to the Book and searching (cf., 1 John 4.1).

Matthew 7.17... **A CORRUPT TREE BRINGETH FORTH EVIL FRUIT**—“The word ‘corrupt’ here does not signify, as our translation would seem to indicate, that the tree ‘had been’ good, but had become ‘vitiated;’ but that it was a tree of a useless character, of a nature that produced nothing beneficial” [Albert Barnes].

Matthew 7.19... **HEWN DOWN, AND CAST INTO THE FIRE**—“It is a law of universal application that whatever is useless and evil shall eventually be swept away” [J.W. McGarvey].

Matthew 7.21... **NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN**—“There are so many people who have accepted the doctrine which affirms that everyone who cries out, ‘*O Jesus, Jesus, how I love Thee!*’ is a saved person even though they have not actually obeyed the gospel of Christ. But, let it be noted, the doctrine just alluded to was rejected by Jesus Himself. ... To enter the kingdom of heaven is to enter the church (the body of people who have been saved by the grace of God through the blood of Christ, Eph 2.8-9; 1.7; Acts 2.22-27; Eph 2.13-18; 5.22-33; 2 Tim 2.10; Gal 3.26-27; Rom 6.3-5)” [Thomas B. Warren, p. 271].

Matthew 7.22-23... **WILL SAY TO ME IN THAT DAY**—“At judgment, the cries of those that have been religious, but have not truly obeyed God, will be pitiful. They will hear the Lord say "Depart from me." This will be a terrible separation from the very Jesus that they claimed to serve. This separation will be caused by a lack of obedience to Christ” [Charles Box].

Matthew 7.24... **WHOSOEVER HEARETH THESE SAYINGS OF MINE AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK**—You and I must have great

interest in what our Lord Jesus Christ tells us marks the wise man! How can we be wise, according to Jesus? It is quite simple. What we must do is to listen to Him (read and study His word) and do it. We must ABIDE IN the doctrine of Christ (2 John 1.9).

Matthew 7.26... **HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND**—Likewise, it is a great mark of foolishness to have available to us the wonderful words of Jesus and simply to neglect them and pay them no heed! Jesus tells us what it is that will serve as the basis for our judgment on the great Judgment Day, and that is His words (Mt 12.48). Only the foolish give no heed to the wonderful words of Jesus!

Matthew 7.28-29... **THE PEOPLE WERE ASTONISHED AT HIS DOCTRINE**—“Struck with wonder, having never heard such doctrine before, nor any doctrine on religious subjects, delivered with such solemnity and sweetness, or with such force and energy. Christ’s words, it appears, made a wonderful impression on their minds. *For he taught them as one having authority* — With a dignity and majesty peculiar to himself, as the great lawgiver, and with the demonstration and power of the Spirit; *and not as the scribes* — Their established teachers, ‘whose lectures, for the most part, were absolutely trifling; being drawn from tradition, or from the comments of other doctors, which these ignorant and corrupt teachers substituted in the place of Scripture, reason, and truth.’ — Macknight” [Joseph Benson].

V. Lessons & Applications.

Matthew 7.12... **WHATSOEVER YE WOULD...**—“**The Breadth of the Rule.** (a) **All things.** The very first words of this rule of life indicate its breadth and inclusiveness. It refers to all things. By this is meant everything in life, every activity in all the realms of activity in life are to be brought under this rule. (b) **Whatever.** It seems that the first statement ‘all things’ would have been sufficient, but our Saviour adds this word WHATSOEVER to emphasize the fact that His rule is to apply to every activity of life. (c) **Men.** Jesus did not limit this rule to your family in your neighborhood with whom you are best acquainted, but He simply used the general term men. Jesus taught that if we love and do good only to them who love us, we are not better than the publican or the heathen. So, we are to love and do good unto all men, even to those who hate and despise us. So, He extends the area of this golden rule not only to those who love us but to all men whether they love us or hate us, whether they do good to us or persecute us. (d) This rule is the sum of the law and the prophets. Jesus says, ‘**For this is the law and the prophets.**’ By this He means that, if we practice this gold rule, we will obey all that the law and the prophets demand and teach us with reference to our treatment of our neighbors. **Application of the Rule.** (a) In the family. If the husband would apply this rule in his association with his wife, he would never treat her harshly or unkindly. He would never take advantage of the fact that he is the head of the wife to abuse her or mistreat her in any way. If the husband would deal with the wife as he wishes the wife to deal with him, he would never take liberties with other women which he would not want his wife to take with other men. If the wife would apply this rule in dealing with her husband, she would never nag or scold or blame him for lack of conveniences which it is not within his power to afford. If parents would apply this rule in dealing with their children, they would never be harsh and unkind, but firm in their dealings with them. They would provide for their welfare materially and spiritually, and if children would obey this rule of life, they would obey their parents, be thoughtful of their welfare and happiness. In fact, if every member of the family would follow this rule of life, the home would be a little bit of heaven on earth. (b) In the community. Following the golden rule would cause each citizen in the community to look out for the welfare of every other citizen in the community If all of us practiced this golden rule, there would be no disputes over land boundaries, no troubles about

trespassing on the neighbors’ rights, and no quarrels about unnecessary noise or disturbance in the neighborhood at night. The landlord would be kind to his tenant, and the tenant would be prompt with his payment of rent. The merchant would get only a fair margin of profit on his goods, and the purchaser would pay his bills on time. The doctor and the lawyer would charge only a reasonable fee for their services, and the clients would pay cheerfully and without criticism. (c) In the church. Applying the golden rule in the affairs of the church would do away with much of the criticism that we hear made of elders, preachers, and deacons. There would be no jealousy between preachers and song leaders. No elders would be determined to have their own way and rule or ruin the church, if they would apply the golden rule. The deacons of a church would not get together and conspire to do something they wished to have done if they practiced the golden rule. Application of the golden rule would iron out all the difficulties, the friction that exists in your congregation. Why not suggest that it be practiced?” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, pp., 1953, pp., 244-45].

Matthew 7.15... **RAVENING WOLVES**—“(a) **Destructive.** Wolves have the destructive nature, and our Lord says that these false prophets are like ravening wolves. The word RAVENING describes the ferocity with which they do their work of destruction. But as wolves are in their nature destructive, so these false prophets partake of the nature of wolves and are destructive in the spiritual realm. (b) **Unconcerned.** A wolf can devour a lamb and be totally unconcerned; a wolf may kill an animal too large for him to devour, but he takes that portion which satisfies his hunger and goes away without any concern. So these false prophets are in their nature similar to the wolf. They do their work of destruction in the spiritual realm and are not concerned for the spiritual welfare of those destroyed. They seek satisfaction of their own desires, and the building up of their own reputations without any concern for the spiritual destruction and havoc wrought in the accomplishment of their evil purposes. (c) **To be destroyed.** Jude describes false teachers who ‘rail at whatsoever things they know not; and what they understand naturally, like the creatures without reason, in these things are they to be destroyed’ (Jude 1.10). ...” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1957, p. 241].

VI. Questions.

True or False

- 01. _____ Grapes come from grape vines, figs come from fig trees; false teaching comes from false teachers.
- 02. _____ Doing the will of the Father is an indicator of one going to heaven, but just saying Lord, Lord, is not.
- 03. _____ The wise man is the person who hears Jesus’ teaching and does it.
- 04. _____ A beam is smaller than a mote.
- 05. _____ The Father gives good things to them who ask Him.

I Found it in Verse(s)

- 06. _____ Often referred to as “the Golden Rule.”
- 07. _____ We might paraphrase Jesus’ instruction here with these words: “Be a Fruit Inspector.”

- 08. _____ The people were ASTONISHED at the teaching Jesus did.
- 09. _____ The one with a beam in his own eye trying to extricate a mote from someone else's eye is called by Jesus a HYPOCRITE.
- 10. _____ Jesus connected pearls and swine.

Short Answer

- 11. The gate is _____ and the way is _____ that leads to life.
- 12. To some, Jesus will say I never _____ you: _____ from me.
- 13. Hearing and NOT DOING is likened by Jesus to building a house on a foundation of _____.
- 14. The person who first casts out the beam from his own eye can then, according to Jesus, see this way to help out his brother: _____.
- 15. Jesus compares our requests to God to the requests a _____ might make to his _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 6 Questions... 01—True (17); 02—True (22-23); 03—True (30); 04—True (1-2); 05—False (VAIN repetitions, 7); 06—16; 07—27; 08—34; 09—5; 10—11; 11—Heaven (20); 12—where your treasure is (21); 13—little faith (30); 14—openly (4); 15—God, the Father (8).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

E V I L S B C B E A M
 K Y G I V E A R M F A
 W O R K Y S M I E T N
 Y O H E A V E N A E Y
 R U K N O W C G S H G
 E K D E F B A E U H A
 O L G O O D S T R S T
 F O J B R O T H E R E
 F R U I T E V E R Y M
 O D D I H T S N J T O
 J A G L L H O U S E T
 T R E E N D K N A M E

BEAM	BRINGETH	BROTHER	CAME	CAST
DOETH	EVERY	EVIL	FORTH	FRUIT
GATE	GIVE	GOOD	HEAVEN	HOUSE
JUDGE	KNOW	LIKEN	LORD	MANY
MEASURE	MOTE	NAME	THEN	THERE
TREE	WORK			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 8

I. Outline.

1. The Leper is Cleansed (Matthew 8.1-4).
2. The Centurion's Servant is Healed (Mt 8.5-13).
3. Peter's Mother-in-Law is Healed (Mt 8.14-17).
4. Demands of Discipleship (Mt 8.18-22).
5. The Sea is Stilled (Mt 8.23-27).
6. Demons are Cast into Swine (Mt 8.28-34).

--NKJV Headings

II. Summary.

The King passed down from the mountain and from teaching in order that He might bring the Kingdom nearer to His people, and give them examples of its benefits. What a wondrous application of His power; leprosy, palsy, fever, all fly before Him, and mark the cosmopolitanism of His giving—a leper, a Roman, a woman, all the despised in the Jewish mind. In that wonderful evening, when the crowds gathered, and the King took their infirmities and bore their diseases, what a radiant revelation He gave them of the power and love of His heart, and therefore of the privilege of entering His Kingdom. A time of sifting and testing followed. Men who would follow Him, but... They have had their successors all down the years, as also have the Gadarenes, who, when He interfered with their illicit trading, formally requested Him to depart, notwithstanding that He had left on their shores a man whom by His coming He had transformed from the curse of the countryside into a law-abiding citizen. Even the disciples most closely associated with Him had so little confidence they did not believe in His power unless they saw Him at work. They must wake Him to still the storm. In grace, He stilled the tempest, but He also rebuked the disciples' lack of faith.

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 8.3... AND IMMEDIATELY HIS LEPROSY WAS CLEANSED—"The leper had spoken of *his* being cleansed, and Jesus had commanded that the *leper* be cleansed. But now we're told that 'the *leprosy* was cleansed.' This shift stresses the departure of the leprosy, and its departure stresses a cure by Jesus over a priest's declaration of ritual cleanness" [Gundry, R. H. (2010). *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation* (p. 30). Peabody, MA: Hendrickson Publishers].

Matthew 8.4... **SHEW THYSELF TO THE PRIEST, AND OFFER THE GIFT THAT MOSES COMMANDED**—"Although Jesus devastated the hypocritical, superficial, and unbiblical standards and practices of the scribes and Pharisees, He did not want the people to think He was violating the requirements of God's law—which He had just declared He came to fulfill, not destroy (5:17). In addition to that, when the priest declared the man clean—as he would have to do because of the obvious healing—Jesus' miracle would be officially confirmed by the Jewish

establishment. It is likely also for this reason that Jesus told the man not to tell anyone else before he presented himself to the priest for examination. If word that his healing was done by Jesus reached Jerusalem ahead of the man, the priests would no doubt have been reluctant to verify the cleansing” [MacArthur, John F (2004-01-06). Matthew 1-28 MacArthur New Testament Commentary Four Volume Set (Macarthur New Testament Commentary Series) (Kindle Locations 13815-13820). Moody Publishers. Kindle Edition].

Matthew 8.5... CENTURION—“A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like the apostle Paul did” [Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (Mt 8:5). Biblical Studies Press].

Matthew 8.6... GRIEVOUSLY TORMENTED—“He is described as paralysed, but the words ‘grievously tormented’ point to more acute suffering than is common in that form of disease, and imply either something like rheumatic fever, or tetanus, or the special kind of paralysis which benumbs the muscles only, and affects the nerves of sensation with sharp pain” [E.H. Plumptre, *A Bible Commentary for English Readers*, an e-Sword Module].

Matthew 8.8... NOT WORTHY THAT THOU SHOULDEST COME UNDER MY ROOF; BUT SPEAK THE WORD ONLY, AND MY SERVANT SHALL BE HEALED—“The *centurion* and his *servant* were non-Jewish soldiers in the army of occupation. Behind the man’s reluctance to be visited by Jesus is the problem of relations between Jews and Gentiles: a Jewish teacher could not be expected to defile himself by entering a Gentile house. His simple acceptance, however, in soldier’s jargon, of Jesus’ practical authority over illness is evidence of a *faith* beyond that of *anyone in Israel*” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 915). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 8.10... I HAVE NOT FOUND SO GREAT FAITH, NO NOT IN ISRAEL—“The nature of the faith we have already seen. Israelites who sought our Lord’s healing work, craved for presence, or touch, even if it were only the hem of the garment; sometimes, as in the case of the blind, and dumb, and deaf, for yet more material signs. Here was one who believed in the power of the word of the Christ, and asked for nothing more” [E.H. Plumptre].

Matthew 8.11-12... MANY SHALL COME FROM THE EAST AND WEST, AND SHALL SIT DOWN WITH ABRAHAM, AND ISAAC, AND JACOB, IN THE KINGDOM OF HEAVEN. BUT THE CHILDREN OF THE KINGDOM SHALL BE CAST OUT INTO OUTER DARKNESS—“By including Jesus’ striking saying in v 11–12 (cf. Lk. 13:28–29), Matthew draws out the implications of this contrast for the future development of the people of God. *Many will come from the east and the west* (and this Gentile ‘believer’ is a prototype of them) and join the Jewish patriarchs at the Messianic banquet, which all Jews expected to enjoy as of right. At the same time, however, the Jewish *subjects of the kingdom* who did not share this Gentile’s faith would find themselves *outside*, in the place which popular belief assigned to the Gentiles. The basis of acceptance in *the kingdom of heaven* would no longer be racial origin but faith” [New Bible Commentary, p. 915]. ||||| The NET Bible has: *I tell you, many will come from the east and west to share the banquet*—“Grk ‘and recline at table,’ as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the

head closest to the low table and the feet farthest away. The word ‘banquet’ has been supplied to clarify for the modern reader the festive nature of the imagery. The banquet imagery is a way to describe the fellowship and celebration of being among the people of God at the end” [Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (Mt 8:11). Biblical Studies Press]. |||| “It is clear that our Lord saw in the centurion the first-fruits of the wide harvest of the future. Like the words of the Baptist in Matthew 3:9, what He now said contained, by implication, the whole gospel which St. Paul preached to the Gentiles. ‘East and west,’ even without the formal addition of ‘north and south,’ which we find in the parallel passage of Luke 13:29, were used as limits that included all the nations of the earth” [E.H. Plumptre].

Matthew 8.14... HIS WIFE'S MOTHER LAID, AND SICK OF A FEVER—“Grk “having been thrown down.” The verb βεβλημένην (*beblēmenēn*) is a perfect passive participle of the verb βάλλω (*ballō*, “to throw”). This indicates the severity of her sickness” [NET Bible]. |||| “The first thing many male Jews did every morning was to pray, ‘**Lord, I thank Thee that I was not born a slave, a Gentile, or a woman.**’ In the first two miracles of Matthew 8, Jesus showed mercy and compassion not only to an outcast leper but to an outcast Gentile and his slave. Now He shows mercy and compassion to a woman. The proud, self-righteous Jewish men could not have missed Jesus’ point: physical health, race, social status, or gender made no difference to Him. None of those things in itself was an advantage or disadvantage as far as His ministry and message were concerned” [MacArthur, loc13954].

Matthew 8.17... HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES—“Matthew cited Is 53:4 as fulfilled in the healing ministry of Jesus. That Matthew understood this fulfillment in the light of the larger, atonement context of Is 52:13–53:12 is made clear in Mt 20:28 (see Heb 9:28; 1 Pt 2:24)” [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1418). Nashville, TN: Holman Bible Publishers]. |||| More accurately, BOTH the acts of physical healing Jesus performed AND His atonement for our sins are the fulfillment of the Isaiah prophecy regarding the coming Messiah, according to the inspired Matthew.

Matthew 8.20... FOXES HAVE HOLES, AND THE BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD—“The ‘Son of Man’ became one of the titles of the expected Christ. The Targum or Paraphrase of the Psalms (probably earlier than our Lord’s ministry) explains even such a passage as Psalms 80:17 (‘the son of man whom thou madest so strong for thine own self’) as referring to the Christ. So when the crowd at Jerusalem are questioning in their hearts whether Jesus was the Christ, they are not startled at this application of the name, and their question, ‘Who is this Son of Man?’ is the utterance of their wonder that things so unlike what they expected of the Christ should be predicted of One who claimed the title (John 12:34). It was accordingly, with these ideas attached to it—involving at once fellowship with the lowest of the heirs of our humanity, and yet also participation in the eternal glory of the Highest—that our Lord claimed the title, and used it with such marvellous frequency. We might almost say that it serves as the chief connecting-link between the teaching of the first three Gospels and the fourth. It appears thirty-two times in St. Matthew, fourteen in St. Mark, twenty-six in St. Luke, and twelve times in St. John. It is remarkable that it never passed into the current language of the Apostolic Church, nor into the theological or liturgical phraseology of Christendom. It is not used in any one of the Epistles. Outside the Gospels it is found only in the exclamation of Stephen (Acts 7:56), with a manifest reference to Daniel 7:13, and possibly in the visions of the Apocalypse (Rev 1:13; Rev 14:14). The minds of believers loved to dwell on the glory of the risen Christ, and apparently looked on this as belonging rather to the

time of His humiliation. Its absence from the other books of the New Testament, and its presence in the Gospels is, at all events, an indication that the latter were not the after-growth of a later age” [E.H. Plumptre].

Matthew 8.22... BUT JESUS SAID UNTO HIM, FOLLOW ME; AND LET THE DEAD BURY THEIR DEAD—“*But* is adversative: far from the course the man suggested, he should follow Jesus immediately. “*Follow me*” is a firm imperative. If the present tense is to be pressed, it means ‘keep following me,’ that is, do not let even family obligations stand in the way. It is not easy to understand how *the dead* are to bury other dead people if we take the expression in the usual way, of the physically dead. But the expression may mean those who are soon to die (as in 9:24 Jesus says that Jairus’s daughter lives when she is about to leave the realm of the dead). The meaning then is that those who are preoccupied with the issues of death are the ones to concern themselves with burials. ... What Jesus is saying in this striking expression is ‘The claims of the kingdom are absolute and immediate’ (Nixon)” [Morris, L. (1992). *The Gospel according to Matthew* (p. 203). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press]. ||||| “There are several options for the meaning of Jesus’ reply *Leave the dead to bury their own dead*: (1) Recent research suggests that burial customs in the vicinity of Jerusalem from about 20 B.C. to A.D. 70 involved a re-interment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father’s bones in a special box known as an ossuary to be set into the wall of the tomb. Thus Jesus could well be rebuking the man for wanting to wait around for as much as a year before making a commitment to follow him. In 1st century Jewish culture, to have followed Jesus rather than burying one’s father would have seriously dishonored one’s father (cf. Tobit 4:3–4). (2) The remark is an idiom (possibly a proverbial saying) that means, “The matter in question is not the real issue,” in which case Jesus was making a wordplay on the wording of the man’s (literal) request (see L&N 33.137). (3) This remark could be a figurative reference to various kinds of people, meaning, “Let the spiritually dead bury the dead.” (4) It could also be literal and designed to shock the hearer by the surprise of the contrast. Whichever option is preferred, it is clear that the most important priority is to *follow* Jesus” [NET Bible, Emphasis mine, DRL].

Matthew 8.24... AND BEHOLD, THERE AROSE A GREAT TEMPEST IN THE SEA, INSOMUCH THAT THE SHIP WAS COVERED WITH THE WAVES: BUT HE WAS ASLEEP—“Matthew’s word for *storm* is unusual; it more commonly refers to an earthquake or the like (the addition *in the sea* makes it clear that a storm is meant). It is a vivid word and, reinforced with *great*, brings out the magnitude of the turbulence. Luke calls this sheet of water a ‘lake,’ but Matthew always refers to it as a *sea*. It is about 700 feet below sea level, and the winds sweep down through the steep ravines that run into it to whip up tumultuous and sudden storms. On this occasion the storm was such that the boat *was covered by the waves*, the only place in the New Testament where a boat is said to be *covered* by waves... The meaning is that when the boat was in the trough between the waves, those waves towered over it, completely concealing it from view” [Morris, p. 205].

Matthew 8.26... WHY ARE YE FEARFUL, O YE OF LITTLE FAITH—“His word is often used in the sense of ‘cowardly’ or ‘timid’ (*REB* has ‘Why are you such cowards?’); it indicates more than a slight nervousness. Some of these people were fishermen, well versed in the storms on the sea of Galilee, and the fact that they were so afraid indicates the magnitude of the tempest. It is also significant that, when the skill of the sailors was unavailing, they called on one whose training had been in the carpenter’s shop; clearly He had impressed them so greatly that it was natural to turn to him in a crisis” [Morris, p. 206]. ||||| **THEN HE AROSE, AND REBUKED THE WINDS AND THE SEA**—“Who has authority over the seas and winds is discussed in the OT: Ps

104:3; 135:7; 107:23–30. When Jesus rebuked the winds and the sea he was making a statement about who he was” [NEB Bible].

Matthew 8.27... WHAT MANNER OF MAN IS THIS—These fishermen were GREATLY impressed by what their eyes had just seen. Here was Jesus in their normal place of employ and He so obviously RULED that place. They no doubt had a great respect for the wind and knew well that it NEVER behaved in such a way as Jesus had just commanded.

Matthew 8.28... EXCEEDING FIERCE, SO THAT NO MAN MIGHT PASS BY THAT WAY—“They were dangerous. Mark and Luke mention but one, and probably the one that they mention was the more ferocious of the two, and they direct attention to the most dangerous one. Some of the ancient tombs were like caves and other places of abode, hence one would be well sheltered in the tombs; this was a very suitable place of resort for demoniacs. The case of these two demoniacs is closely allied to the wild raving insanity known in every insane asylum. It was dangerous for one to come in contact with such characters” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p.].

Matthew 8.29... ART THOU COME HITHER TO TORMENT US BEFORE THE TIME—“The demoniacs know that right now they have come face to face with their great Antagonist, the One to whom the final judgment has been committed, and they are afraid lest even now—that is, ‘before the appointed time’ —he might hurl them into ‘the abyss’ or ‘dungeon’ where Satan is kept (cf. Rev 20:3). What adds to their fear is the fact that almost immediately upon meeting, Jesus had ordered the demons to depart from these men (Mark 5:8; Luke 8:29)” [William Hendriksen, *Baker’s New Testament Commentary*, An e-Sword Module].

Matthew 8.32... AND HE SAID UNTO THEM, GO—“Why did Jesus allow this to happen? Was it, as has been suggested, because Jews were not allowed to have swine, so that these Jewish owners were being punished for disobeying a regulation regarding unclean animals? Neither the context nor the character of the region where all this occurred (see on verse Mt 8:28 and on Mt 4:12-16) favors this explanation. As I see it, the reasons were these: *a.* negatively: Jesus knew that the demons were right in implying that the time of their final consignment to hell had not yet arrived; and *b.* positively, he also knew that there was one lesson which the inhabitants of this region needed to learn more than any other, namely, that people—in the present case the two demoniacs—are of more value than pigs, that is, that human values surpass material values by far. That the men of this region were actually in need of this lesson is shown in verses Mt 8:33-34” [Hendriksen, *BNTC*].

V. Lessons & Applications.

Matthew 8.10... WHEN JESUS HEARD IT, HE MARVELLED—“Jesus ‘marveled’—was amazed or astonished—at the faith of the centurion, who had not had equal opportunity with the Jews, to whom he had been sent rather than to the Gentiles. He had ‘not found so great faith, no, not in Israel’—not among those who had been God’s chosen people for approximately fifteen hundred years. But he predicted a reversal—that many Gentiles, because of their faith, would come from all over the world into the kingdom of God, and sit down with Abraham, Isaac, and Jacob, ancestors of the Jews and hosts, as it were, of the eternal banquet in the light of heavenly glory, while many Israelites, born to kingdom privileges, would because of unbelief, be cast out of the palace of the King, into the darkness of eternal night, where they would weep and grind their teeth in hopeless grief and rage. ... **This should be a warning to professed Christians, that nominal membership in the church is not sufficient. It has to be coupled with zealously**

obedient faith” [Author unknown, *Teacher’s Annual Lesson Commentary*, 1981-1982, pp., 119-20, emphasis mine, DRL].

Matthew 8.16ff... MANY THAT WERE POSSESSED WITH DEMONS—“While we do not know very much about demons, we do know: (1) that the Bible teaches that demons or evil spirits did dwell in some people and (2) that they were frequently driven out by the power of Christ. There is no Bible proof that people are afflicted with the same type of spirit today. ‘We do not know when they began to dwell in people, or when they ceased to do so; but we have the word of God to tell us that men were thus afflicted in New Testament times’ (Thomas). The prophecy which is quoted in verse 17 is from Isaiah 53.4. Jesus came to seek and to save the lost; that is, to save them from their sin (Matthew 1.21; Luke 19.19). However, he first had to convince them that he was the Christ, the Son of God—the Messiah (John 20.30-31). Therefore, it is clear that the purpose of the miracles performed by Jesus was to prove: (1) that he was the Son of God, and (2) that God was with him. The miracles were performed, therefore, not so much for the benefit of the people who had physical maladies, but primarily in order to present evidence that he was the Son of God (John 20.30-31)” [Thomas B. Warren, *Teacher’s Annual Lesson Commentaries*, 1973, pp., 49-50].

Matthew 8.32... AND WHEN THEY WERE COME OUT, THEY WENT INTO THE HERD OF SWINE—“Jesus has been criticized severely for the destruction of this property. Seemingly, they never blame Satan and his demons for the role they played. As God, Jesus is owner of all (Psalms 24.1; 50.10-12). He may do with His own as He deems wise. He had the same right to do this as to curse the fruitless fig tree on Monday of the final week (Mt 21.18ff). In both cases lessons needed to be taught. Mosaic law prohibited Jews from eating pork or keeping in their flocks hogs or swine. If these were Jews who owned the hogs, they violated the laws Jesus came to honor. If they were Gentiles living among Jews, they placed strong temptations before God’s people. They no doubt preferred sausage to souls or hogs to holiness” [Robert R. Taylor, Jr., *Companion*, 1993-94, pp., 79-80].

VI. Questions.

True or False

- 01. _____ The man with leprosy was healed in stages.
- 02. _____ The centurion’s faith was highly complimented by Jesus.
- 03. _____ Peter was never married.
- 04. _____ One of the scribes told Jesus he would follow Him wherever he went.
- 05. _____ Jesus slept during the storm.

I Found it in Verse(s)

- 06. _____ Certain ones asked Jesus to leave.
- 07. _____ Someone was grievously tormented.
- 08. _____ Someone mentions a roof.

- 09. _____ Peter's mother-in-law ministering.
- 10. _____ Men marveled at Jesus.

Short Answer

- 11. There was a herd of many of them feeding: _____
- 12. The leper was to show himself to this person: _____
- 13. The hour the centurion's servant was healed: _____
- 14. Let the _____ bury their _____.
- 15. The devils asked Jesus if He had come to do this to them: _____

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 7 Questions... **01**—True (16-17); **02**—True (21); **03**—True (24); **04**—False (4); **05**—True (11); **06**—12; **07**—20; **08**—28; **09**—5; **10**—6; **11**—strait, narrow (13); **12**—knew, depart (23); **13**—sand (13); **14**—clearly (5); **15**—son, father (9).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

V F L O R D J E S U S E
 A A R O S E N F Y P A B
 M A N Y D V M O S O I C
 V D I S C I P L E S T A
 T B E H O L D L R S H S
 H E A L M S W O V E E T
 C G C A M E H W A S R O
 O C L E A N E A N S E R
 M S W I N E N N T E B M
 E P S F D E H E R D F E
 H R W C E N T U R I O N
 U S A I D G C G R E A T
 S I C K R P E R I S H O

AROSE	BEHOLD	CAME	CAST	CENTURION
CLEAN	COME	COMMANDED	DEVILS	DISCIPLES
FOLLOW	GREAT	HEAL	HERD	JESUS
LORD	MANY	PERISH	POSSESSED	SAID
SAITH	SERVANT	SICK	SWINE	THERE
TORMENT	WHEN			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 9

I. Outline.

1. The Healing of a Paralytic (Matthew 9.1-8).
2. The Calling of Matthew (Mt 9.9-17).
3. The Ruler's Daughter and the Woman Who Touched Jesus' Garment (Mt 9.18-26).
4. The Healing of Two Blind Men (Mt 9.27-31).
5. The Healing of a Man Unable to Speak (Mt 9.32-34).
6. The Compassion of Jesus (Mt 9.35-38).

--Headings Adapted from UBS4

II. Summary.

The King now exercised His authority in a new way. He pronounced pardon on a sinner, and straightway opposition was aroused. To the questioning and rebellious hearts He vindicated His authority to forgive sins by a different exhibition of power, the power of healing. The effect was instantaneous and remarkable. The multitudes feared and glorified God. The record of a triumphal progress of the Shepherd King follows. A ruler, a woman ostracized because of her plague, two blind men, a dumb man possessed with a devil, crossed His path, and all their varied needs He met, and with strong, tender words spoken to all some message of peace and courage. Here also the opposition of His foes manifests itself openly, and the long conflict with the forces of false religion begins. The Pharisees, madly jealous of His power, attribute it to Satan. This section reveals the attitude of the King to the crowds, and the position of His people as intermediary. There is, first, a general statement of His public ministerial work. Then follows a declaration of the effect produced on Him. "He was moved with compassion." This movement of His compassion is consequent on His vision of the true condition of the crowds, "distressed" and "scattered"; and, as the attitude of the Pharisees proves, they are "sheep without a shepherd."

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

"Matthew has shown Jesus' authority over the Law (chapters 5–7), over diseases and demons (8:1–4, 14–17, 28–34), over other human beings (8:18–22), and over winds and waves (8:23–27). Now he shows Jesus' authority to forgive sins (9:1–8) but will go back to Jesus' authority over other human beings (9:9–13, 14–17), over diseases (9:18–26, 27–31), and over demons (9:32–34). Matthew designs his stress on Jesus' authority to steel the audience of this Gospel against their persecutors, whose merely human authority can't match Jesus' divine authority" [Gundry, R. H. (2010). *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation* (p. 34). Peabody, MA: Hendrickson Publishers].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 9.1... HIS OWN CITY—"One might assume that this meant Nazareth, Jesus' hometown. But here it means Capernaum, the place He had chosen as the headquarters of His great Galilean ministry (see Mt 4.13)" [Ralph Earle, *Word Meanings in the New Testament*, p. 10].

Matthew 9.2... JESUS SEEING THEIR FAITH—“**Healing and forgiveness** (see Mk. 2:1–12; Lk. 5:17–26). Matthew does not mention the crowded house and the hole in the roof; his interest is in the dialogue. The link between illness and sin is not said to be causal; but the power to give physical healing is used as evidence of the greater authority to give spiritual deliverance. Another dimension is thus added to the account of Jesus’ authority. The charge of blasphemy is because only God can forgive sins; for a man to claim the authority to do so is to put himself in the place of God. Yet Jesus does so as the Son of Man, a title which paradoxically combines his humanity with the supreme authority depicted in Dn. 7:13–14” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., pp. 915–916). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 9.3... THIS MAN BLASPHEMETH—“This is the initial rift between Jesus and the Jewish religious leaders. Upon hearing Christ pronounce forgiveness some of the scribes conclude He blasphemed. Blasphemy (*blasphemeo*, to revile, libel, speak against) is a broad term that covers a variety of offenses including slander, cursing God, disrespect to God and claiming to be God. It was one of the most serious accusations that could have been leveled against one for it was a capital crime (Lev 24.10-23; 1 Kings 21.9-14; Acts 6.8-11; Acts 7.58). Had the scribes been right in their assumption that Jesus was only a man they would have been right in their conclusion; but their conclusion was wrong because their premise was wrong—as Jesus proceeds to show” [Kenneth Chumbley, *The Gospel of Matthew*, pp. 169-170].

Matthew 9.6... **BUT THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS**—“Lit., ‘in order that you may know.’ The man’s immediate healing and departure (9:7) underlines the central point of Matt 9–10: Jesus’ works confirm Jesus’ authority as the Son of Man (cf. 8:20; Dan 7:13–14) to forgive sins. Both his teaching and his miracles demonstrate the authority of God’s rule on earth” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 135). Carol Stream, IL: Tyndale House Publishers].

Matthew 9.8... **BUT WHEN THE MULTITUDES SAW IT, THEY MARVELLED, AND GLORIFIED GOD, WHICH HAD GIVEN SUCH POWER UNTO MEN**—“The use of the plural here is either a reference to the idea that the authority given to Jesus benefits mankind or that the authority has been given to Jesus and his disciples (cf. 16:19; 18:19)” [Stream, p. 135].

Matthew 9.9... MATTHEW, SITTING AT THE RECEIPT OF CUSTOM—“This is one Greek word, **telwnion**, found only here and in the Parallel passages (Mark 2.14: Luke 5.27). It means ‘tax office’ (AG, NASV). But since this might suggest some sort of office building, the NIV has ‘tax collector’s booth.’ Anyone who has walked the streets of the old city of Jerusalem will appreciate this reference to a small booth on a narrow street. It was in the busy city of Capernaum that Jesus called a businessman to leave the employ of the Roman Empire and accept service in the kingdom of heaven. No wonder that Matthew’s favorite word is ‘kingdom’ and that ‘the kingdom of heaven’ is a phrase found only in his Gospel (over 30 times). He was kingdom-conscious, and he knew full well that his call by the Master of men was not a demotion but a promotion. Appropriately, his first act after forsaking his business to follow Jesus was to give a large feast in honor of his new Employer (Mt 9.10; cf., Luke 5.29)” [Ralph Earle, p. 10].

||||| “Sitting *at*, is, literally, sitting *on*: the elevated platform or bench which was the principal feature of the toll-office, as in modern custom-bazaars, being put for the whole establishment. This customs-office was at Capernaum, the landing-place for the many ships which traversed the lake or coasted from town to town; and this not only for those who had business in Capernaum, but for those who would there strike the great road of eastern

commerce from Damascus to the harbors of the West” [Marvin R. Vincent, *Word Studies in the New Testament*, Vol. 1, p. 55].

Matthew 9.12... THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK—“Then, as now, there were self-righteous Pharisees and scribes who felt it was contamination to go near these weak, sinful classes, and even refused to countenance Jesus when he was working signs and wonders, because he went among these weak and sinning classes. It was a serious charge they made against him, that ‘he eateth with publicans and sinners.’ His response is wisdom and instruction to us if we will hear and be guided by it: ‘I came not to call the righteous, but sinners to repentance.’ Jesus did not see the rich or the fashionable, the learned or the elite, but he came to call sinners to repentance. To those who felt and acknowledged themselves to be sinners, and they heard” [David Lipscomb, *A Commentary on the Gospel According to Matthew*, by H. Leo Boles, pp., 207-208].

Matthew 9.13... BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE: FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE—“Jesus proceeds to quote from Hosea 6:6, where the prophet looks for God’s people to show love and loyalty. In the first instance this will mean that they should love the God who loves them so much. But this means also that they should love other people as God loves them. So it is that Jesus looks for the self-satisfied Pharisees to show compassion to the outcasts instead of rejecting them so firmly. He makes that clear when he goes on to outline his own procedure. I did not come points to his existence before he ‘came’ to this world and sums up the essence of his mission (cf. 5:17). When he left his heavenly abode to come to earth, this was not in order to congratulate people like the Pharisees who were so well satisfied with themselves and so ready to condemn all who failed to measure up to their finicky standards. Nor indeed was it to deal with people who were genuinely right with God (GNB has ‘respectable people,’ but it is righteousness, not respectability, of which Matthew writes). Rather, his business was with sinners, those who must produce repentance if they were to be saved. The attitude of the Pharisees was such that these people were left far from God; they made no attempt to bring them near. Since they were ready to let these people die in their sins, their attitude lacked compassion and thus failed to comply with the standards taught by the prophet they professed to honor so highly. This failure meant that in fact the Pharisees belonged among the people Hosea condemned—a startling accusation for these so outwardly religious people!” [Morris, L. (1992). *The Gospel according to Matthew* (p. 222). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.].

Matthew 9.15... CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST—“**The sons of the bride-chamber** (οἱ υἱοὶ τοῦ νυμφῶνος [*hoi huioi tou numphōnos*]). It is a late Hebrew idiom for the wedding guests, ‘the friends of the bridegroom and all the sons of the bride-chamber’ (*Tos. Berak. ii. 10*). Cf. John 2:9” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 9:15). Nashville, TN: Broadman Press.]. ||||| **MOURN**--“Jesus points to a future time when the bridegroom is taken away. There can be no doubt that by the bridegroom he means himself, nor that is taken away refers to his death. This is not part of the marriage imagery but an alien element, and it shows us that from quite early in his ministry Jesus faced the fact that it would end in rejection and death” [Leon Morris, pp., 224-225].

Matthew 9.17... BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED—“**Bottles** (ἄσκός). Rev., rightly, *wine-skins*, though our word *bottle* originally

carried the true meaning, being a bottle of *leather*. In Spanish, *bota* means a *leather bottle*, a *boot*, and a *butt*” [Marvin Vincent, p. 55].

Matthew 9.20... A WOMAN, WHICH WAS DISEASED WITH AN ISSUE OF BLOOD TWELVE YEARS, CAME BEHIND HIM, AND TOUCHED THE HEM OF HIS GARMENT—“He speaks of a woman who had severe bleeding over a period of twelve years (the same span of time as the life of the ruler’s little girl; Mark tells us that she was twelve years old, Mark 5:42). The woman’s disability was not only a physical malady but one that had significant social implications; she would have been ceremonially unclean (Lev. 15:25–27), and therefore cut off from the ceremonial observances of the community. She could not join in worship, and her contact with other people would have been restricted because even a touch from her would make people unclean (Lev. 15:27). It was probably this that made her take the approach she did. She was convinced that one touch of Jesus would bring her healing, and she managed to effect this without drawing anyone’s attention” [Leon Morris, p. 229].

Matthew 9.23... WHEN JESUS CAME INTO THE RULER’S HOUSE, AND SAW THE MINSTRELS AND THE PEOPLE MAKING A NOISE—“**αὐλητής, οὐ μ**: (derivative of αὐλέω ‘to play a flute,’ 6.87) one who plays the flute—‘flutist’ [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 63). New York: United Bible Societies]. ||||| “Thus it was that when Jesus reached the house he found some flute players and a noisy crowd, which we must understand as the normal mourning at a time of bereavement. The Mishnah [‘A Jewish collection of oral traditions and written works redacted ca. AD 200’, DRL from: *The Lexham Bible Dictionary*] lays it down that ‘Even the poorest in Israel should hire not less than two flutes and one wailing woman’ (Ketub. 4:4); for the daughter of a ruler there would be much more than that. Matthew is referring to professional mourners who were on the job very promptly (cf. Jer. 9:17–18). But relatives and friends would join in with their loud wailing (the noisy crowd)” [Leon Morris, p. 231].

Matthew 9.27... TWO BLIND MEN FOLLOWED HIM, CRYING, AND SAYING, THOU SON OF DAVID, HAVE MERCY ON US—“‘Son of David,’ a messianic term (see on 1:1), is here used for the first time in this Gospel as a form of address. The men may not have understood all that was implied in the term, but they saw Jesus as a great person and used a suitable designation when they approached him. It may well be that it was their use of this messianic name that caused Jesus to say nothing to them until they got into the house. It is unusual for him to ignore anyone who came to him for help, but to respond to such a term might well have led many of the passers-by to think that he was claiming to be a political Messiah” [Leon Morris, p. 233].

Matthew 9.30-31... AND JESUS STRAITLY CHARGED THEM, SAYING **SEE THAT NO MAN KNOW IT**. BUT THEY, WHEN THEY WERE DEPARTED, SPREAD ABROAD HIS FAME IN ALL THAT COUNTRY—“Jesus’ command for silence brings up the vexed question of the ‘messianic secret’ (cf. 8:4; 12:16; 17:9). As the citation of Isa 42:1–4 in Matt 12:15–21 shows, Jesus did not want his spectacular works to result in a mob scene that would eclipse his authoritative words, not to mention incite the Jewish religious leaders and the Romans to view him as politically subversive” [Stream, p. 143].

Matthew 9.32... A DUMB MAN—“Dumb (κωφον). The word is also used of deafness (Matt. 11:5; Mark 7:32; Luke 7:22). It means dull or blunted. Thus Homer applies it to the earth; the dull, senseless earth (“Iliad,” xxiv., 25). Also to a blunted dart (“Iliad,” xi., 390). The classical writers use it of speech, hearing, sight, and mental perception. In the New Testament, only of hearing and speech, the meaning in each case being determined by the context” [Marvin Vincent, p. 56].

Matthew 9.34... BUT THE PHARISEES SAID, HE CASTETH OUT THE DEVILS THROUGH THE PRINCE OF THE DEVILS—“They were sure that they were right and Jesus was wrong, and nothing could be allowed to interfere with that basic conviction. They did not deny that something miraculous had occurred; they had seen this just as ‘the crowds’ had done. If something miraculous had occurred and if Jesus was not on the side of the good, then for them the conclusion was obvious—it was by means of Satan that the dumb man was made to speak. They give the evil one the title the ruler of the demons (again in 12:24; from Mark 3:22 it seems to be a standard accusation of Jesus’ opponents)” [Leon Morris, p. 237].

Matthew 9.36... HE WAS MOVED WITH COMPASSION ON THEM, BECAUSE THEY FAINTED, AND WERE SCATTERED ABROAD, AS SHEEP HAVING NO SHEPHERD—“**Fainted** (ἤσαν εσकुλμένοι). Rev., better, were distressed. Note the verb with the participle, denoting their habitual condition. The word originally means to flay, rend, or mangle. Æschylus uses it of the tearing of dead bodies by fish (“Persae,” 577). As appropriate to the figure of sheep, it might be rendered here fleeced. Wyc., they were travailed. ... **Scattered** It is not the dispersion one from another, but their prostration in themselves that is meant. They have cast themselves down for very weariness” [Marvin Vincent, p. 56-57]. ||||| “As Jesus healed the multitudes of all their diseases, taught in the synagogues, and preached the rule of God, there were many occasions for his compassion to be manifested (cf. 14:14; 15:32; 20:34). But the needs of the multitudes were not the only reason for the compassion of Jesus—his pity for the crowds was heightened because their state of distress and helplessness was similar to that of sheep without a shepherd (cf. Mark 6:34). The language pictures a predator mangling the sheep and throwing them to the ground. This metaphor recalls many passages in the Heb. Bible that speak of Israel as God’s flock and Israel’s leaders as shepherds (e.g., Num 27:17; 2 Sam 5:2; 1 Kgs 22:17; Jer 3:15; 10:21; 23:1; Ezek 34:5; Zech 10:2–3; 11:16; Jdt 11:19). Matthew himself used this imagery elsewhere (2:6; 25:32; 26:31). Thus, the comparison of Israel to sheep without a shepherd implies that the religious leaders of Israel were not faithful shepherds of Israel but vicious predators. On this point, Matthew echoes the prophetic critique of the Jerusalem establishment and prepares the reader for the sustained polemics against the leaders yet to come” [Stream, p. 144].

Matthew 9.38... **PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST**—“They should pray that God would send even more workers into the field. Harvest imagery is found elsewhere in Matthew (3:8–10, 12; 6:26; 13:30, 39; 21:34; 25:24, 26; cf. Mark 4:29; John 4:35–38). These words about the paucity of laborers for the abundant harvest provide a transition into the next chapter (Blomberg 1992:165–167), where Jesus commissions his disciples for their own mission to Israel (10:1–4) and instructs them on the rigors they will endure (10:5–42)” [Stream, pp., 144-145].

V. Lessons & Applications.

Matthew 9.1-13... “**PRACTICAL THOUGHTS:** (1) Jesus saw the faith of the four men through their determined and persistent efforts to bring their friend to him. A sober thought: Does he see our faith in efforts to bring our friends to him? (2) It is easy to draw wrong conclusions when we assume to be true what is really false. We should ‘hate every false way (Ps 119.104, 128). Only truth will make us free (Jn 8.31-32). (3) God’s works are always adequate to the purpose in view. The disease was incurable; the way he reached Jesus prevented deception regarding the man; the healing occurred in the presence of both foes and friends; the cure was instantaneous and thorough. (4) Promptly leaving a business in conflict with serving the Lord shows that Jesus

made no mistake in placing Matthew in the apostleship. It is an example worthy of imitation by all Christians. (5) Christians should follow Christ’s example respecting sinners—take the truth to them, but be not a partaker in their evil deeds” [John T. Hinds, *Annual Lesson Commentary*, 1934, p. 56].

Matthew 9.17... **NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES**—“The third illustration is from the wine-making and wine-preserving processes of that day. For wise and practical purposes, wine vessels were made of animal skins, not glass bottles, because these were easier to transport on the backs of their beasts. New wine was put into new skins, allowing for the necessary expansion when fermentation occurred. Placing new wine into old skins that had no more expansion potential would have been foolish. The new wine, in expansion, would burst the old skins, ruining them and allowing the new wine to be spilled. Wise men put new wine into fresh wineskins, and both were preserved. Again, Jesus was stressing appropriateness. Fast when it is fitting; feast when it is appropriate. Many commentators read too much into this passage. They want to make it into the Lord’s discourse about the difference between Judaism and Christianity. If the old refers to Judaism and the new refers to Christianity, look where we are led. Luke 5.39 states, ‘**No man also having drunk old wine straightway desireth new: for he saith, The old is better.**’ This novel interpretation would make Judaism superior to the Gospel. Jesus never taught that. Matthew 9.14-17 discusses fasting and the doing of that which is appropriate. Passages abound in the New Testament that teach the distinctive nature of Christianity or the Gospel, over Judaism” [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 48].

||||| **Another view of Luke 5.39 is given by Gary Workman...** “This seems to be an acknowledgement on the part of Jesus that His hearers may not be ready to give up the old in favor of the new that Jesus came to offer. Just as the wedding guests at Cana (Jn 2.1-11) would be surprised to learn that the new wine Jesus miraculously made was **better** than the old wine already served, so these hearers would be reluctant to discard their old ways of thinking, to accept the new Gospel message of Jesus. The statement seems to serve as a warning not to let human thinking get in the way of acceptance of the gospel. **CONCLUDING OBSERVATIONS:** By observing the historical context, it is apparent that Jesus was not discussing the relationship between the New Covenant and the Old. It would be a mistake to interpret His sayings on this occasion as announcing the abrogation of the Mosaic Law. The question had to do with human traditions, not divine appointments. However, it would not be inappropriate for us to make an application of His words to truth revealed elsewhere. The books of Romans, Galatians, and Hebrews, particularly, make the point that one cannot successfully mix Christianity and Judaism. ‘Christ is become of no effect unto you, whosoever of you are justified by the law; Ye are fallen from grace’ (Gal 5.4). Also, the New Testament reveals the truth that when one becomes a Christian he cannot simply patch up his old life. ‘Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new’ (2 Cor 5.17). Whatever the application, these parables of Jesus teach us that we cannot follow two opposing principles. The Christian system must not be crowded into any old and worn forms of a previous order. Jesus came to present ‘a new and living way’ (Heb 10.20). Therefore, let us hold fast the profession of our faith” [Gary Workman, “Chapter 5: Wineskins and Patched Garments,” in *The Parables of our Lord*, Edited by M. Floyd Bailey, Jr., Mark A. Howell, and Allen Webster, 1994 Faulkner University Lectures, pp., 73-74].

Matthew 9.30... **AND JESUS STRAITLY CHARGED THEM, SAYING SEE THAT NO MAN KNOW IT**—“**Let’s notice the reasoning behind Christ’s choice to work in quiet without soliciting hysterical fanfare.** (1) In view of the irrepressible hatred of the Pharisees, such a prohibition was indeed warranted for the safety of those healed (e.g., Mt 7.6; Mt 12.13-21; John

9.22; John 12.9-11; 1 Th 2.14-15). (2) The imposed silence would help to curb the number of those who would come only to see the miracles (e.g., Mt 11.7; Mt 12.38-40; John 6.30). (3) Silence was also enjoined to deter premature publicity of the Christ. Jesus would often point to the fact that his 'hour' or 'time' had not yet come (e.g., John 2.4; John 7.6; John 12.27; John 13.1; John 17.1, etc.) " [Ken Hope, *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 304].

Matthew 9.38... PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST—"As Jesus looked about him and saw the people perishing for the bread of life, he was touched and moved by their great need. Matthew tells us that 'when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.' Our Lord felt great concern for the lost; was grieved when he saw them helpless and wandering as sheep without a shepherd's care. Feeling as he thus did, how can he overlook our great indifference toward the lost all round about us? He said to his disciples, 'The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.' Those who pray for workers to go to the harvest field will soon be impressed with the need of seeing to it that it is possible for workers thus to go. Do we pray for more laborers in the Lord's work, and are we doing our part to see thagt additional laborers are being sent from time to time into the harvest fields?" [Guy N. Woods, *Teacher's Annual Lesson Commentary*, 1946, p. 46].

VI. Questions.

True or False

- 01. _____ The Pharisees were happy when Jesus ate with the tax collectors.
- 02. _____ Jesus was not aware that the woman with the issue of blood had touched His garment.
- 03. _____ The two blind men kept the charge that Jesus had given them.
- 04. _____ Jesus compared the multitudes to sheep having ten shepherds.
- 05. _____ The multitudes were unimpressed by Jesus healing the palsied man.

I Found it in Verse(s)

- 06. _____ Disciples of John asked Jesus a question.
- 07. _____ People making a noise.
- 08. _____ Jesus is called: Son of David.
- 09. _____ A harvest described as PLENTEOUS.
- 10. _____ Mention of Jesus' OWN CITY.

Short Answer

- 11. When do the children of the bridechamber NOT MOURN:
-

12. What happens when new wine is placed in old wineskins (bottles):

13. The woman with the issue of blood believed what:

14. Just before the ruler's daughter was raised, what did Jesus do:

15. How did the Pharisees explain Jesus' casting out demons:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

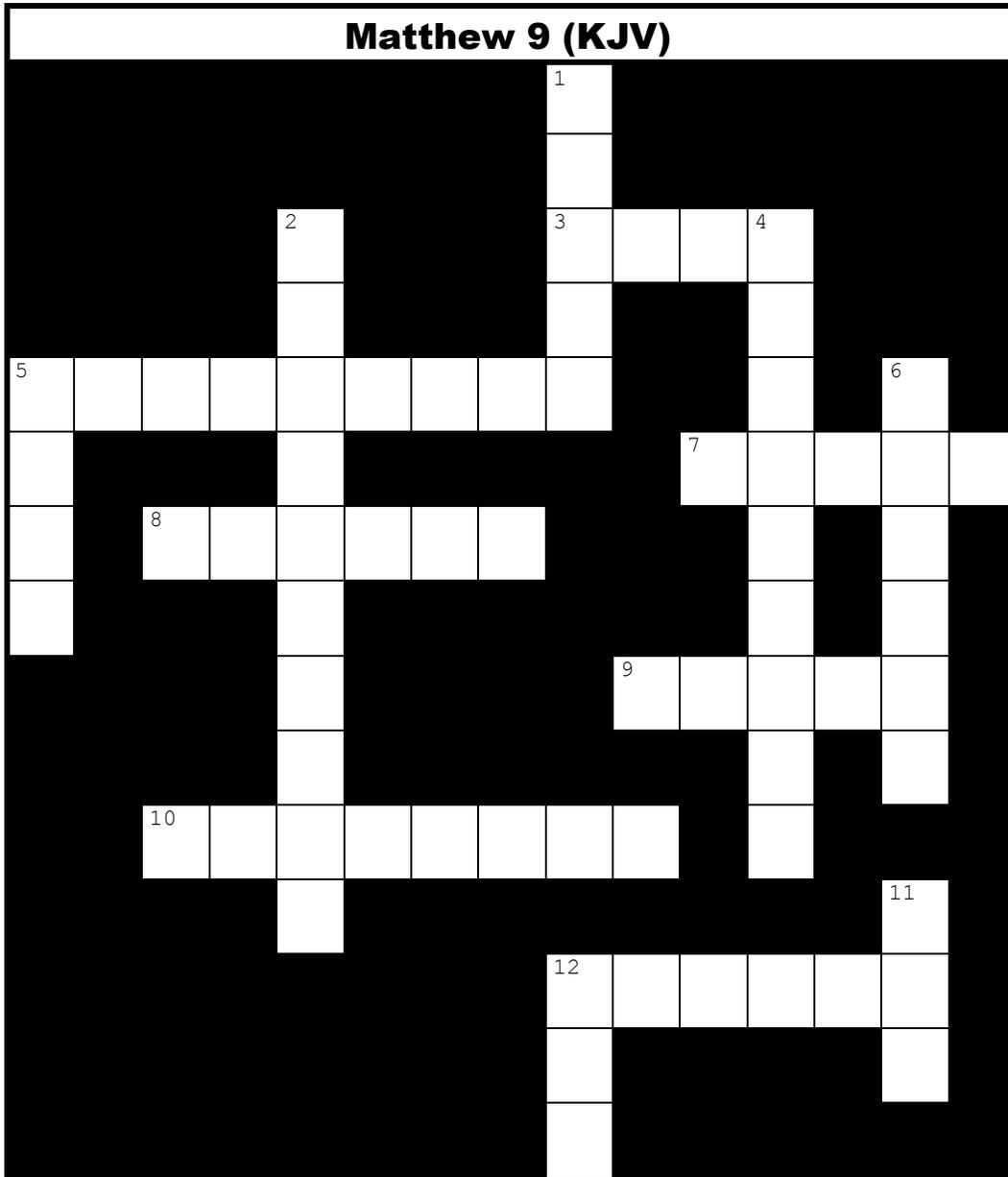
ANSWERS to Matthew 8 Questions... 01—False (3); 02—True (10); 03—False (14); 04—True (19); 05—True (24); 06—34; 07—6; 08—8; 09—15; 10—27; 11—swine (30); 12—priest (4); 13—selfsame (13); 14—dead, dead (22); 15—torment (29).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

P V K N O W E N T P W N
 A F O M A S I C K S R D
 F A D E P A R T E D U G
 A R I S E I D E V I L A
 I Y S P F D P A S S E R
 T B E H O L D J A C R M
 H C A M E F O R G I V E
 E I S A I T H N F P J N
 N T E C E T W H O L E T
 N Y B O B O T T L E S W
 F G S M M U W L L S U H
 H H H E V C D H O U S E
 M O O I N H U I W W W N

ARISE	BEHOLD	BOTTLES	CAME	CITY
COME	DEPARTED	DEVIL	DISCIPLES	DISEASE
FAITH	FOLLOW	FORGIVE	GARMENT	HOUSE
JESUS	KNOW	PASS	RULER	SAID
SAITH	SICK	THEN	TOUCH	WENT
WHEN	WHOLE			

VIII. Crossword Puzzle.



ACROSS

- 03) Jesus came to His own city by means of a ____.
- 05) Jesus was asked why He ate with ____ and sinners.
- 07) 2 Blind men called Jesus: Son of ____
- 08) Years the issue of blood had plagued the woman.
- 09) In the ruler's house people were making a ____.
- 10) Jesus even knew the ____ of the scribes.
- 12) That which Jesus preached.

DOWN

- 01) He was laughed at in this chapter.
- 02) Jesus' disciples will fast when he is taken from them.
- 04) Jesus was ____ the gospel of the kingdom.
- 05) For a harvest of souls, ____ for laborers.
- 06) Jesus did teaching, preaching, and healing in all of these.
- 11) Putting new cloth on an ____ garment is foolish.
- 12) One glorified in this chapter.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 10

I. Outline.

1. The Mission of the Twelve (Matthew 10.1-4).
2. The (Limited) Commissioning of the Twelve (Mt 10.5-15).
3. Coming Persecutions (Mt 10.16-25).
4. Whom to Fear (Mt 10.26-31).
5. Confessing Christ before Men (Mt 10.32-33).
6. Not Peace, but a Sword (Mt 10.34-39).
7. Rewards (Mt 10.40-42).

--Adapted from UBS4 Headings

II. Summary.

As a result of this, the King calls, equips, and sends forth His disciples. No work can be done to extend His Kingdom that is not the direct outcome of His compassion. To men in communion with that compassion He first says, "Pray," and then, "Go." This is the perpetual order of the messengers and missionaries of His Kingdom-Compassion, Prayer, Service. These men are to proclaim the Kingdom, and to accompany the proclamation with signs. The measure of their service is to be the measure of their receiving—"freely." The King forewarns them of persecution, and promises them that before governors and kings the Spirit shall give them the word to speak. All the persecution and misunderstanding will bring them into the truest communion with Him, "the disciple as his Master," "the servant as his Lord." This sense of comradeship with Christ in suffering is the certain cure for its smart. Then follow words concerning God which are full of the most overwhelming terror, and these are linked with other words perhaps more exquisitely tender than any ever spoken concerning Him. "Able to destroy both soul and body in hell." "Not one of them [sparrows] shall fall to the ground without your Father; but the very hairs of your head are all numbered." With such conceptions of God, who will not dare anything to serve Him?

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please [click here](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf):

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 10.1... HIS TWELVE DISCIPLES—"In verse one Jesus prepared 'his twelve disciples' to go out on their first mission. But in verse two they are called 'the twelve apostles' (cf., Mark 3.14). What is the difference? 'Disciple' is the broader term; it takes in every true follower of the Master. The Greek word is *mathetes*, from the verb *manthano*, 'learn.' So a disciple is primarily a 'learner.' As followers of Jesus we are to be, first of all, learners. We are to learn from Him by listening to Him, learn the truth that will set us free (John 8.32) and keep us from error. But we are also to learn from Him by looking at Him—learn how to live a life of holiness and happiness, a life of beauty and blessing. The word 'apostle' has a very different connotation. The Greek is *apostolos*, 'one sent on a mission'—from the verb *apostello*, 'send with a commission.' Thayer defines the verb as meaning: 'to order (one) to go to a place appointed' (p. 67). ... This is the first occurrence of *apostolos* in the NT. It occurs once also in Mark and John. But it is found 6 times in

Luke, 30 times in Acts, and over 40 times in Paul’s Epistles” [Ralph Earle, *Word Meanings in the New Testament*, pp., 9-10].

Matthew 10.2... THE TWELVE APOSTLES—“There is a continuity here with the statements with which the previous chapter ended. The Lord lamented there over the frightful condition into which the sheep of Israel had plunged themselves. He then did something about it by sending the twelve out to announce the coming kingdom and call Israel to repentance. These twelve were not his only disciples for Luke 6.13 says, ‘And when it was day, he called unto him his disciples: and of them he chose twelve....’ By definition a disciple is a learner. From Luke 6.12 we learn that prior to calling these twelve, the Lord spent the entire night in prayer. These twelve were selected earlier in his ministry, and in Matthew 10, Luke 9, and Mark 6 they are sent out on the limited commission. It was limited because they were to preach only to the Jews, the gospel had not been fully given, and the kingdom had not come as yet. Mark reports that Christ sent them out two-by-two—a sensible arrangement. Their total number of twelve is suggestive of the twelve tribes of Israel” [Bob Winton, *Book of Matthew*, p. 114].

Matthew 10.6... GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL—“Jesus still has in mind the simile with which the discourse was introduced (Mt 9.36), and as the people are like sheep without a shepherd, he sends the twelve as shepherds to hunt up the LOST sheep” [J.W. McGarvey, *The New Testament Commentary: Volume I: Matthew and Mark*, p. 89].

Matthew 10.8... FREELY YE HAVE RECEIVED, FREELY GIVE—“The statement of this verse may have anticipated one of the gross errors in the world of religion in our country today. There are several ‘fake healers’ of prominence who have enriched themselves immensely by claiming miraculous powers, and defrauding millions of gullible folks of their money in the process. If the apostles, who had been given genuine supernatural powers, were forbidden from profiting by these gifts, how much more sinful it is for these false teachers of today to profit by their fake miracles!” [Winton, p. 118]. ||||| “It applies not to their labor as a whole, for they were to receive wages for this (v. 10); but to their miracle working. The power to heal the sick, to cleanse lepers, to heal the sick, to cleanse lepers, and to cast out demons, might have been made a source of great gain, had the apostles been allowed so to employ it; but this would have robbed the power of its dignity and turned it into an article of merchandise; hence in no age of the world did the true prophets of God accept fees for the exercise of their miraculous powers” [McGarvey, p. 89].

Matthew 10.9-10... PROVIDE NEITHER GOLD, NOR SILVER, NOR BRASS IN YOUR PURSES; NOR SCRIP FOR YOUR JOURNEY—“These prohibitions made it necessary for them to place their trust in God to provide their necessities. This mission was a proving and training experience for their later and greater mission of taking the gospel to the entire race. Without learning to trust God, they could not perform their mission. And neither can we!” [Winton, p. 118].

Matthew 10.12... AND WHEN YE COME INTO A HOUSE SALUTE IT—“In saluting a house, the apostles probably followed the instructions Jesus gave the seventy when they were sent out. ‘And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again’ (Luke 10,5-6). If the house into which you enter is worthy of God’s peace, he will give the occupants that which you wish for them; but if the house is not worthy, then God shall give you that which they refuse, that is, the peace which you wish for them shall turn to you again” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 122].

Matthew 10.14... AND WHOSOEVER SHALL NOT RECEIVE YOU ... SHAKE OFF THE DUST OF YOUR FEET—“It has been said that the Jews considered their land so peculiarly holy, that when they returned home from the any heathen country they stopped at the borders, and shook or

wiped off the dust from their feet, so that the holy land might not be polluted by it. The Lord’s injunction here was a lively imitation of this practice, and shows that the Jews who rejected the Lord’s message by his apostles were no longer holy, but were on a level with the heathen and idolaters. Paul complied with this precept on two different occasions (cf., Acts 13.51; Acts 18.6)” [Leslie G. Thomas, p. 122]. ||||| “Even this last word of the Apostles to a city or home is an act of mercy, for it leaves the uncompromising message of faithful Apostles firmly fixed in the mind of any standing among the unbelievers, who might yet be won later. Even this firm, stern warning is to be given in the spirit of: “Bless and curse not.” (1 Pet 3:9; Rom 12:14)” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 10.15... IT SHALL BE MORE TOLERABLE FOR THE LAND OF SODOM AND GOMORRHA IN THE DAY OF JUDGMENT, THAN FOR THAT CITY—“Jesus reaches back into patriarchal history (Gen 19:1-28) for the event that most vividly pictures God’s swift, terrible punishing power and comes up with the cremation alive of the inhabitants of Sodom and Gomorrah, whose obdurate wickedness was so notorious and so demanding divine justice that the greater marvel is not their spectacular punishment, but the patience and mercy of God to let them live as long as He did! This destruction is used by Jesus as a point of comparison between the lot of these cities and the destiny of those cities who rejected the Apostles’ message. This comparison is the more vivid for the Jews who were accustomed to thinking of these cities as particularly wicked, deserving punishment. (Cf. Mat 11:24; Rom 9:29; 2 Pt 2:6; Jude 1:7; Deut 29:23; Isa 1:9-10; Isa 13:19; Jer 23:14; Jer 49:18, etc.)” [Harold Fowler].

Matthew 10.16... BE YE THEREFORE WISE AS SERPENTS, AND HARMLESS AS DOVES—“SERPENTS were widely thought to be clever as well as hostile to people (cf., Gen 3.1). So when confronted with them it behoved the preachers to put forth their best mental effort. But brains are not enough. They must also be INNOCENT as doves. The dove was thought of as chaste and as faithful to its partner for life, and its gentleness and guilelessness were proverbial. But also on occasion a dove may be thought of as ‘silly’ (Hos 7.11), so dovelike conduct must be balanced with a figure that brings out the need for wisdom. ... ‘If we are to be sheep among wolves—and this is Jesus’ intention—then we should at least be smart sheep, sheep who use our heads, sheep who don’t overestimate the benevolence of wolves” [Leon Morris, *The Gospel According to Matthew*, The Pillar New Testament Commentary, 1992, p. 253].

Matthew 10.19... TAKE NO THOUGHT HOW OR WHAT YE SHALL SPEAK: FOR IT SHALL BE GIVEN YOU IN THAT SAME HOUR WHAT YE SHALL SPEAK—“Jesus knows that if the Christians begin to take time out of their preaching to plan legal defense, they will do themselves untold psychological damage as well as put their own cause in doubt. So many uncertainties like what questions would be put to them, the unforeseen turns their trial could take, the personality of their accusers and of the judges, etc., could not be foreseen with any confidence. So they had no objective way of preparing for them. They must, instead, spend their time in preaching. Jesus knows that positive proclamation will accomplish more psychologically with the audience than would self-defense. Further, this confidence that the right answers will be provided when the Apostles are hauled into court, frees their minds psychologically to keep busy at the one major task to which they were to give themselves completely: the proclamation of the Kingdom of God” [Harold Fowler].

Matthew 10.21... AND THE BROTHER SHALL DELIVER UP THE BROTHER TO DEATH—“Not even homes and families were spared the division that developed from preaching the gospel. Historical records abound with evidence that the gospel has caused all manner of division within those sacred institutions. How many times have faithful parents lived to see their children fall

away from the truth, or children become Christians only to be excluded from family associations. It is a sad and perverted day indeed when so-called pillars of the church are advocating ‘a gospel’ that does not yield the same results that the preaching of the pure and unadulterated gospel always has. Today’s watered-down ‘gospel’ makes no enemies” [David Brown, *Studies in Matthew*, Annual Denton Lectures, 1995, p. 82].

Matthew 10.22... AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE: BUT HE THAT ENDURETH TO THE END SHALL BE SAVED—“Jesus’ Kingdom stood out in stark contrast to the ideals of the then-current Judaism (although in perfect harmony with the then-ignored principles preached by the OT prophets) and the morals actually practiced by the non-Jewish world. Though the non-Christian world was badly splintered over many issues, it was to find itself united in its opposition to Christianity. ... **WHY?** (1) Christians recognized an authority higher than the State, and in the event of conflict between the law of the State and that of God, they chose to obey God rather than men. (2) Christianity was a *religio illicita* because it was viewed as a religion introducing rites the character of which were unknown, or, at least, unrecognized by the State, whose society could be regulated by the laws of the Senate. It was looked upon as a secret society, hence came under the condemnation of such societies in general. (3) Christian morals contradicted the pleasure-mad philosophy of men of the world in general. Because they refused to live like other people, sharing the same selfish goals in life, they were regarded with suspicion as haters of all that is great, fair, and noble in humanity. (4) Christians were charged with atheism and superstition, since they had no impressive external religion and rejected all other expressions of religion (temples, priesthood, altars, sacrifices, etc.) other than their worship offered only to the invisible Christ. Their intolerance of other religions was also unacceptable. (5) Christians were chargeable with high treason for their refusal to worship the Emperor. (6) Christians taught a religion that was truly universal without a national basis or barrier, that was destructive to social classes and fundamentally inimical to slavery, by exalting and honoring useful work by all classes. (7) Christians worked miracles, a fact that could be misconstrued for magic, a serious offense. (8) Christians conflicted with the material interests of the makers and merchants of idols, sellers of sacrificial animals, and the priests of the pagan rites. (9) Christians held more or less secret meetings during the persecutions, a fact which easily gave rise to rumors that Christians practices abominable immorality and cannibalism” [Harold Fowler]. ||||| *It might just be appropriate for Christians today to practice a bit of self-examination. Are we as BOLD as were the Christians of the first century? Is the fact that we have life so EASY a product of dropping or seeing as less important some of the things which caused great persecution and suffering for those who went before us? If such is the case, are we ready to REPENT of such matters?*

Matthew 10.23... YE SHALL NOT HAVE GONE OVER THE CITIES OF ISRAEL, TILL THE SON OF MAN BE COME—“What coming of the Son of man is meant, has been a matter of dispute. But it is a coming which was to take place before all the cities of Israel should be evangelized... [McGarvey, p. 92]. Some think it was a figurative coming of Christ when the nation of Israel was destroyed in A.D. 70. However, Colossians 1.6, 23 show that the gospel had been taken to ‘all the world’ and ‘to every creature which is under heaven.’ The Book of Colossians was written about A.D. 62. This suggests that not only had the saints been able to proclaim the gospel throughout Palestine, but also to the whole of the civilized world of that generation. For the same reason, it is evident that the second coming of Christ is not meant. A better suggestion is the coming of Christ in His kingdom was meant. The events of this chapter occurred about two to three years before the kingdom was set up on the Pentecost Day of Acts 2 (A.D. 33). Or (which would perhaps be the most obvious meaning), the apostles would not be

finished with their work under the limited commission before they were rejoined by the Lord. He did not accompany them on these travels; in fact, the twelve were divided into six two-man teams. While the Lord worked in other places, they traveled to the various towns and cities of Israel, announcing the coming of the kingdom” [Bob Winton, p. 123].

Matthew 10.25... IF THEY HAVE CALLED THE MASTER OF THE HOUSE BEELZEBUB, HOW MUCH MORE SHALL THEY CALL THEM OF HIS HOUSEHOLD?—“All the Greek manuscripts, write ‘Beelzebul,’ which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament ‘Baalzebul,’ the god of Ekron (2Ki 1:2), which it was designed to express. As all idolatry was regarded as devil worship (Le 17:7; De 32:17; Ps 106:37; 1Co 10:20), so there seems to have been something peculiarly satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called ‘Beelzebul,’ He was charged with being in league with Satan under that hateful name (Mt 12:24, 26), and more than once Himself was charged with ‘having a devil’ or ‘demon’ (Mr 3:30; Joh 7:20; 8:48). Here it is used to denote the most opprobrious [‘outrageously disgraceful or shameful,’ dictionary.com, DRL] language which could be applied by one to another. Three relations in which Christ stands to His people are here mentioned: He is their Teacher--they His disciples; He is their Lord--they His servants; He is the Master of the household--they its inmates. In all these relations, He says here, He and they are so bound up together that they cannot look to fare better than He, and should think it enough if they fare no worse” [JFB, An Olive Tree Module].

Matthew 10.27... WHAT I TELL YOU IN DARKNESS, THAT SPEAK YE IN LIGHT: AND WHAT YE HEAR IN THE EAR, THAT PREACH YE UPON THE HOUSETOPS—“The point of these two verses (Mt 10.26-27) is not that God will bring to light in the Judgment all things men did on earth. God will surely do that as the Bible elsewhere teaches, but this is not the present point. The Lord is simply saying that the time was at hand for the whole world to learn of God's wonderful plan of the gospel. It had been hidden through the centuries in the inscrutable counsel of the Almighty, but it was their great pleasure to present the fullness of that plan to the world (Eph. 3:1-11)” [Bob Winton, p. 124].

Matthew 10.28... HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL—“That is, people, who have no power to injure the soul, the immortal part. The body is a small matter in comparison with the soul. Temporal death is a slight thing compared with eternal death. He directs them, therefore, not to be alarmed at the prospect of temporal death, but to fear God, who can destroy both soul and body forever. This passage proves that the bodies of the wicked will be raised up to be punished forever” [Albert Barnes, *Barnes’ Notes on the Bible*, An e-Sword Module].

Matthew 10.30... BUT THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED—“If God numbers the hairs, how much more does He take care of the head, life and soul of His faithful servant. God takes great care in His work of providence. He cares for all of His creation, especially man. God's precious children and faithful ministers can know beyond doubt that God cares for them! Do not fear death for no man can harm your soul. Fear God!” [Charles Box, *Charles Box Commentaries*, An e-Sword Module].

Matthew 10.34... I CAME NOT TO SEND PEACE, BUT A SWORD—“At first glance, this saying seems like a contradiction of Isaiah 9:6 (‘Prince of Peace’), Luke 2:14 (‘on earth peace among men’), and John 14:27 (‘Peace I leave with you’). It is true that Christ came to bring peace—peace between the believer and God, and peace among men. Yet the inevitable result of Christ’s coming is conflict—between Christ and the Antichrist, between light and darkness, between God’s children and the Devil’s children. This conflict can occur even between

members of the same family (vv. 35-36). Believers must always be aware that their highest loyalty is to Jesus Christ. They cannot allow opposition from family to turn them away from their task any more than they allow official opposition to do so” [Zondervan King James Version Commentary, An Olive Tree Module].

Matthew 10.41... HE THAT RECEIVETH A PROPHET IN THE NAME OF A PROPHET SHALL RECEIVE A PROPHET'S REWARD—“In the name of a prophet' is a Hebraism for 'because he is a prophet.' (Alford.) He who receives a prophet because he is a prophet, or a righteous man because he is a righteous man, or who gives a drink of water to a disciple because he is a disciple, distinctly recognizes the person's relation to God as the ground of the act; and to that extent God is honored by the act. Not so, however, with him who performs a simple act in the name of humanity, or because the recipient is a man” [J.W. McGarvey, p. 95].

V. Lessons & Applications. DRL Note: *The following is a lengthy quote, but I believe it to be vitally important, and an excellent discussion, thus we include it here.*

Matthew 10.40... HE THAT RECEIVETH YOU RECEIVETH ME, AND HE THAT RECEIVETH ME RECEIVETH HIM THAT SENT ME—“**1. How to Receive or Reject God.** (a) When one receives the word, the teaching, of an apostle or prophet, that one receives that apostle or prophet. But when one rejects the word, the teaching, of an apostle or a prophet, that one rejects that apostle or prophet. The church at Thessalonica received the apostle Paul in these words, ‘And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe’ (1 Thessalonians 2.13). From this we learn that they received Paul’s message, and received it not simply as his word, but as the word of God. They received him as the messenger of God. This expression is found in Paul’s letter to the Galatians 4.14, ‘But ye received me as an angel of God, even as Christ Jesus.’ So in receiving his message, they had received him as an apostle and messenger from God. Now we have an example of an apostle being rejected. ‘I wrote somewhat unto the church; but Diotrefes, who loveth to have the preeminence among them, receiveth us not’ (3 John 9). Notice that John says he wrote unto the church. Notice also he says that Diotrefes receiveth us not. Obviously Diotrefes refused to accept the teaching of John. Hence, John says he received him not; that is, he rejected him as an apostle when he refused to abide by John’s teaching. (b) To receive the apostles and their teachings is to receive Christ who sent them. And to reject the apostles and their teaching is to reject the Christ that sent them. When sending his apostles out, Jesus said, ‘He that heareth you heareth me; and he that rejecteth you rejecteth me’ (Luke 10.16). Again, ‘Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me’ (John 13.20). So there is no such thing as believing and receiving Jesus Christ while one refuses to believe what his apostles have taught. Some are inclined to look upon the writings of the apostles as simply the decisions and positions of the apostles themselves, but in these verses we learn that the apostles were sent with a message, and they were given the Holy Spirit to direct the deliverance of that message and whenever an individual rejects the teaching of that apostle, he rejects not only the apostle himself but the Lord Jesus who sent that apostle. So, refusing to believe or to abide by the teaching of the apostles as preserved for us in the New Testament is a most serious sin. (c) Receiving Christ is receiving the Father who sent him, and rejecting Christ is rejecting the Father who sent him. In Luke 10.16 we read, ‘He that rejecteth me rejecteth him that sent me.’ In John 13.20 we read, ‘He that receiveth me receiveth him that sent me.’ In John 12.44-50 we find a lengthy statement of Jesus on this subject. The gist of it is that Jesus came from the Father, not with a message of his own, but with a message from the

Father, and that he was under commandment to speak what the Father had given him. So the individual that would reject that message would not merely be rejecting Jesus Christ but would be rejecting the Father that sent Jesus. We see than that the word of God originated with the Father himself. He gave that word to Jesus, and Jesus taught the word unto his apostles. He then gave them the Holy Spirit to guide them in their teaching of that word. And the apostles taught that word by mouth and by writing, and the writing of that word which Jesus got from the Father and gave to the apostles is preserved for us in the New Testament. If, today, we reject that word refuse to obey it, we have rejected Jesus Christ and God the Father. **2. Application of This Principle.** John teaches this principle in these words, ‘Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son’ (2 John 9). The teaching of Christ is given us by the apostles and preserved in the book we call the New Testament. Now Jesus says if we go beyond this teaching, that is, if we do things as acts of worship and service which are not contained in the New Testament, we have not God. This simply means that we have rejected God. But the individual that abides in the teaching, that is, the one who receives and obeys the teaching as preserved in the New Testament, the same hath both the Father and the Son. The one who has received the teaching preserved in the New Testament has received the Son and has received the Father. (a) This can be illustrated in the case of baptism. There are those who see no sense in baptism, hence, they refuse to be baptized. They have rejected the teaching of the apostles, consequently, have rejected Jesus Christ and God the Father. There is no such thing as receiving God and his Son Jesus Christ and at the same time refusing to be baptized in obedience to his teaching. Others see no need in being immersed in water. They think that sprinkling water on them should be sufficient. But this is contrary to the teaching of God through the Son through the apostles which tells us that we are to be buried and raised in baptism (Romans 6.4; Colossians 2.12). The individual, therefore, who insists on having his own way contrary to the way revealed in the Scriptures, has not only rejected the Scriptures but has rejected the apostles and Jesus who sent them and the Father who sent Jesus. (b) Those who insist on using mechanical instruments of music in their worship have violated this principle and have rejected God. Search the New Testament as they will, they are not able to find the use of such instruments authorized by Jesus Christ through his apostles. But using them in spite of the lack of authority for it is doing their own will and going beyond the teaching of Christ. He that goeth beyond the teaching of Christ has not God. This simply means he has rejected God, who sent Christ, who sent the apostles to reveal the will of God” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, pp., 255-56].

VI. Questions.

True or False

01. _____ The reason for the apostles not to carry two coats is that the worker is worthy of his meat.
02. _____ If the apostles were brought before governors, they would be told the next day what they should say.
03. _____ A man is more valuable than many sparrows.
04. _____ There is such a thing as a prophet’s reward.
05. _____ The commission Jesus gave the apostles in this chapter was a limited one.

I Found it in Verse(s)

- 06. _____ The wisdom of serpents.
- 07. _____ Salvation requires endurance to the end.
- 08. _____ Preaching on housetops.
- 09. _____ Not being worthy of Jesus.
- 10. _____ Names of the twelve apostles.

Short Answer

- 11. What the apostles should do when they first come into it: _____
- 12. Who was really speaking for the apostles: _____
- 13. Result of denying Jesus: _____
- 14. Result of denying one's life for Jesus' sake: _____
- 15. What the apostles were to preach: _____

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 9 Questions... **01**—False (10-13); **02**—False (22); **03**—False (31); **04**—False (36); **05**—False (8); **06**—14; **07**—23; **08**—27; **09**—37; **10**—1; **11**—as long as the bridegroom is with them (15); **12**—wine runs out and the bottles/skins perish (17); **13**—if she could but touch His garment, she would be whole (21); **14**—took her by the hand (25); **15**—He casteth out the devils through the prince of the devils (34).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

Y C O M E S P I R I T K
 T D I S C I P L E D H P
 U I D F E A R R C R D F
 T H E R E F O R E P E A
 W E W S C A L L I R L T
 E A O P P B Y P V O I H
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 V A Y E W H E N O T I N
 S E N D S I C K U N L A
 M O R E O E A L S O Y M
 C I T Y T E S P E A K E

ALSO	BROTHER	CALL	CITY	COME
DELIVER	DISCIPLE	FATHER	FEAR	HEAVEN
HOUSE	MORE	NAME	NEITHER	PEACE
PROPHET	RECEIVE	RECEIVETH	SEND	SICK
SPEAK	SPIRIT	THEREFORE	TWELVE	VERILY
WHEN	WORTHY			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 11

I. Outline.

1. Jesus separates from the six 2-man groups of the apostles as they go out on the limited commission (Matthew 11.1).
2. John's questions for Jesus carried to Him by John's disciples (Mt 11.2-3; cf., Lk 7.18-21).
3. Jesus' answer to John (Mt 11.4-6; cf., Lk 7.22-23).
4. Jesus praises John (Mt 11.7-11; cf., Mk 1.2; Lk 7.24-35).
5. John is the "Elijah" to come (Mt 11.12-15).
6. The inconsistent prejudice against John and Jesus (Mt 11.16-19).
7. WOES to unrepenting cities (Mt 11.20-24; cf., Lk 10.12-15).
8. Invitation to come to Jesus (Mt 11.25-30; cf., Lk 10.21-22).

II. Summary.

This picture of John is very full of pathos—from the high triumph of inspired preaching to the solitude and loneliness of a prison. John made as direct application to Jesus as his circumstances permitted. Surely the wisest course possible. Jesus answered him not by verbal assurance, but by the deeds of the Kingdom. The credentials of Christ are ever to be found in His actual works. The fickleness and worthlessness of public opinion has striking exemplification here. In the ordinary manner of life, Jesus and John were contrasts. The one was a stem ascetic, living in the simplest fashion; the Other was a Man of the people, living in the ordinary way. The first they said had a devil; the Master they charged with gluttony and drunkenness. There is but one thing for any who are called to public service, that is, to go straight on, undeviating in loyalty to God, and deaf to the voices around, knowing that at last "Wisdom is justified by her works." Christ upbraiding the cities! It seems so contrary to His spirit of love and gentleness, but it is not so. Why does He thus reproach them? "Because they repented not." They persisted in rebellion, and that in spite of the manifestations of His power. There is, then, a condition more deeply degraded, more hopeless, than that of Sodom. The sin against light is far more terrible in itself, and more awful in its results, than sins committed in darkness. Capernaum's rejection of the Son of God is infinitely worse than Sodom's bestiality. From reproach of cities, the Master turned to prayer. The use of the word "answered" is suggestive, revealing the perpetual fact of communion existing between Christ and God. The note of praise was the response of Christ's heart to the secret of Jehovah. From prayer He turned back to the crowd with words full of sweetest pity and divinest power. He claims knowledge of the Father, which can be gained only by those to whom He willeth to reveal the Father. And while we pause and wonder who the favored ones will be, there breaks on our listening ears the sweetest of all music. He calls all who labor and are heavy laden, and promises to give them rest by so revealing the Father that to do His will will be the delight of life, the light burden, the easy yoke.

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

Matthew 11.1... HE DEPARTED THENCE TO TEACH AND TO PREACH IN THEIR CITIES—

“While the twelve apostles were carrying out their first mission, Jesus continued His ministry in Galilee. This verse actually ends the material in chapter 10. Often the chapter divisions in the

Bible do not follow the real divisions in the narrative. Verse 1 ends the account of Jesus sending out the Twelve. Verse 2 begins a new narrative” [Zondervan King James Version Commentary, an Olive Tree Bible Study module].

Matthew 11.3... ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?—

“John had grown uncertain as to whether Christ was indeed the Messiah or not. The uncertainty probably arose from the following circumstances: (1) John had been cast into prison, and Christ had made no move to free him; (2) John was suffering cruel and unjust persecution and probably foresaw his approaching martyrdom; (3) Jesus' identity as the Messiah was not being proclaimed at that time with the dogmatic certainty which John doubtless expected; (4) the reasons for Christ's reticence about his Messiahship could not have been clear to John.” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-11.html> , visited 160414].

Matthew 11.5... THE BLIND RECEIVE THEIR SIGHT—“Now no miracle of the giving of sight to the

blind is recorded throughout the whole of the Old Testament, nor is there any record of such a miracle performed by Jesus’ followers (apart from the falling of scales from the eyes of Saul of Tarsus, removing temporary blindness, Acts 9:17–18, but that is scarcely the same thing). But it is the most frequent healing miracle of any kind among the works of Jesus; he stood out as a healer of the blind. The giving of sight is, of course, mentioned a number of times in Old Testament messianic prophecies, and we can surely say that such healings point to Jesus’ messiahship. *Receive sight*, like the other verbs in this sentence, is in the present tense and indicates a continuing process: Jesus is speaking of his habitual activities, not of an occasional (and atypical) happening” [Morris, L. (1992). *The Gospel according to Matthew* (p. 276). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press].

Matthew 11.6... AND BLESSED IS HE, WHOSOEVER SHALL NOT BE OFFENDED IN ME—

“There is something strangely ominous about this tender beatitude. While it possesses all the gentle persuasion of a blessing, its gentleness lies in its form not its content! Expressed as a benediction, its antithesis is clear: ‘Woe be to the man who is so disappointed by me that he ceases to trust me and so is lost!’ So certain is Jesus that He would become a ‘stone that will make men stumble, a rock that will make them fall,’ and misunderstood by the majority of the people, that He issues this warning sheathed in a blessing. (Cf. 1 Pet 2:8; Isa 8:14-15; Mat 8:34; Mat 13:57; Mat 26:31; John 6:60-61; 1 Cor 1:22-25). What kind of Messiah is Jesus going to be, if not to be shocked by Him is seen as something especially blessed? But the very reason for framing His warning in the form of a blessing at this point, points to the very need of John and everyone else who would be scandalized by Jesus. Even the most satisfyingly persuasive miracle will fail to convince anyone unless his mind is open, willing to be won over, unless his prejudices are laid aside in favor of a new love. This appealing gentleness of Jesus is deliberately calculated to open the mind and close the sale. This approach is the more psychologically sound and effective because of the long-standing preconceived notions men have about what God’s Messiah has to say and be ” [Harold Fowler, *The Bible Study Textbook Series*, College Press, An e-Sword Module]. ||||| “The verb I have translated *tripped up* is a difficult one. It is a passive with a meaning like ‘is not stumbled, is not tripped up on account of me’; Jesus is thus speaking about the person who trusts him (has ‘no doubts about me,’ GNB) and does not take offense at who he is and what he does. His was nothing like the conventional understanding of the Messiah, and because of this people wedded to traditional ways might well be highly offended by him” [Leon Morris, p. 277].

Matthew 11.7-9... A REED SHAKEN WITH THE WIND ... A MAN CLOTHED IN SOFT RAIMENT

... A PROPHET? YEA, I SAY UNTO YOU, AND MORE THAN A PROPHET—“...here the *reed* is a slight thing that may be moved about by *wind*. A reed blown here and there by a puff of

wind is the most inconstant and unstable of things. This was obviously an impossible description of John, for the Baptist was not characterized by fickleness. ... Strong motivation was required to cause people to go out into the wilderness, and the thought that they would see a prophet provided that strong motivation. A prophet was the spokesman of God; among the Jews there could be no higher pedestal on which to place a man. And while there had been many prophets in olden days, the people of that day had never seen one, nor had their ancestors for hundreds of years. So they would flock to see a prophet. Jesus agrees with this estimate of John, but goes on to say that it was not high enough. John was *a prophet* indeed, but he was *more than a prophet*, where the word used indicates ‘abundantly more.’ It would have been hard for Israel to think of any man as more than a prophet, and when the word means abundantly more (not just a little bit more) it is clear that John is being given the highest praise” [Leon Morris, p. 278-79].

Matthew 11.10... FOR THIS IS HE, OF WHOM IT IS WRITTEN—With this statement, we do not have to wonder at all about whom Malachi was intending as the object of his prophecy in Malachi 3.1! It was John the Baptizer! There can be no question about it. It is similar to Peter’s statement THIS IS THAT (Acts 2.16), explaining that Joel’s prophecy (Joel 2.28) was being fulfilled on that Pentecost Day. John was more than a prophet because his work had already been prophesied. He was MORE THAN A PROPHET in that he was the forerunner for the Messiah, Jesus, the Christ.

Matthew 11.11... AMONG THEM THAT ARE BORN OF WOMEN THERE HATH NOT RISEN A GREATER THAN JOHN THE BAPTIST: NOTWITHSTANDING HE THAT IS LEAST IN THE KINGDOM OF HEAVEN IS GREATER THAN HE—“ This is but a continuation of the Savior's logic in the preceding verse. Just as John was the greatest of the prophets because of his proximity to Christ, the apostles, and indeed all Christians, are greater than John because they are even closer, being ‘in him’ as a result of the new birth. Since Christ is Lord, this statement concerning John became the fulfillment of the prophecy that John would ‘be great in the sight of the Lord’ (Luke 1:15). The statement proves that: (1) John was not in the kingdom of Christ, and (2) the kingdom had not then been set up, else John would have been in it. The least in God's kingdom are greater than John because (1) their sins are forgiven, whereas those of John were merely rolled forward to the cross, and (2) they enjoy full fellowship with Christ in his kingdom” [Burton Coffman].

Matthew 11.12... UNTIL NOW THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE—“Admitted to be one of the difficult passages of the New Testament, this verse in all probability was accurately understood and expounded by McGarvey who wrote: ‘*Jesus here pictures the kingdom of heaven as a besieged city. The city is shut up, but the enemies which surround it storm its walls and try to force an entrance. ... The gates of Christ’s kingdom were not opened until the Day of Pentecost (Acts 2); but men, hearing it was about to be opened, sought to enter it prematurely, not by the gates which God would open, ... but by such breaches as they themselves sought to make in its walls.*’ Instances of such violence are: (1) Some tried to make Him king by force (John 6.15). (2) The mother of James and John sought to obtain secular appointments for her sons in the kingdom (Matthew 20.21). (3) Some supposed the kingdom would appear immediately (Luke 19.11). (4) The apostles quarreled over who should be the greatest in it (Luke 22.24-30). (5) The apostles themselves seemed anxious for it to be done ‘at this time’ (Acts 1.6). Furthermore, they envisioned a restoration of rule to Israel! McGarvey further wrote: ‘*The people were full of preconceived ideas with regard to the kingdom, and each one sought to hasten and enjoy its pleasures as one who impatiently seizes upon a bud and seeks with his fingers to force it to bloom. The context shows that even John the Baptist was then seeking to force the kingdom*’” [Burton Coffman].

Matthew 11.14... THIS IS ELIAS, WHICH WAS FOR TO COME—“Basing their confident expectation of the return of Elijah before the advent of the Messiah upon Malachi 4:5,6, the Jews of Christ's day expected a literal return of the natural Elijah and had even tried to shake the faith of the apostles in Jesus' Messiahship because, in their view, Elijah had not yet come. Elijah did actually return and met with Christ on the mount of Transfiguration (Matthew 17:3); but in this passage, Christ revealed that the true intention of the prophecy was not a literal return of Elijah, but his spiritual return in the person of John the Baptist” [Burton Coffman].

Matthew 11.16-17... BUT WHEREUNTO SHALL I LIKEN THIS GENERATION ... WE HAVE PIPED UNTO YOU ... WE HAVE MOURNED UNTO YOU—“Christ here reflects on the scribes and Pharisees who were proud and conceited. He compares their behavior to children at play, who being out of temper without reason, quarrel with all the attempts of their friends to please them, or to get them to join in their play. Thus it was that the people would receive neither Jesus nor John, and, like perverse children, they refused to be satisfied with any proposition made to them” [Freeman, J. M., & Chadwick, H. J. (1998). *Manners & customs of the Bible* (pp. 433–434). North Brunswick, NJ: Bridge-Logos Publishers].

Matthew 11.19... THEY SAY, BEHOLD A MAN GLUTTONOUS, AND A WINEBIBBER, A FRIEND OF PUBLICANS AND SINNERS—“The accusation that Jesus was a glutton and drunkard came from the Jewish authorities. Though He undoubtedly mixed with the less-than-respectable, there is no indication that the charges of gluttony and drunkenness were anything more than caricature” [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1527). Nashville, TN: Holman Bible Publishers].

Matthew 11.21-24... WOE UNTO THEE, CHORAZIN!—“The three towns mentioned were close together at the northern end of the Lake of Galilee, the area where Jesus’ mission had so far been focused. Even the notoriously wicked pagan cities whose judgment figures in the OT (*Tyre, Sidon* and *Sodom*) would have been more receptive to what was so obviously the work of God. Notice that Jesus expected his *miracles* alone to cause people to *repent*. How much more his preaching of the good news, which these towns had enjoyed” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 919). Leicester, England; Downers Grove, IL: Inter-Varsity Press]. ||||| **“Are there Degrees of Punishment in Hell?** Since Judgment is surely coming for us all, will we have to answer for our actions according to the opportunities we have had (2 Cor. 5:10)? If our Judgment is reckoned in direct proportion to the blessings and privileges we have enjoyed here, would it not be a very dangerous thing to face Judgment Day coming from the ‘Bible Belt’ region in which we live? Scriptural evidence that there are degrees of punishment is quite compelling. I list only a few passages among many possible citations as proof of this fact. The Bible declares: **‘Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you’** (Matt. 11:21-22). Remember that the first two were Jewish cities and the latter two were Gentile cities – a significant fact! It is stated that two Gentile cities would fare better than two Jewish cities in the Day of Judgment. Why is that? Surely, it must be because they had neglected their greater opportunities available to them. The type of negativism they manifested was evidently similar to that described in Matt. 23:13 where the Lord gave this scathing denunciation of the Jews: **‘But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that**

are entering to go in.' The self-satisfied life of complacency and unconcern is deadly in its consequences -- whether then or in today's world. The same type of apathy was to be found in Capernaum, a city which the Lord Himself called 'home.' In regard to His home city, the Lord said: '...it shall be more tolerable for the land of Sodom in the day of judgment, than for thee' (Matt. 11:24). Capernaum would be judged by a stricter standard than Sodom in the Day of Judgment. Think about the wicked city of Sodom, known for its sinful behavior; yet the Lord said it would fare better than Capernaum which had spurned its opportunities and manifested utter indifference toward the Lord and His teachings. What a powerful warning this is for our modern society with its negligent attitude toward spiritual things! In Luke 12:47-48 once again our Lord is quite clear in teaching greater punishment for one group compared to that which another group would receive. He stated: 'And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required...' Notice that this passage speaks only of those who are lost; the righteous are simply not under consideration, and they receive 'no stripes' at all. But among those who are lost, some will receive greater punishment (i.e., many vs. few stripes) than others -- based upon knowledge possessed and opportunities available. 'The parable of the talents clearly establishes the fact that not as much was expected of the one-talent man as was expected of the five talent man, but, the one-talent man was expected to perform the full measure of service of which he was capable; and, he was condemned, not because he did not do as much as the five-talent man, but because he did not measure to the standard of achievement of which he was capable (Matt. 25:14-30).' Care must be taken not to push this teaching of 'lesser punishment' too far, for some no doubt entertain the idea that they if they remain ignorant of the Bible's teachings they can avoid punishment. God says in effect that 'ignorance is no excuse'; He long ago ceased overlooking it (Acts 17:30). We are not only held accountable for knowledge acquired and ignored, but also for that knowledge which we could have acquired but chose to neglect. Finally, I offer Heb. 10:29 as additional proof that there will be degrees of punishment in the afterlife. The writer of Hebrews declared: 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?' Here the writer used the term 'SORER,' which certainly suggests the idea of 'degrees' (sore, sorer, and sorest!), and strongly suggests that we shall be punished in proportion to our guilt. That guilt, however, is determined by opportunities available to us in this life." [Wayne Price, "Studies of Difficult Passages in Matthew: #3," in *Studies in Matthew*, Edited by Dub McClish, p. 290-291].

Matthew 11.25... O FATHER, LORD OF HEAVEN AND EARTH ... THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES —
 "Here the contrast is not between the brilliant and the stupid but between the proud and the humble. The former refuse to humble themselves under God's authority and to repent when they are confronted with the gospel of the Kingdom. The latter respond to the Kingdom message by repenting, humbly acknowledging their childlike dependence upon the heavenly Father. Matthew speaks rather frequently of the followers of Jesus as poor, little, or child-like (cf. Mt 5:3; Mt 10:42; Mt 18:6; Mt 21:16; Mt 25:40; Luke 10:21-22)" [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 165). Carol Stream, IL: Tyndale House Publishers].

Matthew 11.27... NEITHER KNOWETH ANY MAN THE FATHER, SAVE THE SON, AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM—“Jesus affirmed his unique messianic status as sole revealer of the Father. The Father has delegated all things to the Son (cf. 28:18), with whom he shares a unique reciprocal intimate knowledge. Only through the Son can humans receive the knowledge of the Father. The high Christology of these words reminds one of the Gospel of John (Jn 1:14, 18; Jn 3:35; Jn 14:6–9; Jn 17:1–8)” [Stream, p. 165].

Matthew 11.28-30... COME UNTO ME ... TAKE MY YOKE UPON YOU ... FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT—“A yoke was a wooden frame placed on the backs of oxen to make them pull in tandem. The simple yokes consisted of a bar with two loops either of rope or wood that went around the animals’ necks. More elaborate yokes had shafts connected to the middle with which the animals pulled plows or other implements. Often the burden the ox had to bear was so heavy that it would cause them to stumble and fall under it, but Jesus promised that the burden of His followers would never be that heavy” [New Manners and Customs, p. 434]. ||||| “The invitation is stated in a twofold manner: Jesus invites people (1) to come to him (cf. Mt 4:19; Mt 22:4) and (2) to take his yoke upon them and learn from him. Both invitations are followed by promises of rest (an allusion to Jer 6:16—Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein), and there is additional incentive provided in the description of Jesus’ yoke and burden in Matthew 11:30. But in reality there is only one invitation, and it is to a life of discipleship, one of following Jesus’ teaching and example of humility and gentleness (cf. 5:5), symbolized by the yoke” [Stream, p. 165].

V. Lessons & Applications.

Matthew 11.2-15... “Lessons to Learn: (1) Serving a term in prison for doing one’s duty to God and his fellow man is more honorable than sitting on the king’s throne, living in sin. **(2)** People can get a better idea of what we really are by what we are doing than they can by what we say. Jesus told John’s disciples simply to tell John what he was doing. He preferred to give him this kind of an answer to simply telling John that he was the Messiah. **(3)** If true greatness is found in our relation to Jesus Christ, we may conclude that the importance of the work that we do is measured by its relation with the work that Jesus wishes to have accomplished. By this rule the preaching of the gospel and the care of the poor are the greatest works in the world, and those who are engaged in these works are the greatest servants in the world” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, pp., 263-64].

Matthew 11.3... ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?—“This is the question which John sent his disciples to ask of Jesus. Commentators disagree on WHY John sent his disciples to ask Jesus this question. Some think that he did it solely for the good of his disciples, that they might have their faith in Jesus as the promised Messiah strengthened and increased. Others think that John’s faith wavered in Jesus as the promised Messiah and that he asked the question for the sake of his own faith. Brother McGarvey gives the following explanation. *‘But the plain, unmistakable inference of the text is that John’s faith wavered. The Bible does not represent the saints as free from imperfection. It does not say that inspiration is omniscience, or that visions and miracles removed doubts. It took two miracles to persuade Gideon; Moses harbored distrust (Exodus and 4), and was guilty of unbelief (Num 20.12); Elijah despaired of God’s power (1 Kings 19.4-10); Jeremiah was slow of belief, and in his despondency cursed the day of his birth (Jer 20.7; 14-18). But the most instructive parallel is that of Simon Peter, who witnessed the transfiguration of Jesus, beheld the glory of God and heard*

the voice of the Father (Mt 17.1-6); yea sank below the Baptist, and denied his Lord with cursing; and no man has ever thought it at all incredible that he should do so. The trial of John's faith, though not so clearly depicted as that of Peter, was perhaps equally searching. His wild, free life was now curbed by the irksome tedium of confinement. His expectations were not fulfilled. The unfruitful tree had not been cut down, the grain had not been winnowed, nor the chaff burned, nor could he see any visible tendency toward these results. ... John, no doubt, shared with all the Jews the idea that the Messiah was to set up an earthly kingdom, and seeing in Jesus none of the spirit of such a king, he seemed to have questioned whether Jesus was to be the finality, or whether he was to be, like himself, a forerunner preparing the way for the ultimate Messiah. He did not grasp the thought that Jesus was both Alpha and Omega; that Jesus, the lowly servant of humanity, by service and sacrifice is evermore preparing the way for Jesus the King” [Roy H. Lanier, Sr., pp., 263-64].

Matthew 11.5... THE POOR HAVE THE GOSPEL PREACHED TO THEM—“God has always been a friend of the poor, and no man has ever been able to mistreat them without suffering the vengeance of God. Jesus, the Son of God, was particularly friendly toward the poor. He was careful to give them special attention. No wonder then he gave as a distinguishing characteristic of the Messiah’s ministry the fact that the gospel was preached to the poor. Our churches today, especially large city churches, should give heed to this thought. If Jesus, the Son of God, was especially mindful of the poor, so ought we to be today. We should see to it that the poor have a special welcome at our services. There is a tendency to give attention to and assign responsibilities to those who are able to dress equal with the average people of the world. ...” [Roy H. Lanier, Sr., p. 265].

Matthew 11.11... AMONG THEM THAT ARE BORN OF WOMEN THERE HATH NOT RISEN A GREATER THAN JOHN THE BAPTIST—“This places John at the top of the list of all the prophets from the beginning until his time. True greatness does not consist in the ability that we have or in the way that we exercise it. Nor does true greatness consist of any relationship which we may have with men of our time or of the past, but true greatness consists of our relation with and our association with Jesus Christ. John was greater than all the other prophets not because the things he uttered were more true, but because of his nearer relationship with Jesus Christ. But in this verse Jesus tells us that the least in the kingdom is greater than John. That is not because we have more ability than John or because we can do more or better work than John, but it is because of our nearer relationship with Jesus Christ” [Roy H. Lanier, Sr., p. 265].

Matthew 11.20-24... “The miracles which Jesus performed demonstrated the fact that he was Divine, and therefore that which he claimed to be, namely, God’s Son; and that fact should have caused the people who saw them to heed the Lord’s preaching , and repent of their evil ways. But when high privileges are disregarded, the guilty parties are made to feel less the need for repentance. The gospel will always make people better or worse, depending, of course, upon their attitude toward it. This is the idea which Paul set forth in 2 Corinthians 2.14-16. If a ball of clay and a ball of wax are placed side by side on the sidewalk, and the hot summer sun is allowed to exert its energy upon them, any one knows that one will be hardened, while the other melts. That is what happens when the gospel is preached to those who are willing to hear it, and those who reject it: the heart of the one will be softened, while that of the other will be hardened. The Galilean cities we are now considering had had the privilege of hearing the greatest of all preachers; but, in the estimation of Jesus, they were less susceptible to the gospel message than their neighboring Gentile cities would have been. This was a terrible indictment; but any thoughtful person today knows that there are innumerable members of the church who are harder to reach with some phases of the gospel pertaining to Christian living, than many in

the denominations, or even in the world. This is to say that it is often easier to get denominational and worldly people to see certain truths of the New Testament, pertaining to Christian living, than it is to get members of the church to accept them (cf., Acts 21.3-6; Acts 27.3). The expression ‘more tolerable’ means that those with less opportunities will be more excusable. This idea is fully illustrated in Luke 12.47-48” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 129].

VI. Questions.

True or False

- 01. _____ Most of Jesus’ mighty works were done in Tyre and Sidon.
- 02. _____ Jesus said His yoke is easy.
- 03. _____ There were half a dozen items in the list Jesus gave to John’s disciples for them to answer the question John had sent to Jesus.
- 04. _____ Jesus described John as being more than a prophet.
- 05. _____ Jesus never referred to John as Elijah (Elias).

I Found it in Verse(s)

- 06. _____ Something/someone exalted to heaven.
- 07. _____ Jesus will give rest.
- 08. _____ Where John was.
- 09. _____ Soft clothing.
- 10. _____ John came neither eating nor drinking.

Short Answer

- 11. Two words THEY used to describe Jesus:

- 12. The title Jesus used to describe God:

- 13. The question John had for Jesus:

- 14. The source of the prophecy of verse 10 is:

- 15. Finish this statement—HE THAT HATH EARS TO HEAR:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 10 Questions... 01—True (9-10); 02—False (18-19); 03—True (31); 04—True (41); 05—True (5-6); 06—16; 07—22; 08—27; 09—37-38; 10—2, 3, 4; 11—salute (12); 12—the Spirit (20); 13—being denied before the Father (33); 14—finding it (39); 15—the kingdom of heaven is at hand (7).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W O R K S A I D B E E N
 R B E G A N W E N T H P
 O F C O M L F A T H E R
 B R E V E A L N A I A E
 E M I G H T Y S N N V A
 H P V D C P U W C G E C
 O D E P A R T E D S N H
 L U Y C C O G R J O H N
 D I S C I P L E S M E I
 A C L O T H E D I O G G
 R A G M I E F O G R Y D
 L M T E E T E N H E A R
 J E S U S M B E T B N V

ANSWERED	BEEN	BEGAN	BEHOLD	CAME
CITIES	CLOTHED	COME	DEPARTED	DISCIPLES
DONE	FATHER	HEAR	HEAVEN	JESUS
JOHN	MIGHTY	MORE	PREACH	PROPHET
RECEIVE	REVEAL	SAID	SIGHT	THINGS
WENT	WORKS			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 12

I. Outline.

1. **Plucking Grain on the Sabbath** (Matthew 12.1-8; cf., Mk 2.23-28; Lk 6.1-5).
2. **The Man with a Withered Hand** (Mt 12.9-14; cf., Mk 3.1-6; Lk 6.6-11).
3. **The Chosen Servant** (Mt 12.15-21; cf., Isa 42.1-4).
4. **Jesus and Beelzebul** (Mt 12.22-32; cf., Mk 3.20-30; Lk 11.14-23; Lk 12.10).
5. **A Tree and its Firstfruits** (Mt 12.33-37; cf., Lk 6.43-45).
6. **Demand for a Sign** (Mt 12.38-42; cf., Mk 8.11-12; Lk 11.29-32).
7. **Return of the Unclean Spirit** (Mt 12.43-45; cf., Lk 11.24-26).
8. **Mother and Brothers of Jesus** (Mt 12.46-50; cf., Mk 3.31-35; Lk 8.19-21).

--UBS4 Headings

II. Summary.

In this chapter the disciples of Jesus are accused of violating the Sabbath Law. Jesus defends His apostles, denying the charges by calling them **GUILTLESS** (7). Jesus is asked by the Pharisees if it is lawful to heal on the Sabbath, seeing that Jesus was about to do so (10). Jesus used logical reasoning to answer their question and then heals the man with the withered hand (11-13). There was a very **STRONG** reaction by the Pharisees. In verse 14, we see them plotting together to destroy Jesus. The reaction of Jesus to their opposition was simply to withdraw, heal multitudes, and charge them not to make Him known (15-16). Matthew uses a prophecy from Isaiah 42 to explain the reaction of Jesus to His opposition (17-22). The Pharisees accuse Jesus of casting out demons by the power of Beelzebul, prince of the devils (v. 24). Jesus knew their thoughts and proceeds to show the foolishness of their charge (24-30). Jesus speaks of blasphemy against the Holy Spirit and that such is not subject to forgiveness (31-32). Jesus teaches that conduct and especially speech reveals character. The scribes and Pharisees ask Jesus for a sign. He replies that just one sign will be given, "the sign of the prophet Jonah" (39). Jesus uses two Old Testament figures (Jonah and the Queen of the South) to make a point about the lack of repentance of these religious leaders in contrast to the hearts of those people (41-42). Jesus next gives a parable of a wandering demon (43-45). In the last section (46-50), Jesus describes the people who are part of His family: **WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN.**

"It is a well known fact of history that anyone who stands for something will have enemies. The apostle Paul, by inspiration said, 'Yea, and all that will live godly in Christ Jesus shall suffer persecution' (2 Tim 3.12). In Matthew 12 our Lord gave us an excellent example of this point. One does not read very long about the ministry of Christ without understanding very clearly that there are going to be some people who do not like Him because of what He says. The religious leaders of the Jews showed their true colors in this chapter. Their self-serving attitudes are clearly seen. They really do not care about anybody but themselves and their positions. Not only is this sinful from a Biblical standpoint, but it is so very ugly from a simple human viewpoint. Alas, there will always be those who hate the truth and anyone who stands for it. To better understand Matthew 12, we need to recognize that the three most sacred things to the Jews of the day were the temple, the ceremonial law, and the Sabbath. Of these three, the Sabbath was, in some respects, the most special. Other religions had temples and sacrifices, but **only the Jews had the Sabbath**. They were very sensitive about the Sabbath. Although we cannot be sure about the chronological order of some of these events, it is reasonable to assume that these Jewish leaders had already been troubled about Jesus prior to this point. But when an issue came up about the Sabbath, they saw it

as a prime opportunity to attack this Jesus of Nazareth” [Lynn Blair, “Jesus Confronts His Enemies, and Works Many Miracles,” in *Studies in Matthew*, 1995, Annual Denton Lectures, Editor: Dub McClish, p. 89].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 12.1... AT THAT TIME JESUS WENT ON THE SABBATH DAY THROUGH THE CORN; AND HIS DISCIPLES WERE AN HUNGRED, AND BEGAN TO PLUCK THE EARS OF CORN, AND TO EAT—“In the KJV, ‘corn’ means grain or seed—John 12.24... **Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.** Corn is a New World crop that was not grown in Palestine until after the discovery of America” [Kenneth Chumbley, *The Gospel of Matthew*, p. 223, footnote]. ||||| What these disciples did was NOT a violation of the Sabbath because Jesus proclaims them to be GUILTLESS in verse 7. However, according to the added-on laws of oral tradition, the Pharisees were charging Jesus’ disciples with working on the Sabbath. The “work” they were doing was to take a little grain into their hands and rub it to separate the husks and grain. Such was the minute added-on-regulations of the first century Pharisee. ||||| “In the Pharisees’ view, the disciples were guilty of threshing wheat! Such pedantry, nit-picking, and magnification of trifles would also have made them guilty of irrigating land, if they had chanced to knock off a few drops of dew while passing through the fields! The Pharisees were out to “get” Jesus; and any charge was better than none” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-12.html> , visited 160422].

Matthew 12.3... **HAVE YE NOT READ WHAT DAVID DID, WHEN HE WAS AN HUNGRED**— “Jesus’ first question alludes to 1 Samuel 21:1–6 (cf. Lev 24:8), the account of the sorry incident in which David was famished while fleeing from Saul and lied to the priest Ahimelech, which resulted in Saul’s executing all the priests at Nob. The argument is from lesser to greater, as is explicitly stated in 12:6. Evidently, the Pharisees did not object to David’s technically illegal behavior of eating the sacred bread (cf. Lev 24:5–9) with the permission of the priest Ahimelech, but they objected to Jesus’ hungry disciples doing what was **permitted** by Deuteronomy 23:25” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 168). Carol Stream, IL: Tyndale House Publishers]. ||||| “Now the real argument of Jesus is this: David, when hungry, ate the show-bread, which it was confessedly unlawful for him to eat, yet you justify him: my disciples pluck grain and eat it on the Sabbath, an act which the law does NOT forbid and yet you condemn them” [J.W. McGarvey, p. 104].

Matthew 12.5... **OR HAVE YE NOT READ IN THE LAW, HOW THAT ON THE SABBATH DAYS THE PRIESTS IN THE TEMPLE PROFANE THE TEMPLE, AND ARE BLAMELESS**—“This reference is to the fact than an exception was made for the priests who served in the temple, and who could, therefore, do work on the sabbath that would otherwise have been unlawful. ...’Profaning’ the sabbath does not refer to any actual profanation, but means that their actions, if performed otherwise than in temple service, would have profaned it” [Burton Coffman].

Matthew 12.6... **BUT I SAY UNTO YOU THAT IN THIS PLACE IS ONE GREATER THAN THE TEMPLE**—“...the priests were blameless even though they worked in the temple on the Sabbath (changing the showbread, Lev 24.8; offering sacrifices, Num 28.9-10; etc.). If such service

superseded the Sabbath law, it follows that the ministry of One greater than the Temple would also take precedence over the Sabbath. By this statement, Jesus claimed to be a greater embodiment of God’s presence than that indicated by the temple” [Kenneth Chumbley, *The Gospel of Matthew*, p. 225].

Matthew 12.7... **BUT IF YE HAD KNOWN WHAT THIS MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE, YE WOULD NOT HAVE CONDEMNED THE GUILTLSS**—“The scripture referred to is Hosea 6:6: ‘For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.’ The Lord was not trying to justify the disciples on the basis of David's actions, but cited the Old Testament passage to show that **the Pharisees were being unmerciful** and were thus in violation of God's will. The real problem was with the attitude of the Pharisees, not with Jesus and his disciples.” [Bob Winton, *Book of Matthew*, p. 144]. ||||| “They were cruel in their rigidity, and while they thought they were keeping the Sabbath law, they were destroying themselves by crimes against mercy and truth. God has ever required mercy of men; the sacrifices and ceremonies, when understood, called for mercy and justice” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952, p. 259].

Matthew 12.8... **FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH DAY**—“That he was Lord of the Sabbath—a fact which his previous works had demonstrated—placed his conduct in regard to the Sabbath above criticism, and made it really a guide as to the proper way to observe the Sabbath. This remark takes the question outside the range of argument, and brings it within the range of authority. It should be observed that, in this discussion, Jesus sought chiefly to expose the inconsistency of his assailants, and to assert his own divine authority.” [J.W. McGarvey, p. 105]. ||||| “This place has been cited as proof that Christians should keep the sabbath day, but the opposite is taught. The Sabbath should be ignored and rejected utterly, unless Christ commanded it (which he did not); for Paul said, ‘He took it out of the way, nailing it to his cross’ (Colossians 2:14).” [Burton Coffman].

Matthew 12.10... **THERE WAS A MAN WHICH HAD HIS HAND WITHERED**—“This man had trouble with atrophied muscles in one of his hands (Luke tells us that it was his right hand). Besides the discomfort and unsightliness, this would have made it difficult for the man to earn his living. Matthew pictures the enemies of Jesus as taking the initiative: the man who was in trouble was right there in the synagogue with an obvious need. The man himself apparently did not begin proceedings (none of the three Synoptists says that he asked for healing), but Jesus’ opponents were watching him closely to see whether he would heal and so that they might accuse him of healing on the Sabbath (Mark and Luke both say this). The rabbis permitted healing on the Sabbath if life was in danger, and they were fairly liberal in their interpretation: ‘Whenever there is doubt whether life is in danger this overrides the Sabbath’ (Yoma 8:6). But if there was no danger there was to be no healing. In this case, of course, there was no danger; the man could well have waited until the next day” [Morris, L. (1992). *The Gospel according to Matthew* (p. 305). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press]. ||||| “Following so closely on the preceding, this question amounted to a continuation of the conflict regarding the sabbath day: Their question, Matthew declared, sprang not from a desire to learn, but from hope of a chance to accuse” [Burton Coffman].

Matthew 12.14... **THEN THE PHARISEES WENT OUT, AND HELD A COUNCIL AGAINST HIM, HOW THEY MIGHT DESTROY HIM**—“When men refuse to agree with the truth and cannot answer with logic or authority, they often resort to personal attacks, sometimes involving physical violence. So it was with these Pharisees. They left the synagogue and had a meeting

about how to DESTROY Jesus. They were not just talking about destroying His teaching or His influence. They wanted to kill Him. Oh, what a vicious, hateful, ugly attitude” [Lynn Blair, p. 91].

Matthew 12.17-21... THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY ESAIAS THE PROPHET, SAYING, BEHOLD MY SERVANT, WHOM I HAVE CHOSEN; MY BELOVED— Here Matthew records a quote from Isaiah 42.1-4. ||||| “God described Jesus as ‘my servant whom I have chosen, my beloved in whom my soul is well pleased’ (Mt 12:18) The Pharisees, through their blindness and prejudice, rejected Jesus -- their only hope. The blindness of the Pharisee led to disobedience to the Lord's commands. ‘And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment’” (1 Jn 3:23)” [Charles Box, *Charles Box Commentaries*, An e-Sword Module].

Matthew 12.23-24... AND ALL THE PEOPLE WERE AMAZED, AND SAID, IS NOT THIS THE SON OF DAVID? BUT WHEN THE PHARISEES HEARD IT, THEY SAID, THIS FELLOW DOTHTH NOT CAST OUT DEVILS, BUT BY BEELZEBUB THE PRINCE OF THE DEVILS—“Charges of the Pharisees were not honest. They would have denied the miracles if possible; but, unable to do that, they spoke maliciously about the source of his power. ‘Beelzebub’ was a combination of two ancient words, ‘Baal,’ the name of the old god of the Canaanites, and [~zebul], meaning ‘dunghill.’ In the lore of the Pharisees, ‘Baal-zebul,’ or Beelzebub, as he came to be called, was said to be the prince of devils, or demons. How shameful it was that they linked the name of the Saviour with that false god. In spite of those vile charges having been initiated in deceit and malice on the part of their progenitors, the widening river of sin carried those slanders far from their source; and thus it is found that Celsus repeated them, with embellishments of his own, more than a century later, in 170 A.D., as did also the later Jewish Talmudists” [Burton Coffman].

Matthew 12.26... IF SATAN CAST OUT SATAN, HE IS DIVIDED AGAINST HIMSELF, HOW SHALL THEN HIS KINGDOM STAND?—“The first point Jesus made is that a kingdom or house divided against itself cannot stand. If the charge of the Pharisees were true, then Satan was defeating himself by casting himself out, which is the way the Greek reads! Jesus knew that the Pharisees believed (and rightly so) that there were only two possible kingdoms under consideration -- one of righteousness and one of evil. They could not answer His question of Matthew 12:26 -- "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Even if this could be the case, the self-proclaimed righteous Pharisees should be happy at Satan's self-destruction. But obviously, they were not happy” [Lynn Blair, p. 92].

Matthew 12.27-28... AND IF I BY BEELZEBUB CAST OUT DEVILS, BY WHOM DO YOUR CHILDREN CAST THEM OUT? THEREFORE THEY SHALL BE YOUR JUDGES—“Jesus next points out another hypocrisy. Some within the Pharisees’ own ranks (‘children,’ disciples, 23.15) claimed the ability to exorcise demons (Mt 7.22, Acts 19.14ff, Josephus, *Wars*, VII.vi.3). Without pausing to evaluate their claim, Christ asks why He has been singled out; how did His exorcisms differ from those performed by some of their own disciples? ‘They shall be your judges’ means that which proved the Pharisees’ charge proved too much. If they were going to condemn Jesus they must condemn their own, which, of course, they would not do. Hypocrites tend to criticize those outside their circle, while ignoring similar behavior and practices within their clique. For a Pharisee, exoneration or condemnation of another often hinges on ‘who your friends are.’” [Kenneth Chumbley, p. 232].

Matthew 12.31... ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN: BUT THE BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORIVEN UNTO MEN—“Blasphemy is pictured as a horrible sin, but what is it? Many are frightened that they might be guilty of some form of blasphemy against the Holy Ghost. The word "blasphemy" means to injure by speaking against. In this text Jesus said that those that blasphemed or spoke against the Spirit could not be forgiven. To deny the personality of the Spirit is to blaspheme Him. When these Jews said miracles that were done by His power were done by the power of the Devil they blasphemed Him. To be hardened against the gospel plan of salvation is likewise to blaspheme the Holy Ghost. With the crucifixion of the Messiah and the outpouring of the Holy Ghost on the Day of Pentecost the age of redemption came. If men rejected that which was verified by the Spirit what else could God offer them? They had hardened themselves against the gospel plan and therefore, blasphemed Holy Ghost. Those that continue with such a spiritual disposition have no means of obtaining forgiveness of sins” [Charles Box].

Matthew 12.34... O GENERATION OF VIPERS, HOW CAN YE, BEING EVIL, SPEAK GOOD THINGS? FOR OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH—“As teachable believers and pious persons are likened to doves and lambs, which are innocent and harmless animals, so the malicious and unbelieving are compared to goats, dogs, and vipers, according as they are sensual, foul, or malicious. These Pharisees had shown the hatred and venom of serpents and deserved the epithet. ... Their hearts were not right and the principles of their lives were wrong. Therefore the exhibitions of character were only such as could have been suspected” [H. Leo Boles, p. 272].

Matthew 12.36-37... EVERY IDLE WORD THAT MEN SHALL SPEAK, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT. FOR BY THY WORDS THOU SHALT BE JUSTIFIED, AND BY THY WORDS THOU SHALT BE CONDEMNED—“This is a strong admonition to guard what is spoken. ‘IDLE’ words are not necessarily those casual and insignificant sayings indulged in the course of social fellowship, nor such words as may be calculated to bring a smile to care-worn faces, but rather, they are the words that betray a bias of the soul against God and expose the evil heart of the sinner” [Burton Coffman].

Matthew 12.39... AN EVIL AND ADULTEROUS GENERATION SEEKETH AFTER A SIGN; AND THERE SHALL NO SIGN BE GIVEN TO IT, BUT THE SIGN OF THE PROPHET JONAS—“‘Three days and three nights’ has sparked a great deal of discussion, since the chronology of Christ’s death and resurrection (by everyone’s admission) involves less than seventy-two hours. This phrase was a Hebraism that used inclusive reckoning to cover any portion of three calendar days. The Jews regarded a part of a day as a whole day (see Mk 8.31). They ‘did not reckon as we do: they counted the day on which any period began as one day, and they did the same with the day on which the period ended. Thus we have Friday, Saturday, Sunday, three days; it does not matter that neither the Friday nor the Sunday was complete’ (Leon Morris, p. 326)” [Chumbley, p. 238].

Matthew 12.40... THREE DAYS AND THREE NIGHTS IN THE WHALE’S BELLY—“Was Jonah swallowed by a fish or a whale? Traditionally *dag gadol* has been translated ‘a whale’ (e.g., Mt 12:40 KJV). Ancient taxonomy of the animal kingdom did not follow the modern Linnaean system, so perhaps any swimming sea creature might be considered a ‘fish.’ The author of Jonah was not concerned with phylogenic distinctions but with the Lord’s involvement in Jonah’s life. When Jesus speaks of the ‘great fish’ (Mt 12:40), the text uses the same word found in the Greek OT at Jonah 1:17. ... Whether it was a fish or a whale in which Jonah was kept alive is less important than the fact that **God provided a miraculous means to redirect the wayward prophet to his original task**, preaching repentance to Nineveh. God’s plans will not be thwarted

by the schemes disobedient people devise to get around them” [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1341). Nashville, TN: Holman Bible Publishers]. ||||| Some want to argue that the whale’s throat is not large enough to swallow a man. The important words to remember here are those found in Jonah 1.17, which tell us plainly: “Now **the Lord had prepared a great fish** to swallow up Jonah.” It does not matter what kind of creature it was, if the Lord prepared it to swallow up Jonah, it would have been well able to do the swallowing: whale, shark, catfish, bass, or whatever.

Matthew 12.44... **GARNISHED**—“This is the perfect passive participle of *cosmeo*, from which we get ‘cosmetics.’ It means ‘put in order’ (NASB, NIV), or perhaps ‘decorate’ (AG, p.444)” [Ralph Earle, *Word Meanings in the New Testament*, p. 12].

Matthew 12.49... **HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!**—What a wonderful blessing it is to be a part of the FAMILY of Jesus Christ! The only way to do so is to ENTER CHRIST. Every spiritual blessing is IN CHRIST (Eph 1.3). The way to enter Christ is to: (1) Hear the word (Rom 10.17). (2) Believe in Jesus (John 8.24). (3) Repent of past sins (Acts 17.30-31; Luke 13.3). (4) Confess that Jesus is the Christ, the Son of God (Rom 10.10). (5) Be baptized for the remission of all sins (Acts 2.38; Mark 16.16). To do so is to be considered by Jesus as part of His family! And (6) Remain faithful unto death (Rev 2.10).

Matthew 12.50... **WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER**—“In the context Jesus was teaching a vast crowd. His mother and brethren desired to speak with Him. The opportunity allowed Jesus to determine who really constituted His spiritual kinsmen—fleshly kin or spiritual kin. He asked who His mother and brethren were. He did not point to Mary, James, Joses, Judas, and Simon. He pointed to His disciples and said ‘Behold, my mother and my brethren’ (Matthew 12.49). Those who do the heavenly Father’s will constitute Jesus’ brother, sister, and mother. This was the only way Mary and her four sons could qualify. Jesus established brotherhood to Him upon the basis of faith—not flesh or human reasoning. The application is easy to grasp. If He considers as brethren only those who do the Father’s will, then we must do that will to be in that category, and we must consider as spiritual brethren only those who do that same will. That will demands that we become children of God by Gospel obedience and that we remain faithful as God’s children by a persistent walk in truth. This verse helps in determining fellowship” [Robert R. Taylor, Jr., *Companion*, 1991-1992, p. 251].

V. Lessons & Applications.

Matthew 12.1-8... It is a gross misuse of, and a dangerous twisting of the Scriptures (2 Pet 3.16), to appeal to these verses as support for “situation ethics.” However, many make the attempt. Situation Ethics basically says that we make our ethical decisions by always doing the most loving thing in every situation. That means one course of action would be RIGHT in a certain situation; but, in another setting, that would not be the right thing to do. To say that whether something is right or wrong has to be judged by the particular situation is false doctrine. Moreover, such a system of ethics requires of men an ability to know what they have no ability to know. There is objective truth (the Bible) and there is objective right and wrong. Very clearly and unmistakably Jesus points to the fact that His disciples are **GUILTLESS** (v. 7). What the disciples did in rubbing a little grain together and eating it on the Sabbath was NOT a violation of the Law of Moses! It was misjudged to be a violation by the religious leaders because they had independently, and by their own authority, added their traditions to the Law and had caused

Sabbath observance to become a HEAVY BURDEN. Notice what Jesus says about these same religious leaders a little later on in Matthew 23.4... **For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders....** Jesus powerfully refutes their charges. First, Jesus reminds the Pharisees about what David did when he was hungry (1 Sam 21). He points out that what David did was **NOT LAWFUL** (v. 4). But these Pharisees were not consistent because they praised David and considered him a great man of God, but they accused the guiltless apostles of doing that which it was not lawful to do upon the Sabbath (v. 2). Second, Jesus proves the prohibition of work on the Sabbath was not nearly as comprehensive as the Pharisees considered it to be because the priests were rather active on the Sabbath Days and yet did no wrong. Third, Jesus called them back to the Bible by referring them to Hosea 6.6. He tells them they were not operating according to the principle of that text because allowing the hungry to eat on the Sabbath was actually compassionate and was consistent with God's will. In using the word **GUILTLESS**, to describe the ones the Pharisees were accusing, Jesus makes it indisputable that **their interpretation of Sabbath regulations needed a revision**. According to the Pharisees, Jesus' disciples were guilty; according to Jesus, they were **GUILTLESS**! Fourth, besides all that, Jesus, Himself, was LORD of the Sabbath (v. 8). No Pharisee, scribe, no doctor of the Law, no rabbi or series of rabbis down through the ages, could know the Law of Moses better than did He! His authoritative conclusion was: MY DISCIPLES ARE **GUILTLESS** of violating the Sabbath (v. 7).

Matthew 12.15-20... After the Pharisees plotted together to destroy Jesus (v. 14), Jesus withdrew Himself (v. 15), and told the many that He healed not to make Him known (v. 16). Matthew makes use of a quote from the great Messianic Prophet, Isaiah (Isa 42.1-4) to explain Jesus' response of withdrawing. William Wilder writes—"As Isaiah lifts up these verses, he shows why Jesus makes the hard choice of withdrawing himself. First, Jesus made the hard choice so that we might see his **IDENTITY**. He is identified with mercy, goodness and justice, and acceptability with God. Secondly, Jesus made the hard choice so that we could see His **RESTRAINT**. He will not quarrel, nor cry out; neither will He cause strife and confusion. His voice will not be heard in the street. He will be restrained. His purpose is not to intimidate. God is patient and is longsuffering to all of us (2 Pet 3.9). Thirdly, Christ made a hard choice so that we might see His **GENTLENESS**. Verse twenty strongly suggests the kindness and gentleness of the Lord. 'A battered reed He will not break off...' What is the Bible saying? It is saying though we be weak and sometimes disappoint our Lord, He will not push us farther down, but rather, will lift us up and help us; because, He is gentle and good. When the Messiah comes, says Isaiah, He will not take a dimly burning wick and snuff it out, but, He will help for He is lowly in heart. Finally, Jesus made a hard choice so that we might see His **UNIVERSALITY**. This point is suggested in the latter part of Matthew 12.18: 'He shall proclaim justice to the Gentiles.' And, in verse 21: 'And in His name will the Gentiles hope (trust).' This thought is also re-enforced when our Lord stated, **'And, other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and, there shall be one fold, and one shepherd'** (John 10.16). Christ came to be the Savior to all men" [William Wilder, *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 355]

Matthew 12.41... **THE MEN OF NINEVEH SHALL RISE IN JUDGMENT WITH THIS GENERATION ... BECAUSE THEY REPENTED AT THE PREACHING OF JONAH**—"The people of Nineveh repented. (1) From this clear statement of fact we get a good idea of what is meant by repentance. Jesus says they repented. When we turn back to the record of Jonah, we find him saying, 'And God saw their works, that they turned from their evil way' (Jonah 3.10). So we learn that repentance is turning from evil ways. Sorrow for sin is not

repentance, for we are told that godly sorrow worketh repentance (2 Cor 7.10). We should notice, too, that there are two kinds of sorrow. Godly sorrow works a repentance unto salvation, or life (Acts 11.18). But the sorrow of the world works a repentance that issues in death. Judas had such sorrow, regret, or remorse, which caused him to repent; but his repentance was not unto salvation, but unto death (Mt 27.3-10). Next, repentance is not reformation of life; it produces reformation. Hence we have this order: sorrow for sin, turning from sin, and reformation. Repentance is turning from sin. (2) We learn that repentance is a work. Jonah 3.10 says, 'God saw their works, that they turned...' The turning is repentance. Hence repentance is a work. Those who oppose the idea of baptism for the remission of sins, do so because they say baptism is a work, and no work can be essential to salvation. Nobody ever denied that repentance is essential to salvation, and yet repentance is a work. There are two types of works mentioned in the Bible; one is of God and the other is of man. **Anything commanded by God is a work of God**; that which is commanded of man, all human tradition, is a work of man. Peter says we must work righteousness to be accepted of God (Acts 10.35). Paul says a faith that works by love avails (Gal 5.6). And James says ye are justified by works like Abraham was justified by works when he obeyed God in offering Isaac (James 2.20ff). Hence we must perform those works commanded of God in order to be saved. But the works of man have no power to save, but they have power to condemn. Many people make the mistake of thinking that anything a man does is, in scripture language, a work of man. Repentance is something a man does, but it is not a work of man; it is a work of God" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1951, p. 112].

Matthew 12.41... **A GREATER THAN JONAH IS HERE**—"Greater opportunities make greater responsibilities. Jesus peached to the people of his day and they did not repent. He was GREATER than Jonah. He was a greater preacher than Jonah. So the opportunities of the people were greater than were the opportunities of the Ninevites. The people of Nineveh under inferior circumstances and opportunities did better than the Scribes and Pharisees under superior conditions, circumstances, and opportunities. Therefore the condemnation of the Pharisees would be greater. We today have fearful responsibilities on account of our great opportunities. The circumstances under which we live in America multiply our responsibilities over that of the people of other lands. America is the richest nation on earth. Is it using its wealth? America is now the intellectual center of the world. Is it using its superior intelligence so as to discharge its responsibilities? The church of our Lord is bigger, richer, and better informed at this time than at any other time in its history. Will it use these blessings, or suffer the curse of unused talents?" [Roy H. Lanier, Sr., p. 112].

VI. Questions.

True or False

01. ____ Jesus' mother and His brothers came to Him, wanting to speak to Him.
02. ____ Jesus' disciples actually did break the Sabbath Law.
03. ____ Matthew quoted from Isaiah the prophet in this chapter.
04. ____ The Pharisees said: IS NOT THIS THE SON OF DAVID?
05. ____ Jesus called His opponents VIPERS.

I Found it in Verse(s)

06. ____ The queen of the South.

- 07. _____ The work the priests did on the Sabbath was OK.
- 08. _____ A man is better than a sheep.
- 09. _____ A kingdom brought to desolation.
- 10. _____ Scribes joining with the Pharisees seeking a sign of Jesus.

Short Answer

11. Two groups that Jesus said would rise in judgment with that generation:

12. The charges raised against Jesus’ disciples by the Pharisees:

13. What the Pharisees discussed together in their council:

14. Results of Satan casts out Satan:

15. What Jesus says (in this chapter) we will give account for on Judgment Day:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 11 Questions... **01**—False (21); **02**—True (30); **03**—True (5); **04**—True (9); **05**—False (14); **06**—23; **07**—28; **08**—2; **09**—8; **10**—18; **11**—gluttonous and winebibber (19); **12**—O Father, Lord of heaven and earth (25); **13**— Art thou he that should come, or do we look for another (3); **14**— Malachi 3.1; **15**—let him hear (15).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

S T H E N T E R M C N A
 V L J V P L A C E A E W
 M S O I G O O D H S M O
 U I N L E B F O R T H R
 W G A M N E O D J N O D
 H N S O E H R C U K U S
 E E A T R O G O D G S A
 N I B H A L I N G S E I
 S T B E T D V D E P D D
 P H A R I S E E S I E H
 E E T D O K N M J R V E
 A R H R N K I N B I I A
 K N S T R E T C H T L L

BEHOLD	CAST	CONDEMN	DEVIL	ENTER
EVIL	FORGIVEN	FORTH	GENERATION	GOOD
HEAL	HOUSE	JONAS	JUDGES	MOTHER
NEITHER	PHARISEES	PLACE	SABBATH	SAID
SIGN	SPEAK	SPIRIT	STRETCH	THEN
WHEN	WORD			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 13

I. Outline.

1. Parable of the Sower (Matthew 13.1-9; cf., Mk 4.1-9; Lk 8.4-8).
2. Purpose of Parables (Mt 13.10-17; Mk 4.10-12; Lk 8.9-10).
3. Parable of the Sower Explained (Mt 13.18-23; cf., Mk 4.13-20; Lk 8.11-15).
4. Parable of the Weeds among the Wheat (Mt 13.24-30).
5. Parables of the Mustard Seed and Leaven (Mt 13.31-35; Mk 4.30-32; Lk 13.18-21).
6. Parable of the Weeds Explained (Mt 13.36-43).
7. Three Parables (Mt 13.44-50).
8. Treasures New and Old (Mt 13.51-52).
9. Rejection of Jesus at Nazareth (Mt 13.53-58; cf., Mk 6.1-6; Lk 4.16-30).

II. Summary.

“As Matthew 13 begins, we see that on a certain day (the same day in which Matthew 12 concludes) Jesus, in keeping with His Divine mission and tireless spirit, is instructing the multitudes regarding matters of eternal consequence. As will become obvious from the text, His teachings in this chapter center around ‘the kingdom of Heaven’ (Mt 13.11, 19, 24, 31, 33, 44-45, 47). Matthew 13.3 tells us that on this occasion, He ‘spake unto them many things in parables...’ The idea of a parable may be grasped fairly well on the basis of etymology alone. The word ‘parable’ is a transliteration of a Greek compound word (*parabolh*) meaning ‘to cast (or throw) along-side of.’ This suggests a process of comparison; so then the parable is a form of teaching in which familiar concepts (i.e., material) are ‘cast along-side of’ unfamiliar ones (i.e., spiritual). While parabolic teaching certainly did not originate with Christ it cannot be denied that He elevated this figure of speech to unprecedented heights of beauty and potency. His reasons for beginning to teach in this manner are explained in some detail in Matthew 13.10-17. In summary, however, we may note that the parables are uniquely suited to serve a variety of purposes. (1) Their effectiveness is almost completely dependent on the condition of the hearers (i.e., those interested in the truth are able to find it, and those blind to the truth remain blind). (2) Parables are also very effective in gaining mental assent to truth before the personal nature of the application is understood. (3) Furthermore, parables are a vehicle for presenting spiritual truth in a particularly accommodative, practical, and memorable form for all time.”

--Andy McClish, “Jesus Teaches in Parables,” in *Studies in Matthew*, Edited by Dub McClish, Annual Denton Lectures, 1995, p. 99.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 13.3... AND HE SPAKE MANY THINGS UNTO THEM IN PARABLES—“It was not the first time that Jesus had used parables, but the first time that he had spoken so many and some of such length. He will use a great many in the future as in Luke 12 to 18 and Matt. 24 and 25. ... It is not certain how many he spoke on this occasion. Matthew mentions eight in this chapter (the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Householder)” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 13:3). Nashville, TN: Broadman Press].

Matthew 13.3-9... AND HE SPAKE MANY THINGS UNTO THEM IN PARABLES ... **BEHOLD, A SOWER WENT FORTH TO SOW**—“Some commentators accept the rule of ‘**ONE** parable, **ONE** point!’ For example, Henry H. Halley wrote, ‘Ordinarily, a parable was meant to show one point, and should not be pressed for lessons in every detail. This view of expositors is probably due to the excesses of some who went too far, using incidental and inert elements of the parable for advancing all kinds of notions and speculations; but, whatever caused the widespread opinion that only one lesson, or point, is to be sought in a parable, it is clear that Christ, in the cases where he explained his parables, made many points. It is the view here that one is always safe in following the example of the Savior instead of the opinions of men’ [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-13.html>]. ||||| “Jesus spoke of four places where the scattered seed fell. It is not clear whether the practice was to plow the ground before or after the seed was sown. In the first three cases, the seed did not produce a crop because it was eaten by birds, fell on shallow soil, or was choked by thorns (cf. Job 31:40). In the fourth case, however, the seed fell on fertile ground and produced various levels of crops, the least of which would be quite remarkable by ancient standards” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 180). Carol Stream, IL: Tyndale House Publishers].

Matthew 13.10-11... WHY SPEAKEST THOU UNTO THEM IN PARABLES?... **BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN**—“The answer which Jesus gave the disciples beginning with this verse was certainly comprehensive but can be distilled to one overriding purpose: to separate the spiritual-minded listener from the secular-minded one. The parabolic form, as used by the Savior, was the perfect vehicle for accomplishing this end. His disciples, because of their interest in the truth and their willingness to be taught, would have “**the mysteries of the kingdom of heaven**” revealed to them. To the majority of the Jews, however, these truths would remain hidden. Misconceptions and abuses surrounding the word ‘mystery’ are abundant in the religious world. It is very important, therefore, to understand how the Word of God uses the term. Albert Barnes made an excellent observation concerning this term: ‘*The word “mystery,” in the Bible, properly means a thing that is concealed, or that has been concealed. It does not mean that the thing was incomprehensible, or even difficult to be understood. The thing might be plain enough if revealed, but it means simply that it had not been before made known. Thus the mysteries of the kingdom do not mean any doctrines incomprehensible in themselves considered, but simply doctrines about the preaching of the gospel and the establishment of the new kingdom of the Messiah, which had not been understood, and which were as yet concealed from the great body of the Jews.*’” [Andy McClish, “Jesus Teaches in Parables,” in *Studies in Matthew*, Edited by Dub McClish, 1995, p. 101].

Matthew 13.12... **WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH**—“This statement by our Lord may appear rather cold on the surface, but in reality it is a very practical expression regarding God’s blessings, their availability to man, and man’s responsibility to utilize them. Those who make good use of the knowledge and opportunities which they have are blessed with more of the same. Those who make no effort to improve their lot lose what little they have” [Andy McClish, p. 101].

Matthew 13.13... **BECAUSE THEY SEEING SEE NOT; AND HEARING THEY HEAR NOT, NEITHER DO THEY UNDERSTAND**—“Many—maybe most—in Christ’s audience viewed themselves as enlightened, perceptive people, when in fact they didn’t have a clue about the true nature of the kingdom. They thought they saw and heard—i.e., they thought they were intellectually and spiritually astute—but in the truest sense they were blind and deaf” [Kenneth

Chumbley, *The Gospel of Matthew*, p. 246]. ||||| “It is significant that just previous to this discourse (Matt. 12) the scribes and the Pharisees had made it plain that whatever the Savior did or said, they would interpret it as evil. They saw only what they chose to see and were blind to all else.” [Andy McClish, p. 101].

Matthew 13.14... **THE PROPHECY OF ISAIAH, WHICH SAITH**—“Isaiah and other prophets of Israel are quoted often by Matthew as the events in the life of Jesus fulfilled the Messianic predictions (Isa 6.9-10; Mt 1.22-23; 2.15, 17; 4.14). Truly the word FULFILL is a key word in this book” [J.K. Gossett, “The Mysteries of the Kingdom,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 376].

Matthew 13.16... **BUT BLESSED ARE YOUR EYES, FOR THEY SEE: AND YOUR EARS, FOR THEY HEAR**—“The twelve disciples were blessed on account of their privileges which were far greater than any of the earlier generations. Though Enoch walked with God and was translated directly into eternity, though Noah saw the awesome sights connected with the great flood, though Abraham was the friend of God and obtained many very special and wonderful blessings from Jehovah, yet none of these men had the privileges which the apostles received! Those Old Testament worthies did not live to see the unfolding and revealing of God’s timeless plan; but these apostles saw it, and received it, and communicated it to the world. Today we have the great privilege of learning it, receiving its blessings, and seeing the manifold wisdom of God (cf., Rom 16.25-27; Eph 3.1-11; 1 Pt 1.3-16)” [Bob Winton, *Book of Matthew*, p. 166].

Matthew 13.19... **THEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVED SEED BY THE WAY SIDE**—“The seed is ‘the word of the kingdom’—the gospel (Mk 4.14; Lk 8.11). The wayside soil represents a closed mind (Eph 4.18). This is the person who hears without understanding. He never comes to faith because the devil (represented by the birds) uses various means (intellectual, Col 2.8; moral, Eph 4.17-19) to prevent (‘catcheth,’ *harpazo*, conveys the notion of violence; 11.12) the word from penetrating his heart, ‘the place of decision,’ (Carson, 313; 2 Cor 4.4)” [Chumbley, p. 248].

Matthew 13.20-21... **HE THAT RECEIVETH SEED INTO STONY PLACES**—“The rocky ground hearers are the emotional type; they are touched by the gospel, but only superficially so. They do not understand what a commitment to Christ involves; and, having no root in themselves, they quickly fall away when difficult and unpleasant situations arise. Premature action will not ultimately succeed. High pressure methods in many modern revivals may cause people to accept religion gladly, but as soon as the meeting closes, the evangelist leaves, and they return to normal life, their religion vanishes” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 137]. ||||| “There are many hearers who are easily touched with the gospel story; there are many who sincerely desire to have God’s approval. But these often want an easy religion and are not willing to undergo the struggles and efforts necessary to develop genuine commitment to the Lord. They want to hold on to the Lord with one hand and cling to the world with the other. Christ said such was impossible (Mt 6.24)” [Bob Winton, p. 167].

Matthew 13.22... **SEED AMONG THE THORNS**—“The man in question cannot be richly blessed nor can he be a blessing. The word as it affects him cannot be fruitful. There is nothing wrong with the sower. Also, there is nothing wrong with the seed. With the man, however, everything is wrong. He should ask the Lord to deliver him from absorbing cares and dream-world delusions, so that the kingdom message may begin to have free course in heart and life” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module].

Matthew 13.23... **HE THAT RECEIVETH SEED INTO THE GOOD GROUND**—“The good ground hearers are those who avoid all the defects of the other three. They are willing to hear, have

receptive hearts, hold the word fast, and endeavor to understand it; and when they know what their duty is, they go about their work diligently and bring forth fruit according to their ability” [Leslie G. Thomas, p. 137].

Matthew 13.25... HIS ENEMY CAME AND SOWED TARES AMONG THE WHEAT—“ζιζάνιον, οὐ n: a particularly undesirable weed resembling wheat and possessing a seed which is poisonous—‘darnel.’ ἐπέσπειρεν ζιζάνια ἀνά μέσον τοῦ σίτου ‘he sowed darnel in the midst of the wheat’ Mt 13:25. In this one passage in which ζιζάνιον occurs in the NT, it is possible to use an expression such as ‘poisonous weed’ or ‘bad weed.’” [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 31). New York: United Bible Societies].

Matthew 13.29-30... NAY; LEST WHILE YE GATHER UP THE TARES, YE ROOT UP ALSO THE WHEAT WITH THEM—“The servants offer to weed out the tares, but the owner forbids it on the ground that the wheat might be damaged in the attempt. When sown together, the root systems of wheat and tares become intermingled and are difficult to pull up separately” [Kenneth Chumbley, p. 252].

Matthew 13.31... THE KINGDOM OF HEAVEN IS LIKE TO A GRAIN OF MUSTARD SEED—“The message of this parable is very direct and simple, but is also prophetic with regard to the origin and development of the kingdom of Heaven. Though this kingdom (i.e., the church) may have had an apparently insignificant beginning, its growth, its influence, and its impact have been phenomenal. It has been well stated: ‘The wonder of how the kingdom began in an obscure province by the birth of a child to humble and obscure parents in a stable, and how the kingdom grew to encompass people of every kindred and nation is aptly illustrated by this parable.’” [Andy McClish, p. 103].

Matthew 13.33... THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN—“It is the property of leaven that it quietly but certainly diffuses itself through the mass in which it is placed. The kingdom of heaven is like it, in that it spreads itself in like manner through human society. This parable is also prophetic, and its fulfillment is constantly going on” [J.W. McGarvey, *New Testament Commentary, Vol. 1—Matthew and Mark*, Gospel Light, p. 121ff].

Matthew 13.34-35... WITHOUT A PARABLE SPAKE HE NOT UNTO THEM: THAT IT MIGHT BE FULFILLED—“After recording the first four parables, which were delivered to the multitudes, Matthew paused to note that our Lord's activities were in perfect harmony with the prophecies of the Old Testament. This was a common characteristic of Matthew's record, with the words, "that it might be fulfilled ..." (or their equivalent) appearing in almost half of its chapters. This verse reveals that Matthew had in mind Ps. 78:2 as the passage fulfilled by Christ's use of parables. The "things hidden from the foundation of the world" are simply matters pertaining to Christ's kingdom which were being taught for the first time” [Andy McClish, p. 104].

Matthew 13.38-42... THE FIELD IS THE WORLD—This is a very important part of Jesus’ explanation of this parable, which many people have difficulty accepting, even though it is so plainly and unmistakably stated. ||||| “The parable of the tares is about ultimate Judgment and eternal separation between good and evil. In this world (for the field of this parable is explicitly defined as the world and not the church, Matt. 13:37), there are people who may be thought of as "good seed" and people who may be thought of as "tares." Those who were described as good seed exist and grow by the Lord's design and with His approval. They are ‘the children of the kingdom,’ sown by the Son of Man. There are also, however, those described as the tares, ‘the children of the wicked one’ (Matt. 13:38). These are those whose existence is a result of the devil, his enmity against all that is good, and his efforts to pollute the world (Matt. 13:39). Here, as in many other passages, we see that God knows of only two classes of people, serving

two opposing masters, destined for two mutually exclusive ends” [Andy McClish, p. 104].

||||| “In verse 38 the field is the world (the entire population of the earth), but in verse 41 the field is equated to the kingdom. Because of this many have insisted on making the field the church. ... **If we allow Christ to define His own terms these difficulties disappear.** In the parable of the tares kingdom’ should be understood in its universal sense of encompassing God’s rule over all men (3.2; 1 Chr 29.11-12; Ps 103.19: Isa 37.16)” [Kenneth Chumbley, p. 255-56, Emphasis mine, DRL].

Matthew 13.44... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD—“The story relates that man found a treasure in a field belonging to someone else. After hiding the treasure more securely, he sold all he possessed in order to buy the field. The Lord is not condoning the actions of this man in taking advantage of the owner’s ignorance of the hidden treasure, for those actions were dishonest. ... Christ was commending his wisdom in providing for his future needs; he did not commend the fraudulent means he used. ... Christ commended his earnestness in securing the desired piece of property” [Bob Winton, p. 172].

Matthew 13.45... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO A MERCHANT MAN, SEEKING GOODLY PEARLS—“As in the previous parable, the central theme of this lesson is the supreme value of the kingdom of Heaven. It is clearly worth whatever a man must give in order to have it. Here, however, there is added emphasis upon man’s interest in and pursuit of the truth. Whereas in the parable of the treasure the man found it by accident, the merchant in this parable was deliberately and diligently ‘seeking goodly pearls’ (Matt. 13:45). Once again, though, when the ‘one pearl of great price’ (i.e., the treasure, the kingdom) is found, everything else is considered expendable by comparison (Matt. 13:46). So should be our attitude toward the kingdom of Heaven. It, above all else, is worthy of man’s most earnest searching and willing sacrifice (cf., Matt. 6:33; Rom. 8:18).” [Andy McClish, p. 105].

Matthew 13.47... AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO A NET—“Peter, Andrew, James, and John were fishermen. The fishing operations which took place on the Sea of Galilee provided the Lord with a ready illustration of His kingdom. Just as there are two kinds of fish—good and bad, so there are two kinds of people—the wicked and the righteous. The task of the fisherman at the end of the day is to gather the good into vessels, and to discard the bad. At the end of the world, angels shall separate the wicked from the just, and cast them into the furnace of fire” [J.K. Gossett, p. 387].

Matthew 13.52... EVERY SCRIBE WHICH IS INSTRUCTED UNTO THE KINGDOM OF HEAVEN IS LIKE UNTO A MAN—“Without disputing their answer, Christ uses a simile to explain their responsibility. One who is schooled in the truth of the kingdom is like a scribe, who is like a homeowner who brings out of his storeroom (*thesaurus*, 12.35; possibly a reference to a pantry) things new and old. By this figure Jesus was challenging His disciples to fulfill a role: viz., helping others understand what they understood (10.8). ‘New and old’ refers to the mysteries of the kingdom (v. 11)—the gospel—which contains new revelation and old truths made new and relevant (1 Jn 2.7-8)” [Kenneth Chumbley, p. 260].

Matthew 13.54-57... WHENCE HATH THIS MAN THIS WISDOM, AND THESE MIGHTY WORKS?—“The contemptuous questions they asked about the Savior all focused on His humanity and denied His Divinity. Because of this contempt, there were no answers. They could not understand how a carpenter’s son, who grew up in their village, whose family they all knew (even to that day), could be capable of the things they had seen and heard of Jesus... The obvious conclusion demanded by the evidence was that Jesus was much more than just a carpenter’s son from Galilee” [Andy McClish, p. 107].

Matthew 13.58... **AND HE DID NOT MANY MIGHTY WORKS THERE BECAUSE OF THEIR UNBELIEF**—“The human side of Christ's dual nature was foretold by Isaiah who noted that the Messiah would be ‘despised and rejected of men’ (Isaiah 53:3). Nazareth provided the first in a series of rejections; but it should be remembered that this was precisely what was prophesied, the very unbelief of the people becoming, therefore, a further testimony of his divinity” [Burton Coffman].

V. Lessons & Applications.

Matthew 13.1-9, 18-23... PARABLE OF THE SOWER/SOILS & JESUS' EXPLANATION OF IT: “**The Soil.**

The success of the sowing depends in a great measure upon the soil into which the seed is sown. The soil must be prepared or the seed will fail. It must be turned and pulverized. The rocks and stones must be removed, and the thorns must be destroyed. *The soil may be bad, worse, worst, good, better, or best.* Such is the case with the soil of the human heart. The soil is the heart (Luke 8.11-12). The heart is the battle ground where the devil fights against God. The heart must be prepared (Ezek 18.31; James 4.8; 2 Chr 30.19; 2 Chr 19.3). The word that is sown in an unprepared heart has no better opportunity to spring forth and grow than does seed that is sown in unprepared soil. ... **The Good Ground.** The good ground is rich, deep, well-prepared soil. The rocks have been removed, and the thorns have been destroyed. Seed sown in such soil will spring forth, grow and produce a bountiful harvest. The heart represented by the good ground is one that has great depth, conviction, and activity. Those characterized by the good soil are those who spring forth and produce a harvest, some an hundred-fold, some sixty-fold, and some thirty-fold. They are those who accepted and practiced the word. They are those honest souls who did not allow Satan to take away the word or to bring any influence to bear against it. Those characterized by the good soil were different in talent but uniform in kind (Mark 4.20). **Conclusion:** We must hear the word and reject everything else (Mark 4.24). We must hear for eternity's sake (Lk 8.18). What we hear and how we hear will determine our destiny (Lk 8.18; Mk 4.24)” [W. Gaddys Roy, *Sermon Outlines on the Parables of Jesus*, 1957, pp., 14-18].

Matthew 13.24-30, 36-43... PARABLE OF THE TARES, AND JESUS' EXPLANATION OF IT: “**The Parable Teaches:** That there will be a separation of the righteous from the wicked. That the separation will be so complete that even those in the kingdom (church) who are unfaithful will be severed from the righteous (Mt 13.41-42). That the separation will be made at the end of the world. **The Parable is Misapplied: (1)** When it is used to teach that the church has no authority to withdraw from the ungodly. **(2)** When it is used to teach that brethren are only to withdraw from the ungodly as individuals [i.e., not as a congregation, DRL]. The withdrawals from the ungodly [by the congregation, DRL], is plainly taught by Paul (2 Th 3.6; 1 Cor 5). The withdrawing that the church is to do from an ungodly brother is for the purpose of saving the brother as well as protecting the church (1 Cor 5.5-6). **The interpretation of the Parable: 1)** The sower is the Son of Man (Mt 13.37). The Lord and His servants work in the light (Mt 10.26; Jn 3.19). The mission of the Lord's servants is to turn people from darkness to light (Mt 5.13-16; Acts 26.16-18). The Lord's servants do not shun controversy (Prov 25.9; Acts 19.8; Php 1.17; Jude 3). **2)** The field is the world (Mt 13.38). **3)** The good seed are the children of the kingdom (Mt 13.38). In the parable of the sower the seed is the word of God (Lk 8.13). In the parable of the tares the seed are the people in whom the word of God has taken root. **4)** The sower of the tares is the devil (Mt 13.38-39). He is the enemy of God's people (Rev 12.9; 1 Pt 5.8). He sows in secret (Mt 13.25). He sows in disguise. He transforms himself into an angel of light (2 Cor 11.13-14). His ministers fashion themselves into ministers of righteousness (2 Cor 11.13-15). **5)** The tares are the children of the devil (Mt 13.38). The tares were deceptive. The devil's work is deceptive. The

devil opposed truth while pretending to stand for the truth (Lk 8.12). Denominationalism is the product of the devil’s deceptive sowing. The discovery of the tares was a sad surprise to the servants (Mt 13.27). It is sad when truth is hindered by error. It is often difficult for one to distinguish between truth and error. The tares were not destroyed as soon as they were discovered (Mt 13.28-30). The householder said, ‘**Let both grow together until the harvest**’ (Mt 13.30). The righteous are not to destroy the wicked by physical force, but by the power of the word (Heb 4.12). The Christian’s warfare is not carnal (2 Cor 10.4-5). **6)** The harvest is the end of the world (Mt 13.39). **7)** The reapers are the angels (Mt 13.39). The angels will gather the tares (all the wicked) and burn them (Mt 13.41-43; 2 Th 1.6-9). The wheat are the righteous (Mt 13.30, 38, 43). The tares are the children of the evil one—denominationalism, sensuality, etc. The church may be opposed now, but it will SHINE at the Judgment (Mt 13.43)! **The Millennium Theory is REFUTED in the Parable. The wicked and the righteous will BOTH continue together until the judgment** (Mt 13.41-43). The theory that there will be a thousand years between the resurrection of the righteous and the wicked is disproven by the parable (cf., Jn 5.28-29). The theory that God will first destroy the wicked and allow the saints to remain on the earth a thousand years is also disproven by the parable. **Conclusion:** We should not permit the devil now to sow tares in our hearts. We should cultivate our hearts properly for the entrance and germination of God’s truth” [W. Gaddys Roy, pp., 21-23].

Matthew 13.31-32... Cf., Mk 4.30-32; Lk 13.18-19. PARABLE OF THE MUSTARD SEED—“**The application of the Parable is that the kingdom would commence with a small beginning, but would GROW into a great Institution.** The kingdom had a small beginning. Daniel prophesied that it would begin as a small stone and would come to fill the whole earth (Dan 2.31-45). The kingdom will continue to grow to the extent that the gospel is preached. Individuals should continue to grow also. When one first hears and obeys the gospel, he may not know much, but he should grow (2 Pt 3.18). When one is interested in the church and the truth, he will grow. When one’s knowledge of the truth increases, his faith will grow (2 Th 1.3; Rom 10.17). When one’s faith grows, his love will grow (2 Th 1.3). When one’s love for the Lord grows, he will: (1) Trust the promises of the Lord (2 Pt 1.4); and (2) Put the kingdom first (Mt 6.33)” [W. Gaddys Roy, p. 24].

Matthew 13.33... PARABLE OF THE LEAVEN—“**Leaven works from the inward to the outward. It works until all the meal is LEAVENED.** The spirit of Christ placed in the human heart works very much like the leaven in meal. Soon the heart is transformed (2 Cor 3.18). The spirit of Christ has caused people to build hospitals, schools, orphan homes, etc. The gospel planted in the heart of a person will transform that person’s whole life” [W. Gaddys Roy, p. 27].

VI. Questions.

True or False

- 01. _____ Jesus spoke about four kinds of soil in His parable.
- 02. _____ Jesus quoted from the prophet Isaiah.
- 03. _____ When tares were discovered in the wheat fields, the servants were told to go and pull up the tares immediately.
- 04. _____ In the Parable of the Tares, Jesus said: **THE FIELD IS THE WORLD.**
- 05. _____ Jesus never taught in the synagogues.

I Found it in Verse(s)

- 06. _____ Something about having ears.
- 07. _____ Hearts waxed gross.
- 08. _____ An enemy sowed tares in the wheatfield.
- 09. _____ Pearls.
- 10. _____ No miracles because of unbelief.

Short Answer

11. Where Jesus sat:

12. What the care of this world does to the word:

13. Three kinds of produce from the good ground:

14. What the man did to get the field containing treasure:

15. What happened to the bad fish:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 12 Questions... **01**—True (46); **02**—False (7); **03**—True (18-21); **04**—False (23-24); **05**—True (34); **06**—42; **07**—5; **08**—12; **09**—25; **10**—38; **11**—Men of Nineveh and the Queen of the South (41); **12**—Doing what is not lawful to do on the Sabbath (2); **13**—How they might destroy Jesus (14); **14**—He is divided against himself and how can his kingdom stand? (26); **15**—Every idle word that we speak (36).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

J N S P A K E W M G P O A
 E U H E A R S S U T A W C
 S A W A Y C Y E L H R H N
 U F O R T H F E T I A G C
 S B O L G O O D I N B A O
 O D S L I K E K T G L T R
 M S Y D B E C A U S E H A
 E O J G K I N G D O M E W
 T O A P R O P H E T F R E
 S H J O M F I E L D J B N
 W E R C M H T A R E S B T
 H K R A V L J V V T A U H
 E R V M O F F E N D I R E
 N B L E A V E N A G D N N

AWAY	BECAUSE	BURN	CAME	CHOKED
EARS	FIELD	FORTH	GATHER	GOOD
HEAR	HEAVEN	JESUS	KINGDOM	LEAVEN
LIKE	MULTITUDE	OFFEND	PARABLE	PEARL
PROPHET	SAID	SEED	SOME	SPAKE
TARES	THEN	THINGS	WENT	WHEN

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 14

I. Outline.

1. Death of John, the Immerser (Mathew 14.1-12; cf., Mk 6.14-29; Lk 9.7-9).
2. Feeding of the 5,000 (Mt 14.13-21; cf., Mk 6.30-44; Lk 9.10-17; Jn 6.1-14).
3. Walking on the Water (Mt 14.22-33; cf., Mk 6.45-52; Jn 6.15-21).
4. Healing of the Sick in Gennesaret (Mt 14.34-36).

II. Summary.

“The presence and activity of the true King filled the false ruler with alarm. Herod sacrificed John to his lust. Once Herod had heard John, and the remembrance of former conviction was still with him, but the grip of sensual intoxication was greater than the voice of conscience. Yet in the sight of heaven it was Herod who perished, not the prophet. ‘When Jesus heard of it’ (verse Mt 14:13), that is, of Herod's surmise, He went to the desert. The crowds followed Him. "He healed their sick," and with five loaves and two fishes fed 5,000 men, besides women and children. Twas springtime when He blessed the bread, 'Twas harvest when He brake. The Master Himself felt the need of getting away at times from the multitudes into places of loneliness and prayer. Familiarity with the crowd only produces hardening. Familiarity with God issues in a perpetual resensitizing of the heart, which prevents hardening. The familiar story of the storm on the lake is full of exquisite beauty. The Master in His place of quiet retirement has not forgotten His disciples, and in the moment of their need comes to them strong to deliver, mighty to save. This story is daily repeated in the life of some storm-tossed soul. At the first we often fail to recognize Him as He approaches through the wind and over the sea. Wait patiently, and over the howling of the storm will sound the infinite music of His voice: ‘Be of good cheer. It is I. Be not afraid.’”

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“Of the thirty-five miracles of Jesus recorded in the Gospels **the feeding of the five thousand** is the **only one mentioned by all four evangelists** (Mk 6.35-44; Lk 9.12-17; Jn 6.1-4). This indicates its importance, though what that importance is isn’t explicitly stated. One possibility, however, is that **this miracle marked the zenith of Christ’s popularity with the multitudes. Hereafter it recedes until the people finally call for Him to be put to death**—John 6.66... From that time many of his disciples went back, and walked no more with him.” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, pp., 268].

IV. Aids in Exposition.

Matthew 14.1... **HEROD THE TETRARCH**—“Herod Antipas was the Roman ruler over the region where Jesus ministered. He was only 17 years old when his father, Herod the Great, died. The

kingdom was divided among three of Herod's sons—Archelaus, Antipas, and Philip II... . Herod Antipas was made tetrarch (the ruler of a fourth part of a kingdom) of Galilee and Perea and had a long rule (4 B.C.—A.D. 39)" [Crossway Bibles. (2008). *The ESV Study Bible* (p. 1850). Wheaton, IL: Crossway Bibles].

Matthew 14.2... THIS IS JOHN THE BAPTIST; HE IS RISEN FROM THE DEAD—"This curious assumption on Herod's part is explained in the parenthetical section that follows (14:3-12). Matthew gave much attention to this incident, most likely in light of his Jewish readers (see Introduction, "Recipients"). John the Baptist's ministry had a long-lasting impact on all of Judea and beyond. Many years after his beheading, Paul found some disciples of John the Baptist at Ephesus (see Acts 19:1-7). Matthew apparently believed it was necessary to explain to his readers what had happened to John and why he was not active in the church in the years following the day of Pentecost" [Zondervan KJV Commentary, an Olive Tree Module, Edward Hindson and Daniel Mitchell, editors,].

Matthew 14.3... PUT HIM IN PRISON FOR HERODIAS' SAKE, HIS BROTHER PHILIP'S WIFE—"Of course, Herodias knew very well that whenever John rebuked the tetrarch he was also, by implication, denouncing her. So she insisted—by means of constant nagging perhaps?—that John be put to death. As to Herod Antipas himself, his attitude to the accuser was not entirely hateful. In fact, there were certain qualities in John that he admired. (Mark 6.20— For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly). Was his admiration due, perhaps, to the very fact that, in sharp contrast with the flatterers usually found in the company of rulers, here was one man who dared to speak his real mind, in other words, who was righteous and holy? Was it John's manly eloquence that caused the tetrarch to hear him gladly? Was it the ruler's conscience that kept the Baptist alive? On the other hand, Herod Antipas had to "put up" with the woman whom he now considered his wife, and whose heart was seething with unmitigated, savage vengeance. Not at all to yield to her wishes seemed impossible. So he compromised. He arrested John, put him in chains, and shut him up in a terrible, deep, and hot dungeon that formed part of the castle-palace at Machaerus" [William Hendriksen, Baker's New Testament Commentary, 1973, an e-Sword Module].

Matthew 14.4... FOR JOHN SAID UNTO HIM, IT IS NOT LAWFUL FOR THEE TO HAVE HER—"John had conviction of the truth and dedication to duty. Herod had his half-brother's wife. There had to be a confrontation. Herod claimed to be a Jew (although he was actually an Idumean) and feigned respect for the law of Moses. That law condemned what he was practicing (Lev. 18:16; 20:21). John did not sit by and ignore such a sin in the life of the prominent politician. He did not decide to ignore the matter and "let God sort them out at the judgment." He had truth that applied to this specific situation, and he had a duty to say so. He did. After John told Herod that it was not lawful to have her, he was thrown into prison" [Tim Nichols, "John Was Beheaded and Various Travels and Miracles of Jesus," in *Studies in Matthew*, 1995, Edited by Dub McClish, p. 110].

Matthew 14.6... THE DAUGHTER OF HERODIAS DANCED BEFORE THEM, AND PLEASSED HEROD—"The day arrived when the birthday of Herod Antipas was celebrated. This gave Herodias the opportunity for which she had been anxiously waiting. There was, of course, a banquet. For women to recline with men at the same table was contrary to the mores of the times (cf. Est 1:9). However, when the men needed to be entertained, the distaff side was by no means ignored. From the story of Esther we learn that Queen Vashti refused to be so used. Queen Herodias was of a different disposition. She was willing even to have her own daughter used for such a purpose. The queen stood ready to employ whatever means was necessary to

wreak vengeance on her enemy, John the Baptist. So, with the hearty consent of Herodias, Salome danced ‘in the midst of’—here probably to be rendered ‘before’ or ‘in front of’—the invited male guests. Had her mother, through womanly intuition aided by intimate knowledge of her husband’s weaknesses, guessed what was going to happen? Had she even planned it that way perhaps? However that may have been, when things began to work out the way she wanted she was ready to strike. Evidently her daughter was of one mind with her” [William Hendriksen].

Matthew 14.9... AND THE KING WAS SORRY: NEVERTHELESS FOR THE OATH’S SAKE—

“Antipas regretted his rash promise but granted the request because he did not want to lose face with his palace guests. So John was executed without a trial, and the macabre scene at the birthday party played out. Herodias avenged herself of John, but Antipas’s guilty conscience led him to fear that Jesus was John brought back to life” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 200). Carol Stream, IL: Tyndale House Publishers]. ||||| “Why was Herod grieved? Maybe because he knew that John was a righteous and holy man (Mark 6.20), or possibly because he knew that such action might instigate the Jews to riot. It was probably a combination of both. But a drunken oath was more important to Herod than truth, right, and holiness or fear of the Jews” [Tom Bright, “The Baptist Beheaded: Five Thousand Fed,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 401].

Matthew 14.13... WHEN JESUS HEARD OF IT, HE DEPARTED THENCE BY SHIP INTO A

DESERT PLACE APART—“Without doubt, should Jesus’ motives have been sinister, there would never have been a better time to step forward and lead the people in revolt, based upon this breach of all that was right and good in the beheading of John. In the people’s mind at least, this great herald of God must be avenged. But this was not the plan of God and as Jesus stated, ‘My meat is to do the will of him that sent me, and to accomplish his work’ (John 4.34). The first century Jews’ concept of a physical kingdom was as far removed from God’s eternal purpose in Christ Jesus (Eph 3.10-11) as is the twentieth century premillennialist’s concept of such a kingdom. They, just like the modern day speculators, failed to grasp the force of Jesus’ simple statement. ‘My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence’ (John 18.36). Verily, a physical, mundane, earthly kingdom was as far from God’s truth as daylight is from darkness” [Tom Bright, p. 403].

Matthew 14.15... VICTUALS— Although it does not appear to be so, the proper pronunciation of

the word is “vidl.” It seems that the “C” was added in the 16th century to conform to the Latin root word. You can hear it pronounced at the link below. ||||| Other versions use instead, the word: “FOOD” (ASV, NKJV, ESV, et.al.). ||||| “If you are hungry for the story behind victual, get ready to dig into a rich and fulfilling history. The word derives via Middle English and Anglo-French from the Latin noun *victus*, meaning ‘nourishment’ or ‘way of living.’ *Victus* derives from the verb *vivere*, which means ‘to live’ and which is the source of a whole smorgasbord of other English words like *vital*, *vivid*, and *survive*. It’s also the root of *viand*, another English word referring to food. There’s also *vittles*, a word that sounds like it might be an alteration of the plural *victuals* but which actually entered English a century before *victual*” [<http://www.merriam-webster.com/dictionary/victual> visited 160511].

Matthew 14.19... HE BLESSED, AND BRAKE, AND GAVE THE LOAVES TO HIS DISCIPLES,

AND THE DISCIPLES TO THE MULTITUDE—“Among the many miracles which He performed on this day, here is yet another. As man views it, one greater in magnitude and majesty than all of the other ‘ordinary’ miracles of the day. The mechanics of this notable event are not given to

us, that is, how did the Lord take five barley loaves and two fish, feed over five thousand people, and then take up more than that with which He started. Without doubt we cannot understand the ‘how’ of ‘In the beginning God created the heavens and the earth’ (Gen 1.1). We do not attempt to explain the ‘how’ of miracles, only affirm with an unquestioned conviction that such transpired. The Bible says that Jesus ‘blessed’ that which was brought to Him. This was not some ‘incantation’ by the Lord, but a simple offering of thanks” [Tom Bright, p. 406].

Matthew 14.20... AND THEY TOOK UP OF THE FRAGMENTS THAT REMAINED TWELVE

BASKETS FULL—“Christ in this wonder manifested His creative power as He did at the miracle of Cana in Galilee, where He changed the water into wine. It was another link in the evidence that made Jesus ‘that prophet’ like unto Moses who fed the people with bread from heaven. Indeed, this was precisely the deduction which that audience drew from those remarkable events (John 6.14)” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-14.htm>] [visited 160511]. John 6.14... Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Matthew 14.21... THEY THAT HAD EATEN WERE ABOUT FIVE THOUSAND MEN, BESIDE

WOMEN AND CHILDREN—“Five thousand was not a ‘guesstimate’ for the seating arrangement enabled an accurate count (vv. 18-19). When the women and children are added, the actual number fed could have reached ten thousand or more... .. In John 6 this miracle became an opportunity for Jesus to teach on the ‘bread of life,’ stressing the truth that where spiritual need abounds, grace much more abounds (Rom 5.20). No matter where we are (v. 13) or how little we have (v. 17), there is no reason for any to go away hungry. God’s power is equal to our need (2 Cor 12.9); He can do exceedingly abundantly above all that we ask or think. Men can still be filled to overflowing with the fullness of God (Eph 3.19-20)” [Kenneth Chumbley, p. 271].

Matthew 14.22-23... AND STRAIGHTWAY JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE WHILE HE SENT THE MULTITUDES AWAY—

“The Lord had started for the seclusion of the deserted place earlier in the day; his aim was interrupted by the multitude; following the miraculous feeding of the great crowd, the Lord now ‘constrained’ the apostles to enter the ship and return to the other shore. ‘CONSTRAIN’ is a strong word and implies that they were reluctant to leave him. If they had just returned from their limited commission, as it appears, then it is clear why they were hesitant about leaving him so soon. They longed for his company. But also they may have thought he was about to do something vastly important. Some in the crowd had just attempted to take him by force and make him king in Israel. John the Baptizer had been murdered. His followers looked to Jesus as a literal deliverer. The concept of Israel and the apostles was that the Messiah would be a ruler in the same sense as were David and Solomon. Perhaps Jesus could take control of the government and miraculously drive away the oppressive Romans! This possibility lurks in the background of the scene” [Bob Winton, *Book of Matthew*, p. 180]. ||||| “He wanted to quash the crowd’s attempt to make Him a king (Jn 6.15) and He sent the apostles away before they were caught up in any king-making mania” [Kenneth Chumbley, p. 271]. ||||| “*Send the multitude away* had been the disciples’ advice (Mat 14:15) based on their ignorance of Jesus’ intentions and power. Now, precisely because the Lord knows His own mind, He MUST *send the multitudes away*. This literal dismissal has the force of a symbol, because, due to the motives for which He sends them away, He personally marked the climax of the popular enthusiasm for Him. His refusal to accept the Zealot crown is, in their estimation, to commit political suicide, to ruin His image by extinguishing the hopes of all who, in sympathy with the nationalistic

liberation party, had been expecting the Messiah to play the role of a God-sent neo-Maccabean to deliver Israel from all oppressors, establish a state that would rule the world and bring unprecedented wealth and glory to Israel. That He actually intended to drive away the unwilling and the unthinking is evident from His handling of a majority of these same people the next day in His Sermon on the Bread of Life in Capernaum, where, almost systematically, He unmasked their crassly materialistic reasons for following Him, and bared the hard spiritual realities of His real Messiahship, (John 6:25-66; cf. Rom 16:18) Nevertheless, this attempt to make Jesus a political king will explain many of the unusual attempts to avoid publicity, His trips to foreign areas and deserted zones, and His desire for privacy. (Cf. Mat 16:20; Mat 17:9; Mk 7:24; Mk 7:36) In fact, although Matthew does not affirm it, this incident marks the acme and end of His great popularity with the Galilean crowds” [Harold Fowler, Bible Study Textbook Series, College Press, an e-Sword Module].

Matthew 14.25... AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA—Between 3:00 and 6:00 o’clock a.m. ||||| “The effect of this remarkable event on the disciples was immeasurable. They see on approaching the boat, walking on the water as on a paved street, whom they have not yet recognized and their amazement gives way to terror and they become exceedingly afraid, having concluded that a phantom, a strange apparition, was drawing near out of the eerie darkness of the stormy night to confront them” [Guy N. Woods, *A Commentary on the Gospel According to John*, 1981, p. 121].

Matthew 14.28... PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE WATER—“Peter’s impulsiveness appears for the first time ‘If it be thou’ is a first class condition that assumes it is Jesus. For a reason not explained, but possibly to demonstrate his courage and fearlessness (v. 27, Mt 26.33), he tells Jesus that if ordered to come to Him, he would do so. Christ, willing to give Peter a chance to back up his words, says ‘Come’ —and Peter leaves the boat, walking on the water” [Kenneth Chumbley, p.. 273].

Matthew 14.30... BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID—“Faith is always easier to profess than practice. What seemed so sure to Peter inside the boat seemed less certain outside. There, buffeted by the gale, his attention shifted from Jesus to the wind... Fear overcame his faith (‘he panicked,’ JBP) and he began to go down...” [Kenneth Chumbley, p. 274].

Matthew 14.32-33... THEN THEY THAT WERE IN THE SHIP CAME AND WORSHIPPED HIM, SAYING, OF A TRUTH THOU ART THE SON OF GOD—“After Jesus and Peter entered the boat, the wind died down (Matt. 14:32). Any doubts that the crew may have had about the wisdom of the Son of God were gone. All present had benefited from the miracles that had been performed in their presence. Mark says that "... they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened" (Mark 6:51-52). After the initial shock of seeing Christ walking on the water and after a moment's reflection they should not have been quite so amazed that the miracle worker had just performed another miracle. They had allowed themselves to forget that this was God in the flesh. After seeing this new miracle, though, they jointly expressed a clearer knowledge of the Divinity of their Teacher: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:33)." [Tom Bright, p. 112].

Matthew 14.34... THEY CAME INTO THE LAND OF GENNESARET—“‘Gennesaret’ was the region on the west side of the Sea of Galilee, of which Capernaum was the chief town, and from which the lake is sometimes named. The name signifies ‘garden of the prince.’ The Sea of Galilee had three other names. It was called the ‘Sea of Tiberias,’ from the celebrated city of that name

(John 6.1). It was called in the Old Testament ‘the Sea of Chinnereth’ or ‘Chinneroth’ (Num 34.11; Josh 12.3), from a town of that name which stood on or near its shore (Josh 19.35). At the northwestern angle of the lake was a beautiful and fertile plain called ‘Gennesaret’ and from that the sea derived the name of ‘Lake of Gennesaret’ (Luke 5.1). It is probable that the disciples left the eastern coast of the sea to go to Capernaum on the western coast, but the storm had driven them out of their course and they landed south of Capernaum” [H. Leo Boles, A *Commentary on the Gospel According to Matthew*, 1952, Gospel Advocate, p. 322].

V. Lessons & Applications.

Matthew 14.2... THIS IS JOHN THE BAPTIST; HE IS RISEN FROM THE DEAD—We are certain to go astray from the truth when we ignore the Law of Rationality. Whenever and every time that we give to some idea or precept more weight in our consideration and reasoning about some proposition than is absolutely demanded by the evidence, we draw improper conclusions. This is what Herod did. John actually did no miracles—John 10.41... And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. There was no evidence that should have caused anyone to make the mistake in identity that Herod made. Had he listened to John’s preaching, he would have known how foolish it was to compare the two men—John 3.28-30.. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease. It should be no big surprise today when we find people using such atrocious reasoning, but it is discouraging at the same time.

Matthew 14.4... FOR JOHN SAID UNTO HIM, IT IS NOT LAWFUL FOR THEE TO HAVE HER—According to the standard that John preached (God’s Word), Herodias still belonged to Philip, even though she was recognized as Antipas’ wife. How sad it is that this kind of situation gets repeated thousands and thousands of times TODAY when people ignore God’s law about marriage, divorce, and remarriage, and make their decisions based upon what is legal according to civil government. According to Matthew 19.9, there is ONLY one cause for divorce—that is, the cause of fornication. The Bible teaches that if I want to get married I have to choose someone who is eligible. The categories of those eligible to be married, according to Scripture, are three in number: (1) Someone never married before; (2) Someone who has been married, but whose companion has died (Rom 7.1-3); (3) Someone who has been married, but has put away their companion for the cause of fornication (Mt 19.9). Sadly, in our day, it is also necessary to add that marriage is to be between a man and a woman (Gen 2.18-25; 1 Cor 6.9-11).

Matthew 14.6... BUT WHEN HEROD’S BIRTHDAY WAS KEPT, THE DAUGHTER OF HERODIAS DANCED BEFORE THEM, AND PLEASSED HEROD—The wonderful praise that Jesus gave to John comes to mind when I read these verses—Matthew 11.9-11... **But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.** As a result of the sinful activity that took place at a DANCE, this great man of God lost his physical life. The daughter of Herodias shamelessly used her physical attraction to get for her mother that which she desired—the death of this godly prophet. **Fleshly desires and the DANCE**

certainly go together! What an illustration of the evil that comes from such. I once had a website page dedicated to encouraging young people not to go to the Prom. It was not difficult to find a multitude of newspaper articles about the horrible things that happen on “Prom Night.” Can we not learn from the dance of Salome?

Matthew 14.23... AND WHEN HE HAD SENT THE MULTITIDES AWAY, HE WENT UP INTO A MOUNTAIN APART TO PRAY—Jesus LOVED to be in the presence of the Father!!! What an amazing thing it is that it is possible for me and you to engage in the very same activity which Jesus so obviously craved. **We, too, can be in the presence of the Father and talk to Him in prayer.** How well do we understand and appreciate what a tremendous blessing that is? **Every** spiritual blessing is located IN CHRIST (Ephesians 1.3). Since that is the case, please KNOW that it is a very special and exclusive right of only certain ones to do what Jesus is recorded here doing. Do we treasure the ability to be IN CHRIST? We get into Christ by being baptized INTO Him (Romans 6.3; Galatians 3.27). Before we can be baptized into Him, we must believe in Him, repent of our sins, and confess His name (John 8.24; Luke 13.3; Romans 10.10).

Matthew 14.33... OF A TRUTH THOU ART THE SON OF GOD—“This verse has its setting amidst miracles performed by Jesus on the Galilean Sea. Jesus had come to the distressed disciples walking on the waters of the storm-swept sea. Peter, temporarily, had been allowed to duplicate the supernatural feat until his faith faltered. When Jesus and Peter entered the boat, the wind ceased. The disciples were properly impressed with all they had just witnessed. They worshiped Him. In the Greek text the word for worship here derives from *proskuneo*, which has been called the principal New Testament word for worship. Were Jesus just a mere man and nothing but a man, their worship of Him would have been idolatrous, and He would have been wrong for the receiving of such adoration. Yet He did not prohibit it either here or at other times in His personal ministry. The disciples confessed Him to be in truth God’s Son, and this He is! We cannot be saved initially or be kept saved unless we make the same confession by lips and in life” [Robert R. Taylor, Jr., *Companion*, 1991-1992, pp., 164-165]. ||||| “Peter’s example is inspiring, even if his faith did falter and cause him to fail. He dared to undertake that which others were afraid to do. One had better fail a thousand times, than to be afraid to undertake anything. Why does such a step as Peter took look so foolish to us? Because of our mistaken view of it. In what had he been trusting to hold him up from a watery grave? Which is better, to trust a little boat, or the sure word of God? When Jesus said, ‘**COME**,’ Peter accepted the invitation; and so should we, regardless of what the situation may be. There are many things we can accomplish with the Lord’s help; if we are willing to do our part. Peter failed to walk on the water, because he placed his mind on the difficulties, rather than on the Lord’s promise; and what happened to him, can easily happen to us One of the great tragedies of the age is that the average Christian walks by sight, rather than by faith. Our lives would be much richer, if we had more faith like that which was manifested by Peter. May we heed the Lord’s invitation to come to Him whatever our condition may be, and He will supply our every need (cf., Php 4.13, 19)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1965, p. 256].

VI. Questions.

True or False

01. _____ We don’t often read about a king being sorry, but Herod was.
02. _____ The meal on the grass was preceded by Jesus giving thanks for it.
03. _____ In this chapter, the disciples thought Jesus was a spirit.
04. _____ Touching the hem of Jesus’ garment healed some.

05. _____ Herod feared the multitude.

I Found it in Verse(s)

06. _____ Reference to one risen from the dead.

07. _____ The wind ceased.

08. _____ The wind was contrary.

09. _____ Victuals.

10. _____ Where Jesus went when He heard about John being beheaded.

Short Answer

11. Herodias danced on this day:

12. John’s head was ultimately brought to her:

13. Items of food available at the desert place:

14. Why did Peter walk on the water?

15. Why did Jesus go up into the mountain?

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

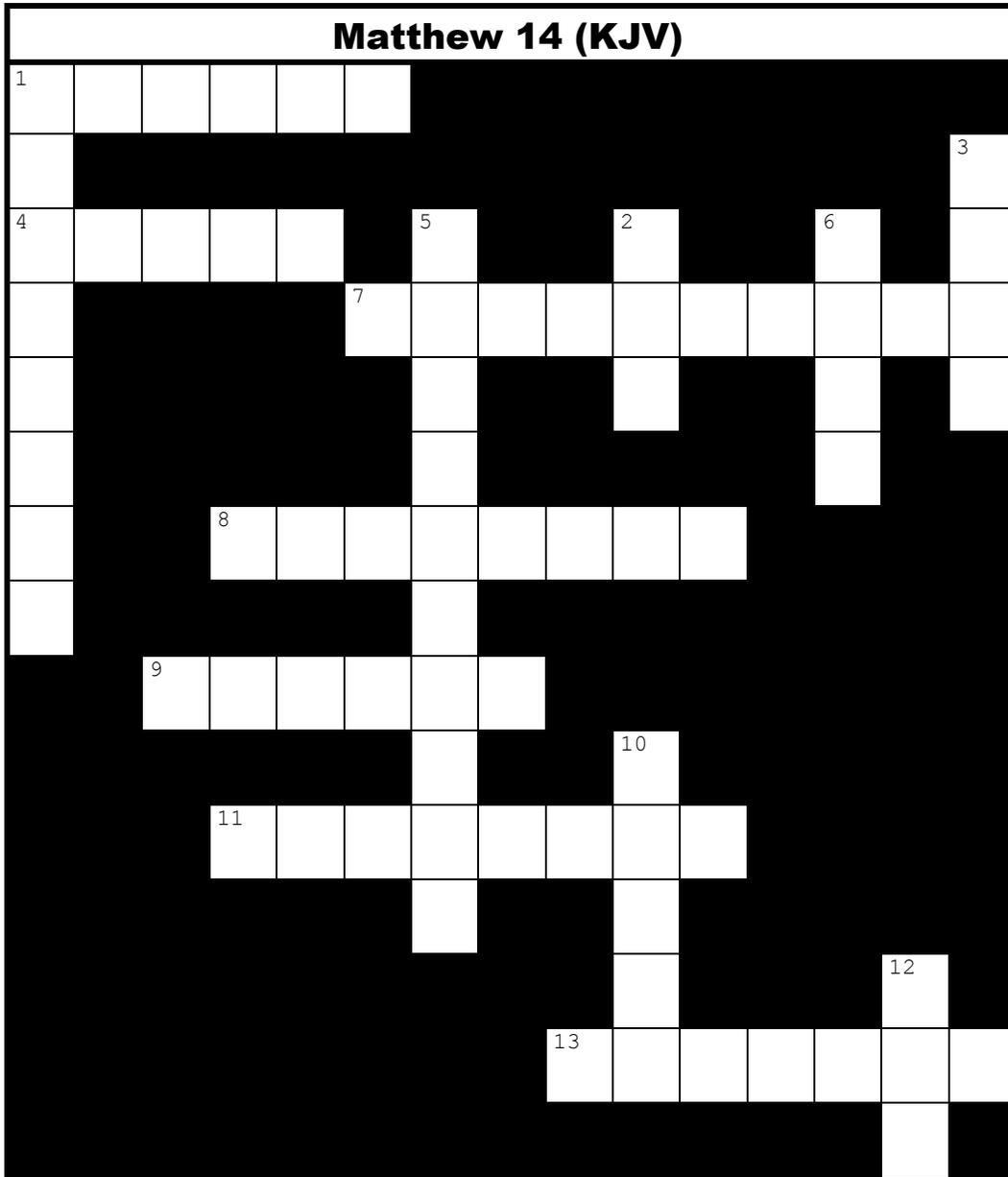
ANSWERS to Matthew 13 Questions... **01**—True (3-8); **02**—True (14); **03**—False (29); **04**—True (38); **05**—False (54); **06**—9; **07**—15; **08**—27-28; **09**—45; **10**—58; **11**—by the sea side (1); **12**—chokes it (22); **13**—Some an hundredfold, some sixty, some thirty (23); **14**—sold all that he had (44); **15**—they were cast away (48).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

A F O R T H Y W E N T U
 O M F E A R T I M E A N
 C C P J O H N T O O K F
 W H E N B O A T H I F L
 D E P A R T J M S A I D
 P R I S O N W U G I V E
 C O M E U U P L A C E S
 W D L N G W M T O U C H
 A I O T H W U I J A A I
 L B A P T I S T E A M P
 K T V O S N P U S W E I
 E H E A R D F D U A P Y
 D I S C I P L E S Y H I

AWAY	BAPTIST	BROUGHT	CAME	COME
DEPART	DISCIPLES	FEAR	FIVE	FORTH
GIVE	HEARD	HEROD	JESUS	JOHN
LOAVES	MULTITUDE	OATH	PLACE	PRISON
SAID	SENT	SHIP	TIME	TOOK
TOUCH	WALKED	WENT	WHEN	WIND

VIII. Crossword Puzzle.



ACROSS

- 01) Number of baskets of leftovers.
- 04) Disciples confessed: "Of a ____ thou art the Son of God."
- 07) Jesus was moved with this toward the multitude.
- 08) ____ of Herod was when Herodias' daughter danced.
- 09) The miraculous feeding took place at a ____ place.
- 11) Jesus walking on the sea ____ the disciples.
- 13) The multitude counted John to be one.

DOWN

- 01) Herod's title.
- 02) Jesus said: "Give ye them to ____."
- 03) He was sorry.
- 05) Describes the wind.
- 06) Among those who ate were ____ thousand men.
- 10) Walked on the water.
- 12) Jesus was walking on the ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 15

I. Outline.

1. Tradition of the Elders (Matthew 15.1-20; cf., Mk 7.1-23).
2. Canaanite Woman’s Faith (Mt 15.21-28; cf., Mk 7.24-30).
3. Healing of Many People (Mt 15.29-31).
4. Feeding of the 4,000 (Mt 15.32-39; Mk 8.1-10).

II. Summary.

“The question was not of cleanliness, but of ritual. This washing of hands to remove imaginary evil was a part of the tradition of the elders. Against the binding of such burdens on men our Lord passionately protests. 'The commandment of God" (verse Mt 15:3). This is the one and only burden that men ought to bear, and this fact our Lord proceeded to enforce by illustration and teaching. Then going into Tyre and Sidon, we have one of the sweetest stories of them all—the mother heart carrying the need of her daughter with unswerving faith to Him who had created the love of mother! How strange at first appear His silence and rebuff. The reason for His attitude is revealed in the result which followed. He knew how strong her faith was, and His method manifested that faith in all its beauty. How perpetually the very best of character is hidden, until for its forth-shining our King seems to hide His face. Another manifestation of the unlimited resources, unmeasured power, and ungrudging grace of the King follows. These people were most probably heathen or semi-heathen, gathered from the region of Decapolis (Mark 7:31). Our Lord had confined His journeyings and ministry to the chosen people to whom He had been sent, but true to the divine intention concerning that chosen people, when strangers and aliens came to Him He gave them blessing without stint. What a marvelous exhibition we have of the slowness of faith in these disciples, who, notwithstanding what they had seen the Master do with five loaves and two fishes among 5,000 men, yet questioned Him how they should feed a smaller crowd, 4,000 men, with more supplies, seven loaves and a few fishes. Yet are we much better than they? How often past deliverances seem to have no power to deliver us from present anxiety.”

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 15.2... WHY DO THY DISCIPLES TRANSGRESS THE TRADITION OF THE ELDERS?

FOR THEY WASH NOT THEIR HANDS WHEN THEY EAT BREAD—“Enemies of the Lord were militant, and they traveled nearly 100 miles from Jerusalem to Galilee where Jesus was preaching and performing miracles. Jerusalem was their home and the citadel of Judaism. Phariseism, as Paul later described it in Acts 26.5, constituted ‘the strictest sect of our religion.’ The Pharisee sect had developed in inter-testament times. The name meant ‘separate’ or ‘pure.’ Pharisees accepted as fundamental much of what Sadduceism denied, i.e., man’s soul, angelic reality, the resurrection, and the heavenly home of the soul. Sadducees were the liberals or modernists of that era; Pharisees were the traditionalists. It would have been well nigh impossible for any one Pharisaidic proponent to have remembered all the thousands of

trifling, insignificant traditions they had hatched in their fertile minds. Scribes were Scripture copyists. Recall that this was long before Gutenberg and the invention of the printing press in the 15th Century. Scripture, thus, had to be copied by the laborious process of longhand inscribing. The scribes, spending so much time inscribing sacred Scripture, were deemed by the masses to be great authorities on the Holy Writings. How strange and amazing that they failed to see Jesus as the fulfillment of the very Scriptures upon which they had spent so much time. The Scribes and Pharisees strongly censured Christ for allowing His disciples to ‘transgress the tradition of the elders.’ They had built up an elaborate system of traditionalism in their religion of the first century. They claimed Moses gave two law systems—one written and one oral—transmitted by a hand-me-down system from generation to generation. They claimed Moses handed such to Joshua he to judges they to prophets and kings, and finally it was recorded in what they called the Talmud. No proof is found for such transmission from Moses onward of some oral law. Far more likely, this system developed from the Exile onward and accumulated primarily during the inter-testament period. The Scribes and Pharisees were not concerned with hygiene but with ceremonial uncleanness and purification therefrom. They faulted Christ and His disciples because they did not wash their hands before eating, and they were far more concerned with this man-made tradition than with weightier matters such as parental respect, honor, and aid when needed. Jesus pointed out such in Matthew 15.3-9 and the parallel in Mark 7.1-13” [Robert R. Taylor, Jr., *Companion*, 1993-1994, pp., 88-89]. |||| “The ‘tradition of the elders’ goes all the way back to the books of Ezra and Nehemiah, when the book of the law was rediscovered. Scribes began to study it, and teachers began to explore all the ways that the law should be applied to specific situations in people’s lives. The end result was something akin to two authorities: (1) the law of God and (2) the teaching of the elders. The teaching of the elders was mainly oral and it was passed down from generation to generation. By AD 200, these traditions were compiled in a book called the Mishnah. As the scribes and Pharisees added all kinds of rules and regulations to the law, their traditions were eventually seen as authoritative and began to trump the law itself. Some considered it to be worse to disobey the teaching of the elders than it was to disobey the commands of the law” [David Platt, *Exalting Jesus in Matthew*, Kindle Edition, loc3764]. |||| “The Talmud, which is the repository of Jewish tradition, teaches that God gave the oral law to Moses and then told Moses to pass it on to great men of Israel. These men were then to do three things with the law they had received. **First**, they were to deliberate on it and properly apply it. **Second**, they were to train disciples in order that the next generation would have teachers of the law. **Third**, they were to build a wall around the law in order to protect it. Because their hearts were not right with God, the rabbis’ wall-building ‘protection’ of His law actually undermined and contradicted it. Their purpose was not to lead the people to worship and serve God from pure hearts made clean by Him, but to worship and serve Him by human means and from unchanged hearts” [John MacArthur, *MacArthur New Testament Commentary*, Kindle Edition, loc24784]. |||| “Water jars were kept ready to be used before every meal. The minimum amount of water to be used was a quarter of a log, enough to fill one and a half egg shells. The water was first poured on both hands, held with the fingers pointed upward; and it must run down the arm as far as the wrist and drop off from the wrist, for the water was now itself unclean, having touched the unclean hands and if it ran down the fingers again it would render them unclean. The process was repeated with hands held in the downward direction, the fingers pointing down. And finally each hand was cleansed by being rubbed with the fist of the other. A strict Jew would do this before every meal and between every course in every meal. (For a fuller discussion read Edersheim’s *The Life and Times of Jesus the Messiah*, volume 2, pp., 10-13)” [John MacArthur, loc24817].

Matthew 15.3-6... **WHY DO YE ALSO TRANSGRESS THE COMMANDMENT OF GOD BY YOUR TRADITION?**—“Avoiding conversational niceties, he employs a standard rabbinic technique and replies directly with a counter-question (v. 3), which is based on the premise that the oral law actually contravened the written law. He does not address the specific charge concerning hand washing but challenges the validity of the oral Torah more generally. He supports his own accusation by means of an entirely different example from Pharisaic tradition, in which the Corban laws (e.g., m. Ned. 1:2-4; 9:7) conflicted with obedience to the Fifth Commandment (Ex 20.12; Deut 5.16) and with God’s penalty for one form of disobeying that Commandment (Ex 21.17; Lev 20.9), both of which he quotes in verse 4. The Corban practice in view was that of pledging money or other material resources to the temple to be paid upon one’s death. These funds could therefore not be transferred to anyone else but could still be used for one’s own benefit while one was still alive (v. 5). The situation turns ironic in that the Pharisees’ laws prevented compassionate help for others in need, including those, like parents, to whom one was the most obliged. ... Of course, the Jewish leaders themselves would not accept Jesus’ charges as worded in verse 6. Jesus nevertheless claims that their laws require persons to violate Mosaic commandments” [Craig L. Blomberg, *The New American Commentary*, Volume 22: Matthew, Kindle Edition, loc6010].

Matthew 15.7-8... **WELL DID ISAIAH PROPHECY OF YOU, SAYING...**—“What Isaiah said of the people of his own day applied to the hypocrites of Jesus’ day as well, and to those of our own. ... And hypocrites have no greater ally than tradition, because tradition can be followed mechanically and thoughtlessly, without conviction, sincerity, or purity of heart. ... Because traditions require no integrity of heart, they are easily substituted for true worship and obedience. That is why it is easy for people to honor God with their lips while their heart is far away from Him” [John MacArthur, loc24865]. ||||| “They spoke words and engaged in acts that were designed to demonstrate to other men that they were honoring God, but in their hearts they had little or no regard for God. Jesus applied Isaiah 29.13 to the Jews of His day” [Tim Nichols, “John Was Beheaded, and Various Travels and Miracles of Jesus,” in *Studies in Matthew*, Edited by Dub McClish, 1995, p. 113].

Matthew 15.9... **BUT IN VAIN THEY DO WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN**—“Washing hands, of itself, is harmless and commendable; but **binding it as a religious requirement presumed on the authority of the Almighty;** to infringe on the legislative prerogatives of God is sinful in the first magnitude. Thus, many warnings and admonitions are given in the Bible against such intrusion (Gal 1.6-12; 1 Cor 4.6—ASV; Rev 22.18-19; 2 John 1.9-11; 2 Cor 2.14-17)” [Bob Winton, *Book of Matthew*, p. 185].

Matthew 15.10... **HEAR, AND UNDERSTAND**—“Hear, and understand was a common idiom that meant, ‘Listen carefully and pay close attention,’ and was used to precede a message of great importance. It was not that what Jesus said would be hard to understand but that it would be hard to accept.” [MacArthur, loc24936].

Matthew 15.11... **NOT THAT WHICH GOETH INTO THE MOUTH DEFILETH A MAN**—“It is not what goes in a man that defiles [the Pharisaic position], but what comes out [the Biblical position]. The traditionalists had lost sight of the fact that the OT laws of clean and unclean were meant as a primer on morality, not food (Lev 20.22-26). Christ calls attention to this by stressing that purity and defilement is a matter of the heart. It is wickedness at the root of a man’s being, not the food he eats or the person he touches (8.3; 9.21, 25; 14.36; Mk 7.19, 1 Tim 4.3-4), that defiles him before God” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 281].

Matthew 15.12... **KNOWEST THOU THAT THE PHARISEES WERE OFFENDED, AFTER THEY HEARD THIS SAYING?**—“The disciples were pained at the offense given to these highly

respectable strangers from Jerusalem; for, like many Christians of the present day, their respect for the feelings of men was greater than their zeal for the truth. The ‘sayings’ (*logon*) which had given offense was the entire speech. He had proved that by their tradition they were nullifying the word of God; he had charged them with hypocrisy; he had declared that all of their worship based on the authority of tradition was vain worship; and he had swept away the entire fabric of their traditional law of uncleanness, by declaring that a man is not defiled by that which goes into his mouth. He had not only defended himself, but he had turned their own weapons with irresistible effect against them, and it is not surprising that they were offended” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark, Gospel Light*, p. 135].

Matthew 15.13... EVERY PLANT, WHICH MY HEAVENLY FATHER HATH NOT PLANTED, SHALL BE ROOTED UP—“The plain truth of the matter is that false ideas, hypocritical attitudes, and those who teach and possess them need to be uprooted (Mt 15.13). Self-importance and worldly pretension, even when such men can convince thousands that they are ‘somewhat,’ do not give men license to teach and practice error with impunity. They are wrong. The sooner the masses of people can see it, the better” [Tim Nichols, p. 114].

Matthew 15.14... LET THEM ALONE—“It is spiritually dangerous to stay around apostates and others who steadfastly reject and oppose the gospel of Christ” [John MacArthur, loc25058].

Matthew 15.18... BUT THOSE THINGS WHICH PROCEED OUT OF THE MOUTH COME FORTH FROM THE HEART; AND THEY DEFILE THE MAN—“The things (words) that proceed out of the mouth defile one spiritually and morally, for they indicate that their source the heart, is defiled. On a previous occasion when the Lord exposed the evil Pharisees He told them that ‘out of the abundance of the heart the mouth speaketh’ (Mt 12.34). The ‘heart’ here is man’s will, his decision-making faculty, thus his mind. The first sign of such corruption listed by the Lord was ‘evil thoughts’ probably because they are the fountain from which all evil words and deeds flow” [Dub McClish, p. 427].

Matthew 15.20... TO EAT WITH UNWASHEN HANDS DEFILETH NOT A MAN—“That which defiles (makes unclean) a man is not the eating with unwashed hands, but the speaking of an unwashed heart” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Edition, loc1809].

Matthew 15.22-23... HAVE MERCY ON ME ... BUT HE ANSWERED HER NOT A WORD—“Many people have been puzzled concerning Jesus’ interaction with this Canaanite woman in these verses. Perhaps we will better understand this dialogue by noting two things about this encounter. **First**, geography is significant here. Verse 21 tells us that Jesus withdrew from Galilee, a predominantly Jewish territory, and went to the district of Tyre and Sidon, a predominantly Gentile territory. This is the only time in Matthew’s Gospel that Jesus journeyed into Gentile lands, and the first person who comes up to Him is a Canaanite. The Canaanites were ancient enemies of the people of Israel throughout the Old Testament, making this woman’s identity all the more significant. **Second**, this dialogue makes more sense when we consider how the narrative is playing out from the perspective of the disciples. The disciple’s world had just been rocked when Jesus turned their thinking upside down about what makes someone clean. Now He takes them into Gentile territory, a place filled with unclean people according to the standard Jewish view. Many Jews would have felt compelled to send this Canaanite woman away; yet this whole story, and the story that comes after this, is intended to be a reflection of the reality that Jesus’ plan involved much more than Israel. His salvation would spread far beyond Israel to the ends of the earth, an idea that may have been shocking to these 12 Jewish disciples. Through His words and demeanor, Jesus was subverting the standard Jewish

view of the Gentiles According to Jews, the Gentiles had no right to the children’s bread, for they were ‘dogs.’ Jesus aimed to change this mind-set” [David Platt, loc3876].

Matthew 15.24... I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL— “Speaking directly to the disciples, but within the hearing of the woman... ..by those words Jesus assured the disciples that His plan of redemption was still on course. Israel was still the Lord’s chosen people and the kingdom was still offered first to the seed of Abraham. Despite their hostility, resentment, and rejection, the Lord would continue to call the house of Israel to repentance. His primary ministry was still to the children of the covenant. It was not yet time to move to the Gentile nations, because the full opportunity to Israel had not as yet been presented” [MacArthur, loc25329].

Matthew 15.26... IT IS NOT MEET TO TAKE THE CHILDREN'S BREAD, AND TO CAST IT TO DOGS— “Jesus was not being snobbish, arrogant, or stuck-up in this situation. He is, first, testing the faith of this woman to see how convinced she is that He can do this. Second, He is giving an object lesson to His disciples that even though this was not a part of the general scope of their work, it is never wrong or bad to do good when the opportunity presents itself and the need is there” [Adam Cozort, loc1839]. ||||| “Two different Greek words are used in the New Testament for dogs. One refers to the mangy and often vicious mongrels that ran in packs and lived largely off garbage and carcasses of dead animals. The dogs referred to here, however, were household pets that were sometimes treated almost like family” [John MacArthur, loc25353].

Matthew 15.27... TRUTH, LORD: YET THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THEIR MASTERS' TABLE— “Not presuming on her position, but humbly accepting the status of a dog, the woman asks only for any crumbs that might fall from the Jewish table” [Kenneth Chumbley, p. 287].

Matthew 15.31... INSOMUCH THAT THE MULTITUDE WONDERED— “The multitude was truly astonished when they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing As a result, ‘they glorified the God of Israel.’” [Tim Nichols, p. 115].

Matthew 15.33... WHENCE SHOULD WE HAVE SO MUCH BREAD IN THE WILDERNESS, AS TO FILL SO GREAT A MULTITUDE— “You can almost picture the disciples asking, ‘Would Jesus perform the same miracle among a Gentile crowd that He performed among the Jewish people?’” [David Platt, loc3912].

Matthew 15.37... AND THEY TOOK UP OF THE BROKEN MEAT THAT WAS LEFT SEVEN BASKETS FULL— “The seven large baskets mentioned here are of a different type than the twelve baskets used in the feeding of the five thousand. The type of basket used at the previous feeding was a small Jewish container called a *kophinos*, used by an individual for one or two meals. The baskets used in the Decapolis feeding were distinctly Gentile and quite large. They could even hold a grown man, and it was in such a basket that Paul was lowered over the wall in Damascus (Acts 9.25)” [John MacArthur, loc25521].

V. Lessons & Applications.

Matthew 15.3-9... “Jesus cited the mistreatment of aged parents as evidence of their exaltation of oral tradition over the law of God. The commandment of God was that parents were to be honored (Ex 20.12) and that one who cursed his parents was to be put to death (Ex 21.17). However, the traditions of the elders allowed one to declare a part of one’s estate to be dedicated to God (‘given to God,’ ‘Corban’—Mark 7.11) with the claim that this was that which could have benefited one’s parents had it not been so dedicated. This tradition thus released one from his responsibility to provide for helpless and aged parents. It gave one an excuse not

to honor them and in practicality it allowed one to curse them by neglect of their needs. By this powerful illustration the Lord proved that they made void the commandment of God by their tradition” [Dub McClish, “Ceremonial and Real Defilement; The Canaanitish Woman; Four Thousand Fed,” in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, 1988, pp., 420-21].

Matthew 15.7-8... **YE HYPOCRITES, WELL DID ISAIAH PROPHECY OF YOU, SAYING, THIS PEOPLE DRAWETH NEAR UNTO ME WITH THEIR MOUTH**—It seems so obvious how disappointed Jesus is with the ones who were supposed to be leading God’s people. They were so far from what they should have been as leaders. The scribes were indeed familiar with the Old Testament Scriptures, but they (along with all of the religious leaders of the day) paid so much more attention to the outward ceremonial aspects of worship. They would emphasize the things the Law required which were easily seen by men. They would add to the Law that which was NOT found in it. They pretended to be so much closer to God than the ordinary Jew. They were very quick to criticize others. However, Jesus reminds them here of a passage that describes them (Isa 29.13). He uses it to define their major problem: HYPOCRISY. Had they been meditating upon and concentrating on the revelation from God (even this very passage Jesus used), they would have understood their great need to get their hearts right with God. Later, in chapter 23, Jesus will once again have to use this terrible descriptive term **seven times** in describing them (Mt 23.13, 14, 15, 23, 25, 27, 29). Then, He warns them of the severe punishment that is to come (Mt 23.33-39). How sad! Let us ever avoid having to be labeled as a hypocrite!

Matthew 15.9... **BUT IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN**—“The word ‘vain’ means empty, void, mere formality in worship. In such worship there is the performance of the items of worship, but the heart is not there. It is meaningless participation and, therefore, highly unacceptable to God (Proverbs 15.8; John 4.24). Much worship done to God today would fall into this classification. When one enters into worship without proper heart preparation and when the lips utter words of praise or prayer that the heart does not sincerely suggest, all such is vain worship. These Pharisees were engaging in vain worship, after the doctrines and precepts of men. It should be noted that the word ‘doctrines’ is in the plural number here. Without exception, when this word is plural, it always refers to false doctrines, the teaching of men; when it is singular, the true doctrine is intended (Acts 2.42)” [Guy N. Woods, *Companion*, 1994-1995, p. 143]. ||||| “How much church attendance and ‘Christian’ activity preoccupy believers today with things they assume please God yet without ever really ministering materially or spiritually to the desperately needy people of our world? How much of our money is tied up in church buildings or spent only on programs and activities to make ourselves happy rather than caring for the hurting in our midst and across the globe?” [Craig Blomberg, loc6042].

Matthew 15.26-27... **IT IS NOT MEET TO TAKE THE CHILDREN’S BREAD, AND TO CAST IT TO DOGS.** ...TRUTH, LORD: YET THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THEIR MASTER’S TABLE—“The word for ‘dogs’ is diminutive and literally means ‘little dogs,’ and the picture is that of a family meal, with the pet dogs running around the table and begging for something to eat. The idea is not the uncleanness of the dogs, but rather their dependence and subordinate position. There was therefore nothing degrading about the Lord’s metaphor; he was simply emphasizing the relative positions of the Jews and Gentiles. The children first, and then their pets. ... Thus, with ready wit, deep humility, and abundant faith, this woman skillfully turned the Lord’s figure to her own advantage. She accepted the Lord’s evaluation of the

situation, and pled only to fare as the household pets which are fed without loss to the household” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 153-54].

Matthew 15.28... O WOMAN, GREAT IS THY FAITH—“Lessons for us: (a) The Lord blessed others. We should take encouragement from the fact that the Lord has abundantly blessed other people in days past. If the Lord would bless others, surely he would bless us. God is no respecter of persons, and if he has blessed others, we may rest assured that he will bless us likewise. **(b)** His promises to us. God keeps his promises. He has never been known to be unfaithful in his promises. The Lord promised this woman the thing which she desired, and when she returned home, she found his promise fulfilled. And just as surely as his promise to this woman was fulfilled, his promises to us will be fulfilled if we exercise a faith similar to the faith of this woman” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1957, p. 14].

VI. Questions.

True or False

- 01. _____ What Jesus taught offended the Pharisees.
- 02. _____ When Jesus makes a listing of sins in this chapter, the number of sins listed is ten.
- 03. _____ Jesus illustrated how the scribes and Pharisees by their tradition caused people to disobey the Law of Moses.
- 04. _____ Jesus causes the people to WONDER in this chapter.
- 05. _____ In the feeding of the 4,000 the number included women and children.

I Found it in Verse(s)

- 06. _____ Jesus wanted the people to HEAR and UNDERSTAND.
- 07. _____ The things that come from the HEART are the things that can DEFILE.
- 08. _____ That which the disciples are accused of transgressing.
- 09. _____ Jesus sat down on a mountain.
- 10. _____ Jesus did not want the multitude to faint in the way.

Short Answer

- 11. Jesus compared the scribes and Pharisees to this:

- 12. To whom Jesus was sent:

- 13. The prophet Jesus quoted to describe the hypocrisy of these religious leaders:

- 14. The command Jesus gave the 4,000:

15. The compliment Jesus gave to the Canaanite woman:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 14 Questions... **01**—True (9); **02**—True (19); **03**—True (26); **04**—True (36); **05**—True (5); **06**—2; **07**—32; **08**—24; **09**—15; **10**—13; **11**—Herod's birthday (6); **12**—Herodias (11); **13**—five loaves and two fish (17); **14**—to go to Jesus (29); **15**—to pray (23).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

H C A S T W A B P P F B G L
 I A P L I O D B R E A D R O
 S M L T F R E M M O T H E R
 H E A R T S F U C U H P A D
 U J N A C H I L D R E N T R
 N C T D U I L T L P R L U R
 D I C I J P E I T H E N D G
 E S O T E O T T C A W A Y G
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 S E M O U T H D F I L L L F
 T R A N S G R E S S S A I D
 A A N S W E R E D E V I N U
 N G D I S C I P L E S L D Y
 D F E E C O A S T S E V E N
 C V D U E W F N E T O O K V

ANSWERED	AWAY	BLIND	BREAD	CAME
CAST	CHILDREN	COASTS	COMMANDED	DEFILETH
DISCIPLES	FATHER	FILL	GREAT	HEART
JESUS	LORD	MOTHER	MOUTH	MULTITUDE
PHARISEES	PLANT	SAID	SEVEN	THEN
TOOK	TRADITION	TRANSGRESS	UNDERSTAND	WORSHIP

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 16

I. Outline.

1. Demand for a Sign (Matthew 16.1-4; cf., Mk 8.11-13; Lk 12.54-56).
2. Leaven of the Pharisees and Sadducees (Mt 16.5-12; cf., Mk 8.14-21).
3. Peter's Declaration about Jesus (Mt 16.13-20; cf., Mk 8.27-30; Lk 9.18-21).
4. Jesus Foretells His Death and Resurrection (Mt 16.21-28; cf., Mk 8.31—9.1; Lk 9.22-27).

II. Summary.

"Earlier in Matthew, confrontations with the Pharisees (and other religious leaders) occurred as the religious leaders responded to the words and works of Jesus (3:7; 9:3, 11, 34; 12:2, 10, 14, 24, 38). As things proceeded, however, the Pharisees began to seek Jesus out in order to initiate confrontation (15:1; 16:1; 19:3; 21:23; 22:23, 34). Their second request for a sign (16:1–4; cf. 12:38) necessitated Jesus' warning that the disciples beware their teaching (16:5–12). This leads to what is perhaps the most crucial pericope in this Gospel, in which Jesus receives Peter's representative confession of his messiahship and promises to build and empower his church (16:13–20). At this crucial juncture, Jesus clearly announces his death and resurrection for the first time, and then points his disciples to a self-denying lifestyle, which will be rewarded when he comes again (16:21–28)" [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 226). Carol Stream, IL: Tyndale House Publishers].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

"While the scene remains near Caesarea Philippi and the story is continuous from Mt 16.13–20, the formula '*From that time on Jesus began*' (cf. Mt 4:17) marks the beginning of a decisive new phase of Jesus' mission. Its geographical focus was to be *Jerusalem*, and its character was dominated by the cross. Matthew 16.21 is the first of three formal announcements of what is to come (cf. Mt 17:22–23; Mt 20:17–19); from now on the mission became a march to death, and the disciples had to learn to live with this new perspective" [France, R. T. (1994). *Matthew*. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 926). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

IV. Aids in Exposition.

Matthew 16.1... DESIRED HIM THAT HE WOULD SHEW THEM A SIGN FROM HEAVEN—

"They want to appear as reasonable men, willing to be convinced that Jesus is the Christ if He can provide the proof. But in reality, their only aim was to tempt (*periazō*, to put to the proof; Mt 4.7) and humiliate Him, not be persuaded by Him" [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 291]. ||||| "One cannot approach Christ with an evil heart and impure motives and draw correct conclusions from the evidence. Hence, neither the quality nor the quantity of the miracles done would bring about their belief. So they tempted Him, testing Him. Perhaps He would make a mistake or even fail; or maybe they could find something in His words or actions to use against Him and turn the people from following Him" [Bobby Liddell, "The Church was Promised by Jesus; His Transfiguration," in *Studies in Matthew*, 1995, Edited by Dub McClish, p. 118].

Matthew 16.3... **YE CAN DISCERN THE FACE OF THE SKY; BUT CAN YE NOT DISCERN THE SIGNS OF THE TIMES?**—“They could read the weather, but were blind to the events (signs of the times) that showed the fulfillment of prophecy, the end of the Jewish dispensation, and the establishment of the Messiah’s kingdom” [B.W. Johnson, *The People’s New Testament*, An e-Sword Module]. ||||| “The particular weather signs mentioned by Jesus are characteristic of Palestine. The particular meteorological phenomena in other places might well be different. The Lord is arguing this point with dwellers in Palestine to whom these data would be common knowledge. He is not describing world-wide meteorological information” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 16.4... **A WICKED AND ADULTEROUS GENERATION SEEKETH AFTER A SIGN**—“This repeats 12.39 verbatim. Knowing their motives, Christ refuses their request, characterizing it as a sign of spiritual decay. He would not give them the sign they sought—but the sign they needed: ‘the sign of Jonah.’ He doesn’t elaborate on this, but leaves it to them to think over what was meant” [Kenneth Chumbley, p.292]. ||||| “What a sign this death and resurrection would be for the Pharisees, who were constantly planning Jesus’ death, with no fear that he would ever be able to conquer death; and for the Sadducees, who did not even believe in any resurrection!” [William Hendriksen, *Baker New Testament Commentary*, An e-Sword Module]. ||||| “Christ’s statement that no sign would be given, except that of Jonah, did not mean that light would be withheld from them or that they were without light; but it meant that more than sufficient light was already theirs. The one cosmic exception to the “no sign” policy would be the resurrection of Christ, which would more than meet even their specifications as a “sign from heaven.” To be sure, even that was of no avail because, instead of accepting it, they bribed witnesses to deny it! Christ fully knew the character of those evil men; and the sad words concluding Matthew 16:4 show the finality of Christ’s judgment upon them” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-16.html> Visited 160519].

Matthew 16. 6... **TAKE HEED AND BEWARE OF THE LEAVEN OF THE PHARISEES AND OF THE SADDUCEES**—“Because a small piece of leaven was able to cause a relatively large amount of dough to rise, the term was often used figuratively to represent any sort of influence—usually, but not inherently, a harmful influence, as seen in its use in Matthew 13.33. When the Israelites were led out of bondage in Egypt, the Lord did not allow them to take any leavened bread with them, symbolically representing His intention that the people take no influence of pagan Egypt with them into the Promised Land. Israel was to start life afresh, with no contaminating influence from the wicked, ungodly land of her oppression” [John MacArthur, *The MacArthur New Testament Commentary: Matthew 16-23*, 1987, Kindle Edition, loc29027].

Matthew 16.7... **AND THEY REASONED AMONG THEMSELVES, SAYING, IT IS BECAUSE WE HAVE TAKEN NO BREAD**—“Isn’t it tragic that the Master should perceive such unbelief among His closest followers? All doubt, all uncertainty and vacillation but reflect on our faith and cause concern to our Lord. The disciples were first-hand participants in the two miracles of feeding the multiplied thousands, how could they doubt the ability of the Lord to supply the meager needs of a handful of disciples?” [Andrew Connally, “Passion; Resurrection; and Coming Foretold,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 443].

Matthew 16.12... **THEN UNDERSTOOD THEY HOW THAT HE BADE THEM NOT BEWARE OF THE LEAVEN OF BREAD, BUT OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES**—“The true understanding by the apostles of what Christ meant was obtained, not by his repeating the admonition in different words, but by their more particular attention to

what he had actually said. That proved that what Christ had said was intelligible to them on the basis of what they already knew, provided only that they had applied themselves to know it. The same truth holds today” [Burton Coffman].

Matthew 16.13... WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILIPPI ... WHOM DO MEN SAY THAT I THE SON OF MAN AM?—“Caesarea Philippi was located some 25 miles northeast of the Sea of Galilee and 40 miles southwest of Damascus, on a beautiful plateau near the headwaters of the Jordan River. A few miles to the north, snow-covered Mount Hermon rose to a height of more than 9,000 feet above sea level. On clear days the majestic mountain can easily be seen from northern Galilee towns such as Capernaum, Cana, and Nazareth. Caesarea Philippi was but a few miles from the ancient Jewish city of Dan, which for centuries had been considered the northernmost boundary of the Promised Land, the southernmost being Beersheba (see Judges 20.1; 1 Chr 21.2). On the north it was the last outpost of Israel and had always been especially susceptible to pan influence” [John MacArthur, loc29145].

Matthew 16.14... ELIAS—“Others believed Jesus was a reincarnated Elijah, considered by most Jews to be the supreme Old Testament prophet, whom the Lord was to send again ‘before the coming of the great and terrible day of the Lord’ (Mal 4.5). In modern Jewish Passover celebrations an empty chair is reserved at the table for Elijah, in the hope of his one day coming to announce the Messiah’s arrival” [John MacArthur, loc29178].

Matthew 16.16... THOU ART THE CHRIST, THE SON OF THE LIVING GOD—“Peter, first to speak, responded with the truth which came from above. He confessed the Deity and Messiahship of the Nazarene, not as one of many ‘christs,’ but the Christ; not one of many ‘sons,’ but the Son of the God, the living one (Mt 16.16; John 3.16). Thus, he made the good confession (cf., John 6.69; Mt 10.32-33; Rom 10.10). ‘Christ,’ the Greek equivalent for the Hebrew word ‘Messiah,’ means ‘anointed’ His being the ‘Son’ of God indicates His being the ‘only begotten Son’ (John 3.16)” [Bobby Liddell, pp., 119-120].

Matthew 16.17... FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN—“But how had the Father shown this to Peter? Jesus did not specifically say how. *‘The great truth that Jesus is God’s Son is not taught by human wisdom but in that wisdom which is from above. To the contrary, human wisdom is ever active and diligent to blur and erase that truth from men’s minds and hearts’* (ALC, 1984, p.247). God had revealed it through the words and works of Jesus, as well as by his own voice from heaven in Matthew 3:17: ‘This is my beloved Son in whom I am well-pleased.’ The proposition of his Divine Sonship is declared by what Jesus did in his public ministry: ‘And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name’ (John 20:30-31). Peter and the other apostles, having been with the Lord for perhaps three years, witnessing his works and hearing his words, could properly draw the conclusion expressed in Peter’s confession.” [Bob Winton, *Book of Matthew*, p. 196].

Matthew 16.18... THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT—*My preferred interpretation of this text is given first*--“Scripturally—three facts point to Christ as the rock. **First**, ‘if we trace the figurative use of the word “Rock” throughout the Hebrew Scripture, we find it is never used symbolically of man, but always of God. The Hebrew word is *Tsur*, and we find it occurring at least forty times figuratively in the Old Testament. Twice it is used of false gods in Deuteronomy 32, as they are put into contrast with the Rock of Israel, Who is the living God. In every other

instance the figurative use of the word applies to God' (Morgan, *Peter and the Church*, 17). 'In all these places [in the OT where "rock" is used figuratively] the term is applied directly either to Jehovah or to Christ. Nor is it ever applied, even by the strongest figure, to a merely human subject. This remarkable usage is at least sufficient to create a strong presumption, that the figure here is not applied to any mere man' (Alexander, 438). **Second**, when Peter wrote and spoke about the church's foundation in the NT, he never identified himself as the rock. In 1 Peter 2.4-8, for example, he applies a catena of OT prophecies about rocks and stones exclusively to Christ (Acts 4.10-11). **Third**, Paul taught, 'For other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor 3.11). The depiction of the apostles and prophets as the foundation of the church in Ephesians 2.20 is metonymy; it is their inspired teaching about Christ, and not their person or office on which the church rests.

Scriptural testimony, augmented by semantic and patristic considerations, strongly supports the conclusion that the church's one foundation is Jesus Christ her Lord" [Kenneth Chumbley, p. 300]. ||||| "In those passages which involve a play on words with the name Πέτρος 'Peter,' πέτρα refers to bedrock, that is to say, the rock on which a foundation may be placed" [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 22). New York: United Bible Societies].

||||| Worthy of some consideration is the following view from two different writers on this verse. "Jesus was not speaking of himself as the foundation of the church, since his own metaphor describes him as the builder. Neither is Peter's apostolic confession the foundation of the church—he as the confessing apostle is that foundation. Yet, Christ does not address Peter as a lone individual here but as the first among equals, since the context makes it clear that Peter was speaking for the apostles as a whole in 16:16 (Turner 1991). This best fits the Matthean context, and it also coheres with other New Testament texts that speak of the apostles (plural) as the foundation of the church (Eph 2:20; Rev 21:14). The Baptist teacher Broadus (1886:355–358) recognized this over a hundred years ago, and recent evangelical commentaries concur... The real difficulty Protestants have with the Roman Catholic teaching concerning Peter is the notion of sole apostolic succession emanating from Peter as the first bishop of Rome. This notion clearly injects anachronistic political concerns into the text of Matthew, which says nothing about Peter being the first pope or about the primacy of Rome over other Christian churches. Certainly Matthew would not have endorsed the idea of Peter's infallibility or sole authority in the church, since it is quite clear in Matthew that Peter speaks as a representative of the other apostles and often makes mistakes (Mt 15.15; Mt 16.16; Mt 17.4; Mt 17.25; Mt 18.21; Mt 19.27; Mt 26.33-35; cf., Acts 11.1-18: Gal 2.11-14)" [Turner & Bock, p. 222].

||||| "It is sometimes suggested that because the word for 'rock' (*petra*) differs from the name *Petros*, the 'rock' referred to is not Peter himself but the confession he has just made of Jesus as Messiah. In Aramaic, however, the same term *kefa* would appear in both places; the change in Greek is due to the fact that *petra*, the normal word for rock, is feminine in gender, and therefore not suitable as a name for Simon! The text does not of course say anything about the church in Rome, or about any succession beyond the unique founding role of Peter himself. ... The story of the early years of the church in Acts shows how Peter fulfilled this role. But **the same authority was shared with the other disciples in 18:18 (where you is plural; here it is singular). He was thus a representative leader rather than an overlord**" [R.T. France, 925-26].

||||| **AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT--**"...assures us that Satan cannot stop Christ's work. 'Gates of hell' idiomatically refers to Satan's authority and power (cf., the significance of 'gates' in Gen 19.1; Deut 21.19; 25.7), particularly, the power of death (Isa 38.10; Heb 2.14). Death signals the end for most enterprises, but not for Christ's

church. Death would neither stop Christ from building it (vv., 21-22; Acts 2.24, 27), nor spell defeat for those who comprise it (vv., 24-27)” [Kenneth Chumbley, p.300].

Matthew 16.19... ..THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN—“Peter was not the first pope, nor has there even been anyone authorized by God so to function. One would be hard pressed to imagine a more ungodly or unscriptural system than the papacy. The kingdom is the realm over which Christ is King. In His government (Isa. 9:6) none legislates for Him as the pope claims to do. According to the Greek tenses in this verse, that which "thou shalt bind on earth" shall have already been bound in Heaven, and that which "thou shalt loose" shall have already been loosed in Heaven. The apostles did not legislate for God, but made known God's law, by inspiration, as the Holy Spirit guided them (John 14:26; 15:26; 16:13)” [Bobby Liddell, p. 121].

Matthew 16.20... THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST—“This admonition came because any indiscreet disclosure of Christ's true and total heavenly identity would have compromised Jesus' purpose, which was to accomplish his death in Jerusalem in such a manner that the true reason for that death could not be clouded or distorted by Satan. Significantly, at once, after the great confession, Christ began to instruct his disciples concerning the passion and resurrection” [Burton Coffman].

Matthew 16.21... FROM THAT TIME FORTH BEGAN JESUS TO SHEW UNTO HIS DISCIPLES ... BE KILLED, AND BE RAISED AGAIN THE THIRD DAY—“No clearer prediction could be given of Christ's suffering, death, and resurrection than is here set forth. It is explicit, factual, and historical. It is not obscure or unintelligible. It was spoken months before it was fulfilled. Only God could know such details and bring it to pass. Muslims, who deny Christ's deity MUST deny He spoke these words because of their Messianic content. Their refusal to accept all such passages destroys the greater parts of the gospels and makes their position about the Christ ludicrous. How could He be God's prophet [which Muslims believe, DRL] and yet tell such lies, if, they did not come to pass? If, they did come to pass, then, He was God's Son as He claimed. Either way, Islam is branded as a lie!” [Bobby Liddell, p. 451].

Matthew 16.22... PETER TOOK HIM, AND BEGAN TO REBUKE HIM, SAYING, BE IT FAR FROM THEE, LORD—“This is an extremely strong protest against what Jesus had just said about his death and resurrection. The death of Jesus was incompatible with Peter's notion of what the Messiah ought to be, and so it should never happen. Peter could accept the notion of a glorious Messiah (16:27–28), but not one who suffers. Peter erred here, but one should note that even the OT prophets had difficulty reconciling the sufferings and glory of the Messiah (1 Pet 1:10–12)” [Turner & Bock, p. 224].

Matthew 16.23... BUT HE TURNED, AND SAID UNTO PETER, GET THEE BEHIND ME, SATAN—“With scathing vehemence Christ turns His back on Peter and utters the terrible denunciation, ‘Get thee behind me, Satan’ (4.10). His death was so central to God's plan that to oppose it, even from the purest of motives, was to do the work of the devil. By looking at His Lord's statement from a human rather than Divine perspective (v. 17), Peter the Rock (v. 18), became a stone of stumbling. Had Christ followed the Peter principle, there would have been devastating consequences, for Himself and for all” [Kenneth Chumbley, p. 305].

Matthew 16.24... IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME—“The cross, a sign of shame, was reserved for criminals (Gal. 3:13). Whereas Peter attempted to prevent Christ's cross, he was confronted with his own. As Christ must bear His cross, so must all disciples take up their crosses and follow Him. The truth is, one who will not voluntarily for Christ's sake take his cross and follow Him is not worthy

of Christ, nor can he be His disciple (Matt. 10:38; Luke 14:27). Each follower of Christ must forsake selfish ease, accept the responsibilities, bear the burdens, and endure the shame and reproach of His cross (1 Pet. 4).” [Bobby Liddell, p. 122].

Matthew 16.26... WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?—“The true meaning of this appears clearer in the King James Version which uses ‘soul’ instead of ‘life.’ Man possesses a body, but he is a soul. A soul is of more value than the whole world, as Jesus said. The truth of this appears through the application of any of the common criteria for determining value: COST: It cost the blood of Christ to redeem one soul; PERMANENCE: A soul will exist until the worlds have passed away; AFFECTION: God loved the soul enough to reclaim it; UNIQUENESS: No two souls are identical” [Burton Coffman].

Matthew 16.27... THE SON OF MAN SHALL COME IN THE GLORY OF HIS FATHER WITH HIS ANGELS; AND THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS—“This is the third consecutive verse that begins with ‘for,’ which indicates a tightly connected argument. If the way of the cross seems severe, it will help to remember that a day is coming when Christ will no longer appear as Savior but as Judge, rewarding men based on how they lived. The references to coming in glory, angels, and reward are commonly used in Scripture to describe Divine judgment both temporal (Mt 24.30-31) and final (Mt 25.31; 2 Th 1.7-9). In apocalyptic language, any great intervention of God in history is regarded as a ‘coming.’ The coming in view in this verse seems to be the final coming, when men shall be judged according to their works (*praxis*, deed, practice; the sum total of a man’s behavior, all he has done; Rom 2.6; 2 Cor 5.10). He who lives to gain the whole world shall ‘have his reward’ in this world (Mt 6.2); but he who follows Christ shall be blessed beyond measure, now (Mt 16.25) and eternally (Mt 19.29)” [Kenneth Chumbley, p. 307].

Matthew 16.28... THERE BE SOME STANDING HERE, WHICH SHALL NOT TASTE OF DEATH, TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM—It is impossible properly to read this passage and then continue to believe that the kingdom is yet future. Are there any people living today who are 2000+ years old? If not, then the kingdom has, in fact, come! According to the inspired Apostle Paul, Christians at Colosse had been translated into the kingdom of His dear Son (Col 1.13-14). According to the inspired Apostle John—Revelation 1.9... I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

V. Lessons & Applications.

Matthew 16.12... THEN UNDERSTOOD THEY HOW THAT HE BADE THEM NOT TO BEWARE OF THE LEAVEN OF BREAD, BUT OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES—“The evil principles of the Pharisees had changed and corrupted the law of God. The spirit of their teaching is the point that Jesus warns His disciples against (Luke 12.1). ‘Doctrine,’ as used in Matthew 16.12, means the opinions of men taught on special subjects. The system of the Pharisees was corrupt in the mass, like leaven, it puffed up the heart. Jesus warned His disciples against the teachings of the Pharisees and Sadducees” [H. Leo Boles, *Companion*, p. 172].

Matthew 16.16... THOU ART THE CHRIST, THE SON OF THE LIVING GOD—“This confession is not made in the terms of the answer to the first question: it is not, we say, or I say, but THOU ART! The confession which Peter made is the one confession which all people who are acceptable to God must make today. Jesus must be recognized as the promised Messiah and

also as the Son of the living God” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 158].

Matthew 16.18... I WILL BUILD MY CHURCH—“As great as were Martin Luther, John Calvin, John Wesley, or even John the Baptist, they were never empowered with the authority to build the church; and their institutions possess no identity with the church Jesus built. These points should be always remembered: (1) Christ built the church; (2) It was built in A.D. 33; (3) It was built in Jerusalem. It is called Christ’s church, or the church of Christ. One may therefore easily test whether he or she is a member of the church Christ built. If it is lacking in one or more of these characteristics, it is simply not the church about which we read in the Bible” [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, p. 27].

Matthew 16.23... GET THEE BEHIND ME, SATAN, THOU ART AN OFFENCE UNTO ME—“Peter’s shockingly swift decline from blessed confessor to rebuked adversary ought to speak loudly to every disciple of Jesus. For just a moment, Peter’s mindset became positively satanic, since he sought to dissuade Jesus from following the Father’s will to the cross (cf. 4:8–9). Peter heard only that Jesus would be killed—the words about resurrection did not register at all. And so it is with disciples today who all too often do not grasp that their present sufferings are not worthy to be compared to the glory that is to come at Jesus’ return (16:27; cf. Rom 8:18; 2 Tim 2:11–13). The desire for a comfortable lifestyle and the avoidance of suffering is a hindrance to Kingdom work that can be overcome only by divine grace (19:23–26). Even those who have seemingly overcome the lure of self-aggrandizement and who have followed Jesus still need periodic reorientation to the values of the Kingdom, as did the sons of Zebedee and their mother (Mt 20:20–28). The values and example of ‘the rulers in this world’ always threaten to infiltrate the Kingdom, and Jesus’ disciples need to constantly reflect on his counsel that ‘among you it will be different’ (Mt 20:25–26). The lesson is not that glory and reward do not await faithful disciples (Mt 19:27–29), but that such are attained only after a life of self-denying service that follows in the steps of Jesus to the cross” [Turner & Bock, p. 225].

Matthew 16.27... THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS—“The purpose of the final judgment is not to determine whether or not one is pleasing to the Lord; but rather to give out rewards and punishments (cf., Rev 22.12). It will be too late for one who has not met the Lord’s requirements to make any changes at the last day. The question of one’s standing in the sight of God belongs to the judgment of the present (cf., 2 Tm 2.19). The very fact that the Lord knows them that are his is proof that they are doing that which he requires of them; and that condition will continue as long as they have the ability to choose between right and wrong, while making certain that they are striving to please the Lord But when this life is over we must meet the Lord fact to face for a final reckoning, at which time we shall receive the things done in the body, according to that which we have done, whether it be good or bad (cf., Eccl 12.13-14” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 222].

VI. Questions.

True or False

- 01. _____ There is no mention of any of the prophets in this chapter.
- 02. _____ The disciples understood immediately when Jesus warned them about the leaven of the Pharisees and Sadducees.
- 03. _____ In this chapter, leaven equals doctrine.

- 04. _____ In this chapter is found the first time Jesus began to tell the disciples of His coming death, burial, and resurrection.
- 05. _____ Some of the people who were with Jesus in this chapter would see the Son of Man coming in His kingdom.

I Found it in Verse(s)

- 06. _____ Peter is called Satan.
- 07. _____ The Father revealing something.
- 08. _____ Peter’s good confession.
- 09. _____ A question about understanding.
- 10. _____ Certain ones seeking a sign.

Short Answer

- 11. Something the disciples had forgotten to bring with them:

- 12. Word that shows Jesus knew what the disciples were reasoning about among themselves:

- 13. The four answers to Jesus’ question about whom do men say that I am:

- 14. What Jesus charged His disciples NOT to say:

- 15. Whoever wants to follow Jesus must do these 3 things:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 15 Questions... **01**—True (12); **02**—False, only 7 (19); **03**—True (4-6); **04**—True (31); **05**—False (38); **06**—10; **07**—18; **08**—2; **09**—29; **10**—32; **11**—Blind leading the blind (14); **12**—Lost sheep of the house of Israel (24); **13**—Isaiah (7-8); **14**—Sit down on the ground (35); **15**—O woman, great is thy faith (28).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

T Y T L T I M E T E W U
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ALSO	ANSWERED	BEWARE	BREAD	CAME
COME	DISCIPLES	HEAVEN	JESUS	LEAVEN
LOOSE	LOSE	MANY	OTHER	PETER
PHARISEES	PROPHET	REASON	SADDUCEES	SAID
SIGN	SOME	TAKE	THEN	TIME
TOOK	WHEN			

VIII. Crossword Puzzle.

Matthew 16 (KJV)															
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<u>ACROSS</u>	<u>DOWN</u>
<p>05) Jesus said: "How is it that ye do not ____?"</p> <p>06) Jesus said: "Upon this ____ I will build my church."</p> <p>07) The one who began to rebuke Jesus.</p> <p>08) Describes generation.</p> <p>11) Kind of weather mentioned.</p> <p>12) What will a man give in ____ for his soul?</p> <p>13) What is a man profited if he shall ____ the whole world?</p>	<p>01) If I lose my life for His sake, I will ____ it.</p> <p>02) Jesus would give the sign of this prophet.</p> <p>03) Jesus said to beware of their leaven.</p> <p>04) To follow Christ, one must ____ himself.</p> <p>06) The truth of Peter's confession was ____ by the Father.</p> <p>09) Whosoever will save his ____ shall lose it.</p> <p>10) What Jesus called Peter.</p>

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 17

I. Outline.

1. Transfiguration of Jesus (Matthew 17.1-13; cf. Mk 9.2-13; Lk 9.28-36).
2. Healing of a Boy with a Demon (Mt 17.14-21; cf. Mk 9.14-29; Lk 9.37-43).
3. Jesus Again Foretells His Death (Mt 17.22-23; cf. Mk 9.30-32; Lk 9.43-45).
4. Miracle of the Payment of the Temple Tax (Mt 17.24-27).

II. Summary.

“‘AFTER SIX DAYS.’ Days of silence. No record have we of what transpired in those days. The strange declarations of the Cross had crushed the hearts of these men. Now to three of their number, as special training for special work, was granted this wondrous vision of glory. The true force and meaning of all this they did not comprehend until the Spirit came. That then the value of the experience was appreciated is evident from Peter's reference to the vision (2 Peter 1:16-19). Again a contrast! There the mountain; now the valley. There glorified saints; here the lunatic. There the King in His heavenly glory; here His representatives baffled and beaten. And why? For lack of faith! Not for lack of intellectual assent—though even that today seems in danger of vanishing—but for lack of that living faith which yields the whole being to the King's unquestioned control. Wherever there is such faith, even though small as a grain of mustard seed, the mountains become plains. Yet how glorious it is that when need can find its way beyond the failing disciples to their Lord He is never beaten or unable. With what quiet and Kingly majesty He accomplishes all we fail to do. That is the great comfort” [G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 17.1... AN HIGH MOUNTAIN APART—“Mount Tabor, the traditional ‘high mountain,’ lies south of Galilee; but it is not at all ‘high’ (about 1,900 feet), and going to it would have been a roundabout way of traveling from Caesarea Philippi to Capernaum (vv. 22, 24; Mark 9.30, 33). Moreover, according to Josephus it had a walled fortress at its summit (War II, 573 [ss.6]; IV, 54-55). Mount Hermon, rising above Caesarea Philippi, is the most popular alternative (9,232 feet); but it is so high and cold at its summit—if indeed they went to the top—it seems a strange place to pass the night (Luke specifies they descended the next day). Immediately after their descent Jesus and the inner three faced crowds that included ‘teachers of the law’ (Mark 9.14). This is almost inconceivable at Mount Hermon in Gentile territory. Liefeld (p. 167, n. 27) has **plausibly suggested Mount Miron** (3,926 feet), the highest mountain within Israel and on the way from Caesarea Philippi to Capernaum. The ‘mountain’ calls to mind Moses and Elijah, both of whom received revelation on a mountain (Ex 19; 24; 1 Kings 19), though here part of the purpose was to ensure privacy (‘by themselves,’ Mt 17.1; ‘all alone,’ Mark 9.2)” [D.A. Carson, *The Expositor's Bible Commentary*, 12 vols., Volume 8: Matthew, Mark, Luke, 1984, Zondervan, p.384].

Matthew 17.2... TRANSFIGURED—“...Jesus was changed in form (transfigured), yet He did not lose recognizable features although His face shone as the sun and His raiment was white as the light (Mt 17.2). Luke says ‘THE FASHION OF HIS COUNTENANCE WAS ALTERED’ (Luke 9.29; cf. Ex 34.29-35). The wondrous effect of such a marvelous shining metamorphosis must have been

enhanced by the fact that it was night (Luke 9.32, 37). Later Peter pointed to his seeing the majesty, honor, and glory of the Lord Jesus Christ on the mount (2 Pt 1.16-18). The faithful happily anticipate seeing Him in His glory (1 John 3.1-2) [Bobby Liddell, “The Church Was Promised by Jesus; His Transfiguration,” in *Studies in Matthew*, Edited by Dub McClish, 1995, p. 122—123].

Matthew 17.3... THERE APPEARED UNTO THEM MOSES AND ELIAS TALKING WITH HIM—
 “We can only speculate about the significance of their presence. ‘It may be that the presence of the two figures is meant to suggest that the witness of both Law and Prophets is being borne to Jesus’ (Hill, 267-68); or, it may be they were chosen because they were both linked to the coming Messiah (vv. 10-12; 11.14; Deut 18.15-18). How the disciples recognized them is not stated (did they overhear their names being mentioned?), but the appearance of these two should have assured the three that the way of the cross was consistent with the will of God. If Moses and Elijah could appear in glory after leaving the world (Moses through death, Deut 34.7; Elijah through translation, 2 Kgs 2.11, Heb 11.5), Christ’s death might not be as fatal to Himself or His kingdom as the disciples feared (Lk 24.26-27; 1 Pt 2.10-11)” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, pp., 310—311].

Matthew 17.4... LET US MAKE HERE THREE TABERNACLES; ONE FOR THEE, AND ONE FOR MOSES, AND ONE FOR ELIAS—“TABERNACLES. The Greek word is *skene*, which means ‘tent’ or ‘booth.’ It is used for the Tabernacle built at Mount Sinai (Heb 8.5; 9.2-3, 6, 8, 21). But that was a large structure, as tabernacles usually are today. What Peter had in mind was making small ‘booths’ (RSV) of branches” [Ralph Earle, *Word Meanings in the New Testament*, Baker Book House, 1982, p. 17]. ||||| “Don’t try to make sense out of this; Luke 9.33 says Peter said this ‘NOT KNOWING WHAT HE SAID’—if he didn’t know what he was talking about, we probably won’t figure it out either. Peter illustrates the fact that many people, with nothing to say, say it anyway” [Kenneth Chumbley, p. 311]. ||||| “There was a divine attraction in the scene, a foretaste of heaven's own glory, and no wonder that Peter exclaimed, 'IT IS GOOD FOR US TO BE HERE'....It shows that men in the flesh are not prepared to judge of the fitness of things in the spiritual world. In all probability many of our most cherished conceptions of that world are as incongruous as that of the frightened Peter” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 150].

Matthew 17.5... A VOICE OUT OF THE CLOUD, WHICH SAID, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM—“The voice from the bright cloud (Matt. 17:5) showed that man's ways are not God's way (Isa. 55:8-9). What was the significance of saying "HEAR YE HIM," an addition to the statement made at His baptism (Matt. 3:17)? The old law would no longer be valid after the cross (Col. 2:14). Moses represented the great lawgiver of the old law, and Elias (Elijah) represented its great prophet. No longer would Moses and Elijah be heard; that is, the system of which they were champions would be removed and the new law established (Eph. 2:12-22; Heb. 10:9-10). **"THE LAW AND THE PROPHETS WERE UNTIL JOHN: SINCE THAT TIME THE KINGDOM OF GOD IS PREACHED, AND EVERY MAN PRESSETH INTO IT"** (Luke 16:16). Thus God determined not three tabernacles, nor three to be honored, but one: the Son. Now, we are to hear Him (Heb. 1:1-3; John 14:6)! The fear of the apostles (Matt. 17:6), considering what they had just seen and heard, is quite understandable” [Bobby Liddell, p. 123].

Matthew 17.6... THEY FELL ON THEIR FACE, AND WERE SORE AFRAID—“Put yourself in the place of the disciples: you had heard the Lord say he must suffer many things at the hands of his enemies at Jerusalem, be put to death and be raised the third day; you had heard him speak with Moses and Elijah about this same death; then this marvelous scene unfolds before your

eyes, followed closely by the awesome voice of the Almighty. This was sure to send one to his knees in the deepest kind of dread and fear. Cf. Revelation 1:17—AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD. AND HE LAID HIS RIGHT HAND UPON ME, SAYING UNTO ME, FEAR NOT; I AM THE FIRST AND THE LAST. Then came the reassuring touch and voice of the gentle Master. We cannot today hear the Lord's voice with our physical ears, nor feel his touch in that same direct way in which he comforted the disciples, but through his inspired word he gives comfort and assurance... (1) Hebrews 13:5-6: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the lord is my helper, and I will not fear what man shall do unto me." (2) 1 Peter 5:6-7: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (3) 1 John 4:17-18: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. he that feareth is not made perfect in love." (4) 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." [Bob Winton, *Book of Matthew*, p. 208].

Matthew 17.9... JESUS CHARGED THEM, SAYING, TELL THE VISION TO NO MAN, UNTIL THE SON OF MAN BE RISEN AGAIN FROM THE DEAD—“Silence was commanded because nine of the apostles had not witnessed the transfiguration, and there was a possibility of jealousy developing among them, as indeed it did a little later; also the primary reason, as noted earlier, was the need not to compromise the Savior’s death which he would soon accomplish in Jerusalem. An extremely important supplement to Matthew's account is in Luke who gave the subject matter of the conversation between Jesus and Moses and Elijah. ‘(They) spake of his decease which he was about to accomplish in Jerusalem’ (Luke 9:31). This conversation was calculated to encourage and reassure the apostles who had been severely shocked and disheartened by the Savior’s revelation of his death and sufferings, to be followed by his resurrection. It seems that the apostles focused all their attention upon his death and continue not to realize, though they had been told, that he would also rise from the dead. The subject matter during the transfiguration showed that the death of Christ was a part of the Master Plan and that it was of the utmost concern and interest on the part of all previous generations as represented by Moses and Elijah. It also revealed Christ as the Great Architect of the crucifixion. Evil men, dominated by Satan, would have their part in it, but only Christ would accomplish his death. These events, coupled with the sublime conversation, should have enabled the apostles more readily to accept the somber events of his approaching passion” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-17.html> , Visited: 160527].

Matthew 17.10... AND HIS DISCIPLES ASKED HIM SAYING, WHY THEN SAY THE SCRIBES THAT ELIAS MUST FIRST COME?—“Their ignorance is apparent by their question. Their glimpse of Elijah (v. 3) prompts them to ask about the scribal teaching that he must precede the Messiah (Mal 4.5). From their perspective, it seemed Christ (Mt 16.16) had preceded the prophet. Confused, they want to know where Elijah fits into the picture—had he come unnoticed or were the scribes wrong?” [Kenneth Chumbley, p. 313].

Matthew 17.12... ELIAS IS COME ALREADY, AND THEY KNEW HIM NOT, BUT HAVE DONE UNTO HIM WHATSOEVER THEY LISTED—“It is as if Jesus said, ‘Although the scribes do correctly tell you of the coming and restoration of Elijah, they do not tell you of the suffering of

the Christ, but the SCRIPTURES DO. You have as much Scriptural reason to expect the despised and suffering Messiah as you do the coming Elijah, and should not lay so much emphasis on the one to the neglect of the other.’ While on the basis of Scripture the scribes were perfectly orthodox in insisting that **Elijah must first come**, they had totally missed its true, proper fulfilment in the person of John the Baptist. But these same theologians, so adamant in asserting that Jesus cannot be the Christ since Elijah had supposedly not appeared to lay the necessary groundwork for the Messiah, need to re-examine other Bible prophecies concerning the humiliation and suffering of the Messiah, to see that their theological grasp of the Messiahship was faulty. A correct reading of the Messianic prophecies might lead to a truer understanding of the Elijah of Malachi, and *vice versa*” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 17.13... HE SPAKE UNTO THEM OF JOHN THE BAPTIST—“Malachi referred to John the Immerser, who came in the power of Elijah (Luke 1:17). Of John, Jesus said: "**FOR THIS IS HE, OF WHOM IT IS WRITTEN, BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE AND IF YE WILL RECEIVE IT, THIS IS ELIAS, WHICH WAS FOR TO COME**" (Matt. 11:7-15). Premillennialists point to Matt. 17:11 as a supposed prophecy of future events, but the context plainly shows Jesus said "**ELIAS IS COME ALREADY**" (Matt. 17:11-12). The prophecy, a clear reference to John the Immerser and his work, had already been fulfilled (Matt. 17:13)" [Bobby Liddell, p. 123].

Matthew 17.15... LORD, HAVE MERCY ON MY SON: FOR HE IS LUNATICK—“Parallel accounts are found in Mark 9.14-29 and Luke 9.37-43. Mark’s record gives additional significant details, for example, that the scribes had been questioning with the nine disciples while Jesus and the other three were on the mountain. When he came down, he found a multitude of people who ran to him in amazement (Mark 9.15). Out of the multitude was a certain man who pleaded with the Lord to cure his only son (Luke 9.38) who was lunatic, which means ‘moonstruck.’ This term developed from the superstitious notion that the moon caused such maladies. Jesus did not lend credence to this idea, but knew that the cause was a demon which possessed the lad” [Bob Winton, pp. 209-210]. ||||| “The scribes, taking advantage of the absence of Jesus and the three chief disciples, were present and were questioning the nine disciples. They had tried to cast out a demon, but were unable to do so. The exulting scribes, the embarrassed and confused disciples, the amazed people, and the despairing father and afflicted son presented a very pathetic scene. When Jesus came into their midst, all eyes turned to him. The miracle he is about to work becomes a test of his power. ... While the disciples of Jesus were under a fire of questions and taunting by the scribes, this man came to Jesus and saluted him with joyful reverence. ... The scribes rejoiced at the failure of the disciples in healing the son” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p. 359].

Matthew 17.16... AND I BROUGHT HIM TO THY DISCIPLES, AND THEY COULD NOT CURE HIM—“The latent doubt planted in the apostles' hearts by the Pharisees must surely have played a part in the inability to heal the lunatic. Their faltering faith, coupled with the double difficulty at hand, made them powerless to effect a cure. These same disciples had once returned with joy over the fact that demons were subject to them in the name of Christ (Luke 10:17ff); but then they were powerless in the presence of that lunatic boy. This indicates the difficulty the apostles had in maintaining their faith under the rising attacks of the Pharisees, the revelation that Christ would suffer death, and the temporary absence of Jesus with three of their number on the Holy Mountain” [Burton Coffman].

Matthew 17.17... **O FAITHLESS AND PERVERSE GENERATION**—“When He hears about His disciples’ failure, Christ sharply rebukes them (He did not hesitate to criticize His own when they

deserved it, Jer 1.17), characterizing them as unbelieving and perverse (*diastreopho*, crooked, corrupt). Both words introduce a moral element (Lk 23.2; Php 2.15); ‘perverse’ suggesting a twisted, distorted attitude. Those closest to Christ of whom more was expected, nevertheless reflected the unbelief of their age (Mt 12.39). In ‘a rare insight into the frustration of Jesus’ (France, 266) the Lord wonders how long He must put up with such incompetency. The public nature of their failure was especially disturbing; when Christians fail to reflect Christ the negative fallout can be widespread, long lasting, and a stumblingblock to others (Rom 2.24)” [Kenneth Chumbley, p. 315]. ||||| “This lamentation, showing that Jesus had become wearied and saddened by the constant manifestations of insufficient faith among his disciples, was not addressed to the father of the youth, but to the disciples and the multitude. Some infidel writers have represented this speech as a manifestation of impatience and irritation inconsistent with a perfect human character. The rebuke itself was certainly just, and, under the circumstances, altogether proper; then why should the feeling which naturally accompanies such a rebuke, be improper? The perfection of human character consists not in the impassiveness of a statue, but in the just and harmonious exercise of all the emotions which belong to our nature” [J.W. McGarvey, p. 152].

Matthew 17.19... WHY COULD NOT WE CAST HIM OUT?—“This sentence guarantees the authenticity of this account, because the Gospel writers do not hide the weaknesses and failure of characters even this important in their narration. This shame, both in the presence of the multitude that day, as well as in the eyes of the present readers, is evidence of that stern truthfulness that must tell the facts as they occurred without embellishment even to save the influential. Lastly, this question and Jesus’ answer is proof positive that they had not failed to work miracles before this time. It was a totally new experience, since, presumably, He could have answered, “You could not cast it out for the same reason you failed before.” [Harold Fowler].

Matthew 17.20... BECAUSE OF YOUR UNBELIEF: FOR VERILY I SAY UNTO YOU, IF YE HAVE FAITH AS A GRAIN OF MUSTARD SEED, YE SHALL SAY UNTO THIS MOUNTAIN, REMOVE HENCE TO YONDER PLACE; AND IT SHALL REMOVE; AND NOTHING SHALL BE IMPOSSIBLE UNTO YOU—“The reasons for the apostles' failure were (1) their lack of faith, (2) the double difficulty of the case at hand, and (3) their failure to exercise the privilege of prayer and fasting. At this place in Matthew, some very ancient authorities (KJV) include Matthew 17:21 which reads, ‘BUT THIS KIND GOETH NOT OUT SAVE BY PRAYER AND FASTING.’ Mark 9:29 reads, ‘THIS KIND CAN COME OUT BY NOTHING, SAVE BY PRAYER.’ The disciples had some faith, else they would not have tried to cast it out. The fact that they had previously cast out demons but could not cast out that one shows that some demons are more malevolent and stubborn than others. This opens a whole field of questions regarding the character and variety of demons, but the Scriptures afford little information on such a point. The necessity for prayer (certainly) and fasting (perhaps) was stressed. The child had long been possessed by the demon, and the usual pattern of demonic destruction was evident in the danger incurred from falls into the fire and into the water. It is noteworthy that Satan's purpose, wherever revealed in Scripture, invariably appears destructive. In the cases of Job (Job 1:16), Judas (Luke 22:3), the swine (Matthew 8:32), and in many others, death and destruction always resulted quickly when Satan or his emissaries had a free hand to work their will” [Burton Coffman].

Matthew 17.22-23... THE SON OF MAN SHALL BE BETRAYED INTO THE HANDS OF MEN AND THEY SHALL KILL HIM, AND THE THIRD DAY HE SHALL BE RAISED AGAIN—“The words of these verses, delivered in Galilee, contain the second announcement of the impending

death of the Savior (Mark 9:30; cf. Matt. 16:21). In both cases the resurrection was mentioned. Peter, James, and John had seen the transfiguration, and all had witnessed the casting out of the stubborn devil. These observations should have strengthened their faith. Jesus of Nazareth announced that He was going to die. His death at the hands of wicked men, betrayed by one of His own, was no surprise to Him. He also knew He would rise from the dead to be the firstfruits of the resurrection (1 Cor. 15:23). His followers were exceedingly sorry, obviously understanding better, but still not completely, what awaited their Master (Luke 9:45; 24:45)" [Bobby Liddell, p. 124].

Matthew 17.24... THEY THAT RECEIVED TRIBUTE MONEY CAME TO PETER, AND SAID, DOTH NOT YOUR MASTER PAY TRIBUTE?—“**The half-shekel** (*dídrachma*) means the yearly atonement money to be collected from every Hebrew over 20 years of age, as an offering, originally for the service of the tent of meeting, and then of the temple. (Cf. Ex 30:11-16; Ex 38:25 ff; 2 Kgs 12:4; 2 Ch 24:5-6; 2 Ch 24:9; also Josephus, *Antiquities* III, 8, 2; XVIII, 9, 1; Wars VII, 6, 6). The one-third of a shekel of Nehemiah 10:32 may represent a temporary reduction due to the poverty of the people. Though it was called an ‘offering,’ it was nevertheless compulsory, not only because commanded, but also to serve as a ransom for the payer during the census-taking: ‘THAT THERE BE NO PLAGUE AMONG THEM WHEN YOU NUMBER THEM.’” (Ex 30:11-16) The plague during the census of David may be an example of this. (See 2 Samuel 24; 1Ch 27:23 ff). The monetary value of the Hebrew half-shekel was two Greek drachmas (the *dídrachma*) or two Roman denarii, hence the equivalent of two days’ work of a common laborer” [Harold Fowler].

Matthew 17.25... JESUS PREVENTED HIM, SAYING, **WHAT THINKEST THOU, SIMON? OF WHOM DO THE KINGS OF THE EARTH TAKE CUSTOM**—“Peter was probably completely unaware of the dilemma posed for Christ in the matter of payment, or non-payment, of the half-shekel; but, in his quick and ready impulsiveness, he accepted the obligation for Christ and himself also. Jesus' speaking to Peter first showed that he knew what had taken place without need of any report from Peter. Only God has such omniscience; and this is therefore another instance in which the deity of Christ is implied and affirmed by all that was said and done. Where did Christ learn the skilled Socratic method of teaching by asking questions, thus drawing from Peter's own mouth the essential truth he sought to convey? His wisdom was from above, and he needed not that any man teach **HIM**. Peter had already confessed Jesus as God's Son, making him a Son of the King, in the highest and truest sense of those words. **The well-known fact that the children of kings' palaces were exempt from taxation was thus elicited from Peter that he might see that Jesus was exempt from the half-shekel tax.** The tax was for God, the true King; Jesus was his Son, therefore Jesus was exempt. Furthermore, the half-shekel was in the nature of a ransom or atonement; and how could he who came to give himself a ransom for all be required to pay this trifling temple tax as ransom for himself? Though Christ had perhaps paid this tax in the past (based upon Peter's ready acceptance of the obligation), he was now the declared Messiah, and to pay it then would involve some inconsistency, hence the necessity for Jesus to be absolutely sure that Peter recognized his true status of exemption. In spite of all this, and to avoid focusing on an insignificant detail, Christ paid it anyway, although in such a manner that he could never be charged with having done so in any sense of renunciation of his high office as the world's only Redeemer” [Burton Coffman, Emphasis mine, DRL].

Matthew 17.27... **LEST WE SHOULD OFFEND THEM, GO THOU TO THE SEA, AND CAST AN HOOK, AND TAKE UP THE FISH THAT FIRST COMETH UP; AND WHEN THOU HAS OPENED HIS MOUTH, THOU SHALT FIND A PIECE OF MONEY: THAT TAKE, AND GIVE UNTO THEM FOR ME AND THEE**—“In knowing Peter's thoughts (v. 25), in knowing he would

catch a fish, in knowing the fish would have a coin in its mouth, in bringing about the logistics of the event (getting Peter and the fish together), and in knowing the coin exactly cover the tax owed by Peter and Himself, Jesus gave a striking demonstration of His omniscience and omnipotence at a time when the disciples needed the reassurance that He was in control” [Kenneth Chumbley].

V. Lessons & Applications.

Matthew 17.3... AND, BEHOLD, THERE APPEARED UNTO THEM MOSES AND ELIAS TALKING WITH HIM—“Moses had been dead fifteen hundred years (Deut. 34:5-7). Elias (Elijah, ASV) had been departed from the earth nine hundred years (2 Kings 2:11). Yet both continued in existence in another place, an unearthly one. From the record of this occasion come these valuable lessons: (1) There is life after death. (2) Men do not cease to exist (1 Thess. 2:19). (3) There is consciousness after death, and the dead do not lose their identity (cf. Luke 16:19-31). Moses and Elijah knew they existed, and they knew who they were. Their identity was revealed to the three. Moses and Elijah also knew of Jesus' death to come, for the subject of their conversation was Jesus' crucifixion (Luke 9:30-31).” [Bobby Liddell, p. 122].

Matthew 17.5... THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED; HEAR YE HIM—
“Because: (1) He brought a message from the Father. ‘I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak’ (John 12.49). (2) His message brings life. When people were leaving Jesus, he asked the disciples if they also would leave him. Peter replied, ‘To whom shall we go? thou hast the words of eternal life.’ (John 6.68). Jesus said the truth taught by him will make us free (John 8.32). And a knowledge of him and the Father as revealed by him is eternal life (John 17.3). (3) He has all authority in heaven and on earth (Mt 28.18). Those who despised the law given by Moses died without mercy, and Paul reasons that those who despise the authority of Christ will suffer sorer punishment (Heb 10.28ff). Those who reject the words of the apostles, as preserved in the New Testament, reject Jesus who sent them; and those who reject him, reject the Father who sent him (Luke 10.16). So it is a terrible thing to despise the authority of Jesus. (4) All who refuse to hear him shall be destroyed. Peter reminded the people that Moses promised a prophet from the people like himself, one whom they should hear in all things. ‘And it shall be, that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people’ (Acts 3.23). What this destruction is may be learned from Matthew 25.41: Revelation 20.12-15; Revelation 21.8” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1950, p. 289].

Matthew 7.20... **BECAUSE OF YOUR UNBELIEF: FOR VERILY I SAY UNTO YOU, IF YE HAVE FAITH AS A GRAIN OF MUSTARD SEED**—“The reason was unbelief [footnote: ‘*NOTHING will be impossible for you, must thus be interpreted as NOTHING Jesus has given you the authority to do, such as this exorcism’ Blomberg, p. 268*]. Based upon verse 21 it appears the disciples acted in a self-sufficient way. They apparently attempted to perform the exorcism by relying upon their own power. Instead of trusting in the ‘power of God’ (Mk 9.43), they trusted in themselves (‘Why could not WE’) with humiliating consequences. Whenever men rely on themselves instead of God, failure is inevitable. God is able to deliver us from every evil (Mt 6.13), but unless His power is accessed by faith, deliverance will never come. Conversely, faith as small as a mustard seed (Mt 13.31-32) can ‘remove a mountain’—a metaphor for solving great problems. ‘To “remove mountains” is to make difficulties vanish. The Jews used to say of an eminent teacher, he is a “rooter up of mountains”’ (Carr, 218; 1 Cor 13.2). **‘NOTHING SHALL BE IMPOSSIBLE UNTO YOU’** is not a guarantee of omnipotence, but a promise that through faith

infinite resources are open to the believer (Php 4.13). Mountainous difficulties (Eph 1.19-20; 3.20: Heb 11) can be surmounted by faith—including the one that awaits at Jerusalem (Mt 17.22-23)” [Kenneth Chumbley, p. 316-317]. ||||| “In order to work a miracle it was necessary not only to have a miraculous endowment, but also to exercise faith. This is declared in the Savior’s answer, and it had already been indicated to the disciples at the time of Peter’s attempt to walk on the water (Mt 14.31). The faith in question was the belief that what was commanded would be done—faith in the power with which they were endowed. When they spoke doubtingly to the demon he had power to resist them” [J.W. McGarvey, p. 153].

Matthew 17.23... AND THEY WERE EXCEEDING SORRY—“The things which transpired when he went to Jerusalem are commonly known to us all today, but to the disciples, who were as yet ignorant of those details, this was extremely depressing news. Their conception of Christ and his kingdom was in error. ... However, they understood enough to be filled with sorrow on hearing it” [Bob Winton, p. 211]. ||||| “Their sorrow arose partly from the disheartening thought of his death, and partly, no doubt, from the fact that he persisted in repeating an announcement which they knew not how to credit” [J.W. McGarvey, p. 154].

VI. Questions.

True or False

- 01. _____ This chapter includes a miracle involving fish.
- 02. _____ Jesus’s face and clothing are described in this chapter.
- 03. _____ The prophecy about Elijah coming had not yet happened at the time of this chapter.
- 04. _____ The apostles never failed in casting out demons.
- 05. _____ The betrayal of Jesus is mentioned in Matthew 17.

I Found it in Verse(s)

- 06. _____ For the second time Jesus mentioned His death and resurrection.
- 07. _____ Three tabernacles.
- 08. _____ Jesus tells the three apostles not to tell about what they saw on the Mount of Transfiguration till He had arisen from the dead.
- 09. _____ Someone who often fell into the fire.
- 10. _____ Faith as a grain of mustard seed.

Short Answer

- 11. The ones who asked: “DOTH NOT YOUR MASTER PAY TRIBUTE?”

- 12. The two words used to describe the mountain where Peter, James, and John went:

- 13. What Jesus did and said after the 3 apostles heard the voice of God and were sore afraid:

14. The person described as “Elijah is come already” was:

15. Words indicating the immediate cure of the demon-possessed boy:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 16 Questions... **01**—False (4); **02**—False (7); **03**—True (12); **04**—True (21); **05**—True (28); **06**—23; **07**—17; **08**—16; **09**—9; **10**—1; **11**—bread (5); **12**—perceived (8); **13**—John the Baptist, Elijah, Jeremiah, one of the prophets (14); **14**—that He was the Christ (20); **15**—deny himself, take up his cross, follow Jesus (24).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

K N W E F A U B T H E N D
 V J E S U S E R V A N T F
 C S W E N T L O F F E N D
 K A K C Y R I T H K C T W
 H M A H F A T H E R A I N
 V E R I L Y T E A F S M M
 T N K L L L R V F T E H
 A T M D H S E E E O R O V
 K E H E A R S F N R E F B
 E R K I N G D O M G S F E
 H S A I D L O R D I P E T
 F E L L O W S E R V A N T
 N F J D H J C A M E S C E
 A E T W R C J L O O S E R

- | | | | | |
|------------------|---------------|-----------------|----------------------|----------------|
| ASTRAY | BETTER | BROTHER | CAME | CAST |
| CHILD | ENTER | FATHER | FELLOWSERVANT | FORGIVE |
| HAND | HEAR | HEAVEN | JESUS | KINGDOM |
| LITTLE | LOOSE | LORD | OFFENCE | OFFEND |
| SAID | SAME | SERVANT | TAKE | THEN |
| THEREFORE | TIME | TRESPASS | VERILY | WENT |

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 18

I. Outline.

1. Greatest in the kingdom (Matthew 18.1-5; cf. Mark 9.33-37; Luke 9.46-48).
2. Temptations to sin (Mt 18.6-9; cf. Mk 9.42-48; Lk 17.1-2).
3. PARABLE of the Lost Sheep (Mt 18.10-14; cf. Lk 15.37).
- 4 A Brother Who Sins (Mt 18.15-20; cf. Lk 17.3).
5. PARABLE of the Unforgiving Servant (Mt 18.21-35).

II. Summary.

Matthew 18:1–35 comprises the fourth discourse of Jesus in Matthew. Like the first three discourses, it has a narrative setting (18:1) and is concluded with the characteristic “when Jesus had finished” (19:1). The setting is somewhat vague in that “about that time” seems to refer only to the general time frame when Jesus began to tell his disciples about his death and resurrection. Though the disciples grieved at this announcement (17:23), their grief sadly turned to speculation over who was or would be the greatest in the Kingdom of Heaven (18:1; cf. 20:20–28). The fourth discourse is Jesus’ answer to this question and a subsequent question by Peter about forgiveness (18:21). A unique feature of this discourse is Jesus’ use of a child as a visual aid (18:2) prior to his verbal response to the disciples’ question. The fourth discourse concerns genuine spiritual greatness. Jesus used a child as the ultimate object lesson of humility and the duty of hospitality to fellow disciples (18:3–5). Then he turned to the opposite of hospitality, giving offense, and spoke in vivid language about the horrible end of anyone who causes a disciple to fall into sin (18:6–14). Next come instructions on handling brothers who sin (18:15–20), and the answer to Peter’s question about longsuffering in forgiveness, which leads to the parable of the unmerciful servant (18:21–35). The discourse holds together along the lines of God’s concern for the “little ones” who believe. Their humble status is zealously guarded by the heavenly Father (18:7). His little ones must deal promptly with sin in their midst, yet the solemnity of the process of discipline underlines once again the Father’s concern for his children (18:15–20). Peter’s question with Jesus’ answer underlines the absolute necessity of the rule of forgiveness in the Kingdom community (18:35) [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (pp. 237–238). Carol Stream, IL: Tyndale House Publishers].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 18.1... WHO IS THE GREATEST IN THE KINGDOM OF HEAVEN?—“The term ‘greatest’ is actually ‘greater’ in the Greek, but the meaning is the same. The apostles had been disputing among themselves concerning preeminence and places of honor in the approaching kingdom. The events of the last chapter had revived their hopes of an earthly kingdom; and the prospect of Jesus’ death (they seemed continually blinded to the repeated promises of his resurrection) accentuated their concern over who would be head man afterwards! A great proportion of earth’s sorrows flow directly from the vain ambitions of men for preferment and

advantage” [Burton Coffman Online: <https://www.studylight.org/commentaries/bcc/matthew-18.html> Visited 160602].

Matthew 18.3... EXCEPT YE BE CONVERTED, AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN—“Keeping in mind that these remarks were addressed to the twelve, the conversion was that of these apostles. Conversion means to be changed from one form to another, to be turned from one course of life to another. Since these men were children of God by virtue of their birth (they were all Jews), and were already followers of Christ, the conversion meant was from their selfish ambition and worldly outlook. If they expected to enter the coming kingdom, and if they wished to be invited into the eternal abode of heaven, they must make this change and become as a little child. There are certain characteristics of children which are cultivated by Christians. The trait primarily enjoined here is that of humility. Children generally are willing to accept instruction; they recognize that their parent or teacher is more knowledgeable than they; they can be molded and shaped; they are docile, and free from ambitious aims. What children are by nature, Christians are to become by design. The characteristic of humility the Lord required of the twelve is likewise required of any who wish to be translated into the kingdom and eventually to be invited into heaven” [Bob Winton, *Book of Matthew*, pp., 213-214].

Matthew 18.4... HUMBLE HIMSELF AS THIS LITTLE CHILD—“He who wants to be great must be little. He must renounce the world’s values and humbly accept the rank of a child. This isn’t a call for phoniness or false modesty, but for an attitude devoid of any speck of self-importance or significance This discourse thus starts as did the Sermon on the Mount, by emphasizing humility (5.3)—the first requisite for entering the kingdom” [Kenneth Chumbley, *The Gospel of Matthew*, pp. 322-323]. ||||| “Christ did not mean being childish and immature (cf. 1 Cor. 14:20; Eph. 4:14; Heb. 5:13-14), but childlike in the sense of acting toward Jehovah as a child is toward his parents, being dependent, obedient, trusting, and humble. An innocent child almost instinctively realizes his comparative smallness and does not join (until much later) the mad scramble for prominence in our competitive world of inferior ideals, which in turn leads to ambitious and wicked strife. Even a child with terrible parents never thinks he can face life by himself and for himself, but is trustingly content to stay with those who may even mistreat him, eternally expecting them to provide his clothing, food, and shelter. We have all known allegedly "mature" adults who are capable of holding grudges for decades, but we notice that a young child maintains an almost immediate power to ‘forgive and forget’.” [Terry M. Hightower, “Jesus’ Teaching on Offenders, Offences, Forgiveness, Divorce, and Riches,” in *Studies in Matthew*, Editor: Dub McClish, p. 129].

Matthew 18.5... WHOSO SHALL RECEIVE ONE SUCH LITTLE CHILD IN MY NAME RECEIVETH ME—“To encourage his followers Jesus promised to take care of them; he makes common cause with his faithful disciples (Mt 25.35-40; Mark 9.38-40; Luke 9.49-50). Jesus here passed from the symbol to the things symbolized, from the child by nature to the child by grace. Those who receive the humble unpretending disciples of Jesus receive him, because these disciples belong to him. It is a blessed thought to be so closely identified with Jesus, that the one who receives his disciple receives him” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p. 369]. ||||| “This remark does not have reference to physical children, but rather to the humble Christian” [Bob Winton, p. 214].

Matthew 18.6... WHOSO SHALL OFFEND ONE OF THESE LITTLE ONES WHICH BELIEVE IN ME—“Having identified the kingdom as a fellowship of children, Christ now discusses how children should treat each other. His warning centers around the word OFFEND (*skandalizo*, vv. 6, 7, 8, 9). This is a favorite word in Matthew, occurring more often in this Gospel than in any

other NT book. It includes a wide spectrum of obstacles that can be placed in the path of another that makes their discipleship difficult (e.g., Mt 5.32). It ‘means “cause to stumble,” often in the sense of “cause to sin” (see Mt 5.29-30; 18.8-9) or “cause to lose one’s faith” (Mt 24.10, perhaps 26.31, 33), but sometimes merely “give offense to,” and thus in the passive “become offended” (Mt 11.6; 15.12)’ (Hare, 206-207). While every man is ultimately responsible for his actions (Mt 16.27), there is sometimes more to sin than just the wrong done by the sinner. A disparaging attitude, a lack of concern, or the refusal to forgive can provoke another to sin as readily as blatant temptation. And God views few sins more seriously than the lack of love that leads another to do wrong [Kenneth Chumbley, p 323, Emphasis mine, DRL]. ||||| “If receiving them hospitably is tantamount to receiving Jesus himself (Mt 10:40–41; John 13:20), causing them to sin is tantamount to rejecting Jesus himself, which brings consequences immeasurably more severe than drowning with a large millstone around one’s neck (cf. Josephus *Antiquities* 14.450). “Heavy millstone” is more literally “millstone for a donkey,” a large millstone turned by a donkey. This detail along with the stress on the depth of the sea vividly portrays the horrible consequences of causing a believer to fall into sin. To cause someone to fall into sin is to corrupt that person morally and spiritually and, as 18:7–9 points out, to render him or her liable to eternal punishment (5:29–30; 17:27). ... The point of the metaphor is that disciples should be humble and demonstrate this humility by welcoming other disciples, not causing them to sin” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 236). Carol Stream, IL: Tyndale House Publishers].

Matthew 18.7... **WOE UNTO THE WORLD BECAUSE OF OFFENCES! FOR IT MUST NEEDS BE THAT OFFENCES COME; BUT WOE TO THAT MAN BY WHOM THE OFFENCE COMETH!**—“The divine plan calls for man to be tried, tested, and tempted. Satan and the forbidden tree were in Eden **BEFORE** sin entered. God desires the love of his children; and true love requires that there be freedom of the will and opportunity to make a choice. The opportunity for temptation does not reduce the guilt of sinners, nor does the necessity for temptation mitigate the guilt of those through whom temptation comes” [Burton Coffman]. ||||| “In view of man’s being careless, selfish, and greedy for power, we must never on earth expect the Utopian day to arrive when there will be absolutely no offense, ‘for it must needs be’ (Mt 18.7; cf., 1 Cor 11.19); but woe to the stumbling block who should instead be a stepping stone!” [Hightower, p. 129].

Matthew 18.8... **IF THY HAND OR THY FOOT OFFEND THEE, CUT THEM OFF, AND CAST THEM FROM THEE**—“It is better to give up some pleasure, opportunity, position, state, practice, etc., if the thing involved causes one to commit sin. It is better to forego such if the result is to lose one’s soul in eternal punishment. ... It is better to be alive spiritually here (and eternally in heaven) while deprived of certain things which cause sin, than to enjoy the pleasure of those sinful things which culminates in one’s being cast into Gehenna. What verse eight calls ‘everlasting fire,’ verse nine calls ‘hell fire’ (Gehenna). Again, the view that there is no punishment of sinners after death is false” [Bob Winton, p. 215]. ||||| “In the physical realm, amputations of various kinds daily illustrate the validity of our Lord’s words. Removal of a mortally infected member is required for the preservation of life. The use of strong metaphor, as in the case here, frequently marked the teaching of Christ” [Burton Coffman].

Matthew 18.10... **TAKE HEED THAT YE DESPISE NOT ONE OF THESE LITTLE ONES**—“To despise is to regard with contempt. We are warned against having this attitude toward another Christian. The little ones under consideration are still those identified in verses 4-6, and which are characterized by the good traits of children. God has promised to avenge those who mistreat his people. ‘That no man go beyond and defraud his brother in any matter:

because that the Lord is the avenger of all such, as we also have forewarned you and testified' (1 Th 4.6; cf., James 5.1-9)" [Bob Winton, p. 216].

Matthew 18.10... IN HEAVEN THEIR ANGELS DO ALWAYS BEHOLD THE FACE OF MY FATHER WHICH IS IN HEAVEN—Does this text teach that “Guardian Angels” exist? My friend Travis Quertermous has written a 406-page book on angels—*The Hosts of Heaven: A Biblical Study of Angels*, published by Hester Publications in 2002. Included in the book is a chapter of some 34 pages dealing with the subject of “GUARDIAN ANGELS.” I would like to quote from that study. “...the verse still does not teach that every Christian and/or child has his own personal guardian angel. It is true the passage does establish a relationship between the heavenly host and ‘THESE LITTLE ONES’ by the use of the possessive pronoun ‘THEIR’ to modify the ‘LITTLE ONES’ under discussion. Notice, however, that the word ‘ANGELS’ in Matthew 18.10 is plural. It is therefore not the case that there is only a single angel interested in the welfare of one of God’s children, but many of them. Furthermore, the angels referred to by Jesus are explicitly said to be ‘IN HEAVEN’ and not upon the earth. H. Leo Boles has correctly said, ‘They are represented as beholding the “face of My Father who is in heaven.” To “behold the face” of God is to be present before his immediate glory, and entrusted with high commissions and power.’ Thus, whatever those specific commissions might be in relationship to the children of God, the heavenly messengers carry them out in heaven. Finally, Christ did not detail just what these angels do for the little ones and it is fruitless to speculate. All the verse is teaching is that we dare not abuse those [whom] the angels and their Creator take such a special interest in. It does establish a relationship between the angels and the children of God, but beyond that the Lord does not say. Had our Savior wanted us to know the details of this, He would have supplied them. It is best to trust His silence and simply exercise the childlike faith He taught us to have in Him, believing what our Lord said even though we do not have all the details we might like to have. ... **Conclusion:** The doctrine of guardian angels has no support in the Bible. Its origins lie in the erroneous angelology of Jews developed during the intertestamental period combined with the speculations of the medieval Catholic scholar Thomas Aquinas, the so-called ‘angelic doctor.’ God certainly has used, and may still use, angels to guard certain persons and nations in His providence. But Scripture nowhere teaches that each person, Christian, or child has a personal angel assigned to him to directly guide and guard him. In addition to being without support in the Bible, it contradicts its teachings on the freedom of the human will, the sufficiency of the Scriptures, and the manner of divine influence on the soul. Thus, it ought to be abandoned by all serious Bible students” [Travis Quertermous, p. 263-264].

Matthew 18.11... FOR THE SON OF MAN IS COME TO SAVE THAT WHICH IS LOST—“The Lord warned against despising one of his followers (v. 10), and gives as a reason for avoiding such the fact that ‘their angels’ are in the presence of God. In the present verse he gives another reason, that being the fact that the Son of man had come for the purpose of saving those who are lost. Since he was willing to forego the position he occupied in heaven and come to earth to live and die for fallen man, woe to those who would oppose his great effort to save the lost by despising those who have accepted his mercy!” [Bob Winton, p. 217]. ||||| “Verse eleven is omitted in the Revised Version because the ancient manuscripts and versions do not have it. Some think that it is quoted from Luke 19.10, where it is genuine” [H. Leo Boles, p. 373].

Matthew 18.12... IF A MAN HAVE AN HUNDRED SHEEP, AND ONE OF THEM BE GONE ASTRAY, DOETH HE NOT LEAVE THE NINETY AND NINE, AND GOETH INTO THE MOUNTAINS, AND SEEKETH THAT WHICH IS GONE ASTRAY?—“When a sheep strays ... from the flock the shepherd’s entire routine is altered. Though only one is missing, he concentrates all his energy on finding that one. ‘IF’ (a third-class condition, which recognizes the

possibility that a lost sheep might not be found) he finds it, he is more delighted over it than the ninety-nine that never strayed. This is not said to disparage the ninety-nine, but to emphasize the preciousness of a soul” [Kenneth Chumbley, p. 326].

Matthew 18.14... IT IS NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN, THAT ONE OF THESE LITTLE ONES SHOULD PERISH—“False teachers use verse 14 in a vain attempt to teach that a child of God can never so fall as to be eternally lost. The verse simply states that God wants all men to be saved. However, God will not override man's free moral agency and force him to be saved against his will. It is the will of God that all men everywhere believe in him but there are multiplied millions who do not do so. It is the will of God that all men everywhere repent, but very few do. It is the will of God that men everywhere believe that Jesus is the Son of God, but most do not. It is God's will that no man take another man's life, but many do so anyway. God will not force any man to be obedient to his will. It is God's will that everyone who becomes a Christian continue faithfully unto death, but not all will do so. God will not force an alien to obey the gospel and he will not force a Christian to remain faithful. God gives all the motives and opportunities that men need, but each individual must make the personal decision and commitment to follow God” [Bob Winton, p. 218].

Matthew 18.15... MOREOVER IF THY BROTHER SHALL TRESPASS AGAINST THEE, GO AND TELL HIM HIS FAULT BETWEEN THEE AND HIM ALONE—“Note that this verse enjoins the reverse of Matthew 5.23-24. There the offender is told to go to the offended; here, the offended is to go to the offender. Christ’s point is that whenever sin alienates brethren it doesn’t matter who is guilty or innocent What does matter is reconciliation and to have it both sides are told to ‘go to the other.’ But ‘how often personal confrontation is the last stage rather than the first in Christian complaints! It frequently seems as if the whole world knows of someone’s grievances against us before we are personally approached’ (Blomberg, 278). ‘A great deal of tension in Christian congregations would be eased if we obeyed this plain command of Jesus: “Go and tell him his fault between you and him alone.” Instead of having the courage to face a person with his fault, frankly but privately, we whisper behind his back and poison other people’s minds against him. The whole atmosphere of the church becomes foul’ (Stott, *Confess Your Sins*, 34)” [Kenneth Chumbley, p. 328].

Matthew 18.16... IF HE WILL NOT HEAR THEE, THEN TAKE WITH THEE ONE OR TWO MORE, THAT IN THE MOUTH OF TWO OR THREE WITNESSES EVERY WORD MAY BE ESTABLISHED—“The erring brother, like the lost sheep, has strayed away, and has been found; if the one who has found him cannot restore him, then he should get others to help him bring the lost back to the flock and safety. The Jews required at least two witnesses to every act of crime and offense against the law (Deut 17.6; 19.15). ... This was wise or else God would not have commanded it. The design of taking two witnesses may be twofold: first, the offending brother may be possibly induced to repent and return, if he has been proud and refractory, when he sees that persons of serious character and candid judgment are condemning his fault; and second, that in administering the discipline, the church later may have certain grounds on which to base its discipline and not upon imaginary or prejudiced ground” [H. Leo Boles, p. 376].

Matthew 18.17... AND IF HE SHALL NEGLECT TO HEAR THEM, TELL IT UNTO THE CHURCH: BUT IF HE NEGLECT TO HEAR THE CHURCH, LET HIM BE UNTO THEE AS AN HEATHEN MAN AND A PUBLICAN—“If he does not repent even after these two efforts, tell it to the church. These words were spoken prior to the establishment of the Lord’s church, but it was given with the coming of the church in mind. It was prospective in nature, and would have its main fulfillment only after the church came into actual being.” [Bob Winton, p. 220]. |||||
“The rule of procedure is given only for cases of personal offense, where one individual has

sinned against another. We are to learn from other portions of the New Testament how to deal with offenses of other kinds” [J.W. McGarvey, *New Testament Commentary, Volume I: Matthew and Mark*, Gospel Light, p. 159].

Matthew 18.18... WHATSOEVER YE SHALL BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN—

Checking the grammar on this expression: SHALL BE BOUND IN HEAVEN, we find it to be in the Future Perfect Passive, which would better be translated—Whatsoever ye shall bind on earth SHALL HAVE BEEN BOUND in heaven. In other words, when the promise of John 16.13 is fulfilled and the apostles are guided into all truth, they will be binding (teaching) that which the Holy Spirit guides them to bind (teach), which will already have been bound in heaven.

Matthew 18.19-20... IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANY THING THAT THEY SHALL ASK, IT SHALL BE DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN—

“These verses continue the thought of verse 18. They are not referring to the number of believers necessary to constitute a church, nor do they state a general principle about prayer and worship. The ‘TWO OR THREE’ refers to those introduced in verse 16. When witnesses to a dispute are in agreement (*sumphoneo*, ‘symphony,’ to be harmonious, concur) concerning any thing—i.e., the facts about a backsliding brother—their recommendation to the church (‘ANY THING THAT THEY SHALL ASK’) carries the authority of God (1 Cor 5.4ff)” [Kenneth Chumbley, p. 330].

Matthew 18.21-22... HOW OFT SHALL MY BROTHER SIN AGAINST ME, AND I FORGIVE HIM? UNTIL SEVEN TIMES? ... UNTIL SEVENTY TIMES SEVEN—

“Christ did not mean that Christians should keep a ledger, exactly calculating a precise number such as 490, or using a variant reading, 70 times and 7. This simply means that a Christian must have the spiritual resources to keep on forgiving. Forgiveness of others was made a constant pre-condition of man's forgiveness by the Father, not only in these words of Jesus here, but upon other occasions as well. The business of forgiveness is so important that Christ immediately introduced one of his longest parables in order to reinforce the teaching and repeat the absolute necessity of forgiveness at the conclusion of it” [Burton Coffman].

Matthew 18.23-24... ONE WAS BROUGHT UNTO HIM, WHICH OWED HIM TEN THOUSAND TALENTS—

“To illustrate, Christ tells a parable about a king who settles his accounts with his servants. A servant is brought in who is in arrears to the tune of ten thousand talents. Due to a number of variables (whether the talents were silver or gold, inflation, the price fluctuation of precious metals, etc.) there is no way to know the amount owed in today's dollars, but estimates have ranged from several million (NIV margin) to one trillion dollars. In the Roman Empire the talent was the largest monetary unit and ‘ten thousand’ was the highest number for which the Greeks had a specific word (*murioi*, myriads). By combining the largest denomination of currency with the largest number, Christ is hyperbolically indicating an astronomical sum that was completely beyond the servant's ability to repay. ‘If one talent equaled ten thousand denarii, as some suggest, the debt would be equivalent to a hundred million working days [approximately 273,973 years] for the day laborers mentioned in Matthew 20.2’ (Garland, 194)” [Kenneth Chumbley, pp., 331-332].

Matthew 18.26... LORD, HAVE PATIENCE WITH ME, AND I WILL PAY THEE ALL—“The fault of the unmerciful servant was his failure to realize the enormity and absolute hopelessness of his debt. His earnest promise to repay it showed that he did not have the slightest conception of how much he owed” [Burton Coffman].

Matthew 18.28... BUT THE SAME SERVANT WENT OUT, AND FOUND ONE OF HIS FELLOWSERVANTS, WHICH OWED HIM AN HUNDRED PENCE: AND HE LAID HANDS

ON HIM, AND TOOK HIM BY THE THROAT, SAYING, PAY ME THAT THOU OWEST—

“The sequel to the king’s act of grace is unconscionable. The just-forgiven servant accosts a fellow servant who owed him the paltry sum of one hundred pence (*denarii*; a denarius was the average daily wage for a laborer)—**one six-hundred-thousandth of the debt he owed**. Grabbing him by the throat—as if to choke the money out of him—he demands, ‘Pay up what you owe me!’” [Kenneth Chumbley, pp., 333-334].

Matthew 18.29-30... HAVE PATIENCE WITH ME, AND I WILL PAY THEE ALL... AND HE WOULD NOT: BUT WENT AND CAST HIM INTO PRISON, TILL HE SHOULD PAY THE DEBT—

“This second servant fell down before the first servant in much the same manner as had the first servant before the king; but whereas the king had forgiven him his debt he did not do so for his fellow-servant. He would not wait to be paid but had the man cast into prison until the debt was paid” [Bob Winton, p. 223]. ||||| “...No matter how much we are inclined to deal harshly with men ourselves, we are always indignant, when, as disinterested witnesses, we behold such conduct in others” [J.W. McGarvey, p. 161].

Matthew 18.32-33... O THOU WICKED SERVANT, I FORGAVE THEE ALL THAT DEBT, BECAUSE THOU DESIREDST ME: SHOULDEST NOT THOU ALSO HAVE HAD COMPASSION—

“When a Christian allows remaining sin to control an attitude or action, he is being **wicked**, because sin is always sin, whether committed by a believer or unbeliever. The sin of unforgiveness is in some ways even more **wicked** in a believer, because he has infinitely greater motivation and power to be forgiving than does a person who has never experienced God’s redeeming grace. How can a person accept God’s mercy for all his sin, an unpayable debt, and then not forgive some small offense committed against himself?” [John MacArthur, *MacArthur New Testament Commentary*, Vol 3, Kindle Edition, loc32645].

Matthew 18.35... SO LIKEWISE SHALL MY HEAVENLY FATHER DO ALSO UNTO YOU, IF YE FROM YOUR HEARTS FORGIVE NOT EVERY ONE HIS BROTHER THEIR TRESPASSES—

“Those who are servants of God must be willing to show the same level of mercy to others that God was willing to show them. Harkening back to Peter’s original question: there is nothing a man can do before us that is equal to the forgiveness we need from God. Therefore, there is no sin, or number of sins, which we should not be willing to forgive” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Edition, loc2171].

V. Lessons & Applications.

Matthew 18.3... BECOME AS LITTLE CHILDREN—“What are the characteristics of little children

which one must cultivate in order to be what the Lord wishes him to be? First, freedom from desire for worldly honor, positions of power, and wealth. Children go about their play with no thought of being rich and exercising power over the others. Next, children do not make distinctions based upon wealth and position. The child of the millionaire will play with the pauper’s child and think nothing of it. It is unchristian for us to make such distinctions (James 2.1-9). And in connection with this it may be added that a child can be satisfied with sufficient clothing and shelter for its comfort, and gives little thought to whether the clothing is fine or ordinary. The child is not embarrassed if its clothing is poor and patched. We have too much pride when we give too much attention to our outward appearance and too little to the care of the inward man. Next, the child is teachable; he has not such pride and conceit that he thinks no one can teach him anything. So the child has an inquiring mind that raises many questions. We must cultivate the hunger and thirst for the knowledge of God, and be willing to learn from anybody regardless of his college training or position in the social world. Next, children are

dependent on others for the necessities of life. So we must recognize our state of dependence upon God for the things essential to our spiritual growth. Those who are too proud to admit their dependence on God, must turn and become as humble as the child” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1950, p. 61]. ||||| DRL Note: Admittedly, as we read this description written of children in 1950, some of the characteristics (especially about clothing) might seem dated, but I feel confident that the descriptions fit well in the time of the first century when Jesus was teaching.

Matthew 18.20... **FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIST OF THEM**—No doubt, this is one of the great examples of a passage most often lifted out of its context! When Christians say, “*Well I am away from the local congregation, but I am here with 3 or 4 other Christians and after all, what does Matthew 18.29 say?*”, they abuse this text. The most appropriate thing to do whenever we travel is to give due diligence to finding a local church that is faithful with which to worship. If that is impossible, trying to do the best we can by engaging in all of the authorized acts of worship (singing, praying, teaching, Lord’s Supper, giving—most likely the giving being done by leaving contribution at one’s home congregation or else replacing it upon return), is perhaps the best we can do. However, it is unwise to use this text as authority for such actions, IMHO, DRL. ||||| “Though this verse is often used in reference to worship, contextually it has nothing to do with worship. The statement is made in relationship to the work of the disciples and dealing with problems between brethren. The emphasis of Jesus is in the fact that in all situations, whenever brethren come together in his name (by his authority) he is there with them. Faithful brethren will never be alone when seeking to do what God has commanded as he has commanded it” [Adam Cozort, loc2147]. ||||| “While the oft-made claim that Christ is present in our worship assemblies which bring us together ‘in his name’ may be true from: (1) a general principle derived from Matthew 18.19-20; or (2) other verses teaching the omnipresence of Deity (e.g., Mt 26.29), Matthew 18.19-20 refers contextually to the church discipline being exercised in Matthew 18.17” [Terry M. Hightower, p. 131].

Matthew 18.22... **I SAY NOT UNTO THEE, UNTIL SEVEN TIMES: BUT, UNTIL SEVENTY TIMES SEVEN**—“Are we to extend this forgiveness without limit and condition as some claim? No! While it is true that we should always possess an attitude of forgiveness and never harbor hatred or resentment in our hearts (2 Pet. 3:9), Jehovah (and not we) has set up the standards by which we are to forgive others. Note the equation: “forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye” (Col. 3:13). Therefore, while it is true that we are not God, and thus we are not able to forgive sins in the ultimate sense of making a person right with Him once again as Christ has done (Eph. 1:7), we are **not** to extend personal forgiveness to others past the terms and conditions He has Biblically specified. The Lord Himself made our forgiveness of others conditional: “**If thy brother sin, rebuke him; and if he repent, forgive him** (Luke 17:3; cf. Luke 17:4). Although the Lord did exhibit His longsuffering attitude from the cross in saying: “**Father, forgive them; for they know not what they do**” (Luke 23:34), we know that this was not actually fulfilled for any of them until the offenders repented and were baptized over seven weeks later (Acts 2:38). Stephen and Paul also exhibited their compassionate attitudes, holding no grudges against, refusing to be bitter toward, and wishing that the sins would not be held against those responsible for their sufferings (Acts 7:60; 2 Tim. 4:16). But both men knew that to have the guilt of sin removed would require obedience to the gospel! Thank God that one man, Paul, did not have Stephen's death laid to his charge, but washed away in his baptism into Christ (Acts 22:16)!” [Terry M. Hightower, p. 132]. ||||| “Suppose a brother persists in sin, and it

becomes necessary for the church to withdraw fellowship from him. In order for him to be forgiven, he must repent (Acts 8:22), confess his sins (1 John 1:8-10), and pray for forgiveness (Acts 8:22). While he continues in his rebellion against God I may and should love him, have tender feelings toward him, be compassionate with him, and not be resentful, but it would be a sin against God and against the sinful brother for me to treat him as if he had not sinned. Such would defeat the purpose of the withdrawal of fellowship, and would encourage the sinful brother to remain impenitent ... Certainly those of us who are Christians should have hearts large enough to love even those who have done us wrong, and to desire that they be forgiven. However, when one congratulates himself for forgiving even those whom God has not forgiven, he shows his contempt for the righteousness of God as well as his failure to comprehend the terribleness of sin. Let us bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us (Matt. 5:44). But let us not presume to forgive those whom the Almighty holds guilty of sin” [Terry M. Hightower, quoting: Bobby Duncan, *The Edifier*, Bulletin, Pearl Street Church of Christ, Denton, TX (date unknown), p. 3].

VI. Questions.

True or False

- 01. ____ There are things worse than having a millstone hung around your neck and then being tossed into the sea.
- 02. ____ God cares about the one percent.
- 03. ____ Jesus was the first to use the number SEVEN in His discussion with Peter.
- 04. ____ HAVE PATIENCE WITH ME AND I WILL PAY THEE ALL is repeated in this chapter.
- 05. ____ In the PARABLE of the Unforgiving Servant the man who owed ten thousand talents had no patience.

I Found it in Verse(s)

- 06. ____ A frightening use of the words **SO LIKEWISE**.
- 07. ____ Older people should become as little children.
- 08. ____ Why Jesus came.
- 09. ____ Tell it to the church.
- 10. ____ A multiplication problem.

Short Answer

- 11. What the lord asked the unforgiving servant:

- 12. The five words following **EXCEPT YE BE CONVERTED**:

- 13. What I should do with an offending foot:

14. The second step in reconciliation according to Jesus' plan:

15. Amount owed by the unforgiving servant:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 17 Questions... **01**—True (27); **02**—True (2); **03**—False (12); **04**—False (16-17); **05**—True (22); **06**—23; **07**—4; **08**—9; **09**—15; **10**—20; **11**—They that received the tribute money (24); **12**—High, Apart (1); **13**—Touched them, and said: Be not afraid (7); **14**—John the Baptizer (13); **15**—Cured from that very hour (18).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

J J L Y C S A K F O T W W
 E T T L H T A K E F W D F
 S H I O I M Y K L F K B O
 U E M O L I T T L E I E R
 S N E S D R C G O N N T G
 U C H E A V E N W D G T I
 U T R E S P A S S D D E V
 V B R O T H E R E F O R E
 C D S F R W H Y R I M E L
 T K A F A S E R V A N T O
 C A M E Y K A F A T H E R
 A W E N T E R Y N S A I D
 S O Y C T K L C T I N J L
 T I V E R I L Y H K D W H

ASTRAY	BETTER	BROTHER	CAME	CAST
CHILD	ENTER	FATHER	FELLOWSERVANT	FORGIVE
HAND	HEAR	HEAVEN	JESUS	KINGDOM
LITTLE	LOOSE	LORD	OFFENCE	OFFEND
SAID	SAME	SERVANT	TAKE	THEN
THEREFORE	TIME	TRESPASS	VERILY	WENT

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 19

I. Outline.

1. Teaching about Divorce (Matthew 19.1-12; cf., Mark 10.1-12).
2. Little Children Blessed by Jesus (Mt 19.13-15; cf., Mk 10.13-16; Lk 18.15-17).
3. The Rich Young Ruler (Mt 19.16-30; cf., Mk 10.17-31; Lk 18.18-30).

II. Summary.

The first part of the first verse brings to a close the previous discourse. We are informed about even more healing miracles done by Jesus (2). Those Pharisees came again with one of their questions which they hoped would provide them some kind of charges they could make against Jesus. They asked about divorce. Jesus begins His answer by reminding of how it was IN THE BEGINNING. He tells them that what God has joined together man must not separate. In response, the Pharisees made an appeal to Deuteronomy 24.1... When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. They asked Jesus WHY Moses commanded a writing of divorcement. Jesus' statement (in effect) shows that they were using the incorrect word when they used the word COMMANDED. Moses only SUFFERED (allowed, permitted) divorce. He did not command it. Rather, this breakup of the home was permitted for the protection of the wives. In the beginning God's plan for marriage was: one man for one woman for life. The divorce provision was only a part of the Law on account of the HARD HEARTS of their forefathers. Jesus proceeds to present ONE exception to the marriage law—when fornication is present, the innocent party has the right to divorce the guilty one (9). Verse 10 shows that the disciples clearly understood the strictness of this marriage law. The concept of being a eunuch FOR THE KINGDOM OF HEAVEN'S SAKE is introduced in verse 12. For a second time, Jesus indicates to us that little children are not only beautiful and precious, but also innocent (13-15). Another character in this chapter is generally referred to as THE RICH YOUNG RULER (16-26). Jesus knew his weakness and told him to go and sell what he had and come follow Him. Having great possessions, he went away sorrowful (22). Jesus uses an allegory about a camel and a needle's eye (24). This statement was shocking to the disciples and they had a question for Jesus (25). Jesus speaks about twelve thrones and a HUNDREDFOLD REWARD.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

"Jesus now embarks on His final trip to Jerusalem (Mt 19.1—20.34). A great deal more happened *en route* than is recorded by Matthew (the information given by Luke fills **ten chapters**), but what is included contains important teaching for Christians and sets the stage for the climactic scenes of the Gospel" [Kenneth Chumbley, *The Gospel of Matthew*, pp., 336-348].

IV. Aids in Exposition.

Matthew 19.1... CAME INTO THE COASTS OF JUDAEA BEYOND JORDAN—“The country lying east of the Sea of Galilee and river Jordan was called by Josephus, ‘the Peraea,’ but it is referred to in the New Testament as ‘beyond the Jordan’ (Mt 4.15, 25; 19.1; Mark 3.8; John 1.28; 3.26; 10.40). It is never called Perea in the New Testament. This country seems to have been called in the Old Testament, ‘land of Gilead.’ It is perhaps the most picturesque and beautiful part of Palestine In the time of Jesus’ ministry Perea with Galilee was under the dominion of Herod Antipas” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p. 384].

Matthew 19.3... TEMPTING HIM, AND SAYING UNTO HIM, IS IT LAWFUL FOR A MAN TO PUT AWAY HIS WIFE FOR EVERY CAUSE?—By using these words: TEMPTING HIM, Matthew lets us know that the inquiry was not a genuine search for truth, but rather a scheme to trap Jesus into saying something that would alienate Him from some part of the people. There actually were two prominent views regarding divorce among the Jews at this time. Rabbi Shammai was the more conservative, teaching that man was not to release his wife unless he had found something indecent in her. Hillel taught that practically any cause was sufficient for a divorce. ||||| “The historical evidence is that the Jews in general followed the teachings of Hillel. But, the Pharisees would like to create a conflict between the Lord and Shammai and his followers, or between the Lord and Hillel and his followers. Whichever position the Lord took would get him in serious trouble” [Roy C. Deaver, “Jesus Leaves Galilee for Judaea; Question about Divorce: Jesus Receives Little Children; Peril of Riches,” in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 493]. ||||| “The Lord stood to be in jeopardy whatever his pronouncement was on the question at hand. It appeared that he would infuriate some part of the people, no matter what he answered” [Bob Winton, *Book of Matthew*, p. 225].

Matthew 19.4... **HAVE YE NOT READ**—“In His answer Jesus doesn’t begin at the point of crisis (divorce), but with the Divine institution of marriage. By what God DID (in creating man male and female, Gen 1.27) and SAID (that a man should leave father and mother and cleave to his wife, Gen 2.24) at the beginning, He established the pattern for marriage. It is to be an exclusive, indissoluble union between one man and one woman for life. It is not a human convention subject to secular whims, but the primary human relationship ordained and governed by God” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 337-338]. ||||| **HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE**—Those who think they can arbitrarily change their gender are still going to meet Jesus that last day (John 12.48) as the male or female they truly are. Our sympathy and love goes out to those who have been influenced to believe that gender is an option, but the Bible allows no such option. When trans-gender individuals have sexual relations with their own gender rather than following the God-given plan of marriage between male and female, they become fornicators and make themselves ineligible for heaven (1 Cor 6.9-11). Certainly it is possible to come out of such and to repent of that disobedience and be forgiven, just as some of these very Corinthian saints did (v. 11).

Matthew 19.5... **AND THEY TWAIN SHALL BE ONE FLESH**—“Although the order of creation established male priority and leadership and female dependence (1 Tm 2:13; 1 Cor 11:8f), a fact made painfully clear after the fall (Gen 3:16), man’s position could never be thought of as one of absolute independence. (1 Cor 11:11f) He was created **male** in view of his **female** whom God would create later. With the woman, man is completed. She is not merely his property, but an absolutely essential ingredient in his full humanness. According to God’s original design, as **male and female**, they each contribute to the enrichment of the other and to the fullness of them

both. It would be sacrilege for men to interpose a counterproposal of separation and divorce. By saying **and female**, Christ has restored woman to her true position and glory, not in the sense of conferring upon her a new, modern role, but rather by re-establishing her in that ancient glory appointed for her at the creation" [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 19.6... **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER**—"One flesh' speaks of a unity so close and vital that 'the spouse can never be considered a disposable appendage' (Garland, 199; cf. Eph 5.28-31). Divorce, however, puts division where there should be unity. Note that Christ says, **WHAT** God has joined together, not **WHOM**. It isn't individual marriages Jesus primarily has in mind, but God's action in uniting husbands and wives in the marriage relationship at the creation. **JOINED TOGETHER** (*suzeugnumi*, yoked together, united; only here and Mark 10.9) underscores the fact that it is God who makes a marriage and that what He has done is not to be undone by man. This should be a sober warning to anyone who brings a marriage to an end or encourages such. The answer Christ gives the Pharisees' question (v. 3), therefore, is an unequivocal 'No!'—a man cannot divorce his wife for every cause" [Kenneth Chumbley, pp. 338-339].

Matthew 19.7-8... **WHY DID MOSES THEN COMMAND TO GIVE A WRITING OF DIVORCEMENT, ... MOSES BECAUSE OF THE HARDNESS OF YOUR HEARTS SUFFERED YOU TO PUT AWAY YOUR WIVES**—"In reply to the Pharisees' use of Deut. 24:1-4 given by Moses as a protection for the woman (Matt. 19:7), Jesus explained to them that this was a concession allowed for a while because "of your hardness of heart" (Matt. 19:8). They might just as well have quoted: 'JEHOVAH HATH SET A KING OVER YOU' (1 Sam. 12:13) in order to claim that having a king over Israel was a God-given right during the first century. This claim would have ignored the fact that such was a mere concession by Samuel (as instructed by God) to the plea by the people to 'make us a king to judge us like all the nations' (1 Sam. 8:5-7), which he did only under protest (1 Sam. 2:9-22; 10:17-19). But Jesus would have replied similarly: '**But from the beginning it hath not been so**' (Matt. 19:8b; Acts 17:30). The coupling of 1 Corinthians 6:9-11 with the Lord's "every one" (Matt. 5:32) and "whosoever" (Matt. 5:32; 18:4; 19:9) ought to settle for every thinking person the question of the amenability of the alien sinner to God's law on marriage!" [Terry M. Hightower, *Studies in Matthew*, Edited by Dub McClish, Annual Denton Lectures 1995, p. 134]. ||||| "Why God made this concession to human wickedness isn't easy to determine. Most likely He did so to protect the innocent. In ancient society life could be extremely hard for a single woman (cf. Ruth 1). Allowing divorced wives to remarry (Deut 24.1) protected them against economic deprivation and degrading situations caused by their wicked husbands (Jer 3.1)" [Kenneth Chumbley, p. 340]. ||||| "Christ, therefore, prefaces his remarks to Matthew 19:9 with the affirmation that God's marriage law, as instituted in Eden, had never been abrogated—only relaxed—and now, in anticipation of the approaching NT dispensation, the Lord *restores marriage to its original basis*. ... Since the Lord's teaching in Matthew 19:9 is designed to reaffirm Jehovah's *original marriage code*, the verse cannot be a so-called 'covenant passage' applicable only to a Christian husband and wife....1) The Lord's teaching regarding marriage was a restoration of God's original plan. 2) But God's original plan encompassed mankind as a whole. 3) Thus, the teaching of Jesus in Matthew 19:9 was intended to be for the whole human family" [Wayne Jackson, *Christian Courier*, March, 1981]. ||||| For an excellent treatment of Matthew 19.1-12, see the Power Lectures for 2002, *The Sayings of Jesus*, edited by B.J. Clarke, and the lecture written by Keith Mosher on pages 502-518.

Matthew 19.9... WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTEH ADULTERY: AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY—As has been pointed out by many this statement of Jesus is really not that complex. People given an opportunity simply to read it and then explain what Jesus is saying rarely have any difficulty coming to the true meaning of this text! However, it has been the starting point for much debate and misinformation and false teaching, nonetheless. Many times, one’s view of this text changes mysteriously whenever some close relative or friend finds himself/herself wanting it to read some other way. What Jesus tells us is that there is only one reason a married person may divorce the companion: FORNICATION. This means, as we connect this passage with Romans 7.1-3 that there are three people who are ELIGIBLE to be married: (1) Someone never married before; (2) Someone who has divorced their companion because of that companion’s fornication; (3) Someone whose companion has died (Romans 7.1-3). That is it, there are no others eligible to marry. ||||| **WHOSOEVER**—“Notice how the same word is used in Matthew 5:21; 11:6; 12:32; 16:25. The word is used inter-changeably in Matthew 5:22 with ‘every one’ (ASV). ‘...The Bible is quite clear that the Lord’s teaching on divorce and remarriage is *universally applicable* to the human family, and the novel notion that Matthew 19:9 is but a ‘covenant passage’ obligating only those relationships in which both parties are members of the church is both devoid of NT evidence and plainly contrary to the facts” [Wayne Jackson]. ||||| **FORNICATION**—“Several words need to be defined. **Fornication** (*porneia*), from which we get the word ‘pornographic,’ is defined by Vine as ‘illicit sexual intercourse,’ by Thayer as ‘illicit sexual intercourse in general,’ by Arndt and Gingrich as ‘prostitution, unchastity, fornication of every kind of unlawful sexual intercourse,’ and by Liddell and Scott as ‘prostitution, fornication, unchastity.’ Fornication would thus include homosexuality and bestiality as well as adultery. **Adultery** (*moichos*) is more narrow in meaning than is fornication. It is defined by Vine as ‘one who has unlawful intercourse with the spouse of another,’ and Thayer defines the verb form as to ‘have unlawful intercourse with another’s wife.’ **Divorce** (*apoluo*) is defined by Vine as ‘to let loose from, let go free,’ and by Thayer as ‘used of divorce ... to dismiss from the house, to repudiate.’” [Curtis Cates, “Fornication and Adultery,” in *Worldliness*, 1999 Bellview Lectures, Editor: Michael Hatcher, p. 254]. ||||| **AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY**—“In these comments I have called attention to the ordinary, general force of the Greek present tense—that it normally indicates continuous action. Here in Matthew 19.9 it indicates ‘keeps on committing adultery.’ However, let me hasten to emphasize that my case does not depend upon whether or not *mochatai* (in Matthew 19.9) indicates continuous action. That it does in fact have this meaning I have not the slightest doubt. But, the point we make (and continue to emphasize) is: ALL PERSONS WHO SIN BY ENTERING INTO A SINFUL RELATIONSHIP CONTINUE TO SIN BY STAYING IN THAT RELATIONSHIP. All persons who sin by entering into the Baptist church are persons who keep on sinning by staying in it. Bible REPENTANCE does not allow the penitent to STAY IN a sinful situation” [Roy C. Deaver, p. 506].

Matthew 19.10... IF THE CASE OF THE MAN BE SO WITH HIS WIFE, IT IS NOT GOO TO MARRY—“ Obviously the disciples had no problem recognizing the stringency of the requirement that Jesus had just set before them!

Matthew 19.12... AND THERE BE EUNUCHS, WHICH HAVE MADE THEMSELVES EUNUCHS FOR THE KINGDOM OF HEAVEN’S SAKE—These words of Jesus introduce an intriguing concept: EUNUCHS FOR THE KINGDOM OF HEAVEN’S SAKE. You can read various

interpretations for what Jesus meant by this statement. To me it seems quite simple, considering the context. I believe Jesus is saying it is possible to refrain from sexual relations voluntarily. For example, a person was the GUILTY PARTY in a divorce. The companion remarried some eligible man and entered into a second scriptural marriage (that is, she chose a man who was eligible to marry). For this put-away-man, there continues to be the fact that he has a living wife and that he was the guilty party and hence has no right to remarry. In such cases remaining functionally as if a eunuch is the only possibility for a life approved of God. Entering into a second marriage, having already a living wife, would cause him to be continually committing adultery. Of course the figure would likewise apply to a woman who was the guilty party in a divorce. It is ALWAYS possible to repent of sin—stop sinning. Sometimes it is extremely difficult to do.

Matthew 19.14... **SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME: FOR OF SUCH IS THE KINGDOM OF HEAVEN**—Perhaps the clearest and simplest refutation of the false doctrine that would say little babies are born into this world with inherited sin. Calvinists are WRONG! Jesus plainly tells us that citizens in the kingdom need to be like little children.

Matthew 19.16... **GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE? AND HE SAID UNTO HIM, WHY CALLEST THOU ME GOOD? THERE IS NONE GOOD BUT ONE, THAT IS, GOD**—“The model character of this rich young man, his high social position, the love which he inspired in the Master, and the supremely important question upon his lips, all arouse special interest in this incident. Mark's account of Jesus' words sheds light upon their true meaning. He asked, ‘**Why callest thou me good? none is good, save one, even God**’ (Mark 10:18). This, to be sure, is one of the passages seized upon by Arians in an effort to show that Christ did not claim to be God in the flesh. Their argument, however, is false. “The Good was one of the many Judaic titles of God. The point of our Lord's remark is that a word with such hallowed association should not be used in a merely conventional manner.’ (See *Psalms 145:9*). In fact, it is easy to detect in this conversation a definite leading on the part of Christ to elicit an acknowledgment from that young man that Christ is God. It is as though the Lord had said, ‘I see you recognize me as God; since only God is Good, do you thus receive me?’ This thought appears plausible in the light of what immediately ensued when Jesus would have enlisted him as a disciple, perhaps even as an apostle” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-19.html>].

Matthew 19.20-21... **WHAT LACK I YET? ... GO AND SELL THAT THOU HAST, AND GIVE TO THE POOR**—“Jesus tells him there is one thing standing between him and eternal life: his wealth. He has to go and sell what he has and give it to the poor to receive treasure in heaven (vv. 21-22). Jesus is not making the cast that it is wrong to have money. Jesus knows this young man’s heart, that his richness was the most important thing to him, as is evidenced by his sorrow at the command. Jesus’ lesson is that anything that is more important to us than God must be given up” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Version, loc2246].

Matthew 19.23... **THEN SAID JESUS UNTO HIS DISCIPLES, VERILY I SAY UNTO YOU, THAT A RICH MAN SHALL HARDLY ENTER INTO THE KINGDOM OF HEAVEN**—“The young man went away sorrowful, but he left Jesus sorrowing too. The Lord’s quiet observation is the reaction of One who fully understands the demand He has just made and is

grieved that such a fine, potential disciple could not break himself free from the one slavery, the one idolatry, that held him bound” [Harold Fowler].

Matthew 19.24... IT IS EASIER FOR A CAMEL TO GO THROUGH THE EYE OF A NEEDLE, THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD—

“The ruler’s reaction (v. 22) illustrates how hard (*duskolos*, difficult) it is for the rich to enter the kingdom. In one of His most memorable hyperboles Christ says it is easier for a camel (one of the largest animals in Palestine) to go through the eye of a needle (the smallest, commonly-used opening) than for a rich man to enter the kingdom. Some have tried to soften this analogy by changing the camel to a cable or by enlarging the eye of the needle. Jesus however, uses this figure to teach that it is impossible for ‘them that trust in riches’ (Mk 10.24) to enter the kingdom. The gate that opens to eternal life is not wide enough to admit covetousness (Mt 7.141; Tim 6.17)” [Kenneth Chumbley, p. 348]. ||||| However, if a man who has great riches will open his Bible and study and learn and apply the teaching to his own heart, he can change his tendency to rely upon wealth and riches and learn to trust in God, obey the gospel, and be saved.

Matthew 19.27... THEN ANSWERED PETER AND SAID UNTO HIM, BEHOLD, WE HAVE FORSAKEN ALL AND FOLLOWED THEE; WHAT SHALL WE HAVE THEREFORE—It is not at all necessary to assume that Peter is filled with self-interest here and enthralled with wealth as he asks Jesus about rewards.

Matthew 19.28... REGENERATION ... JUDGING THE TWELVE TRIBES OF ISRAEL—“Christ doesn’t criticize His men for being mercenaries; instead, He acknowledges their sacrifices and promises that in the regeneration they would sit on thrones, judging the twelve tribes of Israel. ‘Regeneration’ (*paliggenesia*, only here and Titus 3.5) means born again, rebirth or renovation; ‘the restoration of a thing to its pristine state’ (Thayer, 474). Millenarians identify it as the one thousand-year period that supposedly follows Christ’s second coming (25.31); but such a view is totally lacking Scriptural support. In verse 16, the ruler asked about ETERNAL LIFE; in verse 17, Jesus refers to this as entering into LIFE; in verse 21, He speaks of this as treasure in HEAVEN; which the disciples, in verse 23, understand as being SAVED; and which Christ refers to in verse 29 as inheriting ETERNAL LIFE. Eternal life, heaven, kingdom of heaven, kingdom of God, and saved are all synonyms, therefore, for ‘the regeneration.’ The regeneration is the gospel dispensation wherein dead men find life in the kingdom of God (1 Jn 5.13). The references to the Son of man and the apostles sitting on thrones indicates governance (1 Cor 6.2); the kingdom is comprised of those (the twelve tribes of Israel; Jn 3.3-5) who are governed by Christ’s word revealed through the apostles (16.19)” [Kenneth Chumbley, pp. 349-350]. ||||| **“The twelve tribes of Israel**, considered as an expression in the ears of a Jewish disciple, could have meant nothing but the ideal people of God. Certainly it may have been badly interpreted as referring only to fleshly descendants of Abraham, thus eliminating the Gentiles, as it often was. But this abuse does not deny the propriety of Jesus’ using it in a perfectly Jewish context” [Harold Fowler].

Matthew 19.29... AND EVERY ONE THAT HATH FORSAKEN ... SHALL RECEIVE AN HUNDRED FOLD—“ Not only are the Apostles in line for exalted blessings as they follow Christ, but EVERYONE who has sacrificed for Jesus’ sake will be rewarded even in this life with hundreds of times more than what they give up, and eternal life “in the age to come.” (Mar 10:30; Luk 18:30) Giving away, letting go, liberating oneself of possessions is the only way of keeping and multiplying them! This is incredible doctrine, if not Utopian nonsense, to our hard-nosed, business-is-business, “practical-minded” world, but no more so for ours than for that of Jesus’ original hearers. And yet, the Lord knows that this is the only way to free us from

the nearly uncontrollable slavery to things and security-building relationships that distract men from the innumerable possibilities in life that do not involve possessions at all” [Harold Fowler].

Matthew 19.30... **BUT MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST SHALL BE FIRST**—“Christ has turned the accepted order of things upside down: His kingdom includes those like little children (18.2), but excludes those like the ruler (v. 25). Some who think they are great by men’s standards, do not rate highly at all by heaven’s standards. And those ranked last by men shall be ranked first in heaven. To underscore this, Jesus will give a parable (20.1-16) that amplifies the principle: ‘many that are first shall be last; and the last shall be first’ (Mt 20.16; 16.25)” [Kenneth Chumbley, p. 351].

V. Lessons & Applications.

Matthew 19.6... **WHEREFORE THEY ARE NO MORE TWAIN, BUT ONE FLESH**—“Jesus here emphasizes the fact that the union is indissoluble. He later mentions one exception to this rule, but this one exception is not to be taken as weakening the rule. Men may refuse to live up to their contract; judges may allow divorces for trivial causes; and society generally may approve separations, but God still holds them as married. To God they are still one flesh, so that if either one is joined to another the union is unholy. Laws must not be changed or interpreted to suit human convenience, but we must adjust our affairs to conform to the laws of God if we expect to be blessed here and happy in eternity” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1951, p. 160].

Matthew 19.14... **THEN WERE BROUGHT UNTO HIM LITTLE CHILDREN**—“**Jesus Interested in Children.** The incident of Jesus blessing the children follows immediately after his teaching on marriage and divorce. It was fitting that he should give attention to children, the fruit of that union which he had so courageously defended. There are a number of reasons which Jesus may have had for giving attention to children at this time. (a) The innocence, purity, and implicit trust were in sharp contrast with the insincerity, impurity, and unbelief of the average Jew, with which Jesus had to deal. Day after day he dealt with the scribe, the lawyer, and the Pharisee, as they strove to catch him in his words, that they might persecute him. He had to be on the alert at all times lest he say something which they could construe as a violation of the Law of Moses and accuse him before the people. The childlikeness of Jesus and his natural innocence would appeal to the children and attract them to him, and he would find comfort in their simplicity and innocence. (b) Jesus was interested in children because he realized that soon they would be eligible to become subjects of his kingdom, and if he could incline them in the direction of his kingdom, he would contribute to their welfare. Parents are told to ‘provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord’ (Eph 6.4). Those who neglect to give their children proper training sin grievously against the children. But a good many parents are like the disciples on the occasion of our text. The disciples thought that Jesus had no time for the children and was not interested in them. So parents sometimes think that children have no place in the program of the church. They fail to teach them at home, and fail to take them to the teaching services of the church, that they may be taught. (c) Jesus was interested in the children because they furnished him with an example from which he could teach his disciples what they ought to be” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, pp. 279-280].

Matthew 19. 16-26... **AND BEHOLD, ONE CAME AND SAID UNTO HIM, GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE?**—“The lesson before us today presents one of the many instances in the Bible, in which we see the necessity of taking all that is said on any one subject, in order to learn the full truth

regarding it. This is seen when we consider the fact that the man who is referred to as the ‘rich young ruler’ is nowhere described in these words, that is, no New Testament writer calls him the RICH YOUNG RULER. But that he was the rich young ruler is true, as may be seen by the combined testimony of the three writers, Matthew, Mark, and Luke, who record the incident regarding him. The threefold account of the memorable event which we are to study today is an interesting example of the manner in which one record is supplemented by others. Matthew alone tells us that he was young; Luke alone says that he was rich, although both Matthew and Mark say that he had ‘great possessions.’ Luke also is the only one who says that he was a ruler. While Mark does not mention the fact that the man about whom we are studying today was either young or a ruler, he does add some interesting facts which are omitted by both Matthew and Luke; as, for example, the running and the kneeling, the earnestness and the reverence, the look which Jesus gave to him, and the love which he had for him. The Lord must have felt a personal attachment for this young man; and when we consider the references which are made to his character, it is not difficult to understand why. For instance the young man had an eye for goodness in others, he had courage, he had kept himself unspotted from the world, he was dissatisfied with himself and his way of living, and he was in quest of eternal life. But a study of the attitude which the rich young ruler later manifested shows that it sometimes happens that, in spite of one’s high moral character and his professed devotion to God, there may be in his heart a longing for and a service to the material things of earth, which will nullify all of his claims of interest in the Lord. Jesus declares that ‘no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon’ (Mt 6.24). Before one can demonstrate his loyalty to God, he must first make sure that his sense of values does not contradict that claim” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 196].

VI. Questions.

True or False

- 01. _____ Those who brought little children to Jesus had no purpose in bringing them.
- 02. _____ Jesus talked to the Rich Young Ruler about treasure in heaven.
- 03. _____ Jesus spoke about a hundredfold reward possible for everyone.
- 04. _____ Jesus said nothing about a one-flesh relationship.
- 05. _____ Jesus used a different word than the word the Pharisees used—COMMAND—when He answered their question.

I Found it in Verse(s)

- 06. _____ Jesus laid hands on little children.
- 07. _____ The eye of a needle.
- 08. _____ The word: AMAZED.
- 09. _____ Judaea beyond Jordan.
- 10. _____ Some saying it is not good to marry.

Short Answer

11. Jesus described little children this way:

12. The Rich Young Ruler asked this question of Jesus:

13. The one who said: WE HAVE FORSAKEN ALL:

14. What God has joined together what should man NOT do:

15. The three proper names mentioned in Matthew 19:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 18 Questions... **01**—True (6); **02**—True (12-14); **03**—False (21); **04**—True (26, 29); **05**—True (29-30); **06**—35; **07**—3; **08**—11; **09**—17; **10**—22; **11**—Shouldst not thou also have had compassion (33); **12**—and become as little children (3); **13**—cut it off (8); **14**—Take with thee one or two more (16); **15**—ten thousand talents (24).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W A V A D U L T E R Y M U
 I U H W C O M M A N D W M
 F I Y A H S P K V C T H E
 E Y J Y I H R I F U H E M
 H A R D L Y E N W C R N A
 T H E N D L C G S G O O D
 D E P A R T E D U T N E E
 F A T H E R I O F H E R H
 O V L R N E V M F I U C V
 L E M O T H E R E N N A L
 L N Y J E S U S R G U M I
 O T H E R E S A V E C E F
 W J S A I D S A I T H U E
 H D D I S C I P L E S S R

ADULTERY	AWAY	CAME	CHILDREN	COMMAND
DEPARTED	DISCIPLES	ENTER	EUNUCHS	FATHER
FOLLOW	GOOD	HARDLY	HEAVEN	JESUS
KINGDOM	LIFE	MADE	MOTHER	RECEIVE
SAID	SAITH	SAVE	SUFFER	THEN
THERE	THING	THRONE	WHEN	WIFE

VIII. Crossword Puzzle.

Matthew 19 (KJV)														
		1										2		
3									4				5	
					6	7								
8				9										
10														
													11	
									12					
						13								
									14					

<p style="text-align: center;"><u>ACROSS</u></p> <p>03) Leaving father & mother, a man is to _____ to his wife.</p> <p>06) Jesus said something was not so from the _____.</p> <p>08) One who puts away his wife except for fornication _____ adultery.</p> <p>10) A young man was sorry about what Jesus said because he had great _____.</p> <p>12) Found 3 times in past and once in present tense.</p> <p>13) Jesus left Galilee and went to Judaea _____ Jordan.</p> <p>14) Those bringing children to Jesus were _____ by Jesus.</p>	<p style="text-align: center;"><u>DOWN</u></p> <p>01) Jesus asked: "Have ye not _____?"</p> <p>02) _____ thy father and thy mother.</p> <p>04) This man will hardly enter the kingdom.</p> <p>05) Those who forsake houses, brethren, etc., will receive and _____.</p> <p>07) Describes AMAZED in this chapter.</p> <p>09) His name is mentioned twice.</p> <p>11) Man should not put asunder what God has _____.</p>
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IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 19

I. Outline.

1. Teaching about Divorce (Matthew 19.1-12; cf., Mark 10.1-12).
2. Little Children Blessed by Jesus (Mt 19.13-15; cf., Mk 10.13-16; Lk 18.15-17).
3. The Rich Young Ruler (Mt 19.16-30; cf., Mk 10.17-31; Lk 18.18-30).

II. Summary.

The first part of the first verse brings to a close the previous discourse. We are informed about even more healing miracles done by Jesus (2). Those Pharisees came again with one of their questions which they hoped would provide them some kind of charges they could make against Jesus. They asked about divorce. Jesus begins His answer by reminding of how it was IN THE BEGINNING. He tells them that what God has joined together man must not separate. In response, the Pharisees made an appeal to Deuteronomy 24.1... When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. They asked Jesus WHY Moses commanded a writing of divorcement. Jesus' statement (in effect) shows that they were using the incorrect word when they used the word COMMANDED. Moses only SUFFERED (allowed, permitted) divorce. He did not command it. Rather, this breakup of the home was permitted for the protection of the wives. In the beginning God's plan for marriage was: one man for one woman for life. The divorce provision was only a part of the Law on account of the HARD HEARTS of their forefathers. Jesus proceeds to present ONE exception to the marriage law—when fornication is present, the innocent party has the right to divorce the guilty one (9). Verse 10 shows that the disciples clearly understood the strictness of this marriage law. The concept of being a eunuch FOR THE KINGDOM OF HEAVEN'S SAKE is introduced in verse 12. For a second time, Jesus indicates to us that little children are not only beautiful and precious, but also innocent (13-15). Another character in this chapter is generally referred to as THE RICH YOUNG RULER (16-26). Jesus knew his weakness and told him to go and sell what he had and come follow Him. Having great possessions, he went away sorrowful (22). Jesus uses an allegory about a camel and a needle's eye (24). This statement was shocking to the disciples and they had a question for Jesus (25). Jesus speaks about twelve thrones and a HUNDREDFOLD REWARD.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

"Jesus now embarks on His final trip to Jerusalem (Mt 19.1—20.34). A great deal more happened *en route* than is recorded by Matthew (the information given by Luke fills **ten chapters**), but what is included contains important teaching for Christians and sets the stage for the climactic scenes of the Gospel" [Kenneth Chumbley, *The Gospel of Matthew*, pp., 336-348].

IV. Aids in Exposition.

Matthew 19.1... CAME INTO THE COASTS OF JUDAEA BEYOND JORDAN—“The country lying east of the Sea of Galilee and river Jordan was called by Josephus, ‘the Peraea,’ but it is referred to in the New Testament as ‘beyond the Jordan’ (Mt 4.15, 25; 19.1; Mark 3.8; John 1.28; 3.26; 10.40). It is never called Perea in the New Testament. This country seems to have been called in the Old Testament, ‘land of Gilead.’ It is perhaps the most picturesque and beautiful part of Palestine In the time of Jesus’ ministry Perea with Galilee was under the dominion of Herod Antipas” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, p. 384].

Matthew 19.3... TEMPTING HIM, AND SAYING UNTO HIM, IS IT LAWFUL FOR A MAN TO PUT AWAY HIS WIFE FOR EVERY CAUSE?—By using these words: TEMPTING HIM, Matthew lets us know that the inquiry was not a genuine search for truth, but rather a scheme to trap Jesus into saying something that would alienate Him from some part of the people. There actually were two prominent views regarding divorce among the Jews at this time. Rabbi Shammai was the more conservative, teaching that man was not to release his wife unless he had found something indecent in her. Hillel taught that practically any cause was sufficient for a divorce. ||||| “The historical evidence is that the Jews in general followed the teachings of Hillel. But, the Pharisees would like to create a conflict between the Lord and Shammai and his followers, or between the Lord and Hillel and his followers. Whichever position the Lord took would get him in serious trouble” [Roy C. Deaver, “Jesus Leaves Galilee for Judaea; Question about Divorce: Jesus Receives Little Children; Peril of Riches,” in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 493]. ||||| “The Lord stood to be in jeopardy whatever his pronouncement was on the question at hand. It appeared that he would infuriate some part of the people, no matter what he answered” [Bob Winton, *Book of Matthew*, p. 225].

Matthew 19.4... **HAVE YE NOT READ**—“In His answer Jesus doesn’t begin at the point of crisis (divorce), but with the Divine institution of marriage. By what God DID (in creating man male and female, Gen 1.27) and SAID (that a man should leave father and mother and cleave to his wife, Gen 2.24) at the beginning, He established the pattern for marriage. It is to be an exclusive, indissoluble union between one man and one woman for life. It is not a human convention subject to secular whims, but the primary human relationship ordained and governed by God” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 337-338]. ||||| **HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE**—Those who think they can arbitrarily change their gender are still going to meet Jesus that last day (John 12.48) as the male or female they truly are. Our sympathy and love goes out to those who have been influenced to believe that gender is an option, but the Bible allows no such option. When trans-gender individuals have sexual relations with their own gender rather than following the God-given plan of marriage between male and female, they become fornicators and make themselves ineligible for heaven (1 Cor 6.9-11). Certainly it is possible to come out of such and to repent of that disobedience and be forgiven, just as some of these very Corinthian saints did (v. 11).

Matthew 19.5... **AND THEY TWAIN SHALL BE ONE FLESH**—“Although the order of creation established male priority and leadership and female dependence (1 Tm 2:13; 1 Cor 11:8f), a fact made painfully clear after the fall (Gen 3:16), man’s position could never be thought of as one of absolute independence. (1 Cor 11:11f) He was created **male** in view of his **female** whom God would create later. With the woman, man is completed. She is not merely his property, but an absolutely essential ingredient in his full humanness. According to God’s original design, as **male and female**, they each contribute to the enrichment of the other and to the fullness of them

both. It would be sacrilege for men to interpose a counterproposal of separation and divorce. By saying **and female**, Christ has restored woman to her true position and glory, not in the sense of conferring upon her a new, modern role, but rather by re-establishing her in that ancient glory appointed for her at the creation" [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 19.6... **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER**—"One flesh' speaks of a unity so close and vital that 'the spouse can never be considered a disposable appendage' (Garland, 199; cf. Eph 5.28-31). Divorce, however, puts division where there should be unity. Note that Christ says, **WHAT** God has joined together, not **WHOM**. It isn't individual marriages Jesus primarily has in mind, but God's action in uniting husbands and wives in the marriage relationship at the creation. **JOINED TOGETHER** (*suzeugnumi*, yoked together, united; only here and Mark 10.9) underscores the fact that it is God who makes a marriage and that what He has done is not to be undone by man. This should be a sober warning to anyone who brings a marriage to an end or encourages such. The answer Christ gives the Pharisees' question (v. 3), therefore, is an unequivocal 'No!'—a man cannot divorce his wife for every cause" [Kenneth Chumbley, pp. 338-339].

Matthew 19.7-8... **WHY DID MOSES THEN COMMAND TO GIVE A WRITING OF DIVORCEMENT, ... MOSES BECAUSE OF THE HARDNESS OF YOUR HEARTS SUFFERED YOU TO PUT AWAY YOUR WIVES**—"In reply to the Pharisees' use of Deut. 24:1-4 given by Moses as a protection for the woman (Matt. 19:7), Jesus explained to them that this was a concession allowed for a while because "of your hardness of heart" (Matt. 19:8). They might just as well have quoted: 'JEHOVAH HATH SET A KING OVER YOU' (1 Sam. 12:13) in order to claim that having a king over Israel was a God-given right during the first century. This claim would have ignored the fact that such was a mere concession by Samuel (as instructed by God) to the plea by the people to 'make us a king to judge us like all the nations' (1 Sam. 8:5-7), which he did only under protest (1 Sam. 2:9-22; 10:17-19). But Jesus would have replied similarly: '**But from the beginning it hath not been so**' (Matt. 19:8b; Acts 17:30). The coupling of 1 Corinthians 6:9-11 with the Lord's "every one" (Matt. 5:32) and "whosoever" (Matt. 5:32; 18:4; 19:9) ought to settle for every thinking person the question of the amenability of the alien sinner to God's law on marriage!" [Terry M. Hightower, *Studies in Matthew*, Edited by Dub McClish, Annual Denton Lectures 1995, p. 134]. ||||| "Why God made this concession to human wickedness isn't easy to determine. Most likely He did so to protect the innocent. In ancient society life could be extremely hard for a single woman (cf. Ruth 1). Allowing divorced wives to remarry (Deut 24.1) protected them against economic deprivation and degrading situations caused by their wicked husbands (Jer 3.1)" [Kenneth Chumbley, p. 340]. ||||| "Christ, therefore, prefaces his remarks to Matthew 19:9 with the affirmation that God's marriage law, as instituted in Eden, had never been abrogated—only relaxed—and now, in anticipation of the approaching NT dispensation, the Lord *restores marriage to its original basis*. ... Since the Lord's teaching in Matthew 19:9 is designed to reaffirm Jehovah's *original marriage code*, the verse cannot be a so-called 'covenant passage' applicable only to a Christian husband and wife....1) The Lord's teaching regarding marriage was a restoration of God's original plan. 2) But God's original plan encompassed mankind as a whole. 3) Thus, the teaching of Jesus in Matthew 19:9 was intended to be for the whole human family" [Wayne Jackson, *Christian Courier*, March, 1981]. ||||| For an excellent treatment of Matthew 19.1-12, see the Power Lectures for 2002, *The Sayings of Jesus*, edited by B.J. Clarke, and the lecture written by Keith Mosher on pages 502-518.

Matthew 19.9... WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTEH ADULTERY: AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY—As has been pointed out by many this statement of Jesus is really not that complex. People given an opportunity simply to read it and then explain what Jesus is saying rarely have any difficulty coming to the true meaning of this text! However, it has been the starting point for much debate and misinformation and false teaching, nonetheless. Many times, one’s view of this text changes mysteriously whenever some close relative or friend finds himself/herself wanting it to read some other way. What Jesus tells us is that there is only one reason a married person may divorce the companion: FORNICATION. This means, as we connect this passage with Romans 7.1-3 that there are three people who are ELIGIBLE to be married: (1) Someone never married before; (2) Someone who has divorced their companion because of that companion’s fornication; (3) Someone whose companion has died (Romans 7.1-3). That is it, there are no others eligible to marry. ||||| **WHOSOEVER**—“Notice how the same word is used in Matthew 5:21; 11:6; 12:32; 16:25. The word is used inter-changeably in Matthew 5:22 with ‘every one’ (ASV). ‘...The Bible is quite clear that the Lord’s teaching on divorce and remarriage is *universally applicable* to the human family, and the novel notion that Matthew 19:9 is but a ‘covenant passage’ obligating only those relationships in which both parties are members of the church is both devoid of NT evidence and plainly contrary to the facts” [Wayne Jackson]. ||||| **FORNICATION**—“Several words need to be defined. **Fornication** (*porneia*), from which we get the word ‘pornographic,’ is defined by Vine as ‘illicit sexual intercourse,’ by Thayer as ‘illicit sexual intercourse in general,’ by Arndt and Gingrich as ‘prostitution, unchastity, fornication of every kind of unlawful sexual intercourse,’ and by Liddell and Scott as ‘prostitution, fornication, unchastity.’ Fornication would thus include homosexuality and bestiality as well as adultery. **Adultery** (*moichos*) is more narrow in meaning than is fornication. It is defined by Vine as ‘one who has unlawful intercourse with the spouse of another,’ and Thayer defines the verb form as to ‘have unlawful intercourse with another’s wife.’ **Divorce** (*apoluo*) is defined by Vine as ‘to let loose from, let go free,’ and by Thayer as ‘used of divorce ... to dismiss from the house, to repudiate.’” [Curtis Cates, “Fornication and Adultery,” in *Worldliness*, 1999 Bellview Lectures, Editor: Michael Hatcher, p. 254]. ||||| **AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY**—“In these comments I have called attention to the ordinary, general force of the Greek present tense—that it normally indicates continuous action. Here in Matthew 19.9 it indicates ‘keeps on committing adultery.’ However, let me hasten to emphasize that my case does not depend upon whether or not *mochatai* (in Matthew 19.9) indicates continuous action. That it does in fact have this meaning I have not the slightest doubt. But, the point we make (and continue to emphasize) is: ALL PERSONS WHO SIN BY ENTERING INTO A SINFUL RELATIONSHIP CONTINUE TO SIN BY STAYING IN THAT RELATIONSHIP. All persons who sin by entering into the Baptist church are persons who keep on sinning by staying in it. Bible REPENTANCE does not allow the penitent to STAY IN a sinful situation” [Roy C. Deaver, p. 506].

Matthew 19.10... IF THE CASE OF THE MAN BE SO WITH HIS WIFE, IT IS NOT GOO TO MARRY—“ Obviously the disciples had no problem recognizing the stringency of the requirement that Jesus had just set before them!

Matthew 19.12... AND THERE BE EUNUCHS, WHICH HAVE MADE THEMSELVES EUNUCHS FOR THE KINGDOM OF HEAVEN’S SAKE—These words of Jesus introduce an intriguing concept: EUNUCHS FOR THE KINGDOM OF HEAVEN’S SAKE. You can read various

interpretations for what Jesus meant by this statement. To me it seems quite simple, considering the context. I believe Jesus is saying it is possible to refrain from sexual relations voluntarily. For example, a person was the GUILTY PARTY in a divorce. The companion remarried some eligible man and entered into a second scriptural marriage (that is, she chose a man who was eligible to marry). For this put-away-man, there continues to be the fact that he has a living wife and that he was the guilty party and hence has no right to remarry. In such cases remaining functionally as if a eunuch is the only possibility for a life approved of God. Entering into a second marriage, having already a living wife, would cause him to be continually committing adultery. Of course the figure would likewise apply to a woman who was the guilty party in a divorce. It is ALWAYS possible to repent of sin—stop sinning. Sometimes it is extremely difficult to do.

Matthew 19.14... **SUFFER THE LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME: FOR OF SUCH IS THE KINGDOM OF HEAVEN**—Perhaps the clearest and simplest refutation of the false doctrine that would say little babies are born into this world with inherited sin. Calvinists are WRONG! Jesus plainly tells us that citizens in the kingdom need to be like little children.

Matthew 19.16... **GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE? AND HE SAID UNTO HIM, WHY CALLEST THOU ME GOOD? THERE IS NONE GOOD BUT ONE, THAT IS, GOD**—“The model character of this rich young man, his high social position, the love which he inspired in the Master, and the supremely important question upon his lips, all arouse special interest in this incident. Mark's account of Jesus' words sheds light upon their true meaning. He asked, ‘**Why callest thou me good? none is good, save one, even God**’ (Mark 10:18). This, to be sure, is one of the passages seized upon by Arians in an effort to show that Christ did not claim to be God in the flesh. Their argument, however, is false. “The Good was one of the many Judaic titles of God. The point of our Lord's remark is that a word with such hallowed association should not be used in a merely conventional manner.’ (See *Psalms 145:9*). In fact, it is easy to detect in this conversation a definite leading on the part of Christ to elicit an acknowledgment from that young man that Christ is God. It is as though the Lord had said, ‘I see you recognize me as God; since only God is Good, do you thus receive me?’ This thought appears plausible in the light of what immediately ensued when Jesus would have enlisted him as a disciple, perhaps even as an apostle” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-19.html>].

Matthew 19.20-21... **WHAT LACK I YET? ... GO AND SELL THAT THOU HAST, AND GIVE TO THE POOR**—“Jesus tells him there is one thing standing between him and eternal life: his wealth. He has to go and sell what he has and give it to the poor to receive treasure in heaven (vv. 21-22). Jesus is not making the cast that it is wrong to have money. Jesus knows this young man’s heart, that his richness was the most important thing to him, as is evidenced by his sorrow at the command. Jesus’ lesson is that anything that is more important to us than God must be given up” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Version, loc2246].

Matthew 19.23... **THEN SAID JESUS UNTO HIS DISCIPLES, VERILY I SAY UNTO YOU, THAT A RICH MAN SHALL HARDLY ENTER INTO THE KINGDOM OF HEAVEN**—“The young man went away sorrowful, but he left Jesus sorrowing too. The Lord’s quiet observation is the reaction of One who fully understands the demand He has just made and is

grieved that such a fine, potential disciple could not break himself free from the one slavery, the one idolatry, that held him bound” [Harold Fowler].

Matthew 19.24... IT IS EASIER FOR A CAMEL TO GO THROUGH THE EYE OF A NEEDLE, THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD—

“The ruler’s reaction (v. 22) illustrates how hard (*duskolos*, difficult) it is for the rich to enter the kingdom. In one of His most memorable hyperboles Christ says it is easier for a camel (one of the largest animals in Palestine) to go through the eye of a needle (the smallest, commonly-used opening) than for a rich man to enter the kingdom. Some have tried to soften this analogy by changing the camel to a cable or by enlarging the eye of the needle. Jesus however, uses this figure to teach that it is impossible for ‘them that trust in riches’ (Mk 10.24) to enter the kingdom. The gate that opens to eternal life is not wide enough to admit covetousness (Mt 7.141; Tim 6.17)” [Kenneth Chumbley, p. 348]. ||||| However, if a man who has great riches will open his Bible and study and learn and apply the teaching to his own heart, he can change his tendency to rely upon wealth and riches and learn to trust in God, obey the gospel, and be saved.

Matthew 19.27... THEN ANSWERED PETER AND SAID UNTO HIM, BEHOLD, WE HAVE FORSAKEN ALL AND FOLLOWED THEE; WHAT SHALL WE HAVE THEREFORE—It is not at all necessary to assume that Peter is filled with self-interest here and enthralled with wealth as he asks Jesus about rewards.

Matthew 19.28... REGENERATION ... JUDGING THE TWELVE TRIBES OF ISRAEL—“Christ doesn’t criticize His men for being mercenaries; instead, He acknowledges their sacrifices and promises that in the regeneration they would sit on thrones, judging the twelve tribes of Israel. ‘Regeneration’ (*paliggenesia*, only here and Titus 3.5) means born again, rebirth or renovation; ‘the restoration of a thing to its pristine state’ (Thayer, 474). Millenarians identify it as the one thousand-year period that supposedly follows Christ’s second coming (25.31); but such a view is totally lacking Scriptural support. In verse 16, the ruler asked about ETERNAL LIFE; in verse 17, Jesus refers to this as entering into LIFE; in verse 21, He speaks of this as treasure in HEAVEN; which the disciples, in verse 23, understand as being SAVED; and which Christ refers to in verse 29 as inheriting ETERNAL LIFE. Eternal life, heaven, kingdom of heaven, kingdom of God, and saved are all synonyms, therefore, for ‘the regeneration.’ The regeneration is the gospel dispensation wherein dead men find life in the kingdom of God (1 Jn 5.13). The references to the Son of man and the apostles sitting on thrones indicates governance (1 Cor 6.2); the kingdom is comprised of those (the twelve tribes of Israel; Jn 3.3-5) who are governed by Christ’s word revealed through the apostles (16.19)” [Kenneth Chumbley, pp. 349-350]. ||||| **“The twelve tribes of Israel**, considered as an expression in the ears of a Jewish disciple, could have meant nothing but the ideal people of God. Certainly it may have been badly interpreted as referring only to fleshly descendants of Abraham, thus eliminating the Gentiles, as it often was. But this abuse does not deny the propriety of Jesus’ using it in a perfectly Jewish context” [Harold Fowler].

Matthew 19.29... AND EVERY ONE THAT HATH FORSAKEN ... SHALL RECEIVE AN HUNDRED FOLD—“ Not only are the Apostles in line for exalted blessings as they follow Christ, but EVERYONE who has sacrificed for Jesus’ sake will be rewarded even in this life with hundreds of times more than what they give up, and eternal life “in the age to come.” (Mar 10:30; Luk 18:30) Giving away, letting go, liberating oneself of possessions is the only way of keeping and multiplying them! This is incredible doctrine, if not Utopian nonsense, to our hard-nosed, business-is-business, “practical-minded” world, but no more so for ours than for that of Jesus’ original hearers. And yet, the Lord knows that this is the only way to free us from

the nearly uncontrollable slavery to things and security-building relationships that distract men from the innumerable possibilities in life that do not involve possessions at all” [Harold Fowler].

Matthew 19.30... **BUT MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST SHALL BE FIRST**—“Christ has turned the accepted order of things upside down: His kingdom includes those like little children (18.2), but excludes those like the ruler (v. 25). Some who think they are great by men’s standards, do not rate highly at all by heaven’s standards. And those ranked last by men shall be ranked first in heaven. To underscore this, Jesus will give a parable (20.1-16) that amplifies the principle: ‘many that are first shall be last; and the last shall be first’ (Mt 20.16; 16.25)” [Kenneth Chumbley, p. 351].

V. Lessons & Applications.

Matthew 19.6... **WHEREFORE THEY ARE NO MORE TWAIN, BUT ONE FLESH**—“Jesus here emphasizes the fact that the union is indissoluble. He later mentions one exception to this rule, but this one exception is not to be taken as weakening the rule. Men may refuse to live up to their contract; judges may allow divorces for trivial causes; and society generally may approve separations, but God still holds them as married. To God they are still one flesh, so that if either one is joined to another the union is unholy. Laws must not be changed or interpreted to suit human convenience, but we must adjust our affairs to conform to the laws of God if we expect to be blessed here and happy in eternity” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1951, p. 160].

Matthew 19.14... **THEN WERE BROUGHT UNTO HIM LITTLE CHILDREN**—“**Jesus Interested in Children.** The incident of Jesus blessing the children follows immediately after his teaching on marriage and divorce. It was fitting that he should give attention to children, the fruit of that union which he had so courageously defended. There are a number of reasons which Jesus may have had for giving attention to children at this time. (a) The innocence, purity, and implicit trust were in sharp contrast with the insincerity, impurity, and unbelief of the average Jew, with which Jesus had to deal. Day after day he dealt with the scribe, the lawyer, and the Pharisee, as they strove to catch him in his words, that they might persecute him. He had to be on the alert at all times lest he say something which they could construe as a violation of the Law of Moses and accuse him before the people. The childlikeness of Jesus and his natural innocence would appeal to the children and attract them to him, and he would find comfort in their simplicity and innocence. (b) Jesus was interested in children because he realized that soon they would be eligible to become subjects of his kingdom, and if he could incline them in the direction of his kingdom, he would contribute to their welfare. Parents are told to ‘provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord’ (Eph 6.4). Those who neglect to give their children proper training sin grievously against the children. But a good many parents are like the disciples on the occasion of our text. The disciples thought that Jesus had no time for the children and was not interested in them. So parents sometimes think that children have no place in the program of the church. They fail to teach them at home, and fail to take them to the teaching services of the church, that they may be taught. (c) Jesus was interested in the children because they furnished him with an example from which he could teach his disciples what they ought to be” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, pp. 279-280].

Matthew 19. 16-26... **AND BEHOLD, ONE CAME AND SAID UNTO HIM, GOOD MASTER, WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE?**—“The lesson before us today presents one of the many instances in the Bible, in which we see the necessity of taking all that is said on any one subject, in order to learn the full truth

regarding it. This is seen when we consider the fact that the man who is referred to as the ‘rich young ruler’ is nowhere described in these words, that is, no New Testament writer calls him the RICH YOUNG RULER. But that he was the rich young ruler is true, as may be seen by the combined testimony of the three writers, Matthew, Mark, and Luke, who record the incident regarding him. The threefold account of the memorable event which we are to study today is an interesting example of the manner in which one record is supplemented by others. Matthew alone tells us that he was young; Luke alone says that he was rich, although both Matthew and Mark say that he had ‘great possessions.’ Luke also is the only one who says that he was a ruler. While Mark does not mention the fact that the man about whom we are studying today was either young or a ruler, he does add some interesting facts which are omitted by both Matthew and Luke; as, for example, the running and the kneeling, the earnestness and the reverence, the look which Jesus gave to him, and the love which he had for him. The Lord must have felt a personal attachment for this young man; and when we consider the references which are made to his character, it is not difficult to understand why. For instance the young man had an eye for goodness in others, he had courage, he had kept himself unspotted from the world, he was dissatisfied with himself and his way of living, and he was in quest of eternal life. But a study of the attitude which the rich young ruler later manifested shows that it sometimes happens that, in spite of one’s high moral character and his professed devotion to God, there may be in his heart a longing for and a service to the material things of earth, which will nullify all of his claims of interest in the Lord. Jesus declares that ‘no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon’ (Mt 6.24). Before one can demonstrate his loyalty to God, he must first make sure that his sense of values does not contradict that claim” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 196].

VI. Questions.

True or False

- 01. _____ Those who brought little children to Jesus had no purpose in bringing them.
- 02. _____ Jesus talked to the Rich Young Ruler about treasure in heaven.
- 03. _____ Jesus spoke about a hundredfold reward possible for everyone.
- 04. _____ Jesus said nothing about a one-flesh relationship.
- 05. _____ Jesus used a different word than the word the Pharisees used—COMMAND—when He answered their question.

I Found it in Verse(s)

- 06. _____ Jesus laid hands on little children.
- 07. _____ The eye of a needle.
- 08. _____ The word: AMAZED.
- 09. _____ Judaea beyond Jordan.
- 10. _____ Some saying it is not good to marry.

Short Answer

11. Jesus described little children this way:

12. The Rich Young Ruler asked this question of Jesus:

13. The one who said: WE HAVE FORSAKEN ALL:

14. What God has joined together what should man NOT do:

15. The three proper names mentioned in Matthew 19:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 18 Questions... **01**—True (6); **02**—True (12-14); **03**—False (21); **04**—True (26, 29); **05**—True (29-30); **06**—35; **07**—3; **08**—11; **09**—17; **10**—22; **11**—Shouldst not thou also have had compassion (33); **12**—and become as little children (3); **13**—cut it off (8); **14**—Take with thee one or two more (16); **15**—ten thousand talents (24).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

W A V A D U L T E R Y M U
 I U H W C O M M A N D W M
 F I Y A H S P K V C T H E
 E Y J Y I H R I F U H E M
 H A R D L Y E N W C R N A
 T H E N D L C G S G O O D
 D E P A R T E D U T N E E
 F A T H E R I O F H E R H
 O V L R N E V M F I U C V
 L E M O T H E R E N N A L
 L N Y J E S U S R G U M I
 O T H E R E S A V E C E F
 W J S A I D S A I T H U E
 H D D I S C I P L E S S R

ADULTERY	AWAY	CAME	CHILDREN	COMMAND
DEPARTED	DISCIPLES	ENTER	EUNUCHS	FATHER
FOLLOW	GOOD	HARDLY	HEAVEN	JESUS
KINGDOM	LIFE	MADE	MOTHER	RECEIVE
SAID	SAITH	SAVE	SUFFER	THEN
THERE	THING	THRONE	WHEN	WIFE

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed.

A Study of Matthew 21

I. Outline.

1. Jesus’ Triumphal Entry to Jerusalem (Matthew 21.1-11; cf., Mark 11.1-11; Lk 19.28-38; John 12.12-19).
2. Cleansing the Temple (Mt 21.12-17; cf., Mk 11.15-19; Lk 19.45-48).
3. Jesus Curses the Fig Tree (Mt 21.18-22; cf., Mk 11.12-14, 20-24).
4. Jesus’ Authority Questions (Mt 21.23-27; cf., Mk 11.27-33; Lk 20.1-8)
5. PARABLE of Two Sons (Mt 21.28-32).
6. PARABLE of the Wicked Husbandmen (Mt 21.33-46; cf., Mk 12.1-12; Lk 20.9-19).

II. Summary.

In this cleansing of the Temple for the second time—He had done the same at the outset of His ministry—the Lord revealed His conception of the secret of all civic righteousness and strength. He revealed for all time the laws of civic purity. He came to His city and His Temple; which He cleansed so that the very sources of the streams of influence being pure the streams must become pure. The cursing of the fig tree was the only miracle of judgment that Jesus wrought, and the principal force of it is not direct, but parabolic. He had a perfect right to make what use He chose of the creations of His own power to teach His lessons. We now come to the beginning of the last conflict. The chief priests and challenged His authority. He met their question with another. He had been baptized by John, and at that baptism had received the anointing of authority for public ministry. Now He asks them what was the authority for John's baptism. They could not say, "Of men," for they were cowards. They would not say, "Of heaven," for they were hypocrites. So, with a calm dignity, conscious of the fact that He had already answered them, He refuses to enter further into the question of authority. Our Lord now exercised his authority by speaking in their hearing authoritative parables directly applicable to them, as they themselves discovered.

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“In these final chapters of Matthew, Jesus was on a mission. He was set. The opposition had set up roadblock after roadblock, and Jesus simply drove through them. He refused to be a victim. He insisted on being what he was— the king himself, directing the entire operation up to and including his own sacrifice. It was time to march on Jerusalem. In Matthew 21-22 Jesus stepped into ‘War Zone D’ in the capital city” [Weber, Stu; Anders, Max. *Holman New Testament Commentary - Matthew: 1* (p. 335). B&H Publishing. Kindle Edition].

“Matthew gives little note to the time, other records give more to the time. We now come to the events of the last week of his earthly ministry and to his last visit to Jerusalem. The events of this last week are of such importance that they are carefully noted. They begin with the first day of the week (our Sunday). Jesus had spent the Sabbath (our Saturday) at Bethany, at the house of Lazarus (John 12.9), and now approaches Jerusalem; Matthew relates the events of this first day as far as verse seventeen of this chapter. The events to verse twenty with the cursing of the fig tree occurred on the second day, or Monday; from thence to chapter twenty-six Matthew relates what occurred

on the third day, or Tuesday. John 10 to 12.12 records some events which Matthew omits. It was now five days before the Passover, the tenth of the month (Ex 12.3), the day on which the Passover lambs were driven into the city to be kept there until Thursday. The true Lamb of God chooses this day for his entrance” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952, p. 409].

IV. Aids in Exposition.

Matthew 21.1... WERE COMING TO BETHPHAGE, UNTO THE MOUNT OF OLIVES—

“Olives elaiā (1636), denotes (a) ‘an olive tree,’ Rom. 11:17, 24; Rev. 11:4 (plural); the Mount of Olives was so called from the numerous olive trees there, and indicates the importance attached to such; the Mount is mentioned in the NT in connection only with the Lord’s life on earth, Matt. 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:37; 22:39; John 8:1; (b) ‘an olive,’ Jas. 3:12, RV (KJV, ‘olive berries’)” [*Vine’s New Testament Word Pictures* (2 vols), an Olive Tree Module].

Matthew 21.2... GO INTO THE VILLAGE OVER AGAINST YOU, AND STRAIGHTWAY YE SHALL FIND AN ASS TIED, AND A COLT WITH HER: LOOSE THEM, AND BRING THEM UNTO ME—

“Many of the prophecies concerning Christ were fulfilled by his enemies; some were fulfilled by his friends; and still others, like the one here, were fulfilled by the direct intervention of Christ himself to bring it to pass. But even in such cases where the Lord himself was the instrument of fulfilling the prophecies, he always accomplished the fulfillment in such a manner that no mere man could have done it. Jesus’ pre-knowledge of exactly what the disciples would find in the village is an example” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-21.html> Visited: 160623]. ||||| “Jesus and those traveling with Him were getting close to Jerusalem, and Jesus knew how He would enter the city. After all the previous avoidance of publicity, it was now time for Jesus to enter the city in accordance with His true identity. Only a royal procession would suffice, and yet most of the trappings of royalty would be conspicuously absent. Jesus had it all planned beforehand, and He instructed the disciples on what to do. Two of them went into the village of Bethphage (just outside of Jerusalem on the slope of the Mount of Olives), took an ass and her colt from the place where they were tied, and brought them to Jesus” [Tim Ayers, “Jesus Enters Jerusalem in Triumph; Cleanses the Temple,” in *Studies in Matthew*, Editor: Dub McClish, 1995 ADL, p. 142]. ||||| “Hobbs points out that the so-called ‘Triumphal Entry’ ‘carries none of the meaning contained in those words. To the contrary, it was the very opposite. In antiquity, a triumphal entry was the occasion when a King or General returned from a victorious war, usually riding upon a white horse as a symbol of victory, followed by prisoners and trophies of victory in his train. If we would see Jesus’ ‘Triumphal Entry’ we must read Ephesians 4.8 where Paul describes His victorious return to heaven. His entrance was not a ‘triumphal entry’ but ‘the royal entry’ of one who came as the Prince of peace” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 366].

Matthew 21.4... ALL THIS WAS DONE, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET, SAYING—

“The use of a donkey was significant for two reasons. First, it symbolized royalty (2 Samuel 18.9; 19.27; 1 Kgs 1.33-44); second, as a beast of burden it signified humility... .. ‘Any prudent person in the circumstances of Jesus would have tried to slip into the city unseen; the last thing he would have tried to do would have been to court publicity. But Jesus entered Jerusalem in a way that was designed to focus every eye upon him’ (Barclay, *By What Authority*, p 87)” [Kenneth L. Chumbley, p. 368].

Matthew 21.7... AND BROUGHT THE ASS, AND THE COLT, AND PUT ON THEM THEIR CLOTHES, AND THEY SET HIM THEREON—

“The reason for the use of two animals is not

clear, unless it was Jesus' strict attention to the prophecy which mentioned both the ass and the foal. He gave the proud Pharisees no excuse for not recognizing the fulfillment of Zechariah's prophecy. Often in Matthew is added the second element in the Master's deeds. Thus, he mentions two blind men instead of only one (Matthew 20:30), and two demoniacs (Matthew 8:28ff). The use of the disciples' garments was practical as well as symbolical" [Burton Coffman].
||||| "Matthew speaks of both the ass and her colt being brought; Mark and Luke speak only of the colt, while John says he rode on a young ass (Jn 12.14). Matthew supplies an additional detail but does not say which of the animals Jesus rode Evidently both animals were together for the short trip, but Jesus rode on the colt" [Bob Winton, *Book of Matthew*, p. 249].

Matthew 21.8... A VERY GREAT MULTITUDE SPREAD THEIR GARMENTS IN THE WAY; OTHERS CUT DOWN BRANCHES FROM THE TREES, AND STRAWED THEM IN THE WAY—"At the Feast of Tabernacles the people carried branches in their hands, chanting sentences from the Messianic Psalms (Psalms 118.25-26). This was their way of expressing their desire for the coming of the Messiah (Lev 23.40). The multitude now by this act expressed their belief that Jesus was the Messiah. John tells us that the branches of the trees were of the palm trees (Jn 12.13). The long branches of the palm tree were strictly used during the Feast of Tabernacles (Lev 23.40). The people dwelt during this feast under booths or tabernacles; there may be a reference to this when John says, 'The Word became flesh, and dwelt' or tabernacled 'among us' (John 1.14)" [H. Leo Boles, p. 412].

Matthew 21.11... THIS IS JESUS THE PROPHET OF NAZARETH OF GALILEE—"There can be no surprise that ignorant people should provide such a grossly limited evaluation of our Lord, i.e. was He no more to them than merely *the prophet*?! Our surprise arises, rather, from the fact that Matthew himself just leaves this answer uncorrected on the lips of the crowds. Is not Jesus so much more?! But, argues Matthew, let men ponder the glorious truth that, after 400 years of Heaven's silence in which no true prophet ever arose in Israel, God has finally sent to His people, not only John the Baptist, but *THE Prophet* " [Harold Fowler, Bible Study Textbook Series, College Press, An e-Sword Module].
||||| THE PROPHET, being that prophet Moses spoke about that Israel was to listen to (cf., Deut 18.15; Acts 3.22-23).
||||| "The whole city was stirred; the multitude filled the city with their cries of gladness; the rulers were filled with rage and envy. No wonder the Lord's enemies said on this occasion, "The world is gone after him" (John 12:19). Perhaps the most remarkable thing about this experience is the great change of heart the populace had within the next few days: today they gave him a king's welcome; before the week was out they were calling for his crucifixion! This change was effected by the devious work of the religious leaders who manipulated the people to work up a frenzy of hatred toward Christ. False teachers are powerful in ability to deceive and destroy; their power is not to be underestimated" [Bob Winton, p. 250].

Matthew 21.12... JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEYCHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES—"This is the second time Jesus cleansed the temple, the first being at the beginning of His ministry (John 2:13-17). That first time He remarked that the money changers and animal merchants had turned the temple into a "house of merchandise." This time His accusation was stronger in saying that they had made it "a den of thieves" (Matt. 21:13). The next verse shows a striking contrast in that Jesus was healing the blind and lame, and doing it without charge" [Tim Ayers, p. 143].

Matthew 21.13... **MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES**—"Nothing could sting the holders of religious power

more than this public accusation that exposed them as flagrant violators of the very Word of God of which they claimed to be the only authorized defenders and interpreters. Worse yet, even outsiders—the non-Jews—knew that this area of the temple had been designed by God as a quiet, orderly place for their prayers, but that it had been sabotaged! (Study 1 Kgs 8:29 f., 1 Kgs 8:33, esp. 1 Kgs 8:41-43; Ps 27:4; Ps 65:4). The avaricious and corrupt high priestly family stood before God and man as guilty of gross violation of God’s original intent behind the temple’s original function” [Harold Fowler].

Matthew 21.15... THE CHIEF PRIESTS AND SCRIBES SAW THE WONDERFUL THINGS THAT HE DID, AND THE CHILDREN CRYING IN THE TEMPLE, AND SAYING, HOSANNA TO THE SON OF DAVID; THEY WERE SORE DISPLEASED—“These chief priests and scribes seem to be astonished that Jesus, a meek Galilean, should allow them to proclaim his praises as the Messiah. Jesus stood in their midst meek and lowly, only seeking to do good and to heal the diseases of body and soul; he received the praises of the multitude, but showed no signs of any intention of seizing the supreme power and setting the Jews free from the Romans, but now of the perfect praise, praise which came from the purity and innocence of the hearts of the children, Jesus said, in reply to the Pharisees when they rebuked the multitude, **'I tell you that if these shall hold their peace, the stones will cry out'**” (Luke 19:40)” [H. Leo Boles, pp. 415-416].

Matthew 21.16... **YEA; HAVE YE NEVER READ, OUT OF THE MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE?**—“...instead of agreeing with them, Jesus endorses the children—what they were saying needed to be said. **'Have ye never read'** implies that if these scholars knew the Scriptures they would have seen Psalm 8.2 reflected in the children’s cries. ‘If grown men would not respond, God “will perfect praise” for Himself’ out of the mouths of little children and babies’ (Vos, 146). At every step of the way—including His entry into Jerusalem, cleansing the temple, healing the sick, and accepting praise—Jesus’ actions stamped Him as the Christ” [Kenneth L. Chumbley, pp. 372-373].

Matthew 21.17... AND HE LEFT THEM, AND WENT OUT OF THE CITY INTO BETHANY; AND HE LODGED THERE—“When Jesus leaves the temple he heads out of Jerusalem to the town of Bethany to spend the night. It is presumed that he would have stayed with Mary, Martha, and Lazarus, but we are not specifically told” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Edition, loc2402].

Matthew 21.17-19... **LET NO FRUIT GROW ON THEE HENCEFORWARD FOR EVER**—“In this section we find the only miracle of judgment that Jesus ever performed. He was traveling from Bethany (where He had spent the night, Matt. 21:17) to Jerusalem, and on the way saw a fig tree with leaves. Being hungry, He checked for figs but found none; so He cursed the tree (Matt. 21:18-19). Mark noted: "And his disciples heard it" (Mark 11:14). Matthew gave no details on the time, but from the parallel accounts we know that it was the next morning when the disciples saw the fulfillment of the curse. Some object to these actions of Jesus, but let us note first that as Deity He has the right to do what He wishes with His creation, consistent with His will. Second, perhaps one reason the fig tree was cursed was that it was a hypocrite -- indicating it had fruit by the leaves but having none. The main reason He cursed the tree, of course, is indicated in the context: Jesus wanted to teach His disciples about faith” [Tim Ayers, p. 144]. ||||| “The Lord had related a parable in Luke 13:6-9 about a certain man who had a fig tree in his vineyard which produced no fruit. He ordered that it be cut down since it had borne no fruit for three seasons. His vine-dresser asked that he be allowed to dig around it, and dung it, and if it then did not produce, to cut it down. This parable was given immediately

following the exchange recorded in the first five verses of the chapter, in which the Lord showed that all would perish unless they repented. The nonproducing fig tree in this parable describes those people in the context who were guilty of sin but would not repent. Vineyard and fig tree illustrations were often used to teach spiritual lessons to Israel (Isa. 5:1ff; 28:1ff; 42:1-4; 61:1-3; Matt. 11:15-21; Luke 13:1-9; Matt. 21:18-22)" [Bob Winton, p. 253].

Matthew 21.21... IF YE HAVE FAITH, AND DOUBT NOT, YE SHALL NOT ONLY DO THIS WHICH IS DONE TO THE FIG TREE, BUT ALSO IF YE SHALL SAY UNTO THIS MOUNTAIN, BE THOU REMOVED, AND BE THOU CAST INTO THE SEA: IT SHALL BE DONE—"The statements Jesus made concerning faith and prayer in these verses must be understood in light of the miraculous age in which the Lord and His apostles lived, the power and authority that was to be given to the apostles, and the general Biblical teaching on prayer. If the cause of Christ could be furthered in no other way but for a mountain literally to be moved, then certainly the power of God would be able to do it; but it would seem more likely that Jesus was using hyperbole here as He did at other times (e.g., Matt. 19:24). He was saying that the apostles, if they had a strong faith, would have the power of God to do whatever needed to be done to accomplish their mission of preaching the gospel. The promise of receiving whatever they asked in prayer is no assurance of our receiving anything contrary to God's will (cf. 1 John 3:22; 5:14)" [Tim Ayers, p. 144].

Matthew 21.23... BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?—"For the third time in as many days Christ visits the temple. While engaged in teaching and preaching (Lk 20.1), a delegation of chief priests (Sadducees, 2.4) and elders (eminent laymen who were probably members of the Sanhedrin, 15.2; 26.3-5) challenge His right ('authority,' *exousia*, the right to say or do) to act as He did the day before (vv. 12-16). This wasn't the first time Jesus' authority had been questioned (9.33-34; 12.23-24, 38; 16.1), but this time was especially 'ominous, since it is posed by those who will constitute the court that will sentence Him to death (see 26.3, 47; 27.1)' (Hare, 245)" [Kenneth L. Chumbley, p. 376].

Matthew 21.24... I ALSO WILL ASK YOU ONE THING, WHICH IF YE TELL ME, I IN LIKE WISE WILL TELL YOU BY WHAT AUTHORITY I DO THESE THINGS—" Jesus never disagreed with their right to ask the question, and, in a sense, answered them when He responded with a question for them (Matt. 21:24-25a). He asked about the baptism of John, by which He meant all of John's ministry which was characterized by 'the baptism of repentance for the remission of sins' (Mark 1:4). Jesus had been baptized by John, after which the Holy Spirit had descended on Him and the Father's approval had been spoken (Matt. 3:13-17). So, in a sense, Jesus was tying the two together -- His authority came from the same source as John's. If they could answer His question, then they would have already answered their own" [Tim Ayers, p. 144].

Matthew 21.27... AND THEY ANSWERED JESUS, AND SAID, WE CANNOT TELL, AND HE SAID UNTO THEM, NEITHER TELL I YOU BY WHAT AUTHORITY I DO THESE THINGS—" Their answer was: 'We cannot tell.' Those who love truth will recognize it and accept it. Those who have pleasure in their own wisdom, or in a system they love, or in unrighteousness, will try to escape the truth in some manner. Some will design some argument against it, which will always be contradictory to some other truth; some will change their arguments to suit the changing situations even though the latter positions contradict what they formerly affirmed; and some will try to plead ignorance. This is seen often when the truth on baptism, the identity of the church, the kind of music God has ordained for worship, faith, unity,

etc., is presented. Cf Matthew 13:13-16; Mark 3:1-6; John 5:45-47; 8:43-45; 9:39-41; Acts 13:44-51). They answered by saying that they did not know. This is a foolish position, for these were learned men; the common people who had little or no education could see that John was a prophet, but these of the educated elite did not know! Actually, they pleaded ignorance as the only "out" they could see; but their answer showed either they were stupid or ignorant, or else they were hypocrites. They were neither stupid nor ignorant! They could not tell because they would not tell. Having exposed their hypocrisy, Jesus saw no need to answer their question. He had demonstrated his identity many times by his miracles, which also revealed his source of authority; but they had refused to accept that positive, absolute proof. They could not disprove or logically deny his miracles; and his miracles proved his claims to be true. These men were not sincere in their question; they were trying to find fault with Christ, and to discover some basis on which to nullify his influence. Thus the Lord refused to give them an answer. Cf. Matthew 12:1-30" [Bob Winton, p. 256].

Matthew 21.28... **A CERTAIN MAN HAD TWO SONS**—“**But what think ye?** Although Jesus had honorably and effectively bested His challengers psychologically, He is not satisfied to let them leave without help. Before they disperse, He presses them for further, possibly life-changing, decisions. **What think ye?** is His engaging way of eliciting their opinion. He invites them to THINK about a story that apparently has nothing to do either with their frustration and dishonorable failure in the face of His dilemma or with His consequent refusal to submit to their pretended authority. This masterful approach defuses the tension by concentrating their attention on an interesting illustration. (Cf. **Mt 7:25; Mt 18:12; Mt 22:42.**) The well-turned story has special value especially because of its decision-demanding question at the end. The Scripture records other highly effective illustrations built on his pattern (**2 Sam 12:1-13; 2 Sam 14:1-24; 1 Kgs 20:35-43; cf. Mt 21:33-45**)” [Harold Fowler]. ||||| “Jesus now exposes the hearts of his enemies by a series of parables; in them he lays bare the evil thoughts which they had against him at this time. They had fully determined to destroy him, and had set themselves in opposition to the common people (John 7.49)” [H. Leo Boles, p. 420]. ||||| “The parable, in the context in which it was related, describes the religious and civil leaders in Israel (the 2nd son), and the publicans and harlots (the 1st son). In a broader sense, it can also picture Jews and Gentiles” [Bob Winton, p. 256]. ||||| “**THE FATHER'S INVITATION: 'Son, Go work today in the vineyard,'** is a marvel of tenderness and reasonableness. It is **IMPARTIAL**, being addressed to both alike; it is loving and tender, being prefaced by a term of endearment, "Son." It is **REASONABLE**, since nothing could be more proper than for a son to work in the vineyard he himself may inherit; it is **SPECIFIC**, not any vineyard, but **THE** vineyard being indicated; it is **URGENT**, work being required not tomorrow, but today; it is **NECESSARY**, because without work which was commanded, the vineyard would perish. All of these characteristics of the father's command have an application today in God's command, or invitation, for men to work in his vineyard, the church” [Burton Coffman].

Matthew 21.29-30... **HE ANSWERED AND SAID, I WILL NOT BUT AFTERWARD HE REPENTED, AND WENT... AND HE ANSWERED AND SAID, I GO, SIR; AND WENT NOT**—“The father’s two commands and the responses of the two sons are exactly parallel in terms of literary structure but exactly opposite in terms of ethics. The first son initially agrees to work but eventually does not. The second initially refuses but eventually does work. This is the first of a set of three parables that rebuke the religious leaders for their unbelief (21:28–32, 33–44; 22:1–14)” [Turner, D., & Bock, D. L. (2005). *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark* (p. 272). Carol Stream, IL: Tyndale House Publishers].

Matthew 21.31... **WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? THEY SAY UNTO HIM, THE FIRST ... THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU**—“The chief priests and elders correctly answer: ‘the first,’ and in doing so condemn themselves. Jesus then makes the point that the tax collectors and prostitutes will enter the kingdom ahead of these religious leaders. These sinners heard John’s preaching and believed him, changing their lives; but the religious leaders would not believe, even though they claimed to be servants of God” [Adam Cozort, loc2435-2439].

Matthew 21.33-39... **HEAR ANOTHER PARABLE. THERE WAS A CERTAIN HOUSEHOLDER, WHICH PLANTED A VINEYARD**—“This parable is one of the easiest to interpret. In this story Jesus proceeded from Israel's past to His and their generation, ending with a prediction of His death and the judgment of the Jewish nation. He again caused the Jewish leaders unwittingly to pronounce their own doom, although even they could not escape the force of the parable. The "**HOUSEHOLDER**," as in Matthew 20:1, is God. The vineyard He planted represents the nation of Israel. This probably brought to mind a similar parable in Isaiah 7. God had made more than adequate provisions for His people, represented by the hedge, the winepress, and the tower. The "**HUSBANDMEN**," or tenant farmers, are the leaders of the Jews, primarily the priesthood, but including other leaders. These had the responsibility of nurturing the vineyard and paying the owner in produce. The owner went into another country, leaving the vineyard to the husbandmen. ‘Absentee landlordism was common in first-century Palestine.’ The parable continues with the owner's repeatedly sending servants to receive his portion of the produce. These would be the prophets that God sent to His nation to bring them to righteousness and holiness (Isa. 1:11-17; Jer. 7:21ff; Hos. 4:1; 6:6; Mic. 6:8). But the husbandmen treated the servants shamefully, as did the Israelites the prophets (2 Chr. 24:21; Jer. 37:15). The owner decided ‘**LAST OF ALL**’ to send his son, thinking that the husbandmen would surely show respect to him as his own representative (Matt. 21:37). However, those wicked men thought that if they killed the son, they would receive his inheritance, and thus the vineyard would be theirs (they were already acting as if it were theirs, Mt. 21:38). This is too clear to miss: The son is Christ, whom God sent as His final Spokesman (Heb. 1:1-2). Thus Jesus exposed the evil Jewish leaders' plot to kill Him” [Tim Ayers, p. 145].

Matthew 21.41... **HE WILL MISERABLY DESTROY THOSE WICKED MEN, AND WILL LET OUT HIS VINEYARD UNTO OTHER HUSBANDMEN, WHICH SHALL RENDER HIM THE FRUITS IN THEIR SEASONS**—“Their answer is clear and to the point: He will miserably destroy those wicked men, and let out his vineyard to others who will render him his due. The Lord had accomplished what he set out to do: to get these men to see their sin by giving them a parallel case. Since they could see the sin involved in the story on the part of the husbandmen, they would be able to see their own sins. This is another case similar to that proposed by Nathan to David (2 Samuel 12)” [Bob Winton, p. 259].

Matthew 21.42... **DID YE NEVER READ IN THE SCRIPTURES, THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: THIS IS THE LORD'S DOING, AND IT IS MARVELLOUS IN OUR EYES?**—“The parable which he had given them about the wicked husbandmen was so simple and clear that they could not misunderstand his meaning; it pictured their wicked thoughts and plots to them even better than they could have done it themselves. In the parable the son is killed, and cannot punish the husbandmen himself; but, as the Son of God he is to be raised from the dead and will inflict the punishment. The ‘rejecting the stone,’ or ‘the stone which the builders rejected,’ was done in

casting out the Son and killing him; now the same Son, under the similitude of a stone, becomes the destruction of his enemies” [H. Leo Boles, p. 425].

Matthew 21.43... **THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU, AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF**—“This verse contains the application of the parable, and the key to its interpretation. The vineyard represents all of the religious privileges granted to the Jews who are the husbandmen, from the beginning of their history until the kingdom itself was offered to them by Jesus and afterward by the apostles. The prophets, from Samuel down to John, are the messengers sent to demand the fruits of righteousness; the son who was sent last is Jesus; the destruction of the husbandmen is the final destruction of the Jewish nationality; and the transfer of the vineyard to other husbandmen, the transfer of the kingdom of heaven to the Gentiles. The kingdom of heaven was chiefly Jewish before the destruction of Jerusalem, but it became, after that event, almost exclusively Gentile, both in its membership and in the predominant characteristics of its membership; and thus it was taken away from the Jews and given to a nation which would bring forth the fruits thereof” [J.W. McGarvey, *New Testament Commentary*, Vol I—Matthew and Mark, Gospel Light, p. 185f].

Matthew 21.44... **AND WHOSOEVER SHALL FALL ON THIS STONE SHALL BE BROKEN: BUT ON WHOMSOEVER IT SHALL FALL, IT WILL GRIND HIM TO POWDER**—“This may be a case of parallelism in which Jesus warns that those who oppose Him will be pulverized. Morgan, however, sees a difference: ‘Fall on it—and there is a touch of mercy even here—and you will be broken, but the broken man can be healed. But let it fall on you, and you will be ground to dust, and there is no healing then’” [Kenneth L. Chumbley, p. 382].

Matthew 21.45-46... **THEY PERCEIVED THAT HE SPAKE OF THEM. BUT WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE**—“ With a genius surpassing that of any mortal, Christ wove eternal truth into the fabric of the parables. He held the completed picture up before his enemies, as one might hold up a mirror; and at last, confronted with a likeness of themselves as plain as any photograph, they got the point! Their fury was unbounded. No longer would they seek any accommodation with him. They probably would have rushed upon him to kill him then and there, but the Master had too carefully laid the plan for that to happen. The popular support of Christ was so great that they simply dared not to touch him in front of the people. Two courses were open to them: (1) They could secretly assassinate him, or (2) they could contrive his legal condemnation and death. The Providence from on high had closed the first alternative, although they did not know it; and without doubt that would have been their favorite method of disposing of him. God's plan called for the tribunals; and the manner in which they found themselves maneuvered into doing it God's way is recorded in **Matthew 26:4,14**” [Burton Coffman].

V. **Lessons & Applications.**

Matthew 21.4... **ALL THIS WAS DONE THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET**—“**The Importance of Prophecy.** Prophecy made and fulfilled is a vital element in the totality of evidence which God has given to show that the Bible really is his word. Deuteronomy 18.21-22... And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. The proof of the inspiration of the Bible could stand upon the single point of prophecy made and fulfilled. It is simply not possible that mere men (without the aid of the Holy Spirit) could have written the prophecies which were

written hundreds of years before their fulfillment. The details involved demand divine inspiration as the only adequate explanation (Study 2 Peter 1.20-21; 2 Timothy 3.16-17)" [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1973, p. 143].

Matthew 21.19-22... AND WHEN HE SAW A FIG TREE IN THE WAY—"Topics for

Discussion: **(1)** Our Lord expects us to be fruitful in every good work. There is no place in the kingdom of Christ for non-producers. The lazy, indolent, and indifferent need not entertain hope of reward in this life or that which is to come. **(2)** Profession may cover up in the sight of men, but God looks through the thin covering of hypocritical profession to see us as we actually are. The thought that God sees and knows us for what we actually are should sober us and move us to ever increasing activity in his work. **(3)** As Jesus cleansed his Father's house, so he has power and authority to drive out of his kingdom all who do not meet his approval. It is our task, by the help of his grace, to bring ourselves into harmony with his will so that we will not be a part of that which is displeasing to him" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1952, p. 193].

Matthew 21.28-31... **A CERTAIN MAN HAD TWO SONS**—"Jesus told the story about two sons whose father told each to go work in his vineyard. The first son acted in an ugly, churlish manner and refused to respect his father's command. 'But afterwards he repented himself, and went.' Jesus is not painting a complimentary portrait of either son. Which person among us is there who has not been churlish and rebellious at some time or another? The first son was a better person than he pretended to be. They each represent two classes of people with their own imperfections. The one obeyed in the end, the other never did. The joy the father would have experienced in the obedience of both sons was spoiled by the ugly attitude of the first and the complete failure of the second. The parable has a primary meaning easily understood. Jesus meant to say that the pious formalism of the Pharisees was insincere: 'for they say, and do not' (Mt 23.3). The Sadducees were the custodians of the temple. They were ever teaching, but never obeying. The forms of their priestly services were correct, but not their hearts. Jesus told them that the publicans and the harlots would go into the kingdom before them. The first son, after his ugly display, 'repented himself and went.' He changed his mind and obeyed his father. This is repentance. The fruit of repentance is seen when he did go work in the garden. Paul wrote (2 Cor 7.10), 'For godly sorrow worketh repentance unto salvation.' Repentance is the change of a man's mind, produced by godly sorrow resulting in a reformation of life. Repentance is not the ground of salvation; but it is a condition of salvation" [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1974, PP. 148-149].

VI. Questions.

True or False

01. _____ The fig tree that withered away had nothing at all on it.
02. _____ The PARABLE of the Two Sons was told for the benefit of the chief priests and elders of the people.
03. _____ The religious leaders had a certain amount of fear of the people.
04. _____ Prophecies of the Messiah even extended to the kind of animal He would ride into Jerusalem.

05. _____ When the chief priests and scribes heard the words: HOSANNA TO THE SON OF DAVID, they were not pleased.

I Found it in Verse(s)

06. _____ Jesus refuses to answer a question immediately.

07. _____ Beating, killing, and stoning.

08. _____ Good perception from the scribes and chief priests.

09. _____ The multitude at Jerusalem spreading their garments in the way before Jesus.

10. _____ Jesus got hungry.

Short Answer

11. All the people believed John the Baptizer to be one:

12. Describe how John came:

13. The householder’s confidence about how his son would be treated:

14. What was to be done if someone objected to the disciples taking the donkey:

15. The only town of Galilee mentioned in this chapter:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 21 Questions... **01**—False (6-7); **02**—True (28); **03**—True (24); **04**—True (18); **05**—False (9); **06**—4; **07**—34; **08**—26; **09**—15; **10**—12; **11**—A penny a day (2); **12**—the multitude (31); **13**—Let him be your servant (27); **14**—Worshipping Him and desiring a certain thing of him (20); **15**—last unto first (8).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

J S G S E N T H I N G B
 W E N T G L S C A M E F
 T R E E I O T E C O M E
 O B O O P R O P H E T A
 F R U I T D I V U M E R
 V I N E Y A R D S U M R
 W N S T B N P A B L P J
 S G A E E S A W A T L E
 T K I L L W R H N I E S
 O T D L I E A E D T F U
 N O T H E R B N M U D S
 E M A R V E L L E D T W
 F C R I E D E B N E C B

ANSWERED	BELIEVE	BRING	CAME	COME
CRIED	FEAR	FRUIT	HUSBANDMEN	JESUS
KILL	LORD	MARVELLED	MULTITUDE	OTHER
PARABLE	PROPHET	SAID	SENT	STONE
TELL	TEMPLE	THING	TREE	VINEYARD
WENT	WHEN			

VIII. **Crossword Puzzle.**

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 22

I. Outline.

1. PARABLE of the Marriage Feast (Matthew 22.1-14; cf., Luke 14.15-24).
2. Taxes to Caesar (Mt 22.15-22; cf., Mk 12.13-17; Lk 20.20-26).
3. QUESTION about the Resurrection (Mt 22.23-33; cf., Mk 12.18-27; Lk 20.27-40).
4. QUESTION about the Great Commandment (Mt 22.34-40; cf., Mk 12.28-34; Lk 10.25-28).
5. The Pharisees are Silenced (Mt 22.41-46; cf., Mk 12.35-37; Lk 20.41-44).

II. Summary.

The man without a wedding garment – Matthew 22:1-14 –The man without a wedding garment stood speechless before the King. The message came "all things are ready, come to the marriage." Those that were invited made light of the invitation. (Matthew 22:5-6). The Jews rejected Jesus and this rejection opened the door for the Gentiles. "Go ye into the highways, and as many as ye shall find, bid to the marriage" (Matthew 22:9). The one that came in without a wedding garment shows an attitude opposite that of faith, humility, penitence and reverence that prepares one to enter the Lord's kingdom. **The question about taxes** – Matthew 22:15-22: The Pharisees that asked if it was lawful to pay tax to Caesar stood speechless before the King. They desired to entangle Jesus in His talk (Matthew 22:15). Their question was, "Is it lawful to give tribute unto Caesar, or not?" (Matthew 22:17). Jesus answered "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matthew 22:21). He taught plainly that Christians have both a duty to God and to government. The Pharisees "marveled and left Him" (Matthew 22:22). **The question about the resurrection** – Matthew 22:23-33—The Sadducees, that deny the resurrection, questioned Jesus about the "Levitate" law of marriage (Deuteronomy 25:5-10). They wanted to know who this woman would be married to after the resurrection. Jesus said their questions came from a basic mistake. "For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven" (Matthew 22:30). Then Jesus astonished them and made them speechless by saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matthew 22:32). The Sadducees that questioned Jesus about the resurrection stood speechless before the king. **The greatest commandment and an impossible question** – Matthew 22:34-46—The Pharisees Jesus asked about the greatest commandment. He gave them that and more. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:37-39). The lawyer and other Pharisees were speechless before the king because they realized they were in violation of not only the first and great commandment, but the second also. The Pharisees were speechless before the king when He asked them questions about David. Jesus asked, "What think ye of Christ? whose son is he? They say unto him, The Son of David" (Matthew 22:42). Then He said, "If David then call Him Lord, how is He his Son?" (Matthew 22:45). Jesus asked how the Messiah could be both David's son and David's Lord. Their lack of understanding of the Messiah, who He was and what is His work, made it impossible to answer these questions. From that time no one dared question him anymore (Matthew 22:46). They were speechless! We too will stand speechless before the King in judgment

if we fail to become Christians (Acts 2:38-41), or have failed to develop and maintain Christian attitudes and faithfulness in life (Matthew 5:8; 1 Corinthians 15:58).

--Charles Box, Charles Box Commentaries, An e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 22.2... THE KINGDOM OF HEAVEN IS LIKE UNTO A CERTAIN KING, WHICH MADE A MARRIAGE FOR HIS SON—

“This is the third in a series of three parables the Lord related to his enemies by which he illustrated their reprobate condition. The preceding (21.33-46) concerned the wicked husbandman, and the first (21.28-32) was about the man who asked his two sons to work in his vineyard. Lying in the background of this whole discussion Jesus had with the Jewish leaders is the story of the barren fig tree: it gave the appearance of having fruit but had none; so it was with these people—they gave only an appearance of righteousness for inwardly they were extremely sinful. In this present parable the Lord likened the kingdom to a certain king who made a marriage feast for his son. ... There are certain facts in the parable which are similar to the kingdom (the church). The invitation was extended to many but not all chose to attend the feast; and not all who attended were acceptable in the final setting. Just so, many are invited to become members of the kingdom of God but not all will accept the gracious invitation; and not all who do accept will be acceptable in the Judgment” [Bob Winton, *Book of Matthew*, p. 261]. ||||| Coffman breaks the parable down into these components... “(1) The king represents God. (2) The king’s son is Jesus Christ, the Son of God. (3) The marriage supper stands for the privileges of the true faith. (4) The messengers are the evangelists of all ages who preach the truth. (5) The mistreatment of the messengers refers to the hostility of the Pharisees against the apostles, first, and to other preachers later. (6) The rejection of the invitation is the rejection of Christ’s message by the Pharisees and other Jewish leaders. (7) The destruction of their city is the destruction of Jerusalem by Titus and Vespasian in AD 70. (8) The sending of the messengers into the byways prefigures the call of the Gentiles. (9) The man without a wedding garment represents all who despise the privilege of true faith, and, while professing it, prove themselves unworthy of it. (10) The coming in of the king to see the guests is the arraignment of all men at the final judgment. (11) The binding of the offender and casting him out show the punishment of the wicked in hell. (12) The speechlessness of the offender shows that evil men at last shall incur in their own punishment, being able to make no defense of their own conduct” [Burton Coffman,

<https://www.studylight.org/commentaries/bcc/matthew-22.html> Visited 160701].

Matthew 22.2... MADE A MARRIAGE FOR HIS SON—“**Made a marriage** (ἐποίησεν γάμους).

But the phrase refers to the *marriage-feast*, rather than to the marriage-ceremony. In Esther 9:22, the word is used of feasting without any reference to a marriage. Rev., *a marriage-feast*” [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 119). New York: Charles Scribner’s Sons]. ||||| “The Greek has the plural of *gamos*. Josephus distinguished between the singular of this word as meaning a wedding and the plural as meaning the wedding celebration—which usually lasted from one to three weeks. So the correct translation here is ‘wedding feast’ (NASB) or ‘wedding banquet’ (NIV)” [Ralph Earle, *Word Meanings in the New Testament*, p. 19].

Matthew 22.3... **AND SENT FORTH HIS SERVANTS TO CALL THEM THAT WERE BIDDEN TO THE WEDDING: AND THEY WOULD NOT COME**—“Coffman has the servants represent the preachers of the word, especially in the first century. But **more fitting** is the view that says they are the prophets of the Old Testament who prophesied to Israel of the coming kingdom, thus trying to prepare the nation for it. The first invitation seems to be a reference to the preparatory work done by many prophets over many years... (1) Moses viewed Christ as the Prophet who was greater than he (Deut 18.15; Acts 3.22-23). (2) Isaiah and Micah prophesied of the kingdom as THE HOUSE OF GOD (Isa 2.2-3; Micah 4.1-2; 1 Tm 3.15). (3) Jeremiah prophesied of the kingdom as THE NEW COVENANT (31.31-33; Heb 8.6-10). (4) Ezekiel saw the kingdom as A SHEEPFOLD (34.11, 22-23; John 10.14-16). (5) Daniel prophesied specifically of THE ETERNAL KINGDOM (2.31-44; Acts 1.8; Col 1.13-14). (6) Joel prophesied the kingdom would BEGIN WITH THE BAPTISM OF THE HOLY SPIRIT (2.28-31; Acts 2.1ff). (7) Amos saw the kingdom as THE RESTORED TABERNACLE (9.11-12; Acts 15.13-18). (8) Zechariah prophesied of the kingdom as THE TEMPLE (6.12-13; Heb 6.20; 8.4). (9) John the Immerser, Jesus, the Twelve, and the Seventy all preached the fact that the kingdom was AT HAND (Mt 3.2; 4.17; 10.7; Lk 10.10-11)” [Bob Winton, p. 262].

Matthew 22.4... **AGAIN HE SENT FORTH OTHER SERVANTS ...** These other servants and their invitation represent the evangelistic program of the church following the resurrection of Christ. ... (1) God was willing to overlook the first blunt rejection of Christ (even his crucifixion), attributing it to ignorance (Acts 3.17). (2) Also, the Jews continued to have a priority in hearing the gospel for a long while after Pentecost, as indicated by Paul’s motto, TO THE JEW FIRST AND ALSO TO THE GREEK (Romans 1.16). The marvelous solicitation and tenderness of the apostolic preaching, even after the resurrection, shows the forbearance and mercy of God as he yet pleaded with those evil men to acknowledge and receive their true King. That the messengers in this second invitation were the same as the first, in many cases, is no problem. In the most genuine sense, they were ‘born again’ and thus were ‘other servants.’ Besides, there were many more of them in the second appeal, including many who were not in the first group” [Burton Coffman]. ||||| **FATLINGS**—“Fatlings *sitistos* (4619), ‘fattened,’ lit., ‘fed with grain’ (from *sitewo*, ‘to feed, to fatten’), is used as a neuter plural noun, ‘fatlings,’ in Matt. 22:4.” [W.E. Vine, *Vine’s New Testament Word Pictures*, 2 vols. An Olive Tree Module]. ||||| **BUT THEY MADE LIGHT OF IT**—“Made light of *ameleo* (272), denotes ‘to be careless, not to care’ (*a*, negative, and *melei*, an impersonal verb, signifying ‘it is a care’) Matt. 22:5, ‘they made light of (it),’ lit. ‘making light of (it),’ aorist participle, indicating the definiteness of their decision” [W.E. Vine].

Matthew 22.7... **HE WAS WROTH AND HE SENT FORTH HIS ARMIES**—“**Armies** (*strateumata*). Not in our grand sense of armies, but troops, soldiers. Compare Luke 23.11, where the word is rendered men of war; Revised, soldiers” [Marvin Vincent]. ||||| **AND BURNED UP THEIR CITY**—“It was an insult to the king to treat his invitation with contempt by going, one to his farm and another to his merchandise; but to seize the servants who had brought the kind invitation, and to mistreat and slay them, was an act of the most malignant hostility, justifying, according to the usages of kings, the most fearful retribution” [J.W. McGarvey, *New Testament Commentary, Vol I—Matthew and Mark*, Gospel Light, p. 186f].

Matthew 22.9... **GO YE THEREFORE INTO THE HIGHWAYS, AND AS MANY AS YE SHALL FIND, BID TO THE MARRIAGE**—“The wedding invitation to those not previously invited anticipates the spread of the gospel to the Gentiles (Mt 28.18-20; Acts 1.8; Rom 1.16)” [ESV Study Bible, p. 1868]

Matthew 22.12... HOW CAMEST THOU IN HITHER NOT HAVING A WEDDING

GARMENT—“It is as if he had said, “What were you thinking of, where was your respect for me and for my guests, when you allowed yourself to come hither *not* (μή) having the proper garment, as you knew you ought to have?” It implies, as Dr. Morison observes, that the man was conscious of the omission when he entered, and was intentionally guilty of the neglect. This distinction between the two negative particles rests on the law of the Greek language, according to which οὐ and its compounds stand where something is to be denied as a *matter of fact*, and μή and its compounds when something is to be denied as a matter of *thought*” [Marvin Vincent, pp. 120-21]. ||||| **AND HE WAS SPEECHLESS**—“The man without a wedding garment apparently represents the false disciple (Mt 7.22). His speechlessness indicates that he recognizes his fault, not that the king (God) is making an impossible demand, especially since there was a custom of kings providing festal garments for those who needed but lacked them. Deliberate spurning of the king’s offer may be in view here” [Ted Cabal, et.al., *The Apologetics Study Bible*, p. 1444].

Matthew 22.13... BIND HIM HAND AND FOOT, AND TAKE HIM AWAY, AND CAST HIM INTO OUTER DARKNESS; THERE SHALL BE WEEPING AND GNASHING OF TEETH

—“In this verse there is a transition from the SYMBOL to the THING SYMOLIZED, beginning with the binding of the insolent guest, and ending with the weeping and gnashing of teeth in outer darkness which are to befall those represented by the guest” [J. W. McGarvey, p. 187]. ||||| “The servants are not apostles, preachers, or any other human, but the angels of heaven. The OUTER DARKNESS is not the same place where the rich man of Luke 16 was for in that place they could see each other. This is GEHENNA. The one cast into this place was one of the guests—a child of God—thus, a saved person CAN BE LOST” [Bob Winton, p. 264].

Matthew 22.14... FOR MANY ARE CALLED, BUT FEW ARE CHOSEN

—“This is the subject illustrated by the preceding parable. The parties first called, who slighted the invitation and mistreated the king, are the Jews. The words, 'He sent forth his armies and destroyed those murderers, and burned up their city,' would answer for a description of the destruction of Jerusalem. The persons called in from the highways are the Gentiles; and the fact that the wedding was supplied with guests from this source after those first invited had been slain and their city burned answers to the fact that after the destruction of Jerusalem the Church was filled up almost exclusively from the Gentiles. The entrance of the king to see his guests (11) clearly represents the final judgment; and the man without a wedding garment, those who will be found in the Church without a suitable character. All such, together with all who reject the gospel invitation, are among the many who are called but not chosen; while the few who are chosen are those who shall be found at their posts clothed in the garments of righteousness” [J.W. McGarvey, p. 187].

Matthew 22.15... THEN WENT THE PHARISEES, AND TOOK COUNSEL HOW THEY

MIGHT ENTANGLE HIM IN HIS TALK—“The Pharisees connived together how they might entrap Jesus by getting him to say the wrong thing. They doubtless thought that their devious conference would not be known, but little did they know that it would be reported in God's word, to be read and discussed by multiplied millions unto the very end of time! All things are naked and opened to the eyes of heaven (Heb. 4:13). They were deliberately planning a scheme by which they could ENTANGLE HIM IN HIS TALK. To ensnare (entangle) is a term used to describe the method by which a wild animal or bird was caught” [Bob Winton, p. 264].

Matthew 22.16... AND THEY SENT OUT UNTO HIM THEIR DISCIPLES WITH THE HERODIANS, SAYING, MASTER, WE KNOW THAT THOU ART TRUE, AND

TEACHEST THE WAY OF GOD IN TRUTH, NEITHER CAREST THOU FOR ANY MAN: FOR THOU REGARDDEST NOT THE PERSON OF MEN—

“The leading Pharisees selected certain of their disciples who, in company with the Herodians, came to Jesus to raise the question which they had decided to ask. The chief Pharisees did not come for Jesus was apt to recognize them, perhaps having had other exchanges with them. In their stead, these leaders sent some of their aspiring young pupils, perhaps those who were sharp, or beguiling in appearance, and ones the Lord was not apt to recognize as enemies. The Herodians were a political party who were so named because of their support of King Herod. This put them on good terms with, not only Herod, but the Roman authorities in Palestine also. These men were made part of this entourage because they would be quick to recognize in Jesus' answer anything that might be used against him before the Romans. Ordinarily, the Herodians and Pharisees were on opposite sides. But Jesus was seen as an enemy by both of the groups, and a common enemy often makes strange bedfellows. They tried a different approach as they introduced their question. They gave the Lord some flattering compliments which were intended to give him a favorable attitude toward them. One who has been warmly complimented tends to react warmly, favorably, and openly toward the complimenting party. "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Ps. 55:21, cf. verse 3). They called him Master (Teacher), implying he was superior in position and knowledge to them. They next said they knew he was true (that he was always truthful). Further, that he taught the way of God in truth (he did not compromise the truth in any way). Also, that he did not care for any man (he was completely fearless), and did not regard the person of men (impartial, did not show partiality to men because of their position)" [Bob Winton, p. 265].

Matthew 22.17... **IS IT LAWFUL TO GIVE TRIBUTE UNTO CEASAR, OR NOT?**—“The next three confrontations were initiated by Jesus' opponents, in order to trap him into damaging statements which could be used against him. The first concerns the Roman poll-tax, which was fiercely resented by patriotic Jews as a symbol of their political subjection. Some twenty-five years earlier a major revolt against this tax had been sparked off by a Galilean popular leader, Judas (Acts 5.37), from whom the Zealot group took its inspiration. It was thus a loaded question: to support the tax was to be unpatriotic, while to oppose it was politically dangerous (especially for a Galilean popular leader). In getting them to show him a denarius, however, Jesus exposed them as HYPOCRITES, since no patriotic Jew should have been carrying this coin, with its idolatrous portrait of the emperor and its inscription giving him the title SON OF GOD. If they were using Caesar's money, let them pay his poll-tax! Jesus thus distanced himself decisively from the Zealot position, and implied that loyalty to a pagan government was NOT incompatible with loyalty to God" [D.A Carson, et.al., *The New Bible Commentary*, p. 933].
 ||||| “TRIBUTE does not refer to the temple tax of Matthew 17.24-27, but to the census (*kensos*), or poll tax paid to Rome. This was introduced in Judea in AD 6 and every inhabitant from age 12 (or 14) to 65 was required to pay (Gardiner, 326). If Jesus said YES, He would offend many Jews who regarded tribute intolerable, since it was a painful reminder of their subject status. But if He said NO the Herodians could be counted on to accuse Him of preaching treason against Rome (Lk 20.20). Either way, the Pharisees thought they had caught Him in a crossfire” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 388].

Matthew 22.18... **BUT JESUS PERCEIVED THEIR WICKEDNESS, AND SAID, WHY TEMPT YE ME, YE HYPOCRITES?**—“Jesus was infinite in knowledge and understanding, and thus was able to discern their motives. Their efforts are described as WICKEDNESS. He bluntly accuses them of tempting him (putting him on trial with their question), and calls them

HYPOCRITES. A hypocrite is one who feigns to be one thing when he is another. They tried to give the impression that they were very sincere in their question, and even complimented the Lord highly, but their purpose was to find a means to destroy him. They knew immediately that their subterfuge had been discovered” [Bob Winton, p. 265].

Matthew 22.19... **SEW ME THE TRIBUTE MONEY.** AND THEY BROUGHT UNTO HIM A PENNY—“In a brilliant display of wisdom, the Lord called for a coin which was used to pay the tribute indicated. When they brought him a penny (*denarius*), he asked whose image did it bear and what was the superscription written on it” [Burton Coffman].

Matthew 22.20... **WHOSE IS THIS IMAGE AND SUPERSCRPTION?**—“Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa I, who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins” [Marvin Vincent, p. 121].

Matthew 22.21... THEY SAY UNTO HIM, CAESAR'S. THEN SAITH HE UNTO THEM, **RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S**—“The answer is general, and in teaching that tribute must be rendered to those to whom tribute is due, it teaches that other obligations to civil rulers are to be discharged as well. While thus pronouncing unmistakably in favor of paying the tribute, he saves himself from popular prejudice by adding, 'and unto God the things that are God's,' asserting in a manner which carried conviction with it, that the payment of enforced tribute was not inconsistent with maintaining complete allegiance to God. The answer was not inconsistent with the statute in Deuteronomy, for this had reference, not to enforced subjection by a foreign power, but to the voluntary choice of a king” [J.W. McGarvey, p. 189f].

Matthew 22.22... WHEN THEY HAD HEARD THESE WORDS, THEY MARVELLED, AND LEFT HIM, AND WENT THEIR WAY—“The question about tribute was a false dilemma. Where the Pharisees saw a conflict, Christ found harmony; where they expected an either/or answer, He gave a both/and—Fear God. Honour the king’ (1 Pet 2.17). It is not God or Caesar, but God and Caesar. Realizing the astuteness of this answer, the astonished delegation left to regroup (on the way back someone probably asked, ‘Who thought up that dumb question anyway?’). Christ’s response was far more, however, than just the slick evasion of a trap. He stated a principle that, for His people, comes into play when men must decide between the claims of the state and the claims of God. When such situations arise, Christians should never allow the demands of government to encroach on their obligations to God (Acts 5.29)” [Kenneth Chumbley, pp 389-390].

Matthew 22.23... THE SAME DAY CAME TO HIM THE SADDUCEES, WHICH SAY THERE IS NO RESURRECTION—“The Sadducees were the sophisticated materialists of their day, relatively few in number, but holding most of the important offices of the Jewish system. They despised spiritual things, especially anything bordering on the supernatural, and were thoroughly detested and hated by the Pharisees who made common cause with them only in opposition to Christ. They too had a question for Jesus” [Burton Coffman].

Matthew 22.24... NOW THERE WERE WITH US SEVEN BRETHREN...—“Their question is based on Deuteronomy 25.5-6, which required a woman who was widowed before bearing a child to marry her brother-in-law ‘and have children for his brother’ (Beck). ...i.e., the firstborn child by the second brother was legally considered the child of the deceased. The Greek word

translated 'marry' (**epigambreuw**, only here in the NT) is not the standard word, but a technical term that meant to marry the next of kin" [Kenneth Chumbley, p. 392].

Matthew 22.29... YE DO ERR, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD—"The answer, for the second time, is twofold. First, they deceived themselves or erred not knowing the scriptures concerning the resurrection. While the Sadducees denied the resurrection, there are sufficient Old Testament references for the resurrection of the dead (Job 19.25-27; Ex 3.6; Isa 26.29; Dan 12.2). Hebrews 11.16 implies a resurrection and there is evidence that Abraham believed in the resurrection of the dead. 'Accounting that God was able to raise him up, even from the dead...' (Heb 11.19). Secondly, they failed to understand and consider the power of God (Mt 22.29; cf., Rom 4.17; Heb 11.19; Mt 3.9)" [W. Terry Varner, *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 570]. ||||| "But men who have developed their own theology are adept at ignoring what the Bible teaches in contradiction to their positions. The Sadducees believed the truth about Deuteronomy 25:5, but rejected what it said about the resurrection. Their kinsmen are alive and active today!" [Bob Winton, p. 267].

Matthew 22.30... FOR IN THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD IN HEAVEN—"Granting (as the Sadducees did) that there is a God, doesn't it follow that He is powerful enough to deal in heaven with any problems created on earth? According to Christ, the marital problem postulated by the Sadducees will be dealt with in the resurrection when God forges a new level of life wherein men, like the angels, will not marry (Christ's reference to the angels was a jab at Sadducean theology, Acts 23.8). To doubt that God can raise the dead and create a sphere of life that renders irrelevant the problems of this life, is to deny His power (Acts 26.8)" [Kenneth Chumbley, p. 392].

Matthew 22.32... I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB? GOD IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING—"The present tense in the quotation from Exodus 3.6 logically implies that when God spoke these words to Moses, God was still in covenant relationship with the patriarchs, even though they had been dead for centuries. If the Pentateuch thus implies that the patriarchs are still alive, and if the rest of the OT points to the resurrection (as it does), then the Sadducees should recognize God's power to raise the patriarchs and all of God's people to enjoy his eternal covenant in a life beyond this one" [ESV Study Bible, p. 1870].

Matthew 22.36... MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?—"The teachers among the Pharisees had decided that no man could observe perfectly all the commandments of the law delivered by Moses; they were sticklers for perfect obedience; but they saw in their own lives that no one kept perfectly all the commandments of the law; therefore they had decided that if one man kept perfectly one commandment his obedience to this one would be accepted as obedience to all of the laws. However, the question arose among themselves as to which one was the most important, or which one should be selected to be kept. Some of them exalted one law above the other; some thought the law regarding the Sabbath was the more important, others thought that the law regulating conduct with respect to human life the most important" [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952, p. 437f] ||||| "The Pharisees' second question was an important one and received an important answer. But it was still a test, since a less careful answer could have left Jesus open to the charge of trying to abolish [parts of] the law (Mt 5.17). Both Deuteronomy 6.5 and Leviticus 19.18 were often quoted in rabbinic ethical discussion, but to bring them together like this as a summary of all the law and the prophets (cf., Mt 7.12 for an

alternative summary) was a brilliantly creative idea. In focusing on the two halves of the Ten Commandments (duty to God and duty to our neighbor) it offers a foundation for all our living; and my summing up that duty as LOVE, it goes beyond the specific requirements of the law to the God-like attitude which must underlie them” [D.A. Carson, p. 933].

Matthew 22.40... **ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS**—“The whole Law, plus the Prophets, ‘hangs’ on these two commandments in the sense that they derive from and depend on these two, so that love for God and neighbor must permeate obedience to all the other commandments. This permeation keeps careful obedience from turning into mechanical rule-keeping” [Gundry, Robert H. *Commentary on Matthew* (Commentary on the New Testament: Book #1) (Kindle Locations 5280-5282). Baker Publishing Group. Kindle Edition].

Matthew 22.43... **HOW THEN DOTH DAVID IN SPIRIT CALL HIM LORD**—“The follow-up question is based on Psalms 110.1 (the most quoted OT passage in the NT). ... How can David’s Son (his lesser) be David’s Lord (his better)? Note that Jesus assumes Davidic authorship for the psalm and that he wrote by inspiration. ... Matthew uses the title ‘Son of David’ more often than any other NT writer, but He balances it by stressing that Jesus is also the Son of God (Mt 3.17; 17.7; 28.19). Jesus was no mere successor or replica of David, but David’s Lord, with an authority far higher than that of an earthly throne (Mt 12.6, 41-42). The Jews’ failure to understand the Messiah in terms of humanity AND deity greatly contributed to their rejection of Jesus as the Christ” [Kenneth Chumbley, p. 398].

Matthew 22.46... **AND NO MAN WAS ABLE TO ANSWER HIM A WORD, NEITHER DURST ANY MAN FROM THAT DAY FORTH ASK HIM ANY MORE QUESTIONS**—“**Durst** *tolmao* (5111), signifies ‘to dare,’ (a) in the sense of not dreading or shunning through fear, Mt 22.46...” [W.E. Vine].

V. Lessons & Applications.

Matthew 22.8... **THEY WHICH WERE BIDDEN WERE NOT WORTHY**—“God’s purpose is never defeated by sinful men. There will be guests at the wedding feast, even if those first bidden despise it. We have already noted that Christ was praised with Hosannas in the temple (Matthew 21:16), even though the Pharisees would not honor him. Children took up the song they should have sung, and the temple rang with his praises anyway. The king did not cancel the royal wedding because certain invited guests insulted his gracious invitation. The Jewish nation rejected Christ (although not all of them), but the city responsible for it was utterly destroyed, because it was no longer the King’s city but, in the words of the parable, “their city.” When people reject God’s will, even the sacred institutions they had formerly received from God become no longer his, but **THEIRS**. The true privileges will always go to those willing to receive them. The Gentiles would be called to the feast which the Jews, for the greater part, rejected” [Burton Coffman].

Matthew 22.21... **AND UNTO GOD THE THINGS THAT ARE GOD’S**—“Some have thought this simply means to pay the temple tax which every Jew was obligated to pay. But the principle is much wider than that. As the image of Caesar on the coin was proof of Caesar’s right to rule the people who used it, so the image of God in every human being, though marred by sin, is proof of God’s right to rule us and to receive from us that which he asks. (1) He asks for our heart, that it be given to him in undivided affection, that we love him with all our heart. (2) He asks that we give him our bodies in living sacrifices, and that we keep them pure and holy not defiled by sin. He wishes to make our bodies his dwelling place (1 Cor 6.19), for this reason he demands that they not at the same time be used for sinful purposes. (3) He asks that we give

him our time and energy to do his will to honor and glorify his great name among the people of the earth. In fact we are his, and he asks us that we give ourselves to him, that we recognize his ownership and that we declare it to the world by the way we live among men. This is what we owe to God, and what we are obligated to render to him as his due. To give him less is to deny his ownership, and his right to rule over us, and become rebels in his sight” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1951, pp. 182-183].

Matthew 22.32... I AM THE GOD OF ABRAHAM—“Many liberals of our time look on the Bible, not as a book which is to be studied and interpreted closely, but as a message of general principles. Many have the notion that one cannot so interpret the Bible as to reach a conclusion that is any more than an opinion. But the Lord had the highest confidence in the Bible, even the Old Testament, which he quoted. His argument hinged on the difference between the present and past tenses of a verb: I *am* the God of.... Paul made similar use of Bible text in Galatians 3:16, his argument turning on the difference between the singular and plural of the word ‘seed.’ The Bible is trustworthy; it was written to be understood, and when we all understand a Bible text, we will understand it alike; it was meant to be final authority for all our spiritual and religious activities; we must study it diligently, and often in minute detail, to obtain the message it has for us (2 Tim. 2:15; 2 Pet. 3:18; 1 Tim. 4:13,15-16; Acts 17:11-12; John 5:39)” [Bob Winton, p. 268].

Matthew 22.39... LOVE THY NEIGHBOR AS THYSELF—“The measure of our love for our neighbor is the love we have for self. Love for self is manifested in feeding, clothing, sheltering one’s self, and in every way looking out for one’s best interests. So if we love our neighbor as we love ourselves, we will do just that for our neighbors” [Roy H. Lanier, Sr., p. 187].

Matthew 22.42... WHAT THINK YE OF THE CHRIST? WHOSE SON IS HE?—“The Bible answers this question in various places and ways: (1) THE SON OF DAVID (Mt 22.42; 1.1). (2) THE SON OF ABRAHAM (Mt 1.1). Christians are the spiritual seed of Abraham (Gal 3.29; Rom 2.28-29). (3) THE SON OF ADAM (1 Cor 15.45; Lk 3.38). All made alive in Christ (1 Cor 15.22). (4) THE SON OF JOSEPH (Mt 13.55; Lk 3.23). His legal lineage. (5) THE SON OF MARY (Mt 13.55; Jn 19.27). His royal lineage. (6) THE SON OF GOD (John 3.16; Mt 16.16; 1 Tm 6.13). He was deity or Immanuel, God in the flesh. (7) THE SON OF MAN (Mt 16.13). His identification with man. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (1 John 2:2).” [W. Terry Varner, p. 576].

VI. Questions.

True or False

- 01. _____ Asking about tribute money involved the askers in a certain wickedness.
- 02. _____ Sadducees believe in the resurrection.
- 03. _____ In heaven there is no marrying.
- 04. _____ This chapter concludes the leaders asking questions of Jesus.
- 05. _____ The response of certain ones to a wedding proved them to be unworthy.

I Found it in Verse(s)

- 06. _____ Outer darkness.
- 07. _____ The number SEVEN.

- 08. _____ God is not the God of the dead.
- 09. _____ The great commandment.
- 10. _____ The way Jesus spoke to the people.

Short Answer

11. Something unusual the king saw:

12. The image and superscription on the coin shown to Jesus:

13. Who asked about the GREAT commandment in the law:

14. Who Jesus asked what they thought of Christ:

15. Animals killed for the wedding dinner:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 21 Questions... 01—False (19); 02—True (28ff, 23, 45); 03—True (46); 04—True (4-5); 05—True (15); 06—24; 07—35; 08—45; 09—8; 10—18; 11—prophet (26); 12—In the way of righteousness (32); 13—They will reverence my son (37); 14—Say: The Lord hath need of him (3); 15—Nazareth (11).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

H T E Q L O R D M V A W Y
 J E S U S E R V A N T S L
 I T H E R E F O R E W A G
 H C G S E C F O R T H I J
 W E N T S O W W I F E T T
 W M E I U M E A A H A H G
 V U E O R M D N G L R E W
 W H E N R A D S E C D R O
 T W T H E N I W A A S E R
 S A I D C D N E W E W Q D
 T E M P T M G R E S A I K
 K N O W I E E J C A L L I
 H H I T O N M A R R Y J N
 A F S E N T V A L R U N G

ANSWER	CAESAR	CALL	COMMANDMENT	FORTH
HEARD	JESUS	KING	KNOW	LORD
MARRIAGE	MARRY	QUESTION	RESURRECTION	SAID
SAITH	SENT	SERVANTS	TEMPT	THEN
THERE	THEREFORE	WEDDING	WENT	WHEN
WIFE	WORD			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 23

I. Outline.

1. Denouncing of the Scribes & Pharisees (Matthew 23.1-36; cf., Mark 12.38-40; Luke 11.37-52; 20.45-47).
2. Jesus' Lament over Jerusalem (Mt 23.37-39; Lk 13.34-35).

II. Summary.

Jesus taught His followers to "observe and do" what the Pharisees taught as they, "sat in Moses' seat." They knew and understood the law well enough to explain and teach it to people. But the warning also followed, "Do not do according to their works: for they say, and do not do." (Mt 23:3). The Pharisees were guilty because they made religion an impossible burden, "For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Mt 23:4) They loaded the people with impossible encumbrances, however they refused to carry those burdens themselves. These religious leaders became a stumbling block to the person that wanted to learn and live in God's way. They did this because their spiritual motives were all wrong: (1) Their works were to be seen of men (Mt 23:5), (2) They loved the chief seats (Mt 23:6), and (3) Religious titles had a great appeal to them. (Mt 23:7-10) They were proud and arrogant. They were haughty and self-righteous, and they had little or no respect for the common people. Jesus taught them the lesson of true greatness by saying, "He who is greatest among you shall be your servant." (Mt 23:11) Christians should always remember that, "Whoever exalts himself will be humbled, and he who humbles himself will be exalted." (Mt 23:12). Woes were pronounced because the Pharisees would not enter the kingdom themselves and hindered those that would enter (Mt 23:13). They did this by perverting what the prophets had foretold about the Messiah, and then teaching their perversions to people. Imagine a religion that would allow you to make long prayers and at the same time steal houses from widows. (Mt 23:14). They would steal the widow's house in the self-righteous pretense that it was for God. The Pharisees would go around the world to make a proselyte and when he was made he was worse than they (Mt 23:15). They go out for converts and bring them under their own evil doctrines and practices of thievery. Just look around you in our modern day religious orders, the rip-off artist demand a high price in this day and use much of the contributions on themselves. Their schemes hammer on your emotions while they steal you blind. These people quote the scripture, however they never teach the scripture and are never touched by the scriptures. The Pharisees even found ways to break their promises to God. "Whoever shall swear by the temple it is nothing" (Mt 23:16-22)...etc. God is greater than anything. Therefore, those that serve Him are faithful to their word. The Pharisees got little things correct but failed in matters of mercy, faith and judgment. Jesus said that they were good about doing things that the law had not even expressly commanded, but when it came to doing the greater things they had omitted them (Mt 23:23-24). The scribes and Pharisees were not clean on the inside, in their heart, where it mattered. They were religiously beautiful on the outside but were very corrupt within. They pretended to have such respect for all the prophets that their fathers had killed! They honored the prophets and built their tombs. They would even garnish their sepulchers. They did all of this but they were still corrupt on the inside. God wants the outside right, but that begins with a change from within. Jesus saw straight through the Pharisees. He looks at the heart of man! They looked beautiful on the outside but inwardly, they were full of hypocrisy, envy, haughtiness, lust, and malice. He pictured the result of the Pharisees religion in these shocking words, "Serpents, brood of vipers! How can you escape the condemnation of hell?" (Mt 23:33) They rebelled against the Light of Christ Himself, that He still brings into the world today.

God had done much to lead the Jews religiously. He sent prophets, wise men and scribes. The Jews rejected God's way and God's men. "Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city." (Mt 23:34) They now stood guilty before the Creator. "That on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar." (Mt 23:35). Jesus did not give up on the Jews. He looked at them with love, mercy, compassion, and a desire that they would repent of their sins and live godly for Christ Jesus. He compassionately lamented the fact that Jerusalem had rejected God. He wept and said, "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Mt 23:37-38).

--Charles Box, Charles Box Commentaries, an e-Sword Module

III. **Chronology.**

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. **Aids in Exposition.**

Matthew 23.2... **THE SCRIBES AND THE PHARISEES SIT IN MOSES' SEAT**—"This saying seems to contradict the strong polemic against the Pharisees in Matthew, and especially 16:12, but it must be understood in context. Verses 4–36 qualify the otherwise strong endorsement of the teaching of the scribes and Pharisees. Jesus was thus either being ironic in verses 2–3, saying, in essence, 'They presume to sit in Moses' seat, so you had better do what they say!' Or He was endorsing the objectives of their teaching but denigrating the application ('They are attempting to safeguard the purity of Israel and its faithfulness to the covenant, so listen to them; just do not follow their practice')" [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1445). Nashville, TN: Holman Bible Publishers]. ||||| **The scribes and the Pharisees** were two distinct groups, though there was some overlap between them: the scribes were the professional interpretative experts on the Torah itself, while the Pharisees were experts in theological matters that the Torah raised. **Moses' seat**. Traditionally understood as referring symbolically to the authority of Moses. However, recent archaeological evidence has revealed a literal chair found in early synagogues. Whether literal or figurative, it refers to a place from which experts on the law taught" [ESV Study Bible, p. 1870].

Matthew 23.3... **WHATSOEVER THEY BID YOU OBSERVE, THAT OBSERVE AND DO; BUT DO NOT YE AFTER THEIR WORKS: FOR THEY SAY, AND DO NOT**—"It has always been the temptation of the religious to put emphasis on their teaching and to take more lightly the obligations to live out the precepts they inculcate. It so easily becomes a habit to live in such a way as to sustain or acquire a reputation for piety, without giving heed to what we are deep down. So Jesus warns his hearers that they should not live in the way the Pharisees lived, though they should take careful note of what the Pharisees taught. When the Pharisees brought out the significance of the teaching of Moses, they were doing something of great importance for the people of God. What they were teaching was both meaningful and creditable: they should be heard. But when they acted hypocritically, that was another matter: they should not be imitated or followed" [Morris, L. (1992). *The Gospel According to Matthew* (p. 573). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press].

Matthew 23.4... THEY BIND HEAVY BURDENS ... BUT THEY THEMSELVES WILL NOT

MOVE THEM WITH ONE OF THEIR FINGERS—“The Pharisees hypocritically refused to live by the rules they imposed on others... HEAVY BURDENS—which contrast with Christ’s light burden (Mt 11.30; 1 Jn 5.3)—includes their traditions (Mt 15.2ff) and their legalistic approach to righteousness (Mt 5.20). ... But the Pharisees didn’t even try to keep them; ‘they will not move them with one of their fingers’ describes about as small an effort as once can make” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 401].

Matthew 23.5... THEY MAKE BROAD THEIR PHYLACTERIES, AND ENLARGE THE

BORDERS OF THEIR GARMENTS—“Phylacteries, called by the Rabbis *tephillin*, *prayer-fillets*, were worn on the left arm, toward the heart, and on the forehead. They were capsules containing on parchment these four passages of Scripture: Ex. 13:1–10; 13:11–16; Deut. 6:4–9; 11:13–21. That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these slips was to be tied up with well-washed hair from a calf’s tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm and three times round the hand. They were revered by the Rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a Sabbath. They profanely imagined that God wore the *tephillin*” [Marvin Vincent, (1887). *Word studies in the New Testament* (Vol. 1, pp. 122–123). New York: Charles Scribner’s Sons]. **MADE BROAD THEIR PHYLACTERIES**—“The ‘wide phylacteries’ spoken of by Jesus in our text-verse refers to the enlarging of the case so as to make it conspicuous” [Freeman, J. M., & Chadwick, H. J. (1998). *Manners & Customs of the Bible* (p. 462). North Brunswick, NJ: Bridge-Logos Publishers].

||||| **BORDERS OF THEIR GARMENTS**--“The Greek word is *kraspedon* ... J. Schneider writes: ‘In the Bible it denotes the ‘hem of a garment’ or especially the ‘tassel’ which the Jews bore on each of the four corners of their outer garment as a constant reminder of all the commandments (Num 15.38ff; Deut 22.12). ... In Matthew 23.5 Jesus lashes the Pharisees for their purely outward display of piety. Using wool of the prominent hyacinth blue and white, they made their tassels as long as possible in order to gain a reputation for zealous prayer and strict observance of the commandments’ (TDNT, 3:904)” [Ralph Earle, *Word Meanings in the New Testament*, p. 20].

Matthew 23.6-7... LOVE THE UPPERMOST ROOMS AT FEASTS, AND THE CHIEF SEATS IN THE SYNAGOGUES ... AND TO BE CALLED OF MEN, RABBI, RABBI

—“ROOMS here does not carry with it our modern meaning, but rather reclining places” [Bob Winton, *Book of Matthew*, p. 273]. ||||| “Long couches were provided in their dining-halls, on each of which three persons would usually recline. The first, reclining on his left side, rested his left elbow on a cushion at the end of the couch, his feet thrown back toward the rear so as to allow another to recline just below and in front of him. The third was an equal distance below the second, the head of each being far enough below his neighbor above to keep from interfering with the free use of his hands in eating. The middle position was the position of honor, here called the uppermost room, and the Pharisees were charged with loving to secure it” [J.W. McGarvey, *New Testament Commentary, Vol I—Matthew and Mark*, Gospel Light, p. 196].

||||| **RABBI**. “The word comes directly from the Hebrew into Greek and English. The Hebrew term *rab* meant ‘great’ and was used for someone who occupied a high and respected position. *Rabbi* means ‘my great one.’ Edward Lohse writes: ‘The one called *rabbi* is recognized thereby to be higher in rank than the speaker’ (TDNT, 6:961). It was especially the custom among the Jews for a pupil to address his teacher with this term. Lohse comments: ‘The pupil followed his

teacher with obedience and respect and expressed this by addressing him as *rabbi*, ‘my master’ but also ‘my teacher’ (p. 962). In the NT we find *rabbi* used only in Matthew (5 times), Mark (4 times), and John (8 times). Luke never uses *rabbi*, because his Greek readers would not be familiar with the term. The KJV translates *rabbi* as ‘Master’ nine out of the 17 times it occurs in the NT. But it is better to transliterate it—*rabbi*.” [Ralph Earle, p. 20].

Matthew 23.8-10... BUT BE NOT YE CALLED RABBI ... CALL NO MAN YOUR FATHER UPON THE EARTH: FOR ONE IS YOUR FATHER ... FOR ONE IS YOUR MASTER, EVEN CHRIST—“The point of this text is not what titles may legitimately be used in addressing those in authority, but that titles are not to be used to confer privilege or status. Jesus used characteristically Semitic, hyperbolic rhetoric to get His point across” [*Apologetics Study Bible*, p. 1445].

Matthew 23.12... WHOSOEVER SHALL EXALT HIMSELF SHALL BE ABASED; AND HE THAT SHALL HUMBLE HIMSELF SHALL BE EXALTED—“These paradoxical statements drive home the teaching of verses 5-10. The love of prominence and recognition has no place in a kingdom where greatness is measured by service (Mt 20.26-27). Those who seek human applause are headed for a humiliating (ABASED, *tapeinoo*, to depress, bring low) reversal of what they thought of themselves. Jesus is looking for genuine lowliness, for those who seek only to serve. It is these who shall be ultimately honored (EXALTED, *upsoo*, lifted up, raise to honor; Mt 6.4; 10.38-39; 16.25). ‘The only “superior” among you is the one who serves the others’ (JBP)” [Kenneth L. Chumbley, pp. 403-404].

Matthew 23.13... HYPOCRITES! FOR YE SHUT UP THE KINGDOM OF HEAVEN AGAINST MEN—“**Hypocrites** (Υποκριταί). From Υποκρίνω, to separate gradually; so of separating the truth from a mass of falsehood, and thence to subject to inquiry, and, as a result of this, to expound or interpret what is elicited. Then, to reply to inquiry, and so to answer on the stage, to speak in dialogue, to act. From this the transition is easy to assuming, feigning, playing a part. The hypocrite is, therefore, etymologically, an actor” [Marvin Vincent, Vol 1, p. 124]. ||||| “**23:13–14** These verses are the first of seven prophetic denunciations against the Pharisees (23:13, 15, 16, 23, 25, 27, 29; cf. 11:21; 18:7; 24:19; 26:24). Each woe, except that of 23:16 which refers to the ‘blind guides,’ is spoken to the ‘teachers of religious laws and you Pharisees. Hypocrites!’ The general pattern seems to be (1) pronouncement of woe, (2) reason for pronouncement, and (3) explanation of the reason for the pronouncement. The stark contrast between Pharisaic “righteousness” and Kingdom norms is reminiscent of the antitheses of the Sermon on the Mount in 5:21–6:33.” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 296). Carol Stream, IL: Tyndale House Publishers].

Matthew 23.14... YE DEVOUR WIDOWS' HOUSES, AND FOR A PRETENCE MAKE LONG PRAYER: THEREFORE YE SHALL RECEIVE THE GREATER DAMNATION—“DEVOUR WIDOWS HOUSES is a figure of speech, showing the extreme avarice of these men” [Bob Winton, p. 276]. ||||| “The greed with which they defrauded widows is represented by the strong figure of eating up the houses in which they lived” [J.W. McGarvey, p. 344].

Matthew 23.15... YE COMPASS SEA AND LAND TO MAKE ONE PROSELYTE, AND WHEN HE IS MADE, YE MAKE HIM TWOFOLD MORE THE CHILD OF HELL THAN YOURSELVES—“The second woe builds on the theme of the first. The efforts of the scribes and Pharisees to convert others (lit. ‘to make proselytes,’ cf. Acts 2:10–11; 6:5; 13:43) are tragically ironic. It is not certain whether this refers to efforts to convert Gentiles to Judaism or efforts to convert Jews to Phariseeism. Possibly both are in view. McKnight (1991:106–108) concludes that the Pharisees did not actively pursue new converts from among the Gentiles, but

that they urged that ‘God-fearing’ Gentiles (cf. Acts 10:22; 13:16, 43; 16:14; 17:17; 18:7) become full converts to Judaism and observe the Pharisaic halakha. The description of the extent of their efforts (‘land and sea’) recalls Jonah 1:9; Hag 2:6, 21.” [Cornerstone, p. 296].

Matthew 23.16-22... **WHOSOEVER SHALL SWEAR BY THE TEMPLE, IT IS NOTHING; BUT WHOSESOEVER SHALL SWEAR BY THE GOLD OF THE TEMPLE, HE IS A DEBTOR**—“Among their many perversions of truth was the teaching that, **Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.** The very fact that they had developed such a double standard for swearing gives evidence that their concern was not for truth but for the evasion of it when it did not suit their selfish interests. The underlying purpose behind the first part of the standard was to provide sanctimonious justification for lying with impunity. A person could lie all he wanted, provided he swore by the temple and not by the gold of the temple. ... The use of oaths had become so perverse in Israel that they were used even to renege on promises made to God. If a person, for example, vowed to give a certain amount to the Lord’s work, he would often swear to his vow **by the temple.** If he later decided he had pledged too much, or if he never intended to give the full amount, he had an out, because that vow was considered to be **nothing**” [MacArthur, John F. *Matthew 1-28*, MacArthur New Testament Commentary Four Volume Set (MacArthur New Testament Commentary Series) (Kindle Locations 38276-38280). Moody Publishers. Kindle Edition].

Matthew 23.23... **YE PAY TITHE OF MINT AND ANISE AND CUMMIN, AND HAVE OMITTED THE WEIGHTIER MATTERS OF THE LAW, JUDGMENT, MERCY, AND FAITH**—“The Mosaic law required giving a tenth of all that one produced for the ongoing work of the Lord through the Levites and priests (e.g., Lev. 27:30–33). **mint, dill, cumin.** The Pharisees were so scrupulous in following this injunction that they paid a tithe even from their smallest garden crops. Jesus does not say that they were wrong in this (‘These you ought to have done’), but that they should do this without neglecting the far more important matters” [The ESV Study Bible, p. 1871]. ||||| “So far as this was done at the bidding of an imperfectly illumined conscience our Lord does not blame it. It was not, like the teaching as to oaths and the Corban, a direct perversion of the law. What He did censure was the substitution of the lower for the higher (*Plumptre*). Mint was grown for its pleasant odor; anise, or dill, and cummin for their aromatic flavor. These were cultivated, not for food, but for scents and relishes; and only a small quantity of each would be grown in a private garden for the use of a household (*Fraser*)” [Lewis, W. S., & Booth, H. M. (1892). Preacher’s Homiletic Commentary, *Matthew* (p. 532). New York; London; Toronto: Funk & Wagnalls Company].

Matthew 23.24... **WHICH STRAIN OUT A GNAT, AND SWALLOW A CAMEL**—“The Greek verb *diulizo* (only here in the NT) does not mean ‘strain at,’ but ‘strain out.’ The true picture is that of a pious Pharisee straining his drinking water through a piece of thin cloth so that he won’t accidentally eat an unclean animal (the tiny gnat), while at the same time he swallows—literally, ‘drinks down’—one of the biggest ceremonially ‘unclean’ animals, the camel” [Ralph Earle, p. 21]. ||||| “It is interesting to note that the Aramaic words for ‘gnat’ (*qalma*) and ‘camel’ (*gamla*) are quite similar, so Jesus’ hyperbole was also a pun. Additionally, this language speaks to the inconsistency of the Pharisees, since both gnats and camels were unclean and could not be eaten (Lev 11:4, 23)” [Cornerstone, p. 297].

Matthew 23.25... **YE MAKE CLEAN THE OUTSIDE OF THE CUP AND OF THE PLATTER, BUT WITHIN THEY ARE FULL OF EXTORTION AND EXCESS**—“The sixth woe contrasts appearances with reality. By emphasizing things people noticed (Mt 23.5) and neglecting inner holiness, the Pharisees destroyed their character while maintaining their reputation. If a cup is dirty on the inside, it is not fit for use no matter how clean it is on the outside (James 1.21). The

spiritual filth that polluted the Pharisees usually included extortion (*harpage*, rapaciousness, plunder; Mt 23.14) and self-indulgence (EXCESS, akrasia, incontinent, uncontrolled, self-indulgent; 1 Cor 7.5). Though outwardly religious, they were not about to let religion get in the way of their pet sins” [Kenneth L. Chumbley, p. 408].

Matthew 23.27-28... **YE ARE LIKE UNTO WHITED SEPULCHRES, WHICH INDEED APPEAR BEAUTIFUL OUTWARD, BUT ARE WITHIN FULL OF DEAD MEN’S BONES, AND OF ALL UNCLEANNESS**—“The Pharisees were like tombs, which in Jesus’ day could be outwardly very beautiful but within held nothing but death and decay. These tombs were customarily whitewashed to identify them clearly to passersby, since people would be rendered unclean for seven days through any contact with them (Num. 19:16; cf. Luke 11:44)” [The ESV Study Bible, p. 1872].

Matthew 23.29-31... **YE BUILD THE TOMBS OF THE PROPHETS, AND GARNISH THE SEPULCHRES OF THE RIGHTEOUS ... YE ARE THE CHILDREN OF THEM WHICH KILLED THE PROPHETS**—**GARNISH** “The verb *cosmeo* means ‘put in order,’ and then ‘adorn’ (NASB) or ‘decorate’ (NIV). Our word ‘cosmetics’ comes from this root” [Ralph Earle, p. 20].
 ||||| “These Pharisees and scribes claimed to honor the prophets which were rejected and persecuted by their Jewish ancestors. They beautified the tombs of these great men of God, and claimed that they would have treated them better had they lived during that time. It is easier to see the sins of another generation, since we have the perspective of time, but it is difficult for many to see that they are doing the same thing. To read the Old Testament prophets is to see a picture of modern society, in the world and in the church” [Bob Winton, p. 279].

Matthew 23.32... **FILL YE UP THEN THE MEASURE OF YOUR FATHERS**—“**Fill ye up then the measure of your fathers.** This is irony. They had passed the point of no return; and like Balaam of old, they could not have gone back if they had tried at this point, although there was no possibility of their even trying. As the angel said to Balaam, "Go with the men!" so Jesus here commanded them to do the thing they had already purposed to do, and from which there was now no longer any possibility of drawing back. Evil hearts had already committed the foul murder which their external actions would only confirm before the week ended” [Burton Coffman Online].

Matthew 23.33... **HOW CAN YE ESCAPE THE DAMNATION OF HELL?**—“THEIR QUANDARY: *how shall we escape?* Given their present course and character, they could not. Although His question is formally rhetorical, the literal form of His question should cause at least some of the more meditative among them to reflect. “If God sees you in your present, hell-inspired role, can He welcome you? If not, what plans are you making to avert His inexorable wrath?” But His deliberative question is really a rhetorical substitute for an assertion: “You shall not escape being consigned to Hell!” So long as they remain impenitent, their destiny is inflexibly decided ” [Harold Fowler, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 23.35... **THAT UPON YOU MAY COME ALL THE RIGHTEOUS BLOOD SHED UPON THE EARTH, FROM THE BLOOD OF RIGHTEOUS ABEL UNTO THE BLOOD OF ZACHARIAS SON OF BARACHIAS**—“Luke 11:51 identifies the prophet who died in the temple simply as Zechariah, and there is no problem identifying him as the priest Zechariah ben Jehoiada of 2 Ch 24:20–22, since 2 Chronicles is the last book of the Hebrew Bible and it records Zechariah crying out for vengeance (see Gen 4:10; 2 Ch 24:22). But Matthew 23:35 says the murdered prophet was the son of Berechiah, which seems to identify him with the author of the book of Zechariah (Zec 1:1). Most understand the reference in Matthew to be a blending of

the two Zechariahs that occurred in Jewish tradition. It is possible, however, that Zechariah the priest had a father named Berechiah and that Jehoiada was the name of his grandfather, since Jehoiada died at the age of 130, shortly before the murder of Zechariah (2 Ch 24:15). Others suggest that the minor prophet Zechariah is intended and that he was murdered as described, though there is no evidence for this claim” [*Apologetics Study Bible*, p. 1446].

Matthew 23.36... **ALL THESE THINGS SHALL COME UPON THIS GENERATION**—“Here again is the familiar theme of the parable of the Wicked Husbandmen in the Vineyard (Mt 21:40). This time, however, Jesus reveals the time-schedule for the hurricane of holy wrath that would break over Israel: *this generation*. He will enlarge upon this ominous threat in the next chapter when He describes the siege and taking of Jerusalem and reiterates the time-schedule (Mt 24:34). The wrath of God that destroyed Jerusalem in 70 A.D. and dispersed the unbelieving Jews among the nations, therefore, was neither unreasonable nor unexpected (Deuteronomy 28).” [Harold Fowler].

Matthew 23.37... **HOW OFTEN WOULD I HAVE GATHERED THY CHILDREN TOGETHER, EVEN AS A HEN GATHERETH HER CHICKENS UNDER HER WINGS, AND YOU WOULD NOT?**—“No lamentation in all history can surpass the one in this passage of Scripture. Although the established false teachers of His day had tried to undermine His doctrine and authority at every turn, treating Him as an enemy, yet He had not come to destroy them but to do them good (John 12.47b). If they only would have responded to His pleadings, He should have given them comfort, protection, and salvation” [Ira Y. Rice, Jr., “Jesus’ Final Confrontation with the Jesus and His Judgment upon them,” in *Studies in Matthew*, Editor: Dub McClish, p. 153].

Matthew 23.38... **BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE**—“Their house was the temple. It was formerly called God’s house, but they had made it into a den of thieves. It was to be left to them desolate—uninhabited” [Bob Winton, p. 280].

Matthew 23.39... **YE SHALL NOT SEE ME HENCEFORTH, TILL YE SHALL SAY, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD**—“Christ’s earthly ministry has ended. He has come to the city for the last time and there will be no further opportunity like the one which then presented itself. In the future, the only way the Jews would see Christ would be through the eyes of faith (Gal 3.1); and that would only happen if they welcomed Him as their Lord (Mt 21.9)” [Kenneth L. Chumbley, p. 413].

V. Lessons & Applications.

Matthew 23.11... **BUT HE THAT IS GREATEST AMONG YOU SHALL BE YOUR SERVANT**—“The desire for greatness is characteristic of human beings. Although depravity has turned this principle into an evil direction, it was implanted in us for the noblest of purposes, and it is, even in our present state, a witness to the immortal progress for which we were originally designed. It is not proper therefore to denounce this desire without reservation; for it if is directed in the right channel, it serves as the mainspring of the soul, and without it one’s energy and elevation are at an end. Inasmuch, then, as this desire for greatness belongs to our human nature, we should not seek its extirpation. Instead, we should give it a spiritual character, and turn it into a direction that will benefit others rather than ourselves. This is the way that Jesus deals with the problem. He points out the mistaken view which fallible beings have of the question, and then shows them what true greatness is, and bids them seek after it” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 168]. ||||| **“Cultivation of humility. (a) Timidity versus humility.** Some people mistake timidity for humility. To be timid is to be shy, retiring, and shrinking from public notice. The timid can never accomplish much good in the world, but humility is a modest sense of one’s insignificance or unworthiness. To

have a ‘modest’ sense of one’s ability and importance does not include that underestimation which leads one to inactivity. (b) Egotism opposed to humility. Paul forbids egotism when he says one is ‘not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith’ (Rom 12.3). Egotism is repulsive and hinders one’s influence for good. (c) Have the mind of Christ. Paul tells us—Philippians 2.3-9... Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1957, pp. 191-192].

Matthew 23.12... **WHOSOEVER SHALL EXALT HIMSELF SHALL BE ABASED; AND HE THAT SHALL HUMBLE HIMSELF SHALL BE EXALTED**—“Here Jesus had just given some wise warnings pertaining to self-exaltation among His followers. He instructed His disciples not to be like the proud, egotistical Jewish leadership who loved to be seen of men, loved chief places at feasts, coveted the most honored synagogue seats, and loved the high-sounding salutations by which their admirers addressed them. Jesus warned against the use of religious titles like Rabbi, Father, Master, and so on. They were to pursue the ‘all-ye-are-brethren’ philosophy and aim for service rather than recognition. Religious title-wearers among us should take notice. Those who lift up themselves will be brought low; those who humble themselves will know true exaltation. Both God and fellow men will see to this. **Lessons Learned.** (1) A person wrapped up in himself and tied with the ribbons of pride makes an awfully small package—one filled completely with hot air. (2) No person really has a justifiable basis for being self-inflated. (3) The truly humble person will have 100 friends to the one a proud person has. (4) Preachers who love their high-sounding titles are lacking in humility. (5) Heaven’s door does not stand open long for the proud” [Robert R. Taylor, Jr., *Companion*, 1990-1991, p. 231].

Matthew 23.23-28... “It is immeasurably sad that many people use as an excuse for not obeying the Gospel the statement that there are ‘just too many hypocrites in the church,’ yet their own lives are filled with hypocrisy. No Bible passage approves of hypocrisy; the Scriptures say hypocrites are hell-bound. Those who hide behind them likewise are hell-bound. **Lessons Learned.** (1) Hypocrisy is uniformly linked with the devil and his devotees—never with Christ and his devout disciples. (2) Every hypocrite is spiritually digging his own grave. (3) Hypocrisy runs with the worst of company in every biblical mention of this malady. (4) No one can hide behind a hypocrite without acknowledging that the hypocrite is larger than he is. (5) H. Leo Boles, a former editor for the Gospel Advocate Company, once wrote, ‘Jesus teaches here that an effort to appear to men better than we are is hypocrisy and makes hypocrites of those who attempt it’ [Robert R. Taylor, Jr., *Companion*, 1990-1991, p. 241].

Matthew 23.25... **YE MAKE CLEAN THE OUTSIDE OF THE CUP**—“In this woe also, another remarkable imbalance in the thinking of the Pharisees was pinpointed by Jesus. All of the dishes they used were subjected to the ceremonial washing to avoid legal defilement; but Christ made it clear that cleanliness of another kind had been neglected. It was far more important that food be “clean” in the sense of its not having been obtained through extortion, and that gluttony or excess could occur in spite of all ceremonial cleanliness. Of course, extortion and excess were

two of the Pharisees' commonest sins. They robbed widows and orphans, dealt deceitfully, defrauded in money-changing, and violated wholesale the great moral precepts of the Law; in a genuine moral sense, therefore, their food was contaminated with extortion and excess. That was the real uncleanness which should have concerned them but did not. On the other hand, they never forgot the ceremonial washings! Christ did not condemn outward cleanliness, nor even the washing of cups and platters, but made such things secondary. And how did Christ teach that the **INSIDE** of the cup and platter should be cleansed? That was to be done through no outward ceremonial but was to be accomplished by honesty, industry, thrift, temperance, truthfulness, fairness, regard for the needs of others, and, in short, by living righteous lives” [<https://www.studylight.org/commentaries/bcc/matthew-23.html> , Visited 160708].

Matthew 23.35... RIGHTEOUS ABEL—“(1) The setting of this statement. Matthew 23 contains a scathing denunciation of the scribes and Pharisees of Jesus’ day. In verses 29-36 he accused them of standing in the tradition of their wicked ancestors who had persecuted and killed the prophets of God. And indeed it did come to pass that the prophets (himself and his apostles) among these people to whom he was speaking would suffer such a fate. But, as with Matthew 19.1-6, our purpose in this lesson is not to give an extended exegesis of the passage at hand, but to use it to demonstrate Jesus’ attitude toward the early chapters of Genesis. (2) Factualness of the story of Abel. Jesus referred to the historical deaths of two righteous men mentioned in the Old Testament. The second of these characters, Zachariah son of Barachiah, occasions some difficulty of identification. But no student of the Bible has any difficulty in identifying Abel. The fourth chapter of Genesis relates the account of Adam’s first two sons, Cain and Abel, bringing sacrifice to God. Abel offered his by faith (Heb 11.4), and was accepted but Cain was rejected with his offering. Cain became violently angry with his brother and killed him in the field. (3) Is this Genesis narrative factual? Was there a historical personage known as Abel who died violently for righteousness’ sake? There is no doubt as to Jesus’ attitude. He accepted the full account as being unquestionably true. Abel’s death according to the Biblical record was as factual an occurrence as the deaths of Jesus and his apostles!” [Thomas B. Warren, *Teacher’s Annual Lesson Commentary*, 1973, pp. 248-249].

VI. Questions.

True or False

- 01. _____ One of the adjectives Jesus used to describe Pharisees was BLIND.
- 02. _____ Jesus pointed out that He could not force the people to come to Him.
- 03. _____ Sitting in Moses’ Seat was a position of AUTHORITY, according to Jesus.
- 04. _____ The first WOE from Jesus was regarding shutting up the kingdom against men.
- 05. _____ Jesus did not think highly of the concept of ranking oaths dependent upon various objects.

I Found it in Verse(s)

- 06. _____ Whited sepulchers.
- 07. _____ Righteous blood shed.

- 08. _____ Borders of garments.
- 09. _____ Twofold more the child of hell.
- 10. _____ The altar sanctifies the gift.

Short Answer

11. Though outwardly appearing righteous to men, the scribes and Pharisees actually were:

12. Jesus asked these leaders how they could escape this:

13. Scribes and Pharisees loved this:

14. The indicator of the dedication these leaders had to making proselytes:

15. Three things Jesus mentioned that these leaders were accustomed to tithing:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 22 Questions... **01**—True (18); **02**—False (23); **03**—True (30); **04**—True (46); **05**—True (8); **06**—13; **07**—25 and/or 28; **08**—32; **09**—38; **10**—1; **11**—Someone at a wedding with no wedding garment (11); **12**—Caesar's (21); **13**—a lawyer (35); **14**—The Pharisees (41-42); **15**—Oxen and fatlings (4).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

S W O R K S M M X C H A H L
 U C E R G W A I X O E X Y F
 S C R I B E S S V V A G P U
 E S Y G D A T Y H C V O O L
 F A T H E R E F O R E L C L
 N E I T H E R B L I N D R O
 T G R E A T E R A B B I I B
 B L O O D H P R O P H E T S
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 O R H S Y N A G O G U E S R
 S W E A R N K I L L H V A V
 P L X A K D T F T E M P L E
 S E A T A I X T H V A Y T O
 C A L L U A N U E E K V A V
 O U T W A R D G N N E P R V

ALTAR	BLIND	BLOOD	CALL	EVEN
EXALT	FATHER	FULL	GIFT	GOLD
GREATER	HEAVEN	HOUSE	HYPOCRITES	KILL
MAKE	MASTER	NEITHER	OBSERVE	OUTWARD
PHARISEE	PROPHETS	RABBI	RIGHTEOUS	SCRIBES
SEAT	SWEAR	SWEARETH	SYNAGOGUES	TEMPLE
THEN	THEREFORE	WORKS		

VIII. **Crossword Puzzle.**

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 24

I. Outline.

1. **Destruction of the Temple Foretold by Jesus** (Matthew 24.1-3cf., Mark 13.1-2; Luke 21.5-6).
2. **Jesus Warns about Signs that Might Mislead or Deceive** (Mt 24.4-14; cf., Mk 13.3-13; Lk 21.7-19).
3. **The REAL Sign of the Destruction of Jerusalem and Warnings of Further Signs of Deception** (Mt 24.15-28; cf., Mk 13.14-23; Lk 21.20-24).
4. **Apocalyptic Language Further Describes the Downfall of Jerusalem** (Mt 24.29-35; cf., Mk 13.24-27; Lk 21.25-28).
5. **The Final Judgment/End of the World/2nd Coming of Christ** (Mt 24.36-44; cf., Mk 13.32-37; Lk 17.26-30, 34-36).
6. **The PARABLE of the Watchful Servant** (Mt 24.45-51).

--Adapted from: James Meadows, "Jesus' Discourse on the Destruction of Jerusalem and the Second Coming of Christ," in *Studies in Matthew*, Editor: Dub McClish, 1995, Annual Denton Lectures, p. 155ff.

II. Summary.

NOTE: *This chapter contains some of the most widely mis-interpreted material in the entire Bible. It is extremely important NOT to allow false interpretations to lead us astray in our study of the Bible. The FALSE system of Pre-millennialism is responsible for influencing many souls to misunderstand this vital chapter. Please carefully consider the following matters as you study Matthew 24...*

Matt. 24 Is the Culmination of a Series of Prophecies against the Jewish Nation

John the Baptist had warned the Jews that the "...**axe is laid unto the root of the trees...**" (Matt. 3:10). Jesus issued an equally strong warning of judgment to the Jewish nation (Matt. 23:33). They did not repent, and Matt. 24 shows how the axe would fall. In Matt. 21 Jesus taught the Jews that they would not possess the kingdom of God. In the parable of the man who had two sons Jesus severely condemned the Jews. He said, "**Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you**" (Matt. 21:28-32). In the parable of the wicked husbandman Jesus said, "**The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder**" (Matt. 21:43-44). The chief priests and the Pharisees "**perceived that He spake of them**" (Matt. 21:45). The final debate between Jesus and the Jewish leaders is recorded in Matt. 22. He silenced the Pharisees and the Herodians in the answer He gave about paying tribute to Caesar; in fact, they " **marvelled, and left him, and went their way**" (Matt. 22:22). He silenced the Sadducees when He answered their question about the resurrection (Matt. 22:23-33). Later, the Pharisees sent a lawyer to try to entrap the Lord (Matt. 22:34-35). But Jesus asked them a question that really put them on the spot (Matt. 22:41-45). "**And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions**" (Matt. 22:46). In Matt. 23 Jesus summed up the sins of the Jewish nation and gave His verdict: "**Behold, your house is left unto you desolate**" (Matt. 23:38). In a series of woes He had denounced their sins (Matt. 23:13-35). In Matt. 23:32 He told them to "**fill up the measure of your fathers.**" Their fathers had killed and persecuted the prophets (Matt. 23:34).

They had manifested the same attitude and would fill the cup to overflowing by crucifying the Son of God. Jesus said "**all these things shall come upon this generation**" (Matt. 23:36). The

temple was no longer "**My house**" (Matt. 21:13), but "**your house**" (Matt. 23:38). God had forsaken it. It was then that Jesus departed from the temple (Matt. 24:1-2).

Matt. 24:34 is the "Key Verse" in Matt. 24

"This generation shall not pass till all these things be fulfilled" (Matt. 24:34). Wayne Jackson refers to this verse as the "Great Continental Divide." A proper understanding of this verse is essential to rightly dividing and understanding Matt. 24. The term "this generation" plays a very important part in understanding all that precedes this verse.

Matt. 24:36 Is the "Transition Text" of Matt. 24

"But of that day and hour knoweth no man..." (Matt. 24:36). Kik wrote: *"If the literal and well-defined meaning of this verse be accepted, then we shall quite readily perceive that the verse divided the entire chapter into two main sections."* **Section one** (Matt. 24:4-35) tells of events which were to befall the generation at the time our Lord lived. **Section two** (Matt. 24:36-51) relates to events connected with His Second Coming. It was very obvious to the apostles that Jesus was turning to a new subject at this point by the use of the expression "**THAT DAY**." "That day," "the day," and "the hour" are commonly used in the Scriptures to refer to the Final Judgment: **"Many will say to me in that day..."** (Matt. 7:22). **"But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you"** (Matt. 11:22). **"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice"** (John 5:28). **"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night"** (1 Thess. 5:2). The difference in emphasis in the two sections of Matt. 24 demonstrates that Matt. 24:36 is the "transition text." **In section one** Jesus was very definite about the events and the time of His judgment on the Jews. He told of some definite things which were to precede His coming -- false christs, wars, earthquakes, famines, persecutions, and so forth. Then He told them that the gospel would **"...be preached in all the world for a witness unto all nations"** (Matt.

24:14). He also told them that when they saw **"the abomination of desolation spoken of by Daniel the prophet, stand in the holy place..."** (Matt. 24:15), then the end had come. However, **in the second section** Jesus was very indefinite about everything. **"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only"** (Matt. 24:36). **"Watch therefore: for ye know not what hour your Lord doth come"** (Matt. 24:42). **"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh"** (Matt. 24:44). **"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of"** (Matt. 24:50). **"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh"** (Matt. 25:13). The emphasis in the second section is that of delay. The evil servant was able to say, **"My Lord delayeth his coming"** (Matt. 24:48) [James Meadows, pp., 156-157].

SUMMARY OF THE TWO COMINGS

Roy C. Deaver sets forth "a summary of evidence for the two comings."

The Lord's Coming in the Destruction of Jerusalem

- In this, there would be benefit by fleeing to the mountains.
- This was local -- Judaea and Palestine.
- This would require haste in escaping.
- This would be while unbelieving Jews thought the Sabbath was still binding.
- The "elect" involved in this would be helped by the shortening of the days.

- In this, it could be claimed by false teachers that Christ was in the wilderness, or in the inner chamber.
- This would be preceded by "tribulation."
- Related to this there were definite signs.
- The time of this was known to the Lord.
- Following this the gospel would be preached.
- The time of this was definite.
- Preceding this coming things would not be normal (wars, famines, earthquakes).
- In connection with this some would have time to escape.
- This is illustrated by the parable of the fig tree (the fig tree indicates that summer is nigh).
- With regard to this the Lord emphasized that it would be within the life-time of that generation.
- This is definitely a local judgment upon one nation.

The Lord's Final Coming

- In this, there would be no benefit in fleeing to the mountains.
- This will be universal.
- In this, haste will accomplish nothing.
- This will be long after the Sabbath law ended.
- In this, the shortening of the days would help no one.
- In this, His whereabouts will be known to all persons.
- There is no ... reference to "tribulation" in connection with this.
- Related to this, there is no sign.
- The time of this was not known to the Lord.
- Following this, there will be no gospel preaching.
- The time of this is indefinite.
- Preceding this things will be normal.
- In connection with this no one will have time to escape.
- This is illustrated by the parable of the thief (the thief gives no indication of His coming). With regard to this, the emphasis is upon long delay ("My lord tarrieth," while the bridegroom tarrieth," "... after a long time ...)." This is universal, involving all nations [James Meadows, pp. 163-164].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 24.1-51... "Speculators claim it gives signs of the end of time, and assert that the end is now nigh. But if the passage gives any evidence of the end, why did Jesus say he did not know when that time would be (Mark 13:32-33)? It is argued that only the day and hour of his return is unknown. That implies that one can learn the week, month, year, decade, century, and millennium. But these sensationalists will not commit themselves to any definite time. In Mark 13:32, the Lord said only the Father knew that "day and hour." In verse 33 he warned that his followers must take heed "for ye know not when the time is." It is impossible for us to know when the Lord will return; we cannot learn the hour, the day, or the time! Since Christ did

not know when his second coming would be, it is certain that the Bible does not reveal that information, unless we are ready to assert that the Lord did not know his own revelation!" [Bob Winton, *Book of Matthew*, p. 282].

Matthew 24.1... THE BUILDINGS OF THE TEMPLE—"Now the temple was built of stones that were white and strong, each of their lengths was twenty-five cubits, their height was eight, and their breadth about twelve; and the whole structure, and that of the royal cloister, were visible to all who dwelt in the country for a great many furlongs" <Favius Josephus, *The Life and Works of Flavius Josephus*, translated by William Whiston, p. 472>. [James Meadows, p. 157].

Matthew 24.2... **THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN**—"Any doubts as to the Temple's destruction were dispelled by Jesus' graphic statement in 24:2b that not one stone would be left standing (cf. 26:61; 27:40; Acts 6:14; Josephus *War* 6.300ff; 7.1)" [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 305). Carol Stream, IL: Tyndale House Publishers].

Matthew 24.3... **TELL US, WHEN SHALL THESE THINGS BE? AND WHAT SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?**—"It is possible that the disciples thought of all three parts as only one question, but Jesus separates the three into two segments, placing questions one and two regarding the Temple and Jerusalem into one period of time which could be discerned ahead of time by the proper sign. Question three regarding the 'end of the world' was a second segment of which there were no signs, for the time of it was known only to God" <Hardeman Nichols, "He is Coming Again," in *Mark: Jesus—The Servant of Jehovah—A Homiletic Commentary*, Edited by Jim Laws, p. 385>. [James Meadows, p. 158].

Matthew 24.5... **FOR MANY SHALL COME IN MY NAME, SAYING I AM CHRIST**—"The Lord cautioned against any of them being deceived by the claims of false 'messiahs.' Acts 8:9-11 describes Simon the Sorcerer as one who claimed to have some special greatness, and with his enchantments and tricks he convinced many people into thinking he was 'the great power of God.' Josephus, a Jewish historian who lived during the first century and witnessed the overthrow of Jerusalem, describes several men who claimed to be 'christs' and deceived many of the Jews during the turbulent weeks prior to the fall of the city" [Bob Winton, p. 284].

Matthew 24.6... **WARS AND RUMORS OF WARS**—"At the time Jesus made this statement peace prevailed in the Roman Empire; but the Roman Empire was soon engulfed in wars from all sides" [James Meadows, p. 158].

Matthew 24.7... **FAMINES, AND PESTILENCES, AND EARTHQUAKES**—"The 'signs' that Jesus mentioned in these verses are essentially ordinary; and thus it may be inferred that the usual run of human conflicts and misfortunes, as well as the claims of false teachers, are not the things which shall reveal the nearness of events prophesied. Historians have pointed out that all of the phenomena above did occur in profusion before the destruction of Jerusalem. Grotius was quoted by Macknight concerning earthquakes in at least eight parts of the Mediterranean world. Such things as famines, wars, and earthquakes seem to have been multiplied during that period, but hardly any period of world history failed to exhibit the same things. Thus it may be concluded that Jesus' lesson here is that all such basic phenomena may be ignored except as characteristics of human wretchedness and misfortune upon which the more imposing signs were not signs of the end. Note the repeated warning, 'but the end is not yet!' Such catastrophes were to be viewed only as the 'beginning of travail,' and the true signs of the events foretold were to be sought, not in them, but rather in what happened to the disciples" [Burton Coffman Online, <https://www.studyight.org/commentaries/bcc/matthew-24.html> , Visited 160715].

Matthew 24.13... BUT HE THAT SHALL ENDURE UNTO THE END, THE SAME SHALL BE

SAVED—“There are those who insist that Matt. 24:13 has reference to the salvation of the soul and that the endurance has reference to faithfulness to Christ. No doubt it may have such significance. But since Christ immediately goes on to explain in detail how they may escape the terrible end of Jerusalem, it is more reasonable to think that Jesus is here signifying the saving of such followers alive at the time. Its primary application is to this life rather than the life hereafter. It was a remarkable fulfillment of that prophecy that none of Christ's disciples are known to have perished in the siege and destruction of Jerusalem” [James Meadows, p. 160].

Matthew 24.14... AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED—“This was the last general sign given as to what would happen before the end came. The New Testament declares that this was literally the case. Paul told the Colossians that the ‘word of the truth of the gospel’ is come ‘unto you, as it is in all the world’ (Col. 1:5-6). He also told them that they had heard the gospel ‘which was preached to every creature which is under heaven’ (Col. 1:23). The faith of the Romans was ‘spoken of throughout the whole world’ (Rom 1:8; cf. Rom. 10:18; 16:26)” [James Meadows, p. 160].

Matthew 24.15... THE ABOMINATION OF DESOLATION—“**The abomination of desolation** (το βδελυγμα της ἐρεμωσεως [*to bdelugma tēs eremōseōs*]). An allusion to Dan. 9:27; 11:31; 12:11. Antiochus Epiphanes erected an altar to Zeus on the altar of Jehovah (1 Macc. 1:54, 59; 6:7; 2 Macc. 6:1–5). The desolation in the mind of Jesus is apparently the Roman army (Luke 21:20) in the temple, an application of the words of Daniel to this dread event. The verb βδελυσσομαι [*bdelussomai*] is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God (Luke 16:15; Rev. 17:4). Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 24:15). Nashville, TN: Broadman Press].

Matthew 24.16... FLEE UNTO THE MOUNTAINS—“**Flee unto the mountains** (φευγετωσαν εις τα ὄρη [*pheuketōsan eis ta orē*]). The mountains east of the Jordan. Eusebius (*H.E.* iii, 5, 3) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety” [A.T. Robertson].

Matthew 24.20... NOT IN THE WINTER, NEITHER ON THE SABBATH DAY—Both of these situations would make it more difficult for Christians to leave the city of Jerusalem as quickly as possible when the time came. This coming (the coming in judgment against the Jews by the destruction of Jerusalem and the Temple), was one that could be escaped by running quickly away from the site of destruction. The second part of this chapter describes a coming in judgment (the final judgment) from which no one can run hard enough or far enough to escape!

Matthew 24.22... EXCEPT THOSE DAYS BE SHORTENED ... SHALL BE SHORTENED—“History records that Titus determined to reduce Jerusalem by famine, a long and destructive mode of conquest, and for this purpose he surrounded it with a wall and ditch. After completing his preparation for this attack on the city, he received news from Rome which urged him to hasten to Rome. He changed his plan and pressed the city by assault, that he might return to Rome, where his presence was greatly needed; hence, 'those days had been shortened.' The overruling providence of God shortened these days 'for the elect's sake.' 'The elect' has reference to the Christians who were among the Jews at that time. This elect group were to be preserved in order that the gospel might be handed down to future ages” [H. Leo Boles, *A Commentary on the Gospel According to Matthew*, Gospel Advocate, 1952].

Matthew 24.23-28... **IF ANY MAN SHALL SAY UNTO YOU, LO HERE IS CHRIST**—The judgment of Christ (whether this judgment on the Jews or at the end of time) will NOT be secret. All will see and know about the coming.

Matthew 24.29... **IMMEDIATELY**—“...immediately after the tribulation of the preceding verses, Jerusalem would fall. The sun, moon, and stars represent the Jewish nation, its laws, its rulers, and its influence as a nation. It is a matter of historical fact that Israel ceased to exist as a nation following the Roman victory over her. The Israeli nation of our modern time represents only a small portion of the Jewish race, and there is no certainty of its long existence as a nation. In 1948, when the Jews in Palestine, with the help of other nations, succeeded in establishing a foothold there, Premillennialists thought they saw in this evidence for the Lord's imminent return. Some went so far as to assert that a generation was about forty years, and that within forty years of the time Israel gained a foothold in Palestine, the second coming would occur; hence, Hal Lindsey said that 1988 would be the year! All such date-setters are proved wrong” [Bob Winton, p. 294]. ||||| “Such language is used throughout the Bible to describe the destruction of wicked nations. In describing the downfall of Babylon, God said, ‘For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine’ (Isa 13..10). The downfall of Idumea is pictured in these words: ‘And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll...’ (Isa 34.4-5). In describing the leaders in Egypt, God said, ‘And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. And the bright lights of heaven will I make dark over thee...’ (Ezk 32.7-8)” [James Meadows, p. 161].

Matthew 24.30... **THE SIGN**—“Roy Deaver wrote: ‘The “appearance” in judgment would be the sign. The sign would be on earth, in Jerusalem. The destruction of Jerusalem would be the sign of the coming of the Lord, and would be conclusive evidence that He was reigning in Heaven’” [James Meadows, p. 161].

Matthew 24.31... **AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET**...—“...this verse must also be figurative, and thus descriptive of events which are long past, not future to our day” [Bob Winton, p. 296].

Matthew 24.32-33... The PARABLE of the Fig Tree is used to show the nearness of this coming of Jesus.

Matthew 24.34... **THIS GENEATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED**—“Within the lifetime of people then living, Christ would return to judge Jerusalem. The length of a generation is roughly forty years and it is a historical fact that within forty years of this discourse the events Christ prophesied had come to pass. Only blatant wresting of Scripture can make ‘this generation’ refer to any one other than Christ’s generation of Jews” [Kenneth L. Chumbley, p 430]. ||||| “All the things Jesus has discussed in the preceding verses (3-33) will have taken place by the time ‘THIS GENERATION’ passes from earthly scenes into eternity. These words were spoken in the spring of A.D. 33; Jerusalem fell in A.D. 70, well within the time factor of one generation. The majority of the people who were living when Christ spoke these words were still alive in 70 A.D., even though many had died and many others had been born during that time frame” [Bob Winton, p. 298].

Matthew 24.35... **HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY**—“This language is idiomatic—it means Christ’s word is eternal (Mt 5.18; Ps 102.25-27; Isa 40.6-8; 1 Pt 1.25). The most permanent of physical things will pass away before His word fails” [Kenneth L. Chumbley, p. 430]. ||||| Specifically, it is intended here that

Jesus’ prophecy is a certainty—it will not fail. Practically speaking, it ought to be a great source of comfort to us to know that our guide from earth to heaven will never be destroyed so long as we are living on this earth! There may be attempts to get rid of it as there have been in the past, but those attempts are doomed to fail.

Matthew 24.36... **BUT OF THAT DAY AND HOUR KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY**—“Apparently, this was one of the limitations of the Incarnation. At that time, Tuesday of the Final Week, even Jesus did not know the WHEN” [Robert R. Taylor, Jr., *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 627]. ||||| **“This verse quite obviously marks a turning point** in the Lord's discussion. Having said in verse 34 that all the things he had announced beginning in verse 4 to verse 34 would be fulfilled before that generation passed on into eternity, and having given assurance that his word would not fail, he now declares that there was a notable day and hour in earth's history when Christ would return. The contrasting word ‘**BUT**’ shows a marked difference between the subject of the preceding section and the one beginning here. In the previous statements the Lord spoke of ‘**DAYS**’ and ‘**THESE DAYS**.’ But now he speaks in the singular: ‘**DAY AND HOUR**.’ The general and specific signs given in the earlier section pointed to and identified for the Christians in Judea the nearing end of Jerusalem. It was observable and recognizable to them in order for them to be able to escape the area without any harm coming to them. But in this section there are no signs given to identify the nearing end of the world at the Lord's second coming. Many could know when Jerusalem was about to be destroyed, but only the Father knew when the end of time would be. ‘**But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is**’ (Mark 13:32-33)” [Bob Winton, p. 299].

Matthew 24.37... **BUT AS THE DAYS OF NOE WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE**—“In verses 37-39 Jesus used Noah’s generation as a type of the generation just prior to His own second coming. Before the flood Noah’s infidelic contemporaries ignored all the preaching the great ark builder did. Recall that Noah was a preacher of righteousness (2 Pt 2.5).. They ate, drank married, and gave in marriage as though there were no payday of liquid wrath (the great universal flood) hanging above them” [Robert R. Taylor, Jr., p. 628].

Matthew 24.40-41... Just normal, ordinary, everyday activities will be taking place when the Lord returns to be our Judge.

Matthew 24.42-51... The key word in these verses is **WATCH**. Since it is the case that we will have NO signs of this coming of Jesus (His Second Coming in Judgment), it behooves you and me to live each and every day as if it were our last! If we knew that we only had one more day to live on this earth, likely we would be on our very best behavior and we would be consulting God’s Book to use its teaching in making every single decision we made. Jesus is **WARNING** you and me to live that way every single day. We must be **WATCHFUL** of our behavior—that it is in accord with and in harmony with His teaching in the New Testament out of which we will be judged on that day (John 12.48).

V. Lessons & Applications.

Matthew 24.36... **BUT OF THAT DAY AND HOUR KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY**—“For hundreds of years speculators, would-be ‘prophetic scholars,’ and those who think they have some kind of inside track on when the second coming will take place have foolishly set dates, only to be proved wrong time and time again! In outright rejection of the plain words of Christ, they push ahead with their ‘end times’ prognostications. In the words of the old apostle, ‘I marvel’ at their brazen unbelief of the words

of Christ. And while there are various passages (e.g., James 5.8; Php 4.5; et.al.) that may seem to indicate to first century Christians the imminent return of Christ, all of these must be understood in the light of Jesus' plain statement that 'of that day and hour no one knows' (Mt 24.36)" [Hugh Fulford, *The Spiritual Sword*, Vol 47, No 4, July 2016, p14].].

Matthew 24.37-39... **BUT AS THE DAYS OF NOE**—"Historicity of Noah authenticated. The fact is that the Son of God authenticated the story of Noah and assured us that he will come again. No one who professes faith in him can deny either of these events to which he testified! Notice that Jesus specifically testified to: (1) The historicity of Noah as an actual person; (2) The factualness of the great flood of waters which Genesis says destroyed the earth, and; (3) The existence of an ark which served as the means of salvation for Noah. He believed that every detail of this biblical narrative was true" [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1973, p. 249].

VI. Questions.

True or False

- 01. ____ Some will be appointed their portion with the hypocrites.
- 02. ____ Jesus was interested that His disciples not be deceived.
- 03. ____ Jesus made no suggestion as to WHERE the disciples should flee when they saw the ABOMINATION OF DESOLATION.
- 04. ____ Jesus never uses the word TRIBULATION in this chapter.
- 05. ____ The signs Jesus gives in the first part of the chapter, He said would be seen during the lives of these people's grandchildren.

I Found it in Verse(s)

- 06. ____ Two women grinding at the mill.
- 07. ____ The beginning of sorrows.
- 08. ____ Presence of many false prophets.
- 09. ____ Eagles gathering.
- 10. ____ A comparison to the days of Noah.

Short Answer

- 11. How does Jesus describe an HOUR when they should be READY:

- 12. Jesus says this will NOT BE LEFT:

- 13. Before the END (of Jerusalem) comes, this would first be accomplished:

- 14. Jesus says not to believe when told this:

15. This will NOT pass away:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 23 Questions... **01**—True (26); **02**—True (37); **03**—True (2-3); **04**—True (13); **05**—True (16-22); **06**—27; **07**—35; **08**—5; **09**—15; **10**—19; **11**—full of hypocrisy and iniquity (28); **12**—the damnation of hell (33); **13**—uppermost rooms at feasts and the chief seats in the synagogues (6); **14**—ye compass land and sea to make one (15); **15**—mint, anise, and cumin (23).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

P R O P H E T H E N
 L C A B E G I N V P
 A O E N A T I O N O
 C M L M V S I G N W
 E E E D E C E I V E
 I H C M N H T V B R
 G A T H E R E E C T
 N T L D R I N K M S
 A E O A L S O B A O
 M G R E A T H I N G
 E Y D P A S S D Y K

ALSO	BEGIN	CHRIST	COME	DECEIVE
DRINK	ELECT	GATHER	GIVE	GREAT
HATE	HEAVEN	LORD	MANY	NAME
NATION	PASS	PLACE	POWER	PROPHET
SIGN	THEN	THERE	THING	

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed (at least 10X).

A Study of Matthew 25

I. Outline.

1. **PARABLE of the Ten Virgins** (Matthew 25.1-13)
2. **PARABLE of the Talents** (Mt 25.14-30; cf., Lk 19.11-27).
3. **Jesus Paints a Picture of the Separation that Will Happen at Judgment Day** (Mt 25.31-46).

II. Summary.

“The parable of the virgins is the second in a series of three that reinforces the need to be ready for the Lord’s return. In this story, faithfulness and unfaithfulness are defined in terms of wisdom and foolishness. Historically, this parable has been recklessly allegorized, but its simple aim is to urge that appropriate measures be taken to prepare for Christ’s return. ... While the parable of the virgins stresses the need for watchfulness, this third parable in the series (Mt 24.42ff) shows that watchfulness is not passive waiting, but active responsibility. The watchful servant is the one ‘producing results which the coming “master” can see and approve’ (France, 352). ... In Matthew 16.27 Christ predicted His return to ‘reward every man according to his works.’ Having thoroughly drilled His disciples on the need for readiness He closes by describing what will happen on the Judgment Day. This is one of the occasions in Matthew wherein His discussion of one subject leads to the discussion of a related topic (Mt 10.16). What began with a prediction of Jerusalem’s judgment (Mt 24.3-41) ends with a prediction of the world’s judgment (Mt 25.31-46). Both reflect Christ’s rule and both vindicate Him as the rightful King and Judge (Jn 5.25-29; Acts 10.42; 2 Tim 4.1). In addition, ‘This judgment scene “tells me that I am accountable. I am free to live my life just as I please, but at the end I shall have to give account to the one who gave me my life,” (Morris, 634).”

--Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, pp. 437, 440, 444.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 25.1... Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom—“This is a kingdom parable.

A parable uses the familiar to explain the unfamiliar. The familiar was a wedding and various aspects of it. The unfamiliar was the Second Coming of Christ. Only Matthew recorded the Words of Jesus in this chapter, thus we should study it closely. Much can be gleaned from it. The ten virgins undoubtedly refer to New Testament Christians. The lamps and oil, though foreign to many of us, were everyday necessities in the lives of the Lord's listeners. Scholars are divided over whether the bridegroom was coming to get his bride or returning with his bride to his own house for further festivities involved in the marriage. It is probable that the latter is meant” [Tom Bright, “Two Judgment Parables and the Judgment Described,” in *Studies in Matthew*, Edited by Dub McClish, 1995 Annual Denton Lectures, p. 170]. ||||| **LAMPS**—“Probably a short, wooden stem held in the hand, with a dish at the top, in which was a piece of cloth dipped in oil or pitch” [Marvin R. Vincent, *Word Studies in the New Testament*, p. 131].

Matthew 25.2-4... And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their

vessels with their lamps—“Here Jesus tells us that five were wise and five were foolish (Matt. 25:2). Furthermore, He gave the reason for such categorization. The wise virgins took vessels with additional oil besides what their lamps would hold (Matt. 25:4). The foolish ones did not (Matt. 25:3). The wicks of the lamps left room for only a small amount of oil. This necessitated carrying another vessel which contained additional oil. They could then replenish the oil in their lamps as needed” [Tom Bright, p. 171].

Matthew 25.5... While the bridegroom tarried, they all slumbered and slept—“As there were servants on watch who would announce the approach of the bridegroom (verse 6), there was no need that they should remain awake, and a little sleep now would enable them to be wider awake during the festivities of the latter part of the night” [J.W. McGarvey, *New Testament Commentary, Vol I—Matthew and Mark*, Gospel Light, p. 303].

Matthew 25.6-7... And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps—“We may number this among the many hints given by our Lord, that the time of his return might possibly be delayed very far beyond the expectation of his disciples. It was a hint, and no more. Had more been given, had He said plainly that He would not come for many centuries, then the first ages of the Church would have been placed at a manifest disadvantage, being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful by the possibility of his return in their time. It is not that He desires each succeeding generation to believe that in their day He will certainly return; for He cannot desire our faith and our practice to be founded on a misapprehension, as then the faith and practice of all generations except the last would be. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs...” [James Trench, *Notes on the Parables of Our Lord*, p. 256].

Matthew 25.8-9... And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves—“The foolish virgins asked their wise companions for some of their oil, for our lamps are gone out. The marginal rendering and the original text state literally that their lamps were ‘going out.’ It was only now that the wisdom of the one group and the foolishness of the other is seen. Some have criticized the wise virgins for refusing to share their oil. But in the story, the oil represented the preparation this group of saints had made, including their godly lives, their faith, love, works, the entirety of their faithful stance. They did not share with the foolish ones because they could not do so! Heaven is a prepared place for a prepared people (John 14:1-3; Rev. 22:11-12; Mt. 24:42, 44)” [Bob Winton, *Book of Matthew*, p. 303].

Matthew 25.10... And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut—“What terrible finality rings in the words: and the door was shut! (Cf. Luke 13:25.) Just as God shut the ark door, shutting Noah and his family in and shutting the ungodly world out (Gen 7:13 ff.), so also here the bridegroom orders the banquet-hall door shut, closing the prepared ones in and the unprepared out. The opportunity for grace has passed and forgiveness is now impossible, according to our gracious Lord “who opens and no one shall shut, who shuts and no one opens” (Rev 3:7). Until that moment, the door of mercy is open to the worst of sinners who repents; thereafter it will be closed forever” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 25.11-12... Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not—“In this answer

the term *know* is used, according to the Jewish idiom, for favorable knowledge. (Comp. 7:23.) The answer was a refusal to recognize them, as when a man passes an old acquaintance who has given him an offense as if he knew him not. It sent away the poor virgins in bitter disappointment and shame” [J.W. McGarvey, p. 216].

Matthew 25.13... Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh—“This was Jesus' own conclusion from the parable; it should also be ours. The meaning of WATCH is not restricted to staying awake but includes thoroughness of preparation, an alertness that takes account of unseen contingencies, and a conscious readiness **AT ALL TIMES** to respond to the divine summons. The wise virgins slept with the foolish ones, as indeed all shall sleep in death; thus, "to watch" enjoins the proper employment of all those golden hours that precede the inevitable onset of that night in which no man can work” [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/matthew-25.html>].

Matthew 25.14-15... For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey—TALENTS “Our word comes from the Greek *talanton*. This was originally a certain weight. Then it came to be used for ‘a sum of money, whether gold or silver, equivalent to a talent in weight’ (A-S, p. 39). Aside from this parable the word is found (in NT) only in Matthew 18.24. Our modern use of ‘talents’ for abilities is drawn from this parable, according to the *Oxford English Dictionary* (11:54), ...” [Ralph Earle, *Word Meanings in the New Testament*, p. 23].

Matthew 25.16-18... Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money—“The five-talent man made full use of all that had been entrusted to him. Through diligence, industry, and perseverance, he gained five more talents. Thus, upon his master’s return he would have ten talents to lay at his lord’s feet. All that has been said of the five-talent man is applicable to the two-talent man. The only difference is, he will have just four talents to place before his master. As man judges, the second servant accomplished somewhat less than the first. However, God does not judge in this manner. This second servant had done just as much as the first. He had applied himself, making full use of all that he received. In God’s sight, the five-talent man had done no more. The one-talent servant was of a different attitude. He dug a hole and hid his master’s talent. He did not steal, embezzle, or misapply the entrusted talent. His sin? He did nothing!” [Tom Bright, p. 173].

Matthew 25.19-21... After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord—“Some years later the master returns and calls his servants to account (Mt 18.23; 21.34). **RECKONETH** (*sunairo*, to settle an account) is used only in Matthew and ‘may have been a business phrase familiar to Matthew the publican’ (Carr, 278). France notes that the word ‘makes it clear that [the servants] had been given the money specifically for trading—the profit accruing was no unexpected bonus, but was what was intended from the start’ (352). ... The first servant’s announcement that he had posted a one hundred percent return elicits high praise. In words

often quoted to describe the welcome that will usher the righteous into heaven, the master commends him for well doing, defines his character as good (Mt 13.8, 23), describes his service as faithful (Mt 24.45), gives him an even greater assignment (the reward of competency is greater responsibility), and blesses him with a share in his joy (delight, happiness)” [Kenneth L. Chumbley, p. 441].

Matthew 25.22-23... He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord—“He who received less gifts, a narrower position and more limited opportunities in life is commended in the same way as the one whose gifts outnumbered his. So, it is not the quantity of talents or the disadvantages of our social position or degree of education that determines our Lord’s attitude toward us, but our sense of responsibility to Him, demonstrated by our diligent use of what He has entrusted to us” [Harold Fowler].

Matthew 25.24-25... Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine—“Hard (σκληρός). Stronger than the austere (αὔστηρός) of Luke 19:21 (see there), which is sometimes used in a good sense, as this never is. It is an epithet given to a surface which is at once dry and hard” [Marvin R. Vincent, pp. 133-134]. ||||| “I knew thee, he says? How little he knew him! *Thou art a hard man.* Nothing would have been farther from the truth, had this servant but sought to promote his master’s good, a hypothesis confirmed by the lord’s expansive reaction to the others who did. With poetic justice, this servant’s accusation will be fulfilled in his own case, because, ironically, he pushed his lord to be harsh with him, a tactic which succeeded only in slamming the door of mercy in his own face. But it was his own indifference to duty that created in his mind this image of his lord as a *hard man* who makes unreasonable demands and expects back more than he gives. He hoped to establish his case by two parallel illustrations: *reaping where thou didst not sow, and gathering* (winnowed grain) *where thou didst not scatter* (sheaves to be threshed). “Others sow and YOU reap! Others scatter unthreshed grain on the threshing floor and then thresh it, and YOU take the wheat, the fruit of their labors!” He implies that there was no real motivation to labor, because any potential return from any investment, be it market or bank investment, would have fallen to his master, hence he would have gotten nothing for his pains. What hope of personal gain was there to motivate anyone to take investment risks for such a crusty, ill-tempered old man? This steward’s reaction is probably not intentionally insolent (Pro 26:16). Not unlikely, he supposes that, under the circumstances, his approach is just, his words sincere and appropriate. His blindness to his own misconduct stems from a totally wrong view of his lord. He did not love his master, so he willfully misunderstood him, and in this alienation of sympathy, refused to serve him. By attempting to protect his own interests, he asserted his fundamental intention to work for himself” [Harold Fowler].

Matthew 25.26-27... His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury—“He is called WICKED and SLOTHFUL. He was wicked for making the accusation that his master was too demanding, oppressive, and selfish. He was slothful because he did not do what his master expected of him. In God's sight, one is wicked if he disobeys God's word; this follows because

the lord in the story represents the Lord of heaven. One is slothful if he fails to meet his God-given duties” [Bob Winton, p. 306]. ||||| “**Usury.** The noun *tokos* comes from *tikto*, ‘give birth to a child.’ So it properly means ‘offspring.’ It is here used metaphorically for ‘the produce of money lent out’ (A-S, p. 447). The same usage is found in Luke 19.23, the only other place where this noun occurs in the NT. Sinc ‘usury’ today means an exorbitant rate of interest, the better translation in both places is ‘interest’” [Ralph Earle, p. 24].

Matthew 25.28... **Take therefore the talent from him, and give it unto him which hath ten talents**—“It is easy to see why the talent should be taken away from him who had it, but not so clear that it should have been given to him who had ten. Why not divide it between him who had ten and him who had four? I see no reason for this, except that the man who had successfully managed the largest amount had exhibited the greatest capacity, and the lord's interests were safest in his hands” [J.W. McGarvey, p. 218ff].

Matthew 25.29... **For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath**—“This principle is one of life’s moral laws, especially with regard to opportunities for service and abilities. To the man who had proven that he had the trustworthiness and ability to handle large sums of money, more could be entrusted. The more he was given, the more he could earn with it, the more he could be rewarded for his work, and the more *he shall have abundance*. Each trial of trust proves whether each of us is ready to move on to higher responsibilities. Those who know how to take advantage of their spiritual opportunities will be given others. But those who make no good use of theirs, however small or insignificant they may seem to them, will even lose their chance to do anything. (Consider Luke 16:10-12)” [Harold Fowler]. ||||| “Faithfulness results in blessing and reward (see Mt 13:12; Prov 9:9). The inverse of this statement also is true” [Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (Mt 25:29). Bellingham, WA: Lexham Press].

Matthew 25.30... **And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth**—“Here again, as in Matthew 24:51, there is a transition from the parable to the reality; for there was no such punishment of servants as casting them out into the dark. The darkness is that which lies outside of all the light and blessedness which the faithful servants are to enjoy with their Lord. The darkness symbolizes the desolation of that state; the weeping, its sorrow; and the gnashing of teeth, its anguish. No picture could be drawn more awful than this. The significance of this parable is clear and striking. The lord of the servants is the Son of man, whose coming is the subject of the discourse. ... The servants are his own disciples whom he has purchased with his own blood; and the talents entrusted to them are the means of usefulness given by Christ to all that are his. The conduct of the two faithful servants points out the way in which we are to ‘watch’ (verse 13), and that of the slothful servant, the course to which our indolence or indifference or ingratitude will lead us if we do not watch. The reckoning with the servants is the final judgment, which will take place when the Son of man comes. The transfer of the one talent from the slothful servant to him who had ten, indicates, if it have any significance, that the reward of the faithful servants of Christ will be magnified on account of the failure of the unfaithful; and this is but just, for the faithful ones have to resist not only the temptations common to all, but also the discouragement and hindrance arising from the unfaithfulness of their brethren. The fact that the man who had the least capacity and the smallest amount entrusted to him was the one who proved unfaithful, is worthy of note: for although in actual experience we see many disciples with great possessions and great influence burying their talents in the ground, we also find that

those who consider themselves weak and possessed of little means of usefulness, are peculiarly liable to this sin on account of this very circumstance in their condition.” [J.W. McGarvey, p. 219].

Matthew 25.31... When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory—“Though figurative elements are included in this passage (sheep, goats, etc.), it is still a vivid description of the grandeur, majesty, and activities associated with the last day (Mt 7.22; 10.15; 11.22-24; Acts 17.31; et.al.). At that time four events will occur, First, Christ will appear in glory; second, all nations will be gathered before Him; third, all will be divided into one of two groups; and fourth, Christ will explain the reason for the division and announce the appropriate reward for each group” [Kenneth L. Chumbley, p. 445].

Matthew 25.32... And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats—“The universal scope of the Judgment is seen in the fact that ALL NATIONS will be assembled before his judgment throne. This is the same phrase as that given in Matthew 28:19, where ALL NATIONS are to be taught the gospel. The parallel account given in Mark 16:15-16 shows that we teach all nations by teaching all individuals. And since the gospel is directed to the individual, so the Judgment will be on the individual level. We will not be judged as part of the American citizenry, but as individuals. All nations will be gathered before him and he will SEPARATE THEM ONE FROM ANOTHER. He will not separate one nation from another nation, but he will separate the individuals from all the nations who are redeemed from all those other individuals who are not redeemed” [Bob Winton, p. 308].

Matthew 25.33... And he shall set the sheep on his right hand, but the goats on the left—“The figure of the shepherd is introduced here to make the scene impressive and clear; in the language of the East, sheep were emblems of good men, because of their gentle and innocent ways; the goats of bad men, from their wildness and repulsive habits (Psalm 100:3; Zech. 10:3)” [H. Leo Boles, *A Commentary on the Gospel according to Matthew*, Gospel Advocate, 1952, p. 487].

Matthew 25.34-36... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me—“One of the common errors in biblical interpretation is taking one passage to the exclusion of others. Many have taken the passages which show the essentiality of faith, but exclude those which make baptism essential, when teaching the plan of salvation. Many have the idea, from this passage, that DOING GOOD to others is what is required to go to heaven. But Christ did not teach the SOCIAL GOSPEL! Other passages show that living pure lives, worshiping God in spirit and truth, evangelizing the world, among other things, are necessary in order for one to go to heaven (2 Cor. 7:1; Heb. 12:14; 1 John 3:2-3; John 4:24; Mark 16:15; Heb. 5:8-9; Rev. 22:14; Matt. 7:21-23)” [Bob Winton, p. 309].

Matthew 25.37-40... Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me—“The righteous are taken

back by this for they cannot ever recall having even met Christ. 'It seems strange to them that they who had accomplished so little should now receive the ultimate accolade' (Hendriksen, 889). ... The mystery is cleared up when the King reaffirms the principle of Matthew 10:40: '**He that receiveth you receiveth me.**' Inasmuch as they served and showed love to the most insignificant in Christ's family (Mt 12:48-50), they served and showed love to Him. '**The least of these my brethren**' may refer solely to Christians, but it should likely be understood in a wider context. Jesus 'ministered to the poor, sick, and needy whoever they were and wherever He found them. So it is more proper to understand Jesus to say that He identifies Himself with the needy and suffering altogether' (Hobbs, 354). The things that count most with Christ are not great things that require above average intelligence or skill, but the love and mercy every man can show another" [Kenneth L. Chumbley, p. 447].

Matthew 25.41... **Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels**—"Jesus unflinchingly reveals the following characteristics of this punishment: (1) The punishment of the wicked is no blessing, but a curse, suited to those *cursed* by God. This filthy place of horror, desolation and death all over again is a place where God's patient love and forgiveness is not (Rev 20:14 f.; 2 Th 1:9 "exclusion from the presence of the Lord"). (2) Their chastisement separates them from Jesus: *Depart!* (cf. Mat 7:23; Mat 25:46; Luke 13:27 f.; cf. outside: Mat 8:11 f.; Mat 22:13; Mat 25:10 ff., Mat 25:30; Rev 22:15). This deprives them of all the joy of His presence. (3) Their penalty involves being cast *into the eternal fire*. Some question the eternity of hell on the assumption that the wicked shall be tormented so many years and then extinguished by annihilation, But since *the devil and his angels*, the beast and the false prophet will be tormented DAY AND NIGHT FOR EVER AND EVER," (Rev 19:20; Rev 20:10; Rev 20:14 f.) it is no surprise that those demons and men who follow Satan should share his fate (Mat 8:29; Mark 1:24; Luke 8:31; Rev 20:14 f; Rev 14:9-11). Such a prospect offers little hope for a merciful reprieve through later annihilation" [Harold Fowler].

Matthew 25.42-45... **For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me**—"The performance of good works on the one hand, and the neglect of them on the other, constitute the specified difference between the parties. We here learn, that whatever other sins may or may not have been committed, the sin of neglecting to feed the hungry, to clothe the naked, and to minister to the sick and the imprisoned disciple, is enough to consign one to the fate of the devil and his angels. Such neglect proves the absence of that faith and love which are essential to Christian character" [J.W. McGarvey, p. 221].

Matthew 25.46... **And these shall go away into everlasting punishment: but the righteous into life eternal**—"Judgment which results in this terrible punishment is necessary. Man is a free moral agent; he must give account (Heb. 9:27; Eccl. 11:3; Gal. 6:7-8). God is righteous (Acts 17:30-31; 24:25). There is no other possible way for God to provide and maintain a heaven for his people. Unless the ungodly are separated from the holy, no proper reward for them could be had. Revelation 21:27. (1) **Objection:** 'God has changed; he was vengeful in the Old Testament days.' The Old Testament days were dark, ignorant, and wicked times; God frequently used direct force in punishing evil, and gave a record of some of that punishment as a warning for us (Rom. 15:4; 1 Cor. 10:1ff). But he also overlooked many sins of

that era (Acts 17:30) and was patient with men. For the good of the whole race, he often directly punished the few. (2) Objection: ‘Hell is only a temporary, corrective measure.’ This is denied by plain statements of the Bible (Rev. 22:11-12; Luke 16:26; Matt. 25:46). (3) Objection: ‘No parent would punish his child so.’ But no parent is able to do so! Disobedience to God is far worse than disobedience to one's parent. Only God can ascertain the proper punishment for sin. Christ's death was necessary for pardon. (4) Objection: ‘If God is good, why doesn't he destroy Satan and all evil?’ He will do that very thing at the proper time (Rev. 20:10). He gives man time to repent (2 Pet. 3:9) which gives men time to do more evil. A moral, spiritual battle is to be fought in order to prepare men for heaven. God is not responsible for the evil men do!” [Bob Winton, p. 312].

V. Lessons & Applications.

Matthew 25.1-13... “The following lessons can be learned from the parable of the ten virgins: (1) Christ invites His church to share in His joy, but we need preparation to share in the joy. (2) It is possible to make inadequate preparation. (3) It is not enough just to be a part of the invited. (4) The Lord will come suddenly, without warning. (5) We should be watchful, waiting, and ready at all times, not waiting until His coming to prepare. (6) Certain things cannot be borrowed from others, we must have our own proper relationship with God. (7) Certain things cannot be obtained at the last minute. (8) And there will come a time when the door will be shut and entrance will be denied” [Roy Sharp, “The Ten Virgins; the Talents; the Judgment,” in *A Homiletic Commentary on the Book of Matthew*, Edited by: Garland Elkins and Thomas B. Warren, 1988, p. 637-638].

Matthew 25.27... “A major problem the one talent man likely has was a temptation to neglect a small gift or talent. So often people will not perform or participate if they view themselves to have few talents while others seem to have many. Many have made the mistake of the one talent man by hiding that one talent. It has often been said that we know little about the apostle Andrew. We do know the great work he was involved in by simply bringing Peter to Christ (John 1:40-42). The Bible is full of information written by and written about this great apostle. Many men like Peter are perhaps left untouched by the Master because someone neglected a small gift that could return great dividends” [Roy Sharp, p. 640].

Matthew 25.31-41... “The following lessons may be learned from a study of this judgment scene: (1) There will be a separation of individuals from all nations based on the judgment of Christ. (2) The basis of judgment will be man’ conduct toward other men. (3) We must serve others as though we are serving Christ. (4) The terms of service are so simple. Christianity is to reach all. (5) We must give to others without expecting a return. (6) There is an eternal place prepared for the righteous and one prepared for the devil and his angels. (7) Separation will be eternal; the righteous to eternal life and the unrighteous to eternal punishment” [Roy Sharp, p. 643].

VI. Questions.

True or False

- 01. _____ The bridegroom came at about midnight.
- 02. _____ There was a reckoning in the PARABLE of the Talents.
- 03. _____ The man given two talents was called good and faithful.
- 04. _____ When the Lord returns there will be no gathering, but a separation.
- 05. _____ Jesus said everlasting fire was prepared for rebellious sinners.

I Found it in Verse(s)

- 06. _____ That which indicated the wisdom of the wise virgins.
- 07. _____ The basis for giving differing amounts of talents to the servants.
- 08. _____ Jesus said what ought to have been done.
- 09. _____ What Jesus will say to those on the right hand.
- 10. _____ What Jesus will say to those on the left hand.

Short Answer

- 11. What the ten virgins went forth to do...

- 12. What the five foolish virgins said to the Bridegroom...

- 13. Where the one-talent man’s one talent wound up...

- 14. What the righteous will be asking the Lord on Judgment Day...

- 15. At Judgment Day is the punishment of the wicked shorter than the reward of the righteous?

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Matthew 24 Questions... 01—True (51); 02—True (4); 03—False (16); 04—False (21); 05—False (34); 06—41; 07—8; 08—11; 09—28; 10—How does Jesus describe an HOUR when they should be READY:7; 11—An hour that you think the Son of Man is NOT coming (44); 12—One stone upon another (2); 13—The gospel preached in all the world (14); 14—Here is Christ, or there (23); 15—Words of Jesus (35).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

G N B E G I N G A L E
 R A O P A S S E H M L
 E B O R T H I N G A H
 A L S O H E A V E N N
 T D L P E L E C T Y D
 R R C H R I S T H E N
 L I D E C E I V E N M
 S N A T I O N P R A G
 V K E I A I N L E M I
 Y N S V G R H A T E V
 S I G N B I C C O M E
 L O R D P O W E R P C

ALSO	BEGIN	CHRIST	COME	DECEIVE
DRINK	ELECT	GATHER	GIVE	GREAT
HATE	HEAVEN	LORD	MANY	NAME
NATION	PASS	PLACE	POWER	PROPHET
SIGN	THEN	THERE	THING	

VIII. Crossword Puzzle.

Matthew 25 (KJV)														
		1					2		3					
		4												
		5												
6														
							7					8		
		9												
		10								11				
			12											
13														
							14							

<u>ACROSS</u>	<u>DOWN</u>
02) ____ therefore, was the conclusion drawn from the parable. 04) ____ thou into the joy of thy lord. 05) He tarried. 09) In outer ____ there shall be weeping. 12) One talent man should have visited them. 13) ALL of them will be gathered before Him. 14) When the Son of man comes they will come with Him.	01) One talent man was called this. 03) Son of man will sit upon the ____ of His glory. 06) Describes punishment. 07) 5 foolish virgins pleaded: “ ____ to us. 08) These virgins took their lamps but no oil with them. 10) They will be on the left. 11) Everlasting fire was prepared for him.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 26

I. Outline.

1. **The PLOT to Kill Jesus** (Matthew 26.1-5; cf., Mark 14.1-2; Luke 22.1-2; John 11.45-53).
2. **The Anointing of Jesus at Bethany** (Mt 26.6-13; Mk 14.3-9; Jn 12.1-8).
3. **Judas Agrees to Betray Jesus** (Mt 26.14-16; cf., Mk 14.10-11; Lk 22.3-6).
4. **Jesus Observes the Passover with the Apostles** (Mt 26.17-25; cf., Mk 14.12-21; Lk 22.7-14; Jn 13.21-30).
5. **Jesus Institutes the Lord's Supper** (Mt 26.26.-30; cf., Mk 14.22-26; Lk 22.15-20; 1 Cor 11.23-25).
6. **Jesus Foretells Peter's Denial** (Mt 26.31-35; cf., Mk 14.27-31; Lk 22.31-34; Jn 13.36-38).
7. **Prayer in the Garden of Gethsemane** (Mt 26.36-46; cf., Mk 14.32-42; Lk 22.39-46).
8. **The Betrayal and Arrest of Jesus** (Mt 26.47-56; cf., Mk 14.43-50; Lk 22.47-52; Jn 18.3-12).
9. **Jesus Tried before the Council** (Mt 26.57-68; cf., Mk 14.53-65; Lk 22.54-55; Jn 18.13-14, 19-24).
10. **Peter's Denial** (Mt 26.69-75; cf., Mk 14.66-72; Lk 22.56-62; Jn 18.15-18, 25-27).

II. Summary.

The Lord now reverted to the theme of His coming suffering, telling the disciples with great definiteness of the time-"after two days"; and of the event-"The Son of Man is delivered up to be crucified." Meanwhile the priests and elders were assembled in secret conclave, plotting how they might secure Him in order to silence His voice by putting Him to death. Whether the story of the alabaster cruse was in chronological order is of little moment. It is a revelation of perhaps the most wonderful and touching expression of love the Saviour ever received, and leads to the most dastardly act to which He was ever subjected. Mary's love is the brightest gleam, and Judas' treachery the darkest shade. Jesus ate the Passover feast with the handful of His loyal subjects, and one other. Never in all the history of that great feast had it been so sublimely kept. It was the culmination of the old, and the attitude of the old to Him was marked by the presence and act of Judas. He was the true representative of the nation at that board. Before the new feast (growing out of the old in the infinite grace of God by that dark act of treachery symbolic of the nation's awful failure) was instituted, Judas had gone out (John 13:30). The story of Peter follows. He was not the only one sure of himself. Every man among them shared the confidence (verse Mt 26:35). Yet there was not one among them equal to one hour's vigil with Him. No words can help us to contemplate the Master in Gethsemane's dark hour. Let us read these words alone, prayerfully, approaching this sacred place of His agony in silence and adoration. Having faced and conquered the most terrible trial of loneliness, and having rebuked in gentle tones of remonstrance the sleeping three, the King now turned to face His foes. Neither in the annals of the historian nor in the realm of fiction is there anything that can equal the degradation of the unholy trial, the base devices to find a charge to prefer against the Prisoner, the illegal tricks to secure a verdict of guilty which would ensure the death penalty. As one reads this story one wonders more and more at the greatest miracle of all, the patient suffering of the spotless One. There is but one explanation. Let each of us today take time to repeat it in the lurid glare of the light of that iniquitous council chamber, "He loved me, and gave Himself for me."

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please [click here](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf):

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 26.2... AFTER TWO DAYS IS THE FEAST OF THE PASSOVER, AND THE SON OF MAN IS BETRAYED TO BE CRUCIFIED—“Following the speech, he gave in answer to the apostles’ questions (Mt 24.4—25.46), the Lord gave the fourth announcement of His impending death. The other three occasions of this prediction are found in Matthew 15.21-23; Matthew 17.22-23; Matthew 20.17-19. He had been very plain and detailed in the previous statements, but had not announced the time of the crucifixion. Here he states that His death will be by crucifixion and that it would occur in connection with the Passover which was only two days away. The Passover always started at sundown on the 14th day of Nisan. It fell on different days of the week each year. It was on Friday the year of His death” [Bob Winton, *Book of Matthew*, p. 312]. ||||| “Of great significance is the sharp divergence between Christ’s word and that of the chief priests and elders. Christ here placed his crucifixion as an event that would occur ‘after two days,’ and that it would take place during the Passover festivities. Yet at the very time Christ revealed this to the disciples, the chief priests decided otherwise. They decided that he should die subtly ... and that it should not be done during the feast (v. 5), thus clearly postponing his death for at least a week. However, they were not the architects of our Lord’s death. As the Master said, he would lay down his life of his own accord; and Christ, not the priests, would choose the hour and the manner of his doing so” [Burton Coffman Online: <https://www.studylight.org/commentaries/bcc/matthew-26.html>].

Matthew 26.4... THAT THEY MIGHT TAKE JESUS BY SUBTILTY—“Because *subtlety* has the flavor of deceit, cunning and treachery, it suggests that the leaders of the nation deliberately abandoned all conscience to seek out unashamedly deceitful means to trap Jesus. But this expression may not at all represent what those rulers thought they were doing. Rather, they were seeking some stratagem, some cunning plan, to arrest Jesus which would not compromise their public image or cripple their authority. From their point of view, they were working on strategy. They probably argued, ‘This must be done *discretely*.’ Jesus later exposed their underhandedness to their face (Luke 22:52ff; John 18:20ff)” [Harold Fowler, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 26.5... NOT ON THE FEAST DAY LEST THERE BE AN UPROAR—“They didn’t want to put Jesus to death during Passover, but that is exactly how it happened. This is another subtle indication that Jesus was in control of events, as they in fact killed Him on the very day that they didn’t want to” [David Guzik, *Commentary on the Gospel of Matthew*, Enduring Word Media, 2012, Kindle Edition, loc11439].

Matthew 26.7... THERE CAME UNTO HIM A WOMAN HAVING AN ALABASTER BOX—“We know from John 12 that this **woman** was Mary, the sister of Lazarus and Martha. Mary, who sat at the feet of Jesus (Luke 10.39), made this extravagant display of love and devotion to Jesus. There is some measure of debate, and sometimes confusion, about this anointing of Jesus and those mentioned in Mark, Luke, and John. The best solution seems to be that Matthew, Mark, and John record one occasion of anointing in Bethany and Luke records a separate event in Galilee” [David Guzik, loc11458].

Matthew 26.8-9... WHEN HIS DISCIPLES SAW IT, THEY HAD INDIGNATION—“Mary’s anointing of Jesus, which was a customary act of honor for guests (Luke 7.46), was not appreciated by the disciples; in fact, it was met with indignation because of what they perceived to be pure waste. It has been estimated that Mary’s gift of ointment was the equivalent of one year’s income. The disciples, led by Judas (according to John 12.4), expresses what they felt was a more pressing need, to sell the ointment and give the money to the poor. The generosity of Mary is in stark

contrast to the greed of Judas” [Billy Smith, *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 650].

Matthew 26.10... **FOR SHE HATH WROUGHT A GOOD WORK UPON ME**—“Is anything wasted which is all for Jesus? It might rather seem as if all would be wasted which was not given to him’ (Spurgeon)” [David Guzik, loc11475]. ||||| “According to Mark, the Lord also said of Mary, ‘**She hath done what she could**’ (Mark 14.8). The Lord never demands more of us than our abilities or opportunities afford, but He does demand of us that we do what we are able to do” [Joseph Meador, *Studies in Matthew*, Editor: Dub McClish, p. 180].

Matthew 26.11... **YE HAVE THE POOR ALWAYS WITH YOU**—“Jesus did not say this to discourage generosity and kind treatment of the poor. In fact, His recent words about the judgment of the nations had just radically **encouraged** kindness to those in need (Mt 25.31-46). Jesus pointed to the appropriate nature of **that moment** to honor Him in an extravagant way” [David Guzik, loc11483].

Matthew 26.13... **THERE SHALL ALSO THIS, THAT THIS WOMAN HATH DONE, BE TOLD FOR A MEMORIAL OF HER**—“What Mary did was remarkable for its **motive**—a pure, loving heart. It was remarkable in that it was done **for Jesus alone**. And it was remarkable in that it was **unusual** and **extraordinary**” [David Guzik, loc11501]. ||||| “Through the accounts of this story in three of the gospels, the Holy Spirit secured for posterity a memorial to her love and generous worship. In fulfillment of the Lord’s prediction, for nearly two thousand years what this woman did had indeed been spoken of in memory of her. She is perpetually an example to all Christians of unselfish, sacrificial adoration” [John MacArthur, *MacArthur New Testament Commentary, Vol 4: Matthew 24-28*, Kindle Version, loc45429].

Matthew 26.14-16... **WHAT WILL YE GIVE ME, AND I WILL DELIVER HIM UNTO YOU?**—“Whatever the specific reason, the Scriptures present no sense of reluctance in Judas, and only one motivation: greed. The words stand...” [David Guzik, loc11535]. ||||| “Of all the stories that make up the Bible, none is more tragic than that of Judas. John tells us that Judas, although one of the Twelve, was a thief (John 12.6). As the Jews were plotting how they could take Jesus quietly, Judas appears and asks how much they would give him to deliver the Lord unto them. They agreed upon the embarrassing sum of thirty pieces of silver, or twenty-one dollars, the price required by the Law as payment for a common slave (Ex 21.35). Matthew sees in the sum of the fulfillment of Zechariah 11.12. Without explaining the motives of Judas, Matthew reports that the treasurer who became traitor began seeking opportunity to deliver the Lord to His accusers. It is ironic that Judas accused Mary of waste when he wasted his opportunities, his life, and most tragically, his soul” [Billy Smith, p. 651].

Matthew 26.21... **VERILY I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME**—“This was a most unpleasant thought to bring to a feast, yet it was most appropriate to the Passover, for God’s commandment to Moses concerning the first paschal lamb was, “with bitter herbs they shall eat it” (Spurgeon)” [David Guzik, loc11601]. ||||| “John 13.18-21 reports that when Jesus made this announcement, he was troubled in spirit. Also, that he stated his reason for telling them about the betrayal ahead of time—that when it occurs, you will have greater reason or believing on me (v. 19)” [Bob Winton, p. 317].

Matthew 26.22... **AND BEGAN EVERY ONE OF THEM TO SAY UNTO HIM, LORD, IS IT I?**—“It is a beautiful trait in the character of the disciples that they did not suspect one another, but every one of them inquired, almost incredulously, as the form of the question implies, ‘Lord is it I?’ No one said, ‘Lord is it Judas?’” [David Guzik, loc11615].

Matthew 26.23... **HE THAT DIPPETH HIS HAND WITH ME IN THE DISH, THE SAME SHALL BETRAY ME**—Cf., John 13.25-26... He then lying on Jesus’ breast saith unto him, Lord,

who is it? Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. ||||| “John 13.21-26 indicates this statement was a private hint to John that revealed Judas as the traitor. ‘The dish’ was a bowl that held either bitter herbs or the *charoseth*, a sop of crushed fruit and vinegar the Jews sometimes added to the Paschal meal (symbolizing the clay the Hebrews used to make bricks in Egypt). Both mixtures were used as a sop into which diners would dip their bread (Jn 13.26)” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 459]. ||||| “Jesus dipped the piece of unleavened bread in the broth and handed it to Judas. This identified Judas as the betrayer to John and possibly to Peter since it is likely that John communicated the Lord’s words to Peter. The act was not significant to the other disciples since this act often occurred but it revealed to Judas that Jesus knew of his infamy. It did more than merely identify the faithless disciple as the betrayer. It pointed up the depravity of heart characteristic of him who did not hesitate to betray one who had befriended him for three years and in whom he knew there was no guile. Our Lord’s kindness and compassion are shown at a time when the best of men would have felt it proper to expose the traitor and to castigate him for his crime without mercy. Among other things, Jesus had regard for the personal and physical well-being of his adversary and kept the news from the body of disciples, until after Judas left. We may be sure that if the entire group had known of the perfidy of the wicked Judas these volatile Galileans would have bodily expelled him from their midst” [Guy N. Woods, *A Commentary on the Gospel According to John*, Gospel Advocate, 1981, pp. 293-294].

Matthew 26.26-27... JESUS TOOK BREAD, AND BLESSED IT, AND BRAKE IT, AND GAVE IT TO THE DISCIPLES...—“The institution of the Lord’s Supper is recorded in this brief passage. Many have wrongly assumed that the Lord’s Supper is actually a representation of the Passover meal proper. However, such is not the case as the true import of the Lord’s Supper is thus lost. Indeed, Jesus instituted a new commemorative meal (i.e., the Lord’s Supper) at the conclusion of the Passover meal. The significance of Matthew 26.26 becomes clear when one understands that, at a specific point in the Passover observance, a piece off unleavened bread was broken off and eaten AFTER the meal itself was finished. This last piece of unleavened bread is called the Afikomen in Jewish tradition. This Jesus lifted up and interpreted to His disciples as representing His own body, which was about to be sacrificed in death on their behalf. Jewish tradition recorded that the Afikomen was to represent the Passover Lamb, and that this piece of unleavened bread was eaten after the meal in order that the final taste of food should be in grateful memory of the lamb that was sacrificed at Passover” [Joseph Meador, pp. 183-184].

Matthew 26.28... **THIS IS MY BLOOD OF THE NEW TESTAMENT**—“No mere man could ever institute a new covenant between God and man, but Jesus is the God-man. He has the authority to establish a new covenant, sealed with blood, even as the old covenant was sealed with blood (Ex 24.8)” [David Guzik, loc11665].

Matthew 26.29... **I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE, UNTIL I DRINK IT NEW WITH YOU IN MY FATHER’S KINGDOM**—“Jesus’ promise that He was to eat the Supper with the disciples in a new sense on ‘that day’ (Mt 26.29) in which ‘the kingdom of God shall come’ (Lk 22.18) is a reference to the Pentecost described in the second chapter of Acts. His promise was accomplished as the disciples observed, for the first time, the Lord’s Supper on that first day of the week (Acts 2.41-41; cf., 1 Cor 10.16-17). Jesus had declared: ‘**For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God**’ and ‘...I will not drink of the fruit of the vine, until the kingdom of God shall

come' (Luke 22.16, 18). Such can only describe the Day of Pentecost where the presence of Jesus with the early Christians as they worshipped is clearly alluded to" [Joseph Meador, p. 183].

Matthew 26.31... **ALL YE SHALL BE OFFENDED BECAUSE OF ME ... FOR IT IS WRITTEN**—"The word OFFENDED has the idea of STUMBLING. It is used figuratively to describe their fall when they forsook him and fled after his arrest in the garden. When the Lord voluntarily surrendered to the enemy, they fled from him. The quotation is from Zechariah 13.7. The Lord's enemies thought that they were the designers of the plot by which Jesus was seized, tried, and crucified, but God was simply using them and the circumstances to work out his own plan. Thus, God smote the flock by using the evil men of the situation. The flock of the prophecy was the apostles; the shepherd was Christ" [Bob Winton, p. 320].

Matthew 26.33... **PETER ANSWERED AND SAID UNTO HIM, THOUGH ALL MEN SHALL BE OFFENDED BECAUSE OF THEE, YET WILL I NEVER BE OFFENDED**—"Coffman points out three failings of Peter in the statement he made here: (1) He contradicted the words of Jesus, (2) he rated himself superior to others, and (3) he was relying on his own mortal strength (v. 437). Peter honestly thought that no situation could develop in which he would be unable to maintain his faith in the Lord. He was not boasting, but stating the deeply felt belief in his own commitment to Christ" [Bob Winton, p. 320].

Matthew 26.34... **BEFORE THE COCK CROW, THOU SHALT DENY ME THRICE**—"Jesus knew that Peter would fail in what he thought was his strong area—courage and boldness. Through this solemn warning Jesus gave Peter an opportunity to take heed and consider his own weakness" [David Guzik, loc11832].

Matthew 26.36... **THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE**—"This is just east of the temple mount area in Jerusalem, across the ravine of the Brook Kidron, and on the lower slopes of the Mount of Olives. Surrounded by ancient olive trees, Gethsemane means 'olive press.' There, olives from the neighborhood were crushed for their oil. So too, the Son of God would be crushed here" [David Guzik, loc11850].

Matthew 26.37... **AND BEGAN TO BE SORROWFUL AND VERY HEAVY**--"It was not that He had never experienced grief or distress over sin and death and over the isolation from His heavenly Father they would bring. He had always known that He had come to earth to suffer and die for the sins of the world. But the climax of His anguish now began to intensify as never before, as His becoming sin in our place and His consequent estrangement from God drew near. His very soul was repulsed by the encroachment of His sinbearing, not because of the physical pain He would endure but because of His taking upon Himself there the full magnitude and defilement of all man's iniquity. His agony over that prospect was beyond description or understanding" [John MacArthur, loc46222].

Matthew 26.38... **MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH**—"...Jesus was distressed at the spiritual horror waiting for Him on the cross. Jesus would stand in the place of guilty sinners and receive all the spiritual punishment sinners deserve; He who knew no sin would be sin for us (2 Cor 5.21). **EXCEEDINGLY SORROWFUL** 'is a rather weak translation for a phrase which contains Matthew's favorite word for violent emotion, even shock (used in Mt 17.6, 23; 18.31; 19.25; 27.54)' (France)" [David Guzik, loc11861].

Matthew 26.39... **LET THIS CUP PASS FROM ME: NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT**—"Of course, there is a sense in which all things are possible with God (Mt 19.26). Yet this is true only in a sense, because there are things that are MORALLY impossible for God. It is impossible for God to lie (Heb 6.18) and impossible to please Him without faith (Heb 11.6). It was not MORALLY POSSIBLE for God to atone for sin and redeem lost humanity apart from the

perfect, wrath-satisfying sacrifice that Jesus prepared Himself for in Gethsemane” [David Guzik, loc11875].

Matthew 26.41... **WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION: THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK**—“...even while urging them to do better Christ acknowledges the weakness that sometimes overrides noble intentions. ‘Flesh’ refers to their physical and emotional exhaustion (Lk 22.45). Human nature doesn’t always measure up to the ideals of the spirit. Yet if ever there was a time when the disciples needed to ‘force their heart, and nerve, and sinew to serve their turn long after they were gone’ (Kipling), this was the time. Noble desire isn’t enough; it must be supplemented by vigilance and prayer. Prayer recognizes the limitations of the human frame and seeks Divine assistance beyond that of which man is capable. ‘In the most central conflict of human existence Jesus exhibited the victory of the spirit over the flesh while the disciples displayed the victory of the flesh over the spirit’ (Fenton, quoted by Mounce, 244)” [Kenneth L. Chumbley, pp. 469-470]. ||||| “By asking, ‘if it is possible,’ Jesus did not wonder if escaping the cross was within the realm of possibility. He knew He could have walked away from death at any time He chose. ‘I lay down My life that I may take it again,’ He explained to the unbelieving Pharisees. “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again’ (John 10:17-18). The Father sent the Son to the cross, but He did not force Him to go. Jesus was here asking if avoiding the cross were possible within the Father’s redemptive plan and purpose. The agony of becoming sin was becoming unendurable for the sinless Son of God, and He wondered aloud before His Father if there could be another way to deliver men from sin” [John MacArthur, loc46321].

Matthew 26.40-45... “Jesus was teaching the disciples that spiritual victory goes to those who are alert in prayer and who depend on their heavenly Father. The other side of that lesson, and the one the disciples would learn first, was that self-confidence and unpreparedness are the way to certain spiritual defeat” [John MacArthur, loc46424].

Matthew 26.46... **BEHOLD, HE IS AT HAND THAT DOTHTH BETRAY ME**—“Jesus knew Judas and those who would arrest Him were on the way. He could have run and escaped the agony waiting for Him at the cross, but Jesus rose to meet Judas. He was in complete control of all events” [David Guzik, loc11962].

Matthew 26.48... **NOW HE THAT BETRAYED HIM GAVE THEM A SIGN**—“What he received payment for was probably information as to where Jesus could be arrested in a quiet setting with little danger of mob violence.’ (Carson). Perhaps he led the soldiers first to the upper room; when he found that Jesus and the disciples were not there, he could guess where they would be” [David Guzik, loc11973].

Matthew 26.49... **AND FORTHWITH HE CAME TO JESUS, AND SAID, HAIL, MASTER; AND KISSED HIM**—“Since Jesus might not be recognized by the members of the multitude, and since it was dark in the garden, Judas had arranged to identify the Lord to them by means of a kiss. He thought that this token of affection would deceive the Lord, and perhaps give the men with him an opportunity to suddenly lay hands on him before he could resist by fleeing or by use of miraculous powers” [Bob Winton, p. 323]. ||||| “Judas forgot the superhuman knowledge of Jesus, and in the act of kissing him gave the finishing touch to the picture of his own infamy. Little did he think that the kiss of Judas would become a proverb in every nation” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 232].

Matthew 26.51... **ONE OF THEM WHICH WERE WITH JESUS STRETCHED OUT HIS HAND AND DREW HIS SWORD**—“Matthew doesn’t tell us, but we know from John 18.10 that this unnamed swordsman was Peter” [David Guzik, loc12011]. ||||| Luke lets us know that it

was the RIGHT ear that was detached (Lk 22.50) and John also gives to us the name of the servant: MALCHUS (Jn 18.10).

Matthew 26.55... ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME—“After dealing with Peter, Jesus rebukes His enemies for their ridiculous show of force. He asks them what He had done that justified Him being treated as a criminal (‘thief’ *leistes*, brigand, robber; Mt 27.38). He had taught (a lawful activity) daily (regularly) in the temple (a public place); He was an easy person to find. Why, then, this clandestine operation? The answer, of course, is that the authorities feared the people (v. 5). But if they were carrying out justice, if they were right in what they were doing, there was no reason for them to fear public reaction. That they had stooped to a nighttime arrest testified to their wickedness” [Kenneth L. Chumbley, pp. 474-475].

Matthew 26.59... NOW THE CHIEF PRIESTS, AND ELDERS, AND ALL THE COUNCIL—“This nighttime trial was illegal according to the Sanhedrin’s own laws and regulations. According to Jewish law, all criminal trials must begin and end in the daylight. Therefore, though the decision to condemn Jesus was already made, they conducted a second trial in daylight (Lk 22.66-71), because they knew the first one—the REAL trial—had no legal standing” [David Guzik, loc12065].

Matthew 26.61... THIS FELLOW SAID, I AM ABLE TO DESTROY THE TEMPLE OF GOD, AND TO BUILD IT IN THREE DAYS—“These two came nearer giving the required testimony than the others: but while their statement, if true, would have convicted Jesus of what might be considered boastful speech, it could hardly have been construed as blasphemy; and consequently, though Caiaphas demanded of Jesus, in a tone of triumph, ‘Answerest thou nothing,’ he was evidently unwilling to rest the case on this testimony” [J.W. McGarvey, p. 235].

Matthew 26.64... HEREAFTER SHALL YE SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN—“Jesus added this one word of warning. He warned them that though they sat in judgment of Him now, He would one day sit in judgment of them—and with a far more binding judgment” [David Guzik, loc12137].

Matthew 26.65... HE HATH SPOKEN BLASPHEMY—“The accusation of BLASPHEMY would have been correct, except that Jesus WAS whom He said He was. It is no crime for the Christ, the Son of God, to declare who He really is” [David Guzik, loc12155].

Matthew 26.67-68... “Their behavior now degenerated to show their true condition of heart: They began to spit upon him, to mock him, and to strike him. What a disgrace by the highest court in the land! To appreciate just how perverse these men were we need only to imagine such conduct by our own U.S. Supreme Court. If not personally done by the Sanhedrin, this cruel treatment of Christ was at least condoned by this august assembly” [Bob Winton, p. 328].

Matthew 26.75... AND HE WENT OUT, AND WEPT BITTERLY—“Peter remembered the Lord’s word now, but a statement in Luke 22.60-62 gives the reason or his sudden remembrance—after the third denial, Jesus turned and looked at him. Obviously, the Lord was now visible, and perhaps during the whole trial before Caiaphas, had been visible to Peter and the others in the courtyard. At any rate, the Lord was where he could see Peter now. How this look, no animosity or reproof is suggested by Luke’s description, must have pierced the soul of this apostle. It was sufficient to drive home the full extent of his cowardly acts” [Bob Winton, p. 329].

V. Lessons & Applications.

Matthew 26.10... SHE HATH WROUGHT A GOOD WORK UPON ME—“Christ’s words indicate that Mary herself had been reproached by Judas and the others regarding the ‘waste’! They would have restrained her if they could have done so, recovered a part of the ointment, and

placed the price of it in the bag. Jesus intervened in Mary's behalf and uttered a strong approval of this "good work" upon his person. Of special note is the definition of a "good work." Some apparently believe that "good work" in the church is a matter of leading public prayers or passing the collection plate; but the fact that sacrificial giving is also a good work should not be overlooked. Those who truly want to perform a "good work" for Christ will not find the application hard to make" [Burton Coffman Online].

Matthew 26.51... ONE OF THEM WHICH WERE WITH JESUS STRETCHED OUT HIS HAND AND DREW HIS SWORD—"With one sword, Peter was willing to take on a small army of men, yet he couldn't pray with Jesus for one hour. Prayer is the best work we can do, and often the most difficult. With one sword, Peter accomplished very little. He only cut off one ear, and really just made a mess that Jesus had to clean up by healing the severed ear (Luke 22.51). When Peter moved in the power of the world, he only cut off ears. But when he was filled with the Spirit, using the Word of God, Peter pierced hearts for God's glory (Acts 2.37)" [David Guzik, loc12023].

Matthew 26.56... THEN ALL THE DISCIPLES FORSOOK HIM, AND FLED—"We never know our hearts upon the prospect of great trials, until we come to grapple with the, and to be engaged in them. These disciples had all said they would not forsake him; when it comes to the push, not one of them stands by him' (Poole)" [David Guzik, loc12039].

Matthew 26.67... THEN DID THEY SPIT IN HIS FACE—"Spurgeon suggested some ways that men still spit in the face of Jesus. (1) Men spit in His face by denying His deity. (2) Men spit in His face by rejecting His gospel. (3) Men spit in His face by preferring their own righteousness. (4) Men spit in His face by turning away from Jesus. As these religious leaders vented their hatred, fear, and anger upon Jesus, spitting in His face and beating Him, it was remarkable that the immediate judgment of God did not rain down from heaven. It was remarkable that a legion of angels did not spring to the defense of Jesus. This shows the amazing forbearance towards sin that God has, and the staggering riches of His mercy" [David Guzik, loc12175].

VI. Questions.

True or False

- 01. _____ Peter was the only one who said he would not deny Jesus.
- 02. _____ The chief priests and elders and the council were actually seeking FALSE witnesses against Jesus.
- 03. _____ Peter remembered something in this chapter.
- 04. _____ Jesus said that part of this chapter would be preached throughout the world.
- 05. _____ Even Judas said: MASTER, IS IT I?

I Found it in Verse(s)

- 06. _____ How many hours Jesus asked the disciples to watch with Him.
- 07. _____ Jesus announced it when the hour of His betrayal was near.
- 08. _____ Peter denied with an oath.
- 09. _____ Kind of box that contained the ointment used to anoint Jesus.
- 10. _____ Judas sought opportunity to betray Jesus.

Short Answer

11. The eyes of the disciples in the Garden were described as:

12. These could have come and spared Jesus from the crucifixion:

13. Who asked Jesus: WHAT IS IT WHICH THESE WITNESS AGAINST THEE?

14. The town or village where Jesus was anointed was:

15. The command Jesus gave the disciples about the cup:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

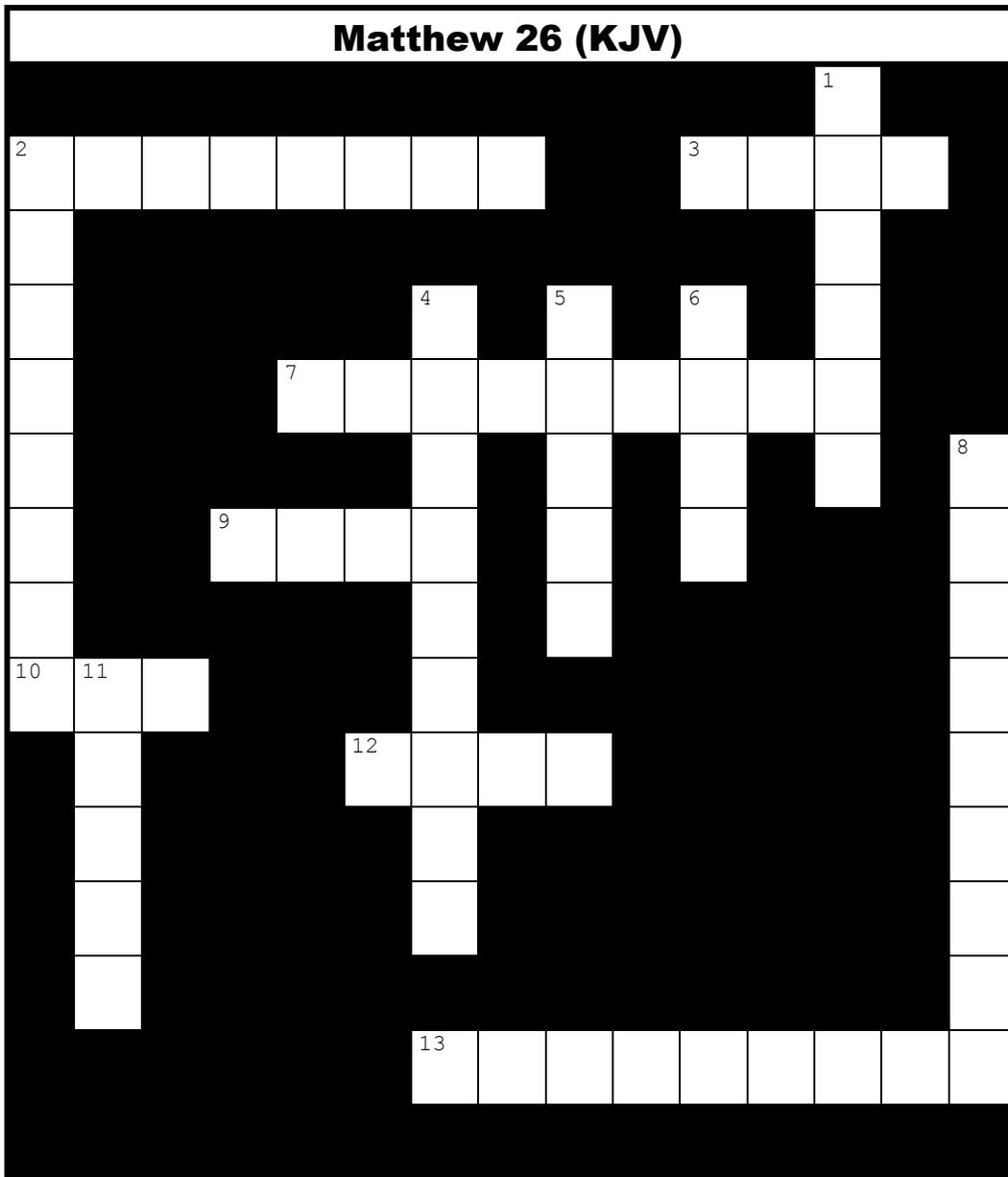
ANSWERS to Matthew 25 Questions... **01**—True (6); **02**—True (19); **03**—True (23); **04**—False (32); **05**—False (41); **06**—4; **07**—15; **08**—27; **09**—34; **10**—45; **11**—To meet the bridegroom (1); **12**—Lord, Lord, open to us (11); **13**—With him that had ten talents (28); **14**—When saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? (37-38); **15**—NO (46).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

D J K I S S E Y S K V T
 S D D N M W A S T N N F
 V I A L S O S B B N B S
 F A T H E R W O R D N V
 P E T E R D T A K E N W
 C D V J V I S J H I G H
 C O M E A S A E A N K E
 A G A I N C I S N B T N
 M M U L T I T U D E N Y
 E F P N H P H S K T S V
 W E N T E L A P P R A Y
 F W I T N E S S D A I R
 M P R I E S T A O Y D R

AGAIN	ALSO	BETRAY	CAME	COME
DENY	DISCIPLES	FATHER	HAND	HIGH
JESUS	KISS	MULTITUDE	PETER	PRAY
PRIEST	SAID	SAITH	SERVANT	SWORD
TAKE	THEN	WAST	WENT	WHEN
WITNESS	WORD			

VIII. Crossword Puzzle.



ACROSS

- 02) Jesus said the disciples would be this because of Him.
- 03) Peter remembered something Jesus said about this bird.
- 07) It was a great one with swords and staves.
- 09) Judas betrayed Jesus with this.
- 10) Number of false witnesses.
- 12) Precious ointment was poured on Jesus' _____.
- 13) Jesus was betrayed to be _____.

DOWN

- 01) Jesus spoke of the _____ being preached in the whole world.
- 02) Jesus said she poured it for His burial.
- 04) Jesus was accused of speaking it.
- 05) _____ the leper.
- 06) And when they had _____ an hymn, they went out.
- 08) The disciples did as Jesus had _____ them.
- 11) "_____ with me," He said to Peter, James, and John.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

A Study of Matthew 27

I. Outline.

1. **Jesus Before Pilate** (Matthew 27.1-2; cf., Mk 15.1; Lk 23.1-2; Jn 18.28-32).
2. **Death of Judas** (Mt 27.3-10; cf., Acts 1.18-19).
3. **Jesus Questioned by Pilate** (Mt 27.11-14; cf., Mk 15.2-5; Lk 23.3-5; Jn 18.33-38).
4. **Jesus Sentenced to Die** (Mt 27.15-26; cf., Mk 15.6-15; Lk 23.13-25; Jn 18.39—19.15).
5. **Soldiers Mock Jesus** (Mt 27.27-31; cf., Mk 15.16-20; Jn 19.2-3).
6. **The Crucifixion of Jesus** (Mt 27.32-44; cf., Mk 15.21-32; Lk 23.26-43; Jn 19.17-27).
7. **The Death of Jesus** (Mt 27.45-56; cf., Mk 15.33-41; Lk 23.44-49; Jn 19.28-30).
8. **The Burial of Jesus** (Mt 27.57-61; cf., Mk 15.42-47; Lk 23.50-56; Jn 19.38-42).
9. **Guard Placed at the Tomb** (Mt 27.62-66).

II. Summary.

"The morning saw the plot hatched in the night carried into effect. This is chronicled in the first two verses of the chapter. The picture of Judas in his remorse is very terrible. Pilate stands out as a warning against the policy of expediency. He was convinced of the innocence of Jesus, and his conscience- perhaps more acute that day than it had been for a very long time- very plainly revealed to him that his duty lay in releasing the Prisoner. However, he endeavored to secure himself and his position, and so flung Christ and conscience away at the same time. Let us note the persons gathered around the Cross. The soldiers of Rome, for the most part debased, brutalized men. Simon of Cyrene, compelled to bear the Cross, yet surely discovering its message. Chief priests, scribes, elders, filled with malice and envy, and mocking Him, yet even in their mockery uttering, under constraint of God, great truths. "He saved others; Himself He cannot save." Thieves, the companions of His Cross and death, divided then and forever by their attitude toward Him. A group of women in the distance watching all. That mixed crowd was surely a prophecy. All sorts and conditions of men have been attracted by that Cross, and have been influenced by it according to the manner of their approach. Some have watched. Some have mocked. Some have been healed. There was not one of His apostles to bury Him! The two men who attended to this sacred service were Joseph of Arimathea and Nicodemus (John 19:39). Two women watched the burying. If it were not so inexpressibly sad as a revelation of hardhearted unbelief, it would be ludicrous to notice His enemies' foolish attempt to guard the dead body of Jesus. Was the irony of Pilate conscious, one wonders, when he said, 'Make it as sure as ye can'?"

--G. Campbell Morgan, *Exposition on Bible*, 2009, An e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 27.1... ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH—"It was early Friday morning after the arrest of Jesus and His trial before the High Priest. Peter had denied his Lord 'and straightway the cock crew' (Mt 26.74). The Jewish Sanhedrin had sentenced Jesus to death on the charge of blasphemy (Mt 26.65-66). However, it was against Roman law for the Jews to carry out the death penalty. Furthermore, blasphemy was not a crime under Roman law. So the council

shrewdly sought to manufacture a charge against the Christ that they could bring up before Pontius Pilate, the Roman Governor over the province of Judea, whereby Jesus might be condemned and put to death” [Robert G. Dodson, Jr., in *Studies in Matthew*, Editor: Dub McClish, 1995, p. 192].

Matthew 27.2... DELIVERED HIM TO PONTIUS PILATE THE GOVERNOR—“After Archelaus, son of Herod the Great (Mt 2.22) had reigned over Judea ten years, he was deposed by the Roman government, and Judea was placed under Procurators sent out from Rome. Pilate was the sixth of these, and was appointed in the twelfth year of Tiberius Caesar, or about three years before the beginning of John’s ministry. He had now been in office about six years. His character is sufficiently indicated by the incidents connected with the death of Jesus. His official career is fully described in Josephus,...” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 238].

Matthew 27.3-5... THEN JUDAS, WHICH HAD BETRAYED HIM, WHEN HE SAW THAT HE WAS CONDEMNED, REPENTED HIMSELF ... AND WENT AND HANGED HIMSELF—“Judas could know that Jesus was condemned only after his case had been disposed of by Pilate. Matthew included the account of Judas’ actions here but they are out of exact sequence, chronologically. When he returned the money, the chief priests and elders were in the temple, but they were at Pilate’s palace until judgment against Jesus was pronounced” [Bob Winton, *Book of Matthew*, p. 333]. ||||| “This phrase [i.e., REPENTED HIMSELF, DRL] in the English Bible is most significant. The Greek word, *metamelomali*, refers to one’s regret toward the outcome of an act. This regret is not due to a change of heart and mind due to sin but more so a regret due to the annoying consequences which the sin brought about. ... Judas is not repenting in the sense of having a godly sorrow for sins committed in his heart resulting in a changed life; on the contrary, he merely exhibits a regret or remorse over the consequences of his action” [Jim Laws, in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, p. 668].

Matthew 27.6-7... IT IS NOT LAWFUL FOR TO PUT THEM INTO THE TREASURY, BECAUSE IT IS THE PRICE OF BLOOD ... AND BOUGHT WITH THEM THE POTTER’S FIELD, TO BURY STRANGERS IN—“Here is a classic example of straining out a gnat and swallowing a camel (Mt 23.24). In the midst of carrying out the greatest crime ever committed, the chief priests are concerned about the propriety of putting the money paid a betrayer into the temple treasury... After deliberating they decide to use the thirty pieces of silver to buy a plot of ground in which to bury strangers” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, pp. 487-488]. ||||| “The differences between Matthew’s and Luke’s (Acts 1:18–19) accounts of the death of Judas and the use of the blood money are not as imposing as some suggest. Both Matthew and Luke agreed that a field was purchased with Judas’s money (though only Matthew mentioned that the priests purchased the field as agents of Judas), and both agreed that the field subsequently became known as the Blood Field. Luke was ambiguous as to why the field was so named; Acts 1:19 says, ‘This became known to all,’ can be read as referring to the purchase of the field with the tainted money (Acts 1:18) rather than to the manner of Judas’s death. Matthew and Luke must be taken to supplement one another on the manner of Judas’s death. The simplest harmony is that Judas hanged himself above a precipice but that the rope or support broke, causing him to fall. The topography of Jerusalem easily lends itself to this scenario” [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1455). Nashville, TN: Holman Bible Publishers].

Matthew 27.9... THEN WAS FULFILLED THAT WHICH WAS SPOKEN BY JEREMY THE

PROPHET—“Most of this quote is from Zechariah 11:12–13, but it also contains allusions to Jeremiah 19:1–13. Both Zechariah and Jeremiah were part of a tradition within the OT dealing with the apostasy of Israel and its rejection of God’s leadership. These themes come to fulfillment in Jesus’ rejection by the Jewish leadership and more specifically in the details of the blood price of God’s shepherd (see note on Mt 26:31) and the purchase of the potter’s field. Jeremiah is cited as the prophet most relevant to Matthew’s point (see note on Mt 2:15). That the fit between the quote and the event is rough argues that Matthew did not invent the event to ‘fulfill’ a prophecy” [*Apologetics Study Bible*, p. 1456].

Matthew 27.15-20... NOW AT THAT FEAST THE GOVERNOR WAS WONT TO RELEASE UNTO

THE PEOPLE A PRISONER, WHOM THEY WOULD ... BUT THE CHIEF PRIESTS AND ELDERS PERSUADED THE MULTITUDE THAT THEY SHOULD ASK BARABBAS, AND DESTROY JESUS—“The feast referred to in the passage is obviously the Passover, but the custom of releasing a prisoner, though referred to in Luke, is largely unknown as far as its origin is concerned. It was Pilate’s desire that Jesus be selected as this year’s candidate. Mark and Luke tell us that Barabbas was a leader in an insurrection in which he had committed murder (Mark 15.7; Luke 23.19)” [Jim Laws, p. 673]. ||||| v. 19--HIS WIFE SENT UNTO HIM, SAYING, HAVE THOU NOTHING TO DO WITH THAT JUST MAN: FOR I HAVE SUFFERED MANY THINGS THIS DAY IN A DREAM BECAUSE OF HIM—“The only person to make intercession for Jesus before any of his judges was the wife of the pagan Pilate. We know nothing else from the Bible about this woman except this brief reference. There is a tradition that his wife became a follower of Christ as a consequence of his having healed her son of lameness. Her name is given as Claudia, and she is honored as a ‘saint’ by the Greek Orthodox Church and the Coptics (Coffman, p.468f). There is no reason for us to believe such a story. We have no reason to believe she had so much as seen Jesus at all” [Bob Winton, p. 338]. ||||| “Apparently the message was delivered publicly, so that all present could hear. Thus it served as a warning not only to Pilate but also to the Sanhedrin and the people. God in His merciful providence orchestrated both the dream and the timing of Mrs. Pilate’s warning so that all concerned would have one final, gracious alarm-beacon before they proceeded with the monstrosity of evil deed they planned to carry out” [John MacArthur, *The Murder of Jesus*, Thomas Nelson, Kindle Edition, loc2517].

Matthew 27.22... PILATE SAITH UNTO THEM, WHAT SHALL I DO THEN WITH JESUS WHICH IS

CALLED CHRIST? THEY ALL SAY UNTO HIM, LET HIM BE CRUCIFIED—“It may be noted that this was the first direct intimation of the mode of death to which the priests destined their prisoner. It was implied, indeed, in their fixed resolve to make the Roman governor the executioner of their sentence, as shown in the dialogue recorded by St. John (John 18:31); but now the cry came from the multitude, as the result, we may believe, of the promptings described in Matthew 27:20, ‘Crucify Him!’—punish Him as the robber and the rebel are punished” [E.H. Plumptre, in *A Bible Commentary for English Readers*, Edited by Charles John Ellicott, An e-Sword Module].

Matthew 27.24... WHEN PILATE SAW THAT HE COULD PREVAIL NOTHING, BUT THAT

RATHER A TUMULT WAS MADE, HE TOOK WATER, AND WASHED HIS HANDS BEFORE THE MULTITUDE, SAYING, I AM INNOCENT OF THE BLOOD OF THIS JUST PERSON: SEE YOU TO IT—“Pilate had tried several ill-fated plans in his attempt to release Jesus and still keep peace in his province. He had tried to shift the responsibility to Herod; he had offered to chastise him and release him; he tried to get the people to agree to release Jesus under the "Passover Pardon Plan." He failed in all of his attempts. In his failure he vainly tried to disclaim

any responsibility for this perversion of justice by washing his hands. Washing hands was practiced in related cases in the Old Testament” [Bob Winton, p. 377]. Cf., Deuteronomy 21.6-7; Psalms 26.6.

Matthew 27.25... THEN ANSWERED ALL THE PEOPLE, AND SAID, HIS BLOOD BE ON US, AND ON OUR CHILDREN—“No more fearful prayer is recorded in the history of mankind; and a natural feeling has led men to see its fulfilment in the subsequent shame and misery that were for centuries the portion of the Jewish people. We have to remember, however, that but a fractional part of the people were present; that some at least of the rulers, such as Joseph of Arimathea, Nicodemus, and probably Gamaliel, had not consented to the deed of blood (Luke 23:51), and that even in such a case as this it is still true that “the son shall not bear the iniquity of the father” (Ezekiel 18:20), except so far as he consents to it, and reproduces it” [E.H. Plumptre].

Matthew 27.26... WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED—Dr. C. Truman Davis wrote a paper entitled: ‘The Crucifixion of Jesus, The Passion of Christ from a Medical Point of View.’ Here is what he wrote about this scourging practice— ‘The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped” [Robert G. Dodson, Jr., p. 194].

Matthew 27.28-29... THEY STRIPPED HIM, AND PUT ON HIM A SCARLET ROBE. AND WHEN THEY HAD PLATTED A CROWN OF THORNS, THEY PUT IT UPON HIS HEAD, AND A REED IN HIS RIGHT HAND: AND THEY BOWED THE KNEE BEFORE HIM—“What these wicked men did in derision will one day be done by all with sincere reverence or fear. Paul states in Philippians 2.10-11... That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” [Robert G. Dodson, Jr., p. 678].

Matthew 27.30... AND THEY SPIT UPON HIM, AND TOOK THE REED, AND SMOTE HIM ON THE HEAD—“They now shift from mockery to cruelty. They seize the ironic ‘scepter,’ take off the ‘kingly’ robe, and begin to hurl spit and fists and the head of Jesus” [David Guzik, *Commentary on the Gospel of Matthew, An e-Sword Module*].

Matthew 27.33-35... WHEN THEY WERE COME UNTO A PLACE CALLED GOLGOTHA, THAT IS TO SAY, A PLACE OF A SKULL, THEY GAVE HIM VINEGAR TO DRINK MINGLED WITH GALL: AND WHEN HE HAD TASTED THEREOF, HE WOULD NOT DRINK. AND THEY CRUCIFIED HIM...—“The most important clues to the identity of Golgotha are as follows. (1) The site had to be outside Jerusalem, because Roman law (and Jewish law, Lev 24:

14) directed crucifixion to take place outside the city. (2) It must have been a fairly conspicuous spot, near a city gate or highway, because the Romans used crucifixion as a deterrent and wanted the gruesome scene to be witnessed by as many people as possible (see comments on 27: 39). (3) A garden containing a tomb was nearby. The tomb belonged to Joseph of Arimathea, who claimed Jesus’ body and interred it (John 19: 41– 42). The tradition that points to the Church of the Holy Sepulchre as the site of Jesus’ crucifixion and burial has been substantiated as the best candidate” [Wilkins, Michael; Evans, Craig A.; Bock, Darrell; Köstenberger, Andreas J.. *The Gospels and Acts* (The Holman Apologetics Commentary on the Bible) (Kindle Locations 4822-4827). B&H Publishing Group. Kindle Edition]. ||||| “The exact process used in Jesus’ crucifixion is a matter of some conjecture. None of the gospel accounts give a detailed description of the method used on Him. But we can glean quite a lot of information from the incidental details that are given. From Thomas’s remark to the other disciples after the crucifixion (‘Unless I see in His hands the print of the nails, and put my finger into the print of the nails ... I will not believe’—John 20.25), we learn that Christ was nailed to the cross rather than being lashed by leather thongs, as was sometimes done. From Matthew 27.37, which states that His indictment was posted ‘over His head,’ we deduce that the form of cross He was nailed to was the familiar *crux imissa*, where the top of the upright protruded above the *patibulum*, rather than the often-used St. Anthony’s Cross, a T-shaped stake. ... The Romans had perfected the art of crucifixion in order to maximize the pain—and they knew how to prolong the horror without permitting the victim to lapse into a state of unconsciousness that might relieve the pain. The victim of crucifixion would experience waves of nausea, fever, intense thirst, constant cramps, and incessant, throbbing pain from all parts of the body” [John MacArthur, loc2757].

Matthew 27.37... AND SET UP OVER HIS HEAD HIS ACCUSATION WRITTEN, THIS IS JESUS THE KING OF THE JEWS—“The Romans would commonly affix to a cross a placard (*titulus*) that bore the victim’s name and crime ... Pilate wrote in Hebrew, Greek, and Latin (the languages of religion, culture, and politics) the words, ‘This is Jesus the King of the Jews.’ This was not only meant as a warning to other would-be kings, but was designed to needle the Jews (Jn 19.21-22). Paradoxically, however, the title proclaimed the truth stressed throughout Matthew’s Gospel (Mt 2.2), namely, that Jesus is King” [Kenneth L. Chumbley, p. 501-502].

Matthew 27.39... AND THEY THAT PASSED BY REVILED HIM, WAGGING THEIR HEADS—“As he suffered, those who passed by (either entering or leaving the city, or coming out from the city to view him), wagged their heads as they reviled him with certain unholy, hateful statements. To wag the head was an insulting gesture (2 Kings 19:21; Job 16:4; cf. Psalm 22:7-8). There was no sympathy for Jesus. How hard indeed must the heart be which could look upon him in this wretched condition and not feel a pang of conscience or be touched by his plight” [Bob Winton, p. 347].

Matthew 27.41-42... LIKEWISE ALSO THE CHIEF PRIESTS MOCKING HIM, WITH THE SCRIBES AND ELDERS, SAID, HE SAVED OTHERS; HIMSELF HE CANNOT SAVE—“One understands why Jesus did not come down from the cross when chided by the Jews. There was a time for miracles to produce faith and confirm His word, but now was the time for atonement” [Robert G. Dodson, Jr., p. 683].

Matthew 27.45... NOW FROM THE SIXTH HOUR THERE WAS DARKNESS OVER ALL THE LAND UNTO THE NINTH HOUR—“Matthew was counting hours in accord with the Jewish system, so the sixth hour would have been noon. At the moment the noon sun should have been brightest in the sky, a darkness fell over all the land, and remained for three hours. This was probably not a total blackness, but rather a severe darkening of the normal daylight

intensity of the sun. OVER ALL THE LAND is an expression that might refer to the land of Israel, or it could refer to the whole world. I'm inclined to think that the sun itself was dimmed, so that the darkness would have been universal, and not limited to the local area surrounding Jerusalem" [John MacArthur, loc3130].

Matthew 27.46... ABOUT THE NINTH HOUR JESUS CRIED WITH A LOUD VOICE, SAYING, **ELI, ELI, LAMA SABACHTHANI?**—“The cry is the result not only of His suffering body, but also from the fact that Jesus is the sin-bearer of the world. God in his holiness could not have fellowship with sin and therefore is removed from the Son (Ex. 33:3; Josh. 7:11-12; Ps. 66:18; Isa. 59:1-2; Isa. 64:7; Hos. 5:6). The Greek verb translated in English translation ‘forsaken,’ is in the aorist tense. Therefore, indicating the forsaken state had taken place in that time period in the past (the three hours of darkness), and had now reached its climax, thus the Lord's loud outcry. Paul states that Jesus, by His death had redeemed us from the curse of the law, being made a curse for us (Gal. 3:13). Jesus was our sin offering (II Cor. 5:21). Therefore, Jesus died in our place, that He might bring us near to God” [Jim Laws, p. 685].

Matthew 27.50-51... JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST. AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM—“None of the evangelists uses any of the usual ways of saying that Jesus died, and this may be part of the way they bring out the truth that there was something in his death that set it apart from all other deaths’ (Morris, 723)” [Kenneth L. Chumbley, p. 506]. ||||| “What it symbolized was that a way of access had been opened to God by the death of Jesus. Edersheim says ‘the Veils before the Most Holy Place were 40 cubits (60 feet) long, and 20 (30 feet) wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these Veils were so heavy, in the exaggerated language of the time, it needed 300 priests to manipulate each’ (II, 611). No man could tear this veil; this was God at work. Since Jesus died about 3 PM (v. 45), near the time of the evening sacrifice, it is likely that the incident was known almost immediately and was possibly even witnessed by the officiating priests” [Kenneth L. Chumbley, p. 506].

Matthew 27.52-53... AND THE GRAVES WERE OPENED; AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE, AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND WENT INTO THE HOLY CITY, AND APPEARED UNTO MANY—“Another astonishing sign accompanying the death of Christ is here related. The latter part of verse 51 shows that at his death there was an earthquake which rent the rocks. Graves of certain dead saints were opened by this earthquake, and these arose and went into Jerusalem and appeared unto many. Notice that the text says that their resurrection took place after the Lord was raised up from the dead. But the earthquake, the rending of the rocks, and the opening of the graves occurred at the instant of the Lord's death!” [Bob Winton, p. 352].

Matthew 27.54... THE CENTURION, AND THEY THAT WERE WITH HIM, WATCHING JESUS, SAW THE EARTHQUAKE, AND THOSE THINGS THAT WERE DONE, THEY FEARED GREATLY, SAYING, TRULY THS WAS THE SON OF GOD—“The centurion, most likely in charge of the crucifixion, had been witness to the darkness, the earthquake, the rending of the rocks, the words of Jesus as He hung on the cross along with His loud cry. All of this contributed to the centurion’s fear and statement concerning Jesus as the Son of God. They recognized His innocence and that He suffered unjustly, but the centurion meant more than just that Jesus was an innocent victim. With such wonders and signs, the centurion knew as well that Jesus was more than just a man, He was the Son of God (though perhaps the centurion did not fully understand what that may have involved)” [Jim Laws, p. 688].

Matthew 27.57... WHEN THE EVEN WAS COME, THERE CAME A RICH MAN OF ARIMATHAEA, NAMED JOSEPH, WHO ALSO HIMSELF WAS JESUS' DISCIPLE—"He was a rich man; a good man; just and honorable; a counselor; he waited for the kingdom; he had not consented to the death of Jesus; he was a secret disciple of the Lord. See Mark 15:43; Luke 23:50-53; John 19:38. Arimathea was a city of the Jews (Luke 23:51), but its location is unknown. This man went boldly (Mark 15:44) before Pilate to beg the body of Jesus for burial. The apostles had forsaken the Lord in Gethsemane and fled; Joseph had not openly revealed his faith before, but now his faith shines brilliantly! It was evening when he made his request of Pilate (Matt. 27:57). The time would have been before the beginning of the Sabbath, but was very near that time. d. Pilate did not take Joseph's word that Jesus was dead; he was astonished to hear that the Lord was already dead. Pilate asked the centurion whether Jesus was dead, and on learning that he was, Joseph's request was granted. Mark 15:43-45" [Bob Winton, p. 356].

Matthew 27.58-60... HE WENT TO PILATE, AND BEGGED THE BODY OF JESUS ... AND LAID IT IN HIS OWN NEW TOMB—"This was the customary way to seal an expensive tomb. A rich man like Joseph of Arimathea would probably have a tomb that was carved into solid rock; this tomb was in a garden near the place of crucifixion (John 19:41). The tomb would have a small entrance and perhaps one or more compartments where bodies were laid out after being somewhat mummified with spices, ointments, and linen strips. Customarily, the Jews left these bodies alone for a few years until they decayed down to the bones, then the bones were placed in a small stone box known as an ossuary. The ossuary remained in the tomb with the remains of other family members. The door to the tomb was typically made of a heavy, circular shaped stone, running in a groove and settled down into a channel, so it could not be moved except by several strong men. This was done to ensure that no one would disturb the remains" [David Guzik].

Matthew 27.65... PILATE SAID UNTO THEM—YE HAVE A WATCH: GO YOUR WAY, MAKE IT AS SURE AS YE CAN. SO THEY WENT, AND MADE THE SEPULCHRE SURE, SEALING THE STONE, AND SETTING A WATCH—"By telling the Jews to make the tomb 'as safe as you think necessary' (JBP) Pilate sanctioned their use of police authority outside the temple complex and assured them their actions would not be interpreted as hostile" [Kenneth L. Chumbley, p. 512].

V. Lessons & Applications.

Matthew 27.33-38... **THE CRUCIFIXION**—"To the people of our Lord's time, crucifixion meant about the same as dragging the nude body of a man through the streets until he is dead means to us today. It was their way of showing the greatest ridicule and contempt, hence, Jesus suffered the most shameful and horrible death it was possible for man to inflict" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1952, p. 212].

Matthew 27.48... AND STRAIGHTWAY ONE OF THEM RAN, AND TOOK A SPUNGE, AND FILLED IT WITH VINEGAR, AND PUT IT ON A REED, AND GAVE HIM TO DRINK—"It is said that one of the most distressing circumstances which attended crucifixion was that of extreme thirst. When a person was crucified by being nailed to the cross as was Jesus, after several hours the wounds thus inflicted would be inflamed highly and the victim would have a raging fever. These and other factors caused the victim to have such a thirst as to cry out for satisfaction. **Let every heart break with pity and compassion because of the suffering which our Lord endured because of our sins!** (Rom 5.8-9)" [Thomas B. Warren, *Teacher's Annual Lesson Commentary*, 1973, p. 163].

Matthew 27.51... AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM—"The rending of the veil signified several significant things: (1) The abrogation of the Old Covenant (Matt. 27:50-51; 2 Cor. 3:14-16; Heb. 9:7-10). It also abolished the office of the Old Testament high priest, and lesser priests. (2) The mysteries of God's eternal plan, which were unrevealed until the New Testament was given, were now to be opened to man's understanding (Eph.1-11; Rom. 16:25-26; Matt. 13:17). (3) It symbolizes the separation between God and men, and the need for a mediator which role the Levitical high priest filled. The rending of the veil proclaims that all men are on equal standing with God and need no human priest as mediator. 1 Timothy 2:5; 1 Peter 2:5,9; Matthew 23:8; Revelation 1:6 (ASV). (4) Its rending symbolizes the fact that Christ, our High Priest, was about to enter heaven, and offer the atoning sacrifice for us Hebrews 9:6-17. (5) The veil being rent pictures the fact that the way into heaven has now been opened. Hebrews 9:8; 10:19-22. (6) The veil itself represents for us death by which we leave this world and enter eternity. Its having been rent depicts the great truth that Christ, by his death, burial, resurrection and ascension into heaven, has won victory for us over death. Hebrews 1:14f; Isaiah 25:7-8; 1 Corinthians 15:20-22, 55-57" [Bob Winton, p. 352].

VI. Questions.

True or False

- 01. _____ Judas' 30 pieces of silver wound up in the Temple.
- 02. _____ Pilate knew the Jewish leaders were envious of Jesus.
- 03. _____ Jesus was struck on the head with a reed.
- 04. _____ That the thieves CAST THE SAME IN HIS TEETH describes throwing stones.
- 05. _____ We have no record of the name of the man who went to Pilate and begged the body of Jesus.

I Found it in Verse(s)

- 06. _____ A prophecy of the prophet Jeremiah is fulfilled.
- 07. _____ A description of Barabbas.
- 08. _____ Jesus' clothing is stripped off and a mocking scarlet robe is put on Him.
- 09. _____ A misunderstanding of one of the seven sayings of Jesus on the cross.
- 10. _____ The sepulchre into which the body of Jesus was placed was sealed and a watch was placed there.

Short Answer

- 11. Two groups that took counsel against Jesus to put Him to death were:

- 12. Advice given to Pilate by his wife:

- 13. What those who passed by the cross did:

14. Jesus cried again with a loud voice and then did what:

15. Who said: TRULY THIS WAS THE SON OF GOD:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 26 Questions... 01—False (35); 02—True (59); 03—True (75); 04—True (13); 05—True (25); 06—40; 07—46; 08—72; 09—7; 10—16; 11—Heavy (43); 12—More than twelve legions of angels (53); 13—The High Priest (62); 14—Bethany (6); 15—Drink ye all of it (27).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

G D E L D E R S A H G B T
 S H G R E A T A L B O D Y
 K W V B L V A L U E V P C
 H A N D I S C I P L E D H
 A T Y E V P C Y R O R P E
 C C H I E F U E I T N I A
 R H N V R A S B E H O L D
 U M A R E L E A S E R A H
 C O M M A N D B T R O T U
 I C E P J E S U S E C E F
 F K J N G C A S T D K G T
 Y E P A C O I A H K J K S
 N D T U O M D V E R T T H
 E S A E K E N E N T O O K

ACCUSED	BEHOLD	BODY	CAST	CHIEF
COME	COMMAND	CRUCIFY	DELIVER	DISCIPLE
ELDERS	GOVERNOR	GREAT	HAND	HEAD
JESUS	MOCKED	NAME	OTHER	PILATE
PRIESTS	RELEASE	ROCK	SAID	SAVE
THEN	THERE	TOOK	VALUE	WATCH

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...

To benefit **MOST** from this study, **READ** this chapter **each day** until your class study of it is completed (at least 10X).

A Study of Matthew 28

I. Outline.

1. **The Resurrection of Jesus** (Matthew 28.1-10; cf., Mark 16.1-8; Luke 24.1-12; John 20.1-10).
2. **Report of the Guard** (Mt 28.11-15).
3. **The Great Commission** (Mt 28.16-20; cf., Mk 16.14-18; Lk 24.36-49; Jn 20.19-23; Acts 1.6-8).

II. Summary.

On Saturday evening three women purchased embalming spices for use next morning. Then, early Sunday morning before daylight they start for the tomb. Meanwhile an angel comes to open the tomb. His coming shakes the earth and shocks the sentinels. The women arrive at the tomb at daybreak only to find the tomb already open. Mary of Magdala jumps to the conclusion that someone has moved the body. So, without actually examining the question farther, she runs to inform Peter and John. Meanwhile, back at the tomb, two angels inform the other women that Jesus is alive from the dead and that they are to inform Jesus’ disciples. On their way to do so, Jesus appears to them and sent a message for His followers to meet Him in Galilee. Meanwhile, Peter and John race to the tomb, but do not see either Jesus or the angels. Mary of Magdala arrives later and sees both. Mary and the other women return to the apostolic group and report Jesus’ resurrection, but no one believes them. After the departure of the women and perhaps also of the angels, the guards find their courage and report to the Jewish authorities for instructions. The hierarchy and civil officials prefer to hush up this damaging news by bribery and dishonesty. Jesus’ disciples are to be blamed for stealing the corpse, while the guard slept. Further, the authorities promised to persuade the governor too, should the guards run into difficulties because of their story. At the writing of Matthew’s Gospel this report was still circulating throughout Judaism. Matthew chose to conclude his Gospel with the appearance of Jesus on a Galilean mountain. Jesus’ appearance produced two opposite results: worship or doubt. Nevertheless, He claimed universal authority from God, and so ordered the disciples to evangelize the world, baptize the believers and teach them obedience to the whole message of Jesus. He promised participation in this task down to the last day of the world.—Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.blog/2018/05/10/29/>

Resurrection Appearances of Jesus			
Witnesses	Site	Time	Reference

Resurrection Appearances of Jesus			
Mary Magdalene	Unspecified	First day of the week	Mark 16.9-11; John 20.11-18
Mary Magdalene & the Other Mary	On the way back from the tomb to where disciples were staying	First day of the week	Matthew 28.9-10
Peter	Unspecified	First day of the week	Luke 24.34; 1 Corinthians 15.5
Cleopas and An Unnamed Disciple	The Road to Emmaus	First day of the week	Mark 16.12-13; Luke 24.1-35
“The Eleven” and those with them, but Thomas NOT with them	Jerusalem	Evening on the first day of the week	Mark 16.14; Luke 24.36-43; John 20.19-23
“The Eleven” including Thomas	Jerusalem; same house as John 20.19-23	8 days after the resurrection	John 20.24-29; 1 Corinthians 15.5
Simon Peter, Thomas, Nathanael, James, John, and 2 Unnamed	Sea of Galilee	Unspecified, though it is described as the 3 rd appearance to the disciples	John 21.1-24
“The Eleven”	Galilee, on the mountain to which Jesus had directed them	Unspecified	Matthew 28.16-20; Mark 16.15-18
More than 500 Brethren	Unspecified	Unspecified	1 Corinthians 15.6
James	Unspecified	Unspecified	1 Corinthians 15.7
“The Eleven”	Bethany	40 days after the resurrection	Mark 16.19-20; Luke 24.44-52; Acts 1.3-12; 1 Corinthians 15.7
--Content Slightly Adapted from: <i>FaithLife Study Bible</i>			

IV. Aids in Exposition.

Matthew 28.1... IN THE END OF THE SABBATH, AS IT BEGAN TO DAWN TOWARD THE FIRST DAY OF THE WEEK, CAME MARY MAGDALENE AND THE OTHER MARY TO SEE THE SEPULCHRE—THE FIRST DAY OF THE WEEK “This is literally ‘first of sabbaths’ (*mian sabbaton*). We find basically the same expression in Mark 16.2 and Luke 24.1. Since the word *sabbaton*, ‘sabbath,’ also means ‘week,’ the above translation is correct. In the NT the singular and plural of *sabbaton* are used interchangeably” [Ralph Earle, *Word Meanings in the New Testament*, Baker Book House, 1986, p. 28].

Matthew 28.2... AND, BEHOLD, THERE WAS A GREAT EARTHQUAKE: FOR THE ANGEL OF THE LORD DESCENDED FROM HEAVEN, AND CAME AND ROLLED BACK THE STONE FROM THE DOOR, AND SAT UPON IT—“The marginal rendering puts the verb in the past tense: there had been a great earthquake. It had occurred prior to their arrival at the tomb. It was great in its intensity, but not wide in its extent; perhaps similar to the earthquake which occurred when the Lord died” [Bob Winton, *Book of Matthew*, p. 361]. ||||| “Evidently, the angel *rolled away the stone* before the women reached the tomb, since they found it already removed upon their arrival (Mark 16:4; Luke 24:2; John 20:1). The stone was rolled away, not to

let Jesus out, but to let the resurrection’s witnesses in! (Cf. Mark 16:5; Luke 24:3; John 20:6 ff.) Leaving the sealed tomb was no problem for the Lord of life. (Cf. John 20:19; John 20:26.) In fact, did Jesus arise when the angel came, or had He already left the tomb by simply walking away from it as simply as He entered the closed Upper Room? Precisely when Jesus emerged from the tomb is not stated. Rather, Matthew’s silence implies that He had already risen. Matthew does not describe the actual resurrection of Jesus nor affirm that anyone witnessed it. So, those who became ‘witnesses to the resurrection’ are actually witnesses of the accomplished fact, rather than of the event itself. (Cf. Acts 1:22)” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 28.3... HIS COUNTENANCE WAS LIKE LIGHTNING, AND HIS RAIMENT WHITE AS SNOW—COUNTENANCE—“The Greek word *eidea* (only here in NT) comes from *eidon*, ‘I saw.’ It means ‘appearance’ (NASB, NIV). Of ‘countenance’ R.C. Trench says: ‘It is not a happy translation; ‘appearance’ would be better’ (*Synonyms*, p. 266)” [Ralph Earle, p. 28]. “This description of the heavenly visitor corresponds with other such descriptions in the Scriptures. The glory, holiness, and celestial nature of the angel were apparent in his garments. Jesus’ glorification on the mount of transfiguration also exhibited the same luminosity and splendor” [<https://www.studylight.org/commentaries/bcc/matthew-28.html>].

Matthew 28.4... AND FOR FEAR OF HIM THE KEEPERS DID SHAKE, AND BECAME AS DEAD MEN

—**DID SHAKE** “The Greek word is *eseisthesan* (aor. pass.), ‘were shaken.’ This has the same root as the noun *seismos*, ‘earthquake’ (v. 2). The guards at the tomb were ‘all shook up’ inside by the violent earthquake. Being superstitious, they thought that the gods of the skies were after them, especially when an angel immediately appeared” [Ralph Earle, p. 28].

Matthew 28.5... AND THE ANGEL ANSWERED AND SAID UNTO THE WOMEN, FEAR NOT YE: FOR I KNOW THAT YE SEEK JESUS, WHICH WAS CRUCIFIED—“We learn from parallel accounts (Mark 16:5-6; Luke 24:3-5) that the angel spoke to the women after they went into the sepulcher. Apparently the angel left his seat on the stone and went inside the sepulcher either prior to the arrival of the women or when they arrived. We also find that there were two angels present (Luke 24:4; John 20:11-12). There is no contradiction, for Matthew did not state that there was only one angel. Evidently only one of the angels did the speaking. Also, the passages differ as to whether they were standing or sitting. These records relate to different persons and times. One angel appeared at one time, two at another time. The same can be said of whether they were sitting or standing” [Michael Hatcher, *Studies in Matthew*, Edited by Dub McClish, 1995, p. 201].

Matthew 28.6... HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID. COME, SEE THE PLACE WHERE THE LORD LAY

—“When the women reach the tomb they see an incredible sight: incapacitated guards, the stone rolled back, the tomb empty and an angel who ‘answered’ them by addressing the questions flooding their minds. The angel first tells them not to fear; he had come to reassure them, not terrify them. Next, he tells them the body of Jesus is gone. A single word in the Greek (*egerthe*) explains why—namely, He is risen! ‘AS HE SAID’ is a mild rebuke; everything had happened just as Jesus had predicted. Had they listened and believed, they would not be there now to anoint a corpse. They are invited to see for themselves that Christ is gone. The only thing that remained was His grave clothes, but even these were a strong argument for the resurrection (John 20.5-7) for if the body had only been removed or stolen, it is inconceivable to think the burial wrappings would have been left behind” [Kenneth L. Chumbley, *The Gospel of Matthew*, 1999, p. 516].

Matthew 28.7... AND GO QUICKLY, AND TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD; AND, BEHOLD, HE GOETH BEFORE YOU INTO GALILEE; THERE SHALL YE SEE HIM: LO, I HAVE TOLD YOU—“Jesus’ earlier promise to meet the disciples in Galilee (Mt 26:32) is repeated here by the angel and later by Jesus himself (Mt 28:10). The promise was originally uttered in the context of Jesus’ prediction that the disciples would desert him (Mt 26:31). It is the power of the resurrection that transforms the deserters back into disciples. ... Blomberg points out the high probability that if the story had been invented, male witnesses would have been fabricated” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical Commentary, Vol 11: Matthew and Mark* (p. 370). Carol Stream, IL: Tyndale House Publishers].

Matthew 28.8... AND THEY DEPARTED QUICKLY FROM THE SEPULCHRE WITH FEAR AND GREAT JOY; AND DID RUN TO BRING HIS DISCIPLES WORD—“The women departed in great haste, filled with fear and great joy, as they ran back into Jerusalem to bring this happy news to the disciples. The fear on their part was the overwhelming awe they felt at learning this wonderful news, and the great joy was experienced because of the truth the news contained. Jesus is not dead, but had been raised to life again. These women were the first to learn of this, no doubt because they were the ones to be interested enough to make plans to anoint the Lord’s body” [Winton, p. 362].

Matthew 28.9... AND AS THEY WENT TO TELL HIS DISCIPLES, BEHOLD, JESUS MET THEM, SAYING, **ALL HAIL**. AND THEY CAME AND HELD HIM BY THE FEET, AND WORSHIPPED HIM—ALL HAIL “The Greek is *chairete*, which literally means ‘rejoice.’ It was a common form of Greek greeting, taken over by the Jews. Arndt and Gingrich suggest that here it would be equivalent to our ‘Good morning’ (p. 874)” [Ralph Earle, p. 28]. ||||| “This first post-resurrection appearance of Jesus sets the tone for the proper response to him from now on—worship. The reader is evidently to picture them prostrated before Jesus, face to the ground, with arms outstretched and hands grasping Jesus’ feet” [Turner and Bock, p. 371].

Matthew 28.10... THEN SAID JESUS UNTO THEM, **BE NOT AFRAID: GO TELL MY BRETHREN THAT THEY GO INTO GALILEE, AND THERE SHALL THEY SEE ME**—“The triple mention of that appointment in Galilee, twice by Jesus and once by the angel, underlines its importance. Far removed from the turbulent hatreds of Jerusalem, Christ would give his Great Commission and establish his disciples in their world-wide task of soul-winning, amid the peaceful scenes of that sacred rendezvous upon a mount in Galilee” [Burton Coffman].

Matthew 28.11... NOW WHEN THEY WERE GOING, BEHOLD, SOME OF THE WATCH CAME INTO THE CITY, AND SHEWED UNTO THE CHIEF PRIESTS ALL THE THINGS THAT WERE DONE—“It is difficult to tell whether the guards mentioned here were Roman troops or Jewish temple guards. Pilate’s words, ‘You have a guard of soldiers’ (Mt 27.65), may imply either. That they were in danger of dereliction of duty before Pilate (v. 14) implies that they were Roman. They reported to the priests, then, because they had been assigned to the priests to guard the tomb” [*The Apologetics Study Bible*, p. 1460].

Matthew 28.12-14... AND WHEN **THEY** WERE ASSEMBLED WITH THE ELDERS, AND HAD TAKEN COUNSEL, THEY GAVE LARGE MONEY UNTO THE SOLDIERS. SAYING, SAY YE, HIS DISCIPLES CAME BY NIGHT, AND STOLE HIM AWAY WHILE WE SLEPT. AND IF THIS COME TO THE GOVERNOR’S EARS, WE WILL PERSUADE HIM, AND SECURE YOU—“They decided to do three things relating to the report of the soldiers, as they did not want the people to believe in the resurrection of Jesus. **First**, they decided to give the guard a large sum of money. It had to be a large sum, because of the admission of sleeping on duty, a dishonorable action and one worthy of death. ‘They had bought the aid of Judas; they now buy the silence of these soldiers.’ If this report had been true, no money would be required. ... The **SECOND**

DECISION concerned a story which would explain why the tomb was empty. They were to tell who did what while they were asleep. ‘The falsehood was its own refutation. Certainly no man can be trusted when relating what took place while he was asleep.’ The **THIRD DECISION** related to the protection of the guards. They gave them assurance of freedom from punishment. Since this story could mean death for the guards (sleeping while on duty), the chief priests and elders must give them protection. They could promise protection because they realized that Pilate had but little interest in the matter and sought only to pacify the Jews. They realized that Pilate could be swayed by the Jews because he allowed them to put Jesus to death when he found no fault in Him. Possibly they knew that Pilate could be bribed. ... Although, ... the soldiers did not believe the body was stolen, they agreed to tell the tale so as to save their own skins” [Michael Hatcher, p. 203]. ||||| **SECURE YOU** “The Greek says: ‘We will make you *amerimnous*.’ This adjective (only here and 1 Cor 7.22) is compounded of alpha-negative and *merimna*, ‘care, anxiety.’ So it means ‘free from anxiety or care.’ The idea can be expressed this way: ‘Keep you out of trouble’...” [Ralph Earle, p. 28]. ||||| “Faced with the reality of Jesus’ resurrection, the religious leaders are forced once again (cf., Mt 26.3-5) to conspire together in order to preserve their religious and political influence. The soldiers faced possible execution for dereliction of guard duty, one of the most severe offenses while occupying foreign territory. In cooperating with the Jewish religious leaders, they at least have a chance to save themselves” [ESV Study Bible, p. 1888].

Matthew 28.15... SO THEY TOOK THE MONEY, AND DID AS THEY WERE TAUGHT: AND THIS SAYING IS COMMONLY REPORTED AMONG THE JEWS UNTIL THIS DAY—“In this passage the soldiers who were guarding Jesus’ tomb became evangelists of Jesus’ resurrection! Previously the leaders purported to need guards for fear that a resurrection hoax might occur, but those very guards later reported that a genuine resurrection had occurred. The leaders had outsmarted themselves: the very guards they secured to prevent a potential problem could now testify to an actual problem. So a ‘cover-up’ had to be concocted, and money must change hands that everyone had the story straight. The minds of the religious leaders were already made up about Jesus, and they did not want to be confused by the fact of his resurrection. This intensified their guilt” [Turner and Bock, p. 374].

Matthew 28.16... THEN THE ELEVEN DISCIPLES WENT AWAY INTO GALILEE, INTO A MOUNTAIN WHERE JESUS HAD APPOINTED THEM—“The meeting in Galilee is fitting since the disciples were native Galileans and would normally return home to Galilee after the pilgrimage to Jerusalem for Passover and the Feast of Unleavened Bread. Given the previous association of Galilee with Gentiles (Mt 4.14-16; cf., Isa 9.1-2), it is fitting that a mandate for mission to all the nations was given here. The disciples (only eleven in number now) obeyed their Lord’s instructions and traveled to a previously unmentioned, nameless mountain that Jesus had evidently designated at some point (Mt 28.10)” [Turner and Bock, p. 375].

Matthew 28.17... AND WHEN THEY SAW HIM, THEY WORSHIPPED HIM: BUT SOME DOUBTED—“Now the disciples, as did the women before them, worshipped Jesus. Again this is the Greek word [*proskuneo*]... Jesus again accepted this worship, because He is God. Some present doubted. They did not doubt whether or not they should worship Jesus, but they doubted as to whether the person in their presence was Jesus (they questioned His identity). Jesus first appeared at a distance, as is seen from the words, ‘Jesus came’ (Matt. 28:18). The use of the aorist tense (‘doubted’) indicates that they did not continue to doubt – it was but momentary. When they recognized that it was Jesus they likewise worshipped Him. ‘It is a strong witness to the candor and accuracy of Matthew’s account that the doubters should have

been mentioned at that particular confrontation with Jesus. Only one passionately concerned with giving all the facts would have done so [Coffman]” [Michael Hatcher, p. 205].

Matthew 28.18... AND JESUS CAME AND SPAKE UNTO THEM, SAYING, **ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH**—POWER “The Greek does not have *dynamis*, ‘power,’ but *exousia*, ‘authority’...” [Ralph Earle, p. 28].

Matthew 28.19... **GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST**—**TEACH** “The verb is not *didasko*, ‘teach,’ but *matheteuo*, ‘make disciples’ (only here; 13.52; 27.57; and Acts 14.21). The verb comes from the noun *mathetes*, ‘disciple.’ The correct translation is therefore ‘make disciples’... In verse 20 we do find the verb *didasko*—‘teaching’” [Ralph Earle, p. 28].

||||| “An analysis of the commission as thus given reveals the following items: (1) go; (2) disciple; (3) baptize into the name of the Father and of the Son and of the Holy Spirit; (4) teach those who have been baptized the duties of the Christian life. (1) The first requisite of the commission was to ‘go.’ This suggests the missionary nature of the church; and any church making claim to identity with the church of the New Testament must be essentially missionary in its practice. The apostolic church obeyed this injunction in a most remarkable way; for Paul declared that the gospel had been preached to every creature under heaven (Col 1.23), and that their ‘sound went out into all the earth, and their words unto the ends of the world’ (Rom 10.18). (2) Going, they were to ‘disciple’ the nations. A ‘disciple’ is a student, learner, follower of the Lord; and to ‘make disciples’ is simply to enlist people in the school of Christ, induce them to put themselves under his direction, and accept his leadership. To ‘make disciples,’ therefore, is to give all kinds of instruction for entrance into the church of our Lord. (3) Those who are ‘discipled’ are to be baptized. The ‘them’ to be baptized are those who have been ‘discipled.’ They were not to baptize ‘all nations’; they were to baptize those of all nations who had been discipled. ‘Them,’ in Greek, is masculine gender; ‘nation’ is neuter gender. A pronoun must agree with its antecedent in gender; hence, THEM cannot refer to nations, but to those DISCIPLED. This is conclusive evidence that infants are not subjects of baptism. Only those ‘DISCIPLED’ were to be baptized. (4) Those thus discipled are to be baptized ‘into the name of the Father and of the Son and of the Holy Spirit.’ Observe that the baptizing is to be done ‘into’ the names of the sacred three. The Authorized, or King James Version, has ‘in the name,’ etc. On this point Alford remarks, ‘It is unfortunate again here that our English Bible [referring, of course, to the King James Version, since he wrote before the Revision was made] does not give us the force of this ‘*eis*.’ It should have been ‘into.’ This is a point of great importance. Not infrequently, gospel preachers, following the older version, baptize ‘IN’ the name these days. The two ideas are not the same. To baptize IN the name of one is to baptize BY THAT ONE’S AUTHORITY; but to baptize INTO the name means to pass in baptism into an intimate relationship with the ones into whom one is baptized. **We are baptized (when the act is done scripturally) in the name of Christ into the names of the Father and of the Son and of the Holy Spirit.** We should be careful that all our baptizing is done in harmony with this passage.’ (5) Those ‘discipled,’ and properly baptized, are then to be taught the various duties of the Christian life. This involves all that the Lord requires of us to be pleasing to him in this life and to fit and prepare ourselves for the life to come. The Lord did not leave them comfortless or alone in delivering this commission; he promised to be with them always, ‘even unto the end of the world.’ His blessed promise still applies to those who labor faithfully under this commission today” [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, p. 106].

Matthew 28.20... **TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF**

THE WORLD. AMEN—“Teaching them to observe all things ... The perpetual mission of the church as a teacher is implicit in these words. Here is the necessity for indoctrination and grounding all the disciples in the Saviour's teaching. Here is the divine authority for the Bible School, the cottage meeting, the mid-week service, the evangelistic campaign, and whatever else may be useful in carrying out the divine injunction to teach the taught and to teach the baptized to do all that Christ commanded” [Burton Coffman]. ||||| **ALWAY** “The Greek literally says ‘all the days’ (*pasas tas hemeras*). A.B. Bruce comments: ‘...of which, it is implied there may be many; the vista of the future is lengthening’ (EGT, 1:340). Henry Alford similarly says: ‘all the (*appointed*) days—for they are numbered by the Father, though by none but Him’ (1:308) ” [Ralph Earle, p. 28].

V. Lessons & Applications.

“Essential to the Resurrection is the FACT that Jesus Actually Was Dead.” (1) Before there can be a resurrection from the dead, the individual involved must truly be dead. Many modernists deny that Jesus died on the cross; this they do for the purpose of explaining away his resurrection. Jesus predicted his death by crucifixion and stated afterward that he had actually been dead (Mt 20.17-19; Rev 1.18). If we cannot believe the Savior’s words on this subject, he cannot be believed in anything he said! (2) The Bible, God’s word, says he was dead. Old Testament prophecies predicted that he would be dead (Isa 53.9, 12). New Testament statements declare he was dead (Mt 27.50; Lk 23.46; 1 Cor 15.1-4; Heb 2.9). (3) The Roman soldier knew that he was dead (Mt 27.54; Mk 15.44-45; Jn 19.32-34). These were men who were acquainted with death; they could know whether a man was dead. (4) Pilate was satisfied that he was dead (Mk 15.44-45). (5) The Jewish leaders who had brought about the Lord’s condemnation were satisfied that he was dead (Mt 27.61-66). (6) Joseph of Arimathaea and Nicodemus, who buried his body, knew he was dead (John 19.38-42). Great tributes of praise are given by the scriptures about Joseph (good, just, honorable). (7) The godly women who watched the Lord’s crucifixion and followed those who buried him knew he was dead; they prepared expensive spices and ointments for the purpose of anointing his body after the Sabbath was past (Luke 23.49, 55-56). (8) The apostles who saw his empty tomb and his resurrected body knew he was dead. (9) The angels of God stated plainly that he was dead but had been raised to life again” [Bob Winton, p. 362].

Matthew 28.18... **ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH**—“This teaches the divinity of Christ. If these words were spoken by a mere man, they are nonsense; and therefore in this statement Christ lays claim to status as a member of the godhead. Ten times in the Greek New Testament, Christ is actually called God (see John 1:1; 20:28; Acts 20:28; Rom. 9:5; Phil. 2:6; Heb. 1:8; Titus 2:13; 2 Peter 1:1; 1 John 5:20; Rev. 1:8; also Col. 2:9 and John 14:9)... Christ is head of the church upon earth as well as in heaven. There is no true head on earth, else the church is a two-headed monster. This indicates the reign of Christ is now going on. ... Christ was not defeated on Calvary but was there victorious over death, hell, and the devil. He will continue to reign till all his enemies have been put under foot, notwithstanding, the last enemy that shall be destroyed is death (1 Cor. 15:24-25)” [Burton Coffman].

Matthew 28.20... **WHATSOEVER I HAVE COMMANDED YOU**—“**Whatever I have commanded you ...** This establishes the identity of the true doctrine; it is what Christ commanded, nothing else. The most important fact of Christianity is that it is "of Christ." The true faith was "first spoken" by him (Hebrews 2:3), and not by any other: Whatsoever was not first spoken by the Lord and confirmed by those who heard him can have no valid claim as a part of Christianity. Not even the Holy Spirit came to reveal new truth to the apostles but to ‘bring

all things to their remembrance' (John 14:26; 16:13). In practical fact, this limits true Christianity to what is taught in the New Testament, for that is the only book that contains the authenticated teachings of the Master. With the death of the last of the apostles who heard and confirmed to others what Jesus taught, the revelation of God's true will for mankind was concluded. Many passages in the New Testament make that crystal clear. People are commanded not to go beyond what is written (1 Corinthians 4:6); the apostles gave all "things that pertain" to life and godliness (2 Peter 1:3); the true faith was 'ONCE FOR ALL' delivered to the saints (Jude 1:1:3), etc. In the light of this, how much of present-day Christianity is valueless? Auricular confession, baptizing of babies, countless innovations in the worship, the doctrine of purgatory, penances, redemption of penances, and literally scores of doctrines, devices, and presumptions of men, are all identified as forming a part of Christianity, but it is not so. Christ knew none of those things. They were not first spoken by him; on the other hand, we know the place, and the time, and the name of the man or men who initiated those things and brought them into God's worship. Therefore, all such things must be rejected by those who would walk after the oracles of God" [Burton Coffman]. ||||| "The adverb ALWAYS in the closing words of the Lord's commission to his disciples, separates him from every other teacher the world has ever seen. He is, indeed, not here in person; but he is as truly with his people now, as he was when he was upon the earth. This promise therefore should be regarded as a source of great encouragement to every child of God. ... The final victory of Christ is certain, and the promise which he made here is both precise and detailed; and so, however long and perilous the journey, the Lord's people can always count on having the presence of their Divine Leader with them" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1966, p. 250].

VI. Questions.

True or False

- 01. ____ After Jesus was raised from the dead, there were no doubters among the apostles.
- 02. ____ Mary Magdalene and Mary had great difficulty at the tomb in rolling away the stone from the door.
- 03. ____ When the women departed from the sepulchre they had both fear and great joy.
- 04. ____ Soldiers guarding the tomb wherein Jesus was buried were paid a bribe to lie about what happened there.
- 05. ____ The place of meeting for Jesus and the apostles that had been set before was a mountain in Galilee.

I Found it in Verse(s)

- 06. ____ Jesus promises to be with His disciples unto the end of the world.
- 07. ____ Someone in a white garment.
- 08. ____ The women were invited to come see where Jesus had lain.
- 09. ____ Jesus greeted the women with the words: ALL HAIL.
- 10. ____ Something about the governor's ears.

Short Answer

11. What did Jesus say was given unto him:

12. These people shook and became as dead men:

13. The message the women were to deliver to the apostles:

14. Those given the charge to watch the tomb told the chief priests what:

15. The guards were paid to say what:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 27 Questions... **01**—True (5); **02**—True (18); **03**—True (30); **04**—False (41-44); **05**—False (57-58); **06**—9-10; **07**—16; **08**—28; **09**—47; **10**—66; **11**—All the chief priests, and elders of the people (1); **12**—Have thou nothing to do with that just man (19); **13**—Reviled Jesus, wagging their heads (39); **14**—Gave up the ghost (50); **15**—The centurion and they that were with him (54).

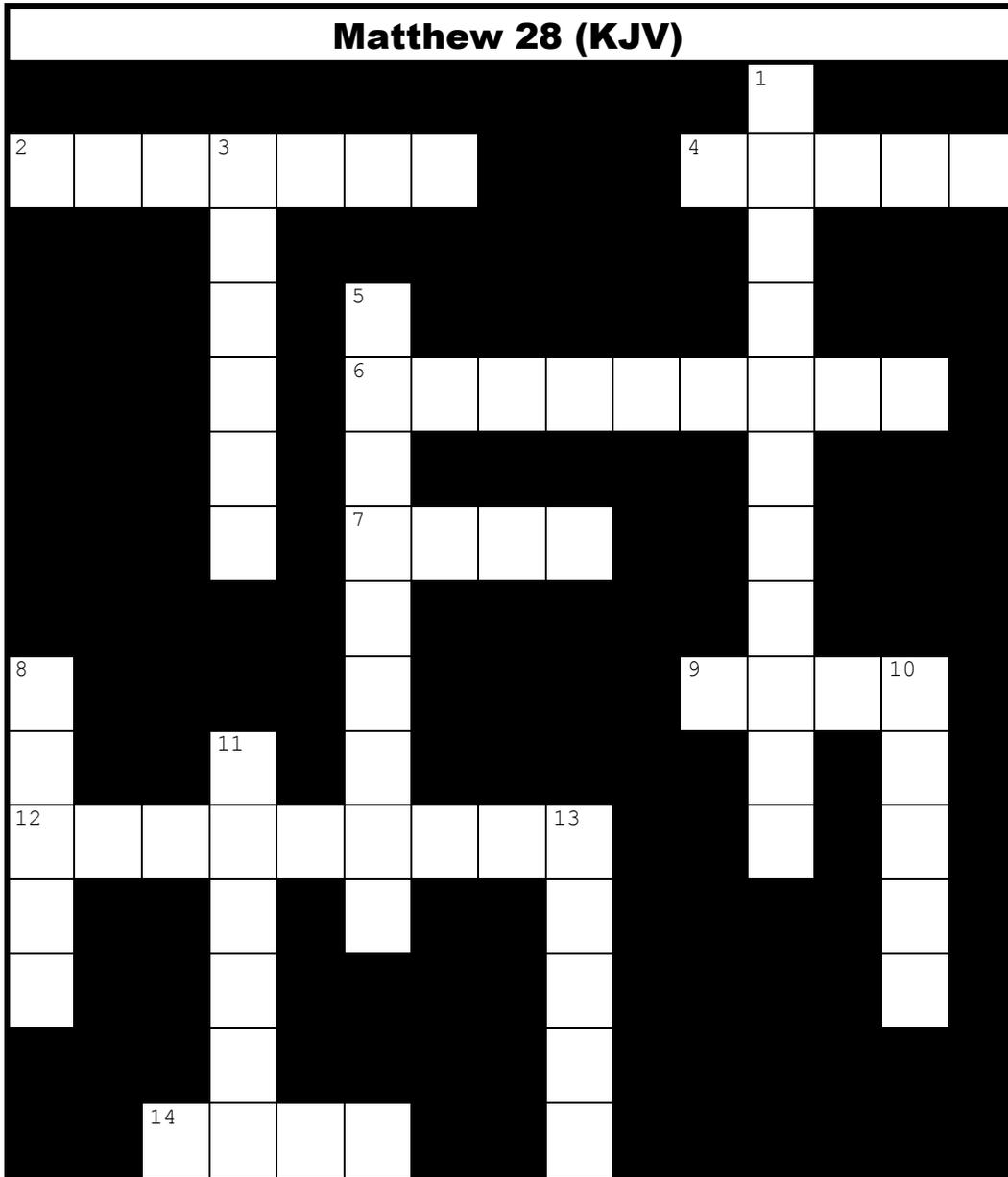
ANSWERS to Matthew 28 Questions... **01**—False (17); **02**—False (2); **03**—True (8); **04**—True (12-13); **05**—True (16); **06**—20; **07**—3; **08**—6; **09**—9; **10**—14; **11**—All power (18); **12**—Keepers (4); **13**—Jesus is risen from the dead (7); **14**—Things that were done (11); **15**—That Jesus' disciples had come and stolen the body while they slept (13).

VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

U D E A D Y R V L T F L
 T C S A I D G D B H M O
 H P J E S U S H F E A R
 I Q U I C K L Y R R R D
 N G A L I L E E I E Y W
 G B L M P U B A S O M E
 S E P U L C H R E T D N
 S H H H E A V E N F B T
 C O M E S A B B A T H H
 W L J M O N E Y C A M E
 H D F Y G G G D A W N N
 E G Q G R E A T E A C H
 N H T E L L N P W Y O T

ANGEL	AWAY	BEGAN	BEHOLD	CAME
COME	DAWN	DEAD	DISCIPLES	FEAR
GALILEE	GREAT	HEAVEN	JESUS	LORD
MARY	MONEY	QUICKLY	RISEN	SABBATH
SAID	SEPULCHRE	SOME	TEACH	TELL
THEN	THERE	THINGS	WENT	WHEN

VIII. Crossword Puzzle.



ACROSS

- 02) Some of the eleven did this.
- 04) Jesus said: All ____ is given unto me...
- 06) Jesus had ____ a place in Galilee to meet the 11 apostles.
- 07) The soldiers ____ the bribe money.
- 09) What the angel wore was white as ____.
- 12) His EARS were spoken of in this chapter.
- 14) The angel told the women not to do this.

DOWN

- 01) The angel's ____ was like lightning.
- 03) The resurrected Jesus went ____ the disciples into Galilee.
- 05) Go ye therefore, and teach all nations, ____ them.
- 08) The ____ of the Lord rolled back the stone.
- 10) Jesus told the disciples to go even to the end of it.
- 11) The elders agreed to persuade the governor and ____ the soldiers.
- 13) Guards lied that the disciples stole Him away while they ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...