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# Teaching Matthew

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# God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In [Isaiah 28](#), God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”. Therefore, we can not properly understand the spiritual “word of God” using man's way. We must use God's way to understand God's preserved “word of God”. And, the basics of God's way is to understand His preserved “word of God” is using the sentence format and true Biblical definitions for Bible words.

The detail Studies follow the [Biblical Way to understand God's Word](#). That Detail Study is available on the web. This book only has the summaries of that detail study along with Questions-And-Answers to help the reader understand what the particular book of the Bible truly says. (Some of the books in this series also have additional material.)

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “word of God” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “word of God”.

People have looked for about twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that “the perfect word of God” is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “the word of God”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “the word of God”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

This Study follows the [Biblical Way to understand God's Word \(Isaiah 28\)](#). It applies “precepts” (“truths that never change for any circumstance”). It then goes through the Bible book sentence-upon-sentence (“line upon line”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation (“one jot or one tittle”) in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved “every word” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

Thus, this Study is the result of using God's “way” to understand “the word of God” which requires paying attention to God's preserved punctuation and true Biblical definitions of Bible words.

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What

we have is an integrated whole (single) message, with no errors and no conflicts. This Study is part of a detailed analysis which shows this truth.

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “[the perfect word of God](#)”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years’ experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God’s “[way](#)” which produces no errors and no conflicts.

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# Overview of Matthew

Epistle Theme: Jesus Fulfilled God's Law and Proved that He was / is God's Christ.

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## High Level Overview

God teaches us using the sentence format and the first chapter, in particular, is easier to understand using the sentence format. First, we are told that it is "The book of the generation of Jesus Christ, the son of David, the son of Abraham". This is important because He inherited all of the unfulfilled promises that God made to each man. And, our second sentence tells us the lineage which shows that "Jesus" is the legal "King of Israel". Our third sentence gives us the importance of the symbolic value of fourteen. Our fourth sentence tells us that Mary was a virgin and that the physical father of "Jesus" was "The Holy Ghost". Our last four sentences tell us the reaction by Joseph and the response by God which settled Joseph.

Thus, our [First Chapter](#) establish the legal and physical and spiritual ancestry of "Jesus". In addition, it established the character of Joseph, who fulfilled the role of a physical father. And, further chapters will tell us that "Jesus" had the faith of Abraham and the dedication to the service of God which king David had. Therefore, He proved that He was a true "son of David (and) son of Abraham", as opposed to the religious Jews who claimed that they were the "sons of David (and) sons of Abraham", because they were the physical descendants and made their claim in spite of not having the spiritual characteristics of either man. And, in the Gospel accounts, we read that God requires the character traits, and not the physical ancestry, to count someone as a true "son".

In our Chapter, the first sentence starts with Abraham and king David to show us that God puts the top priority on our character. Then the second sentence gives us the physical legal genealogy from Abraham to "Jesus" through Joseph because that is what the Jewish culture considered to be legally important. On the other hand, Luke was a medical doctor and gave us the physical genealogy which goes through Mary. (Luke names her father and not her because of the way that the culture, at that time, recorded things.)

In our chapter, we see the name of "JESUS" done in all capital letters. That form of spelling means 'Saviour'. The form of just the first letter being capitalized ("Jesus") is the name of a literal physical man and "The word of God" uses this name for three different men. We need to remember that we are part of a spiritual war with Satan deceiving men and some men deliberately becoming ministers of Satan and others becoming ministers of Satan, without realizing it, because they accept a lie without verifying it and then, in pride, claim to be some expert as they repeat the lie. In this case, the Greek Bible Dictionaries claim that very reference to "Jesus" means 'spiritual Saviour' and that claim is a lie. Hopefully, the reader verifies what they are told, and what they read, before passing it onto others.

In our [Second Chapter](#) we read about wise men coming to worship "Jesus"; about the local king trying to kill Him; about God warning Joseph and Joseph taking Mary and "Jesus" into Egypt; about their return; and that all of this was done to fulfill prophecy. Thus, we already see the fulfillment of prophecy which establishes "Jesus" as God's "Christ" and God's "King". Since "Jesus" was still a "young child", He could not cause the fulfillment of prophecy. Bible deniers claim that "Jesus" deliberately did things to fulfill prophecy. And, that is true some of the times but not all of the times as those liars claim. He certainly did not write the prophecies several hundred years earlier unless you court the spiritual influence upon the physical men who did the actual physical writing like a scribe does. In addition, as already written, He could not cause the fulfillment of prophecy when He was still a "young child". Therefore, we see in this chapter is God providing the required spiritual proof to establish "Jesus" as God's "Christ" and God's "King". And, between the two chapters, we see all of the proof which would be required by any court which exists. Anyone who denies this God given proof is only establishing themselves as a liar and minister of Satan.

Many people have been deceived into believing that there were only three men and that all of them were kings. We aren't told how many men there were. We are only told that there were three types of gifts and more than one man could have brought the same type of gift. In addition, kings do not travel



alone. Further, we read that "all Jerusalem" was "troubled" and it is doubtful if three men traveling would have caused that result simply because of their number.

Next, we see lots of nativity scenes every Christmas where the wise men are arriving at the manger where "Jesus" was born even though our chapter tells us that they were in a "house" and that "Jesus" was a "young child". In addition, go outside at night and try to figure out how a star can guide you to a single house in a town. I imagine that it would have to, somehow, highlight the house even though stars don't do that. And, the point is that there are miracles and the fulfillment of prophecy reported in this chapter. However, Satan has people distracted with this other stuff so that we miss the spiritual messages of the chapter. God protected "Jesus" no matter what men and devils tried to do. Likewise, God can protect us. We also see God guiding Joseph and God will guide His children who listen to Him and His messengers. Finally, God had a plan for the life of "Jesus" which we see written in prophecy. God also had a life plan for each of us and our greatest everlasting reward is received only by following God's plan for our life.

In our [Third Chapter](#), Matthew tells us about John the Baptist and his ministry. Later on, "Jesus" tells us that he fulfilled the prophecy about the return of Elias because John the Baptist had the same spirit as Elias.

The job of John the Baptist was to be the herald who went before God's "King" and prepare the people to meet their "King". Since He was a spiritual "King", John the Baptist did this by telling the people to get spiritually clean by "repenting". The common Jews ("sinners and publicans") gladly accepted the message while the religious leaders rejected the message claiming that they were spiritually clean because of their birth and their religious acts. And, "Jesus" also started out preaching "repent" because only truly spiritually clean people will be allowed in His kingdom. Next, as most people know, the religious leaders eventually turned the people against "Jesus" and rejected Him as their God-given "King". Therefore, God removed the offer of the kingdom. Unfortunately, there are religious people today who claim to be saved and claim that God will give them the kingdom even while they act worse than the religious Jews. God does not change and such a claim is a lie from the devil. Even today, we need to truly "repent" and get spiritually clean.

In addition to the message of "repent", John the Baptist baptized people in the river Jordan who wanted to publically be identified with a changed life. When the religious leaders came to his baptism, John refused to baptize them and told them "Bring forth therefore fruits meet for repentance". Many religious today emphasize their ceremony and claim that the ceremony is what is important even while they claim that there is no need for a truly changed life and no need for "fruits meet for repentance". That is another lie from the Devil. In addition, "Jesus" was baptized by John and many claim that the true religion is Baptist and that people need a Baptist baptism and a Baptist religion. While that is true, many churches claim to be Baptist even while rejecting true Baptist doctrines and rejecting the requirement for true "repentance" and rejecting the requirement to live a spiritually clean life. Such people are like the religious leaders of the days of John the Baptist and all such will be rejected by God and by "Jesus" just like they were rejected by John the Baptist. Thus we see that what truly matters is not our religious claims but the fruits of a truly spirit led life which is spiritually clean.

In [Chapter Four](#), we read about 'The start of the ministry of Jesus'. And, it starts with the statement that "Jesus led up of the Spirit into the wilderness to be tempted of the devil". Many people get upset with God when He puts them into circumstances which test their true Biblical "faith". However, as we read here, we must pass the test before God gives us greater spiritual maturity, greater spiritual gifts and greater opportunities to minister for Him.

Our chapter gives us the details of His temptation and the Chapter Summary and Detailed Notes explain all of the related doctrines. However, the basics are that there are three things which fight against God in the lives of all people. They are: the lusts of the flesh, the doctrines of devils and the things of this world (money, fame, etc). And, "Jesus" was tempted in all three areas. And, after His temptation, angels ministered to His needs. Likewise, we can expect God to provide for us after we successfully pass His tests.

Chapter Four continues with reports of "Jesus" preaching "repent", His calling the first of the disciples who would continue the work, and His doing miracles which proved that he was God's "Christ" and God's "King". Thus, we see that we each need to start training our replacement soon after starting a ministry for God. We each will die some day and we need to have a trained replacement available to take over the ministry.

In [Chapters Five through Seven](#), we have the message known as the '*Sermon of the Mount / Beatitudes*'. In it, "Jesus" tells His listeners what are the rules for His kingdom and what are the rules for His Church. [Matthew 11:12-13](#) and [Luke 16:16](#) tell us: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it". Thus, we are told what the offer of the "kingdom", to the Jews, was withdrawn and when the Church / New Testament was started. And, this message was for both.

In [Chapters Five](#) starts out listing nine character traits which God will bless and "Jesus" tells us the different blessings received for each character trait. Then we are told that it is our job to bring true spiritual understanding to this world. He gives several instructions on how we are to deal with our fellow man. There is much more in the [Chapter Summary](#) and from it the reader can access the Detailed notes which deal with the interpretation to the word and punctuation mark with full consideration of the context.

[Chapter Six](#) continues the '*Sermon of the Mount / Beatitudes*'. Where Chapter Five dealt with our personal character and our dealing with our fellow man, Chapter Six deals with our religious works and our relationship with God. "Jesus" summarizes the chapter with: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" and how we are to not worry about the future. God has complete control over what happens to His children who devote their life to His service. Therefore, we are to dedicate our life to the service of God and trust Him to take care of what happens in our future.

As with Chapter Five, there is much more in the [Chapter Summary](#) and from it the reader can access the Detailed notes which deal with the interpretation to the word and punctuation mark with full consideration of the context.

[Chapter Seven](#) finishes the '*Sermon of the Mount / Beatitudes*'. Chapter 7 is giving us applications in specific physical terms. And, when viewed as a whole, we see the progression with each chapter building on the prior and each chapter becoming more specific in the application. And, Chapter Seven gives us several sections composed of a few sentences where each section is telling us how to apply these commandments to our lives in different circumstances. As with the prior two chapters, please see the [Chapter Summary](#) for a more detailed overview of this chapter. And, as written before, the reader can access the Detailed notes which deal with the interpretation to the word and punctuation mark with full consideration of the context.

In [Chapter Eight](#), the theme is: '*Jesus acts like a King*'. He had preached: "Repent: for the kingdom of heaven is at hand" in Chapter Four. Then He had started offering the kingdom to the Jews, and told them the rules which would be enforced in His kingdom. That was Chapters Five, Six and Seven. So now, this chapter follows and He is now acting like God's "King" and showing the people the blessings which are available to those who actually accept Him as God's "King". Unfortunately, the people, and especially the religious leaders, wanted all of the blessings without any of the responsibilities. And, that is what most so-called '*Christian Religions*' claim that people can have today. And, just like "Jesus" rejected the demands of the Jews and removed the offer of God's kingdom, so also will He do to the people who believe the religious lies of today. God does not change.

In our Chapter, "Jesus" heals the sick, casts out devils which possessed people and commanded people to "follow me". But, He also demanded that those people who followed Him had to give up the cares of this world. For example, He told one man "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head". Thus, we must be willing to give up all worldly comfort. In addition, He told another: "Follow me; and let the dead bury their dead". Therefore, we must give worldly responsibilities to others. Then, when He put the disciples through a storm, as a test of their faith, they were afraid and He responded with; "Why are ye fearful, O ye of little faith?". Therefore, we must even give up self dependence and believe that God has the responsibility to provide all that we need in this world. Therefore, we are to devote our lives exclusively to His service and have true Biblical "faith" that He will provide for all of our needs as His responsibility in this relationship.

There are two very important doctrinal issues in Chapter Eight which cause much controversy. In the start of the chapter, a Gentile centurion sent for "Jesus" to heal his servant. "Jesus" said that He would come and heal him and the centurion responded with: " Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed". "Jesus" responded to that by saying " Verily I say unto you, I have not found so great faith, no, not in Israel" and continued on with the variable rewards which will be given in "The kingdom of heaven" based upon the level of true Biblical "faith" a person demonstrated. That is not a problem. The problem is what "Jesus" said would happen to saved people who refuse to demonstrate a significant level of true Biblical "faith". And, people

claim that that result can not be given to people who are "in the kingdom of heaven", in spite of the fact that "Jesus" literally said that His statements were about people who will be "in the kingdom of heaven". And, people claim that such results will be only in Hell, and that the people following "Jesus", that He said these things to, would go to Hell because they had '*no faith*'. These claims were made about the disciples and the people who followed "Jesus" and supported His ministry with their own substances. We need to be very careful about perverting what "The word of God" literally says so that we can cling to prior accepted doctrinal errors.

The second issue is at the end of the chapter and most people don't even recognize it. But, when it is pointed out to them they deny that it is applicable to them personally. At the end of the chapter, "Jesus" went across the lake and was met by two men possessed by devils. When He cast out the devils, they asked to go into a herd of swine. The swine reacted by running into the sea and drowning. Then, when the owners of the herd arrived, they asked "Jesus" to leave their area. They were Jews and forbidden to eat swine, but they and others around them were, obviously, doing so. In addition, they had no care for the two men who were freed from control by devils. Their own sinful fleshly pleasure was more important to them than the spiritual salvation of others. They were supposed to be God's children, as Jews, and were given a special position with God so that they could take God's message to the world. However, instead of doing their job, they regarded themselves to be better than others and assured themselves that they were going to Heaven, in spite of a sinful lifestyle and refusal to do God's will. They were sure that all Gentiles were going to Hell and were prideful and judgmental and believed that others deserved to go to Hell. And, the spiritual lesson is, many religious people are the same today. They believe they will go to Heaven and get '*a mansion right next door to Peter*', regardless of their sinful lifestyle. And, they have no care about others going to Hell because they believe that the others deserve that fate.

The theme of [Chapter Nine](#) is: '*The scribes and Pharisees start their doctrinal fight with Jesus*'. If the reader looks at the themes of all chapters following this one, that should realize that almost all are dealing with this conflict. The conflict starts here but continues in our day and will continue until "Lord Jesus Christ" returns to rule and reign this world.

In the start of this chapter, "Jesus" returns home and devils motivate the religious leaders to start doctrinal fights with "Jesus". The first thing that they had a fit over was His saying: "Son, be of good cheer; thy sins be forgiven thee". As the religious leaders knew, "Only God can forgive sins". However, they also knew that God's "King" would be "The Son of God" and, therefore, able to "forgive sins". And, as part of this incident, "Jesus" told them, "But that ye may know that the Son of man hath power on earth to forgive sins". With this, "Jesus" was proving to the religious leaders that he was God's "Christ" and God's "King". But, they rejected the evidence and, foolishly, believed that they could force God to give them the kingdom and let them rule while God's true "King" was only their puppet and there to take the blame for their errors.

Remember that Matthew is giving us his Gospel account from the perspective of God's law. And, all throughout this Gospel account, we see the religious leaders arguing about God's law and who truly has the power and authority to enforce it. This first incident is about "forgiveness", which is a legal matter. And, when "Jesus" proved that He had power and authority to do miracles, He also proved that He had the power and authority to forgive sins because he was God's "Christ" and God's "King". Obviously, that put Him above all of the religious leaders, which is why they denied all of the evidence provided.

After "Jesus" proved that He was, in fact, God's "Christ" and God's "King", He then told the Jews that the religion of the New Testament would be different from the religion of the Old Testament. First, the Pharisees claimed to be the top experts on religion and "Jesus" told them that they had the wrong perspective. They were looking at doing physical religious acts while God judged attitudes of the heart. They thought that they did not need a "Saviour" and "Jesus" said that He came for those people who realized that they did need a "Saviour". He also added the parables about '*New Cloth on an Old Garment*' and '*New wine in Old Bothe's*' to teach that the Spirit and religious requirements of the New Testament could not be put into the old religion of the Mosaic Law. (Note, only the religious part of the Mosaic Law was replaced by the New Testament.) Of course, the Pharisees and others still could not understand the lesson because they used the wrong perspective. In deed, many people today are still led into wrong interpretations of the parables (and we are talking about the parables of this chapter). {Please see the [Table of Parables in the New Testament](#) for links to where every parable is

explained. To the best of my knowledge, this table is the only place where every New Testament parable is identified and this Web Site is the only place what every parable is explained.}

Moving on, after giving those parables, "Jesus" was asked to come and raise a dead girl, which he did. But, before He did, the religious people "laughed him to scorn". This miracle is obviously a demonstration that "Jesus is the Resurrection" and religious people "laugh to scorn" the true requirements for receiving true resurrection. And, in case the reader has missed it, all throughout this chapter we read about religious people "laughing to scorn" true Biblical requirements for true salvation while those people who demonstrate true Biblical "faith" receive blessings which are denied to the religious unbelievers. And, we see this continuing through the end of the chapter with "Jesus" healing two blind men. This miracle, of course, is a physical example of "Jesus" healing the spiritual sight of people when he truly saves them. Then He cast a devil out of a man and the Pharisees claimed that "Jesus" did it with the power of Satan. However, since they could not cast out devils, they could not truly know how it was done. And, again, we see the religious claiming greater spiritual authority than "Jesus" had even though He repeatedly demonstrated power from God which they did not have.

Chapter Nine ends with "Jesus" saying to His disciples; "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest". This is the condition that a land gets into when they follow lying religions instead of seeking a true personal relationship with God.

[Chapter Ten](#) follows up on the ending of Chapter Nine with "Jesus" sending His disciples out to do missionary work. God still saves people with the intention of teaching them to mature spiritually and then go to work in His field. And, as part of His instructions before sending them out, "Jesus" gives some prophecy about the future treatment of true missionaries and commands on how they are to react. Please see the [Chapter Summary](#) and the Detailed Notes for the interpretation and explanation of the prophecy and doctrine in this chapter.

[Chapter Eleven](#) tells us about John the Baptist being in prison for preaching the truth. And, he knew that he would, probably, soon die. Therefore, he sent to "Jesus" for some assurance of his belief. Instead of answering with words, "Jesus" demonstrated fulfilling the prophecies about "Christ" before sending John's disciples back to him. Then, "Jesus" told the people what God thought about John the Baptist and the correct way to evaluate a true messenger from God. After that, He criticized that generation of Jews and said "Woe!" to the main cities where He had done miracles. He said these things because John the Baptist was reassured from a report from his disciples while those Jews refused to believe in spite of all of the demonstrated power from God. Just before the end of the chapter, he said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes". Thus we see that God the Father acted the same way as "Jesus" did when He taught in parables. That is, God reveals things in a way which proves if someone is truly willing to receive "The word of God" by faith. And, for those people who are willing to do that, "Jesus" concludes the chapter with: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light".

By the way. For those of you who may have missed it, Chapter Eleven told us about many tests from God which produced legal evidence which God will use when judging those people. God also gives us tests which will produce the evidence which will be used when we are judged by God. And, the tests which produce evidence is all part of the legal process which is the perspective which Matthew gives to us.

In [Chapter Twelve](#), the theme is: 'Judgment according to religious rules versus judgment according to spiritual truth'. And all of the incidents reported in this chapter are also reported by Mark and Luke. That is because all of the reported incidents are very important. However, each Gospel author reports the incidents at different times and different sequences because none of the Gospel writers give us a time sequence. Each writer reports incidents in the order which supports the message from the perspective of their particular Gospel. Please see the [Chapter Summary](#) for the links where Mark and Luke report the same incidents. It increases learning to compare reports of the same incident, not to criticize, but to get different perspectives.

Our chapter starts with the Pharisees accusing the disciples of "do that which is not lawful to do upon the sabbath day". They were basing their accusations on their additions to God's Law and not on the Law itself. However, rather than fighting them about their not having authority to add to God's Law, "Jesus" pointed out where the scripture reported that king David did something similar and was not

judged by God. And, He also pointed out that the priests also violated their additions to God's Law. Thus, we have an example of how to deal with religious people who add to God's Law. Simply point out where scripture reports someone else doing likewise and not getting judged by God.

"Jesus" pointed out to them that God wanted a right heart attitude more than religious acts. After that, He went into their synagogue and they had brought in a man who needed healing and tried to claim that healing went against the Mosaic Law on doing physical work. However, healing required spiritual power, not physical. In addition, there was no restriction on spiritual activity on the sabbath. In fact, they were supposed to be spiritually "worshipping in spirit and truth". But, again, "Jesus" refused to argue with them the way that they were prepared to argue. Instead, He pointed out what any Jew would do when their animal was in trouble. And, He asked them; "How much then is a man better than a sheep?"

That was when "The Pharisees went out, and held a council against him, how they might destroy him". But, as prophecy said, He did not act against them but went out and continued to minister to the people. And, when the people were amazed that he cast out a devil, the Pharisees said: " This fellow doth not cast out devils, but by Beelzebub the prince of the devils". That was when "Jesus" explained how foolish their claim was and gave a prophecy about their future judgment and about His future "spoiling" Satan's house. After that, he explained how to tell true children of God from hypocrites by saying: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit". After that, they made another demand of "Jesus" and He refused to fulfill their demand and, instead, told them of their future judgment by God for claiming that their religious traditions had greater authority than demonstrations of the power of God. And, our chapter ends with devils getting His physical mother and brethren trying to interfere with His ministering. Thus we see many different ways that devils got religious people to try and fight against the ministering of "Jesus" with lies, interruptions and false accusations.

The theme of [Chapter Thirteen](#) is: 'What the kingdom of heaven is like'. This chapter is almost all parables and many people believe the wrong interpretation of these parables. As explained in the [Table of Parables in the New Testament](#), a parable is: 'An Earthly story with a Heavenly meaning which is designed to lead lost and carnal people into doctrinal error and only reveal the true spiritual meaning to save people who seek the meaning from God'. The thing to be aware of is that someone is teaching a wrong interpretation of pretty much all of this chapter. And, those wrong teachings ignore context, use wrong definitions for Bible words, have a doctrine which opposes the Biblical doctrine taught elsewhere and use other methods of corruption. The [Chapter Summary](#) and Detail Notes explain this chapter with more detailed analysis and Bible references than you are likely to find anywhere else.

[Chapter Fourteen](#) starts out with the beheading of John the Baptist. He was probably the closest human friend that "Jesus" had. And, "When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities". Jesus had tried to take His disciples to a private place where they could mourn the murder of John the Baptist, and the people ignored their need for a little privacy. Instead of being upset, "Jesus" ministered to the people, fed them, sent them away and sent His disciples across the lake. This was when they had another storm as a test and "Jesus" came to them walking on the water. One of the lessons of this chapter is that we may never get a break from the needs of the ministry before we get to heaven.

In [Chapter Fifteen](#), we read that the Pharisees are back, this time with the scribes joining them. They start another doctrinal fight and our chapter theme is: 'True believers versus religious people'. "Jesus" responded with: "Why do ye also transgress the commandment of God by your tradition?" Then "Jesus" "called the multitude" and explained the difference between a heart relationship with God and a vain surface religion. And, our chapter ends with "Jesus" going across the lake to minister to other people. He returned, after the religious leaders left the area, and continued His ministry. Thus, we see that "Jesus" fought when He had to but avoided further fighting when He could and concentrated on ministering to people instead of fighting with self important officials.

In [Chapter Sixteen](#), we see arguments over doctrine, which are, basically, arguments over authority. The religious leaders claim that they have the top authority because of religious traditions. "Jesus" claims that He has the top authority because He demonstrates approval from God with His miracles. In all related chapters, "Jesus" warns His disciples, and us, against "The doctrine of the Pharisees and of the Sadducees", which is religious hypocrisy. While the same lesson is taught in each of these Bible chapters, the lesson was taught at different times and in different circumstances. It should also be obvious that this lesson is a "precept" that never changes but has multiple applications. And, it should also be obvious that "Jesus" taught certain lessons more than once.

Chapter Sixteen starts with "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven". "Jesus", basically, told them that they could not understand spiritual truths and left them. It was obvious, by this time, that they had closed minds and "Jesus" had started refusing to answer their questions and challenges because, with closed minds, they refused to truly consider anything that disagreed with their prior wrong thoughts. And, after He left them, He warned His disciples against "The doctrine of the Pharisees and of the Sadducees". It was after that when "Jesus" asked them about their personal belief about Him and then started to prophecy His suffering, death and resurrection. He was trying to prepare them for what would happen and wanted them to concentrate on the promise of His resurrection. However, in spite of His prophesying this many times, they were not prepared because they refused to accept the prophecy of His death and they could not accept the prophecy of resurrection without first accepting the prophecy of death. Likewise, we often miss blessings from God because we refuse to accept else something which must happen first. For example, many people do not receive the blessings which God wants to give them because they refuse to spiritually mature first, as required by God.

This was also when "Jesus" said that He would build His church and that they would be His apostles in it, but they failed to understand His message. And, again, this was because they held onto wrong traditional doctrine.

The theme of [Chapter Seventeen](#) is: '[Lessons in Spiritual Maturity](#)'. It start out telling us about the '[Mount of Transfiguration](#)'. and then about how the disciples, who were not taken to the mount, could not cast out a devil. From these incidents we learn that there are variable levels of spiritual maturity and power and that greater reward is given to saved people who mature more spiritually. In addition, our own level of spiritual power is dependent upon our own level of true Biblical "faith". And, part of having a strong "faith" is "fasting". However, that "fasting" must be done in the Biblical manner. That is, not letting other people know that you are "fasting" and only doing it to draw closer to God, who is the source of all true spiritual power. Last, our chapter deals with a lesson on how to deal with government employees and others who exercise power in this physical world and abuse it. The government employees were abusing their position and power. "Jesus" told Peter to give them the money that they wanted and to not worry about it. Satan uses those types of things to distract people from doing the job they are supposed to do for God.

The theme of [Chapter Eighteen](#) is: '[Additional Lessons on Spiritual Maturity](#)'. Our chapter starts with the disciples asking "Jesus", "Who is the greatest in the kingdom of heaven?". In response, "Jesus" gives several lessons on how to increase our everlasting position in Heaven. Many people ignore these lessons, and even den them, because they believe the doctrinal lie that we are going to a Communistic Heaven. That lie is: '[Everyone who says the magic prayer of salvation will live in eternal bliss in their own mansion right next door to Peter](#)'. Some also believe the additional doctrinal lies that: '[We will all go to the "marriage supper of the Lamb" and all will return to rule this world with "Jesus" and that it does not matter if the supposedly saved person dedicates their life to the service of devils or the lusts of the flesh or to worldly goals](#)'. Hopefully, the reader understands that each of the things mentioned are lies from devils and that this site deals with the evidence which proves that all of the prior claims are lies.

One example of what I just wrote is that Chapter Eighteen tells us that Peter asked "Jesus" "Lord, how oft shall my brother sin against me, and I forgive him?". "Jesus" answered with a parable about a servant being forgiven for a great debt, then losing his forgiveness and being literally tortured to death. And, '[good Godly fundamental KJV only Baptist preachers](#)' use this parable to preach: '[We must forgive everyone everything if that ask for forgiveness and it does not matter if they repent or not. Also, forgiveness can never be lost. And, God takes away the free will of the saved and insists that they have no choice on forgiving. And that God's children can not demand that anyone repay a theft or deliberate damage done. And they use this to justify many other lies from devils](#)'. The Detailed Notes, for this chapter, explain these errors. And, just so that the reader is aware, God had killed at least one preacher who refused correction to the doctrine that He preached on this parable ([Romans 6:16](#)).

The theme of [Chapter Nineteen](#) is: '[The Testimony of the Righteous versus the Religious](#)'. The religious always want us to look at their religious activities and religious credentials given by man. The truly righteous understand that the true spiritual proof is how God works in and through their life.

Our chapter starts our with the Pharisees picking a doctrinal argument over marriage. And, every religious argument that I have heard on this matter goes against what "the word of God" literally says and that includes the '[Good, Godly, fundamental KJV only Baptists](#)'. Basically, religious people seem to never

understand the doctrinal difference between "divorced" and "remarried". Preachers especially tend to either condone "remarriage" or they condemn all "divorced" as if they were "remarried".

Another problem that many people seem to have trouble understanding is when "Jesus" said: "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake". Many claim that everyone should get married even while they ignore that fact that "Jesus" was never married.

Next, our chapter has a lesson on the proper attitude about money. It seems as if most people never understand this lesson and that includes preachers. Please see the [godly Financial Principals](#) for Biblical lessons on money. In our chapter, the rich young ruler left still lost because he was not willing to give up temporal physical riches in order to gain everlasting spiritual riches. And, our chapter ends with Peter asking "Jesus" "Behold, we have forsaken all, and followed thee; what shall we have therefore?". "Jesus" answered with the assurance that they would receive everlasting spiritual riches.

The theme of [Chapter Twenty](#) is: 'The Basis of Everlasting Rewards'. Our chapter starts with the parable of 'The Labourers in the Vineyard'. This teaches that God determines our everlasting spiritual rewards and that He rewards hope in His character more than working for specific promises. For example, in the Old Testament, the Jews were promised blessings in this physical world for serving God. In the New Testament the promised rewards are usually spiritual in nature and tend to be vague and require the believer trusting that God will give them "whatsoever is right".

After that parable, "Jesus" explains how to be great in His kingdom. That is, we need to keep serving with the right attitude and keep trusting the character of God. Our chapter ends with two blind men trusting His character and asking Him to heal them. Thus, we have a demonstration of true hope. And, we see that serving God in "hope" requires more spiritual maturity than serving God in "faith".

The theme of [Chapter Twenty One](#) is: 'The Start of the Final Religious Conflict'. It starts with the account of "Jesus" fulfilling prophecy and entering Jerusalem "meek, and sitting upon an ass, and a colt the foal of an ass". And, the people were praising God. Then, Matthew tells us that "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.". As a result, the religious leaders objected to all that was done. "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?". Then, in the morning, He cursed a fig tree which had leaves but no fruit. As written elsewhere, all miracles, which are reported in the Gospel accounts, are a physical example of the doctrine that is in context with the miracle. In this case, God was going the curse the Jewish nation for having the form of religion but no spiritual fruit. Unfortunately, God's people of today ignore or deny that lesson and believe the religious lies that God will reward them for having the form of religious activities which produce no spiritual fruit.

Of course, the religious leaders objected to all that "Jesus" was doing and "the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things?". Then, "And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things". They refused to answer His question because any answer that they gave would show that their doctrine and religious activities were wrong. As a result, "Jesus" refused to answer their question and gave them a parable instead which showed the difference in the answer and activity of two sons. This, of course, showed them the difference between then and the publicans and harlots. He followed the parable with "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you". "Jesus" then gave them another parable which told them the judgment that God would bring upon them. Our chapter ends with: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet".

The theme of [Chapter Twenty Two](#) is: 'Continuation of the Final Religious Conflict'. Our chapter starts with "Jesus" giving a parable about "the kingdom of heaven" and "the marriage supper of the lamb". Basically, He told the religious leaders that they would not receive the rewards in Heaven that they expected and, at best, they would receive "weeping and gnashing of teeth". As a result, they "took counsel how they might entangle him in his talk". Following that, we have three groups of religious leaders challenge "Jesus" over religious doctrine. And, in each case, "Jesus" proved them to be fools who preached doctrinal error. Our chapter ends with "Jesus" asking them a question which they could not answer because of the doctrinal error which they believed and taught. After that, the chapter ends

with: "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions".

The theme of [Chapter Twenty Three](#) is: '[Wrong Religious Judgment Versus Righteous Judgment](#)'. In this chapter, "Jesus" starts out by warning the Jews, who were listening to Him, against "the scribes and the Pharisees". He says that they love all of the outward signs of being religious but have no evidence of a God-caused changed life. Their inward person does not match the outward show. That is why He says: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not".

Next, "Jesus" tells them what attitudes to have and how to act in order to show their inward attitudes. From those instructions, "Jesus" returns to the Pharisees and says "Woe!" to them several times. And, each time He describes their wrong religious attitudes and actions which caused Him to say, as God's messenger, "Woe!". He ends His sayings against them with: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar". After that, "Jesus" ends the chapter with a prophecy against Jerusalem. Thus, in this chapter, we read about "Jesus" pronouncing "Woe!" against the religious leaders and prophesying their destruction. And, we read why he gave that judgment so that we could know what not to do. Finally, we also read different attitudes and actions we are to have in order to prove that we truly serve God.

The theme of [Chapter Twenty Four](#) is: '[Prophecy of Future Events](#)'. This chapter is all prophecy and some claim that it is all about the "great tribulation" and the '[Second Coming of Christ](#)'. However, while what is prophesied in this chapter is for that event, part of what is prophesied here actually does not match what is found elsewhere in "the word of God" for that event. Part of our chapter actually matches what is said elsewhere for the "judgment seat of Christ". However, people strongly disagree because they believe the doctrinal lies of '[no tears in Heaven](#)' and '[God changes His character and refuses to punish disobedience](#)'. The Bible truth is: '[no tears in the second Heaven](#)' and '[God does not wipe away tears until after the "great white throne judgment" when there are only save in Heaven to have tears. Also, "the word of God" literally says that saved will receive "bad" and "the terror of the Lord" at "the judgment seat of Christ"](#)'. The [Chapter Summary](#) and Detail Notes explain this chapter with more detailed analysis and Bible references than you are likely to find anywhere else.

The theme of [Chapter Twenty Five](#) is: '[Continued Prophecy of Future Events](#)'. This chapter starts out with two parables which literally say that they are about "the kingdom of heaven". Some preach that these parables must be about the judgment of Jews because they reject that there will be punishment given at "the judgment seat of Christ". That is effectively calling "Jesus" a liar because He literally said that the parables were about "the kingdom of heaven". In addition, after those parables, "Jesus" said: "When the Son of man shall come in his glory, and all the holy angels with him" (the '[Second Coming of Christ](#)'). Thus, the parables happen before the '[Second Coming of Christ](#)' when "Jesus" is in "Heaven" where these parables occur.

Next, we read about [the Sheep and Goat Judgment](#)' which will determine who goes to Hell and who will go into the 1,000 years reign of Christ in their current human bodies. In this judgment, "Lord Jesus Christ" first separates the people according to the judgment that will receive then tells each person their personal judgment. Notice that this last judgment happens on Earth and no one goes into Heaven, no one is given a crown and no one is made a ruler in the government of "Jesus".

In that judgment, the people are separated first and people who get different ending destination are not judged together. In fact, the "word of God" has no judgment where some people being judged go to Heaven and some being judged, at the same time, go to Hell. Yet, that is what people claim about one of the earlier parables. At the "judgment seat of Christ", everyone remains in Heaven. At the "great white throne judgment", everyone is sent to "the lake of fire".. The "judgment seat of Christ" occurs in Heaven. If people could be sent to Hell from Heaven then we lose our assurance of salvation.

Please remember that the true definition of a parable is: [An Earthly story with a Heavenly meaning which is designed to lead lost and carnal people into doctrinal error and only reveal the true spiritual meaning to save people who seek the meaning from God](#)'. People teach doctrinal error about these parables because the truth proves a well-loved doctrinal lie to be false. Therefore, in order to hold unto their lie, they have to pervert these parables.



The theme of [Chapter Twenty Six](#) is: 'The Last Supper'. The [Chapter Summary](#) and Detail Notes have many Bible references showing where the events of this chapter are reported in all four Gospel accounts. In addition, the [Gospel Time Sequences](#) for the time sequences of incidents reported in this chapter. Many people follow a wrong procedure for analyzing these events, or they put the events in a wrong time sequence, and then blame "the perfect word of God" for their own errors.

Many of the incidents reported in this chapter fulfilled several prophecies and there are links to well over 600 prophecies which were fulfilled and most were fulfilled in the last chapters of the Gospel accounts. Please see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for those references.

The theme of [Chapter Twenty Seven](#) is: 'The Trial and Crucifixion'. "Jesus" was tried by the religious leaders, Pilate and Herod. Representatives of all groups of men were involved and no man can claim that it was some other group of men who did these things. And, again, devil motivated people and deceived people make many wrong claims about these events and what is reported in the Gospel accounts. Please see the [Chapter Summary](#), the Detail Notes the [Gospel Time Sequences](#) and the other reference Studies provided for links to where these events were prophesied and where they are explained to show that there are no conflicts in "the perfect word of God". All so-called conflicts and errors are due to someone using a wrong procedure to analyze these events. When properly analyzed, people will see that there are no errors and no conflicts.

The theme of [Chapter Twenty Eight](#) is: 'The Resurrection.'. Please see the Sections called [Sequence of the Resurrection of Jesus](#);, and [Appearances of Jesus Christ After the Resurrection](#), in Doctrinal Study called [Gospel Time Sequences](#) about these events. There are also references to where other Gospel accounts report the same incidents. The main place that this Gospel reports this event is found in [Matthew 28:1-10](#). Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled. Please also see the note for [John 20:2-LJC](#) for Bible references and evidences which show us that the "risen Jesus is Lord (God)".

Devil motivated men try to deny the events of this chapter in order to steal all hope for our own resurrection. That, and pride, are also their motivation for using the wrong methods to interpret what is reported in this chapter and related chapters of the other Gospel accounts. The many Studies found at the [Doctrines](#) Index prove that there are no errors and no conflicts if events are properly analyzed.

Many people have spent many years comparing what is provided on this Web Site to what is available elsewhere and all have had to conclude that these Studies are more accurate and more complete than anything found anywhere else. I do not write this to brag but to say that God has used me to provide His children reference tools which are designed to help them learn what is in "the perfect word of God" and have confidence in His word. It is not possible for me to have provided these things with my own human ability. I have been telling people [prove me wrong](#)' for almost twenty years and many have tried. All that anyone has ever been able to do is say that what this Web Site reports does not agree with their religious traditions, which are based upon the opinions of men and not on true analysis methods. Please, trust what God has provided to you in His "perfect word of God" and use these references to find what you need to find in His word.

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# Chapter 1 Overview

***Chapter 1 Summary: The physical ancestry of "Jesus" which proves that He is the "Son of David".***

[Matthew 1:1-17](#) occurs first, in the time sequence of the life of "Jesus Christ", because it provides the list of the legal ancestors of "Jesus" before His birth. [Matthew 1:18](#) starts with "Now the birth of Jesus Christ was on this wise", which means that what Matthew presented before that sentence occurred before the events of that sentence. Moving on, [Luke 1](#) has the account of the birth of John the Baptist and occurs, time wise, between [Matthew 1:17](#) and [Matthew 1:18](#). Then [Matthew 1:18-25](#) occur. After those events, we have the events of [Luke 2:1](#) through the first phrase of [Luke 2:39](#). Please see the Doctrinal Study called [Gospel Time Sequences](#) for related references in the time sequence of the physical life of "Jesus Christ".

[Matthew 1:18-25](#) presents the birth of "Jesus". This event is also recorded as reported in [Luke 2:1-20](#); [John 1:1-5](#) and [John 1:9-14](#). Each of these presentations take a different perspective. John presents the spiritual view. Matthew presents the legal view and his genealogy traces through Joseph, who is the adoptive, and legal, father of "Jesus" but not the physical father. Luke presents the physical view and his genealogy traces through Mary, who is the physical mother of "Jesus" but is not recognized under Jewish Law because she is female. Each Gospel author reveals the perspective of his Gospel with this opening event. Please remember that Matthew, as a former government employee, presents the perspective of keeping the Law. Luke, as a physician, presents the view of a physical man. John, the "beloved disciple", presents the spiritual view because true "love" comes from [God](#) and is spiritual in nature. In addition, as a disciple of "Jesus", John would have learned to understand the spiritual perspective of God's word. Further, the [Prophecy Fulfilled](#) Section, of the [Significant Gospel Events Study](#), gives the Old Testament prophecies of this event and the new Testament references to the fulfillment of the prophecy.

The birth of "Jesus" was prophesied as reported in [Matthew 1:18-21](#) and [Luke 1:26-38](#). In addition, the [Prophecy Fulfilled](#) Section, of the [Significant Gospel Events Study](#), gives the Old Testament prophecies of this event and the new Testament references to the fulfillment of the prophecy.

The theme of our chapter is; "Jesus" is God's "Christ". We see this theme fulfilled by the points of legal evidence presented by Matthew within our chapter. [Matthew 1:1-17](#) is the first point of the legal evidence presented by Matthew in this chapter. In his first point, Matthew shows that "Jesus" fulfilled the requirements of character and of geology.

Next, in [Matthew 1:18](#), we have the witness of prophecy which tells us that "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" ([Isaiah 7:14](#)). Our sentence says that Mary fulfilled this requirement.

Next, in [Matthew 1:19-21](#), we have the witness of an angel to Joseph, who was "minded to put her (Mary) away privily" but changed his mind and accepted the public shame. This is evidence that Joseph accepted the message from God through the angel.

Next, in [Matthew 1:22-23](#), we have the prophecy which proves that the virgin birth was from God. Only God fulfills Bible prophecy.

Next, in [Matthew 1:24-25](#), we have Joseph accepting the warning from God, through a vision which woke him. He took Mary and "Jesus" and ran to Egypt in the middle of the night. He did not wait until morning to start the journey properly.

Lastly, in [Matthew 1:24-25](#), we have the statement that Joseph: "knew her not till she had brought forth her firstborn son". The midwife, who helped to deliver the child, would have been a witness to this fact and certainly would have gossiped about it to all of her friends. This is the evidence that [Isaiah 7:14](#) was fulfilled.

In our next chapter, Matthew tells us about the wise men who came seeking the "King of the Jews" ([Matthew 2:2](#)). This is another evidence that "Jesus" is God's "Christ", even though it is presented as a separate incident. As seen in the other verses and notes on "King of the Jews", that title is part of the role of the "Christ".

What we see here are seven (7) points which would be accepted as evidence in a righteous court of law. These seven (7) points are the evidence which Matthew gives to prove that "Jesus" is God's "Christ".

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**The Treasury of Scripture Knowledge provides a chapter outline as:**

1-17. The genealogy of Christ from Abraham to Joseph.  
18. He is miraculously conceived of the Holy Ghost by the Virgin Mary, when she was espoused to Joseph.  
19-25. The angel satisfies the doubts of Joseph, and declares the names and office of Christ: Jesus is born.  
A.M. 4000. B.C. 4'.

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1. **C1-S1**: Declare the character and lineage of "Jesus Christ".
  - a. The phrase: "The book of the generation of Jesus Christ" means: 'This is the legal lineage from Abraham through "Jesus"'
  - b. The phrase: "the son of David" means: "'Jesus" displayed the character of "king David" physically fulfilled the requirements to inherit the throne of "king David"' Please see the **Prophecy Fulfilled** Section, of the **Significant Gospel Events Study**, which has references to the prophecy which this phrase says was fulfilled.
  - c. The phrase: "the son of Abraham" means: "'Jesus" displayed the character of "Abraham" and spiritually fulfilled the requirements to inherit the promises made by God to "Abraham"'
2. **C1-S2**: Declare the detail legal lineage of "Jesus Christ". The most important part of this sentence are the last phrases which are: "Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ". Jewish inheritance was computed as passed through the males. Since Joseph was considered to be the legal father of "Jesus", the inheritance of the throne, on this world, was computer to pass to "Jesus" through Joseph. In addition, he phrase: "who is called Christ" means: "'Jesus Christ" inherited all of the physical promises, in this world, which were made by God to "Christ". That includes being "King" of the "kingdom of God" on this physical Earth'.
3. **C1-S3**: Declare the pattern in the lineage. Our sentence says: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations". I believe that there is a symbolic meaning to what is written here, but I can not declare it.
4. **C1-S4**: Declare the relevant details of the birth.
  - a. The word "Now" means: 'After you understand what was said in the prior sentences. The first sentence provided a summary account. The second sentence provided a detail account. The third sentence provided a symbolic account'.
  - b. The phrase: "Now the birth of Jesus Christ was on this wise" means: 'This is the understanding (wisdom) which is to be applied to this particular birth'.
  - c. The phrase: "When as his mother Mary was espoused to Joseph" means: 'They had an agreement to be married. The practices of courtship and marriage vary with different cultures. If those details are important to the reader then they can find the Jewish practices, of that time, elsewhere'.
  - d. The phrase: "before they came together" means: 'They had not had sex'.
  - e. The phrase: "she was found with child of the Holy Ghost" means: 'Mary was pregnant even while still being a virgin'. At least one man-written perverted so-called bible changes the word "virgin" to be 'young girl' so that they can deny the doctrine of the virgin birth and deny that the physical father of "Jesus" was God's "Holy Ghost". They prove themselves to be liars by claiming this sentence, in the "word of God", to be a lie.
  - f. This sentence is a fulfilled the prophecy found in **Isaiah 7:14**.
5. **C1-S5**: State the reaction and relevant thought of Joseph.
  - a. The phrase: "Then Joseph her husband" means: 'He was her husband in their culture even though they had not, yet, had sex'.
  - b. The phrase: "being a just man" means: 'Joseph did what was right and intended by the law even if it was not literally written in the law'.
  - c. The phrase: "and not willing to make her a publick example" means: 'Joseph wanted to avoid any unnecessary embarrassment'.

- d. The phrase: "was minded to put her away privily" means: 'Joseph was going to end the relationship because Mary was pregnant and he did not believe that she was still virgin and that the baby was God's doing'.
6. **C1-S6**: State God's intervention. This sentence is part of the legal evidence presented by Matthew in this chapter to show that "Jesus" is God's "Christ". Please see the general note, above, about the listing of the seven (7) points of legal evidence presented by Matthew.
- Our sentence starts with the word "But", which means it is still continuing to tell about the thoughts of Joseph while telling us that those thoughts changed direction.
  - The phrase: "But while he thought on these thing." means: 'The rest of this sentence happened at the same time as Joseph was thinking about what the do'.
  - The phrase: "behold, the angel of the Lord appeared unto him in a dream" means: 'This is how God sent Joseph a message'.
  - The phrase: "saying, Joseph, thou son of David" means: 'The angel started his message with the character of Joseph, which was spiritual like king David'. King David didn't always do right but he always wanted to please God.
  - The phrase: "fear not to take unto thee Mary thy wife" means: 'Stop worrying about Mary's condition and who was the father and your future relationship'.
  - The phrase: "for that which is conceived in her is of the Holy Ghost" means: 'She is pregnant from God's "Holy Ghost". She has not been unfaithful with another man. She is Godly, just like you desire'.
  - This sentence is a fulfilled the prophecy found in [Psalms 2:7](#) and [Isaiah 7:14](#).
7. **C1-S7**: Declare the relevant part of God's plan.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the propose of the pregnancy of Mary.
  - The phrase: "And she shall bring forth a son" means: 'There will be a birth of a boy'.
  - The phrase: "and thou shalt call his name JESUS" means: 'There is a special emphasis with this name using all capital letters'. Symbolically, it means 'spiritual salvation' where the name spelled in the regular manner is: 'the name of a literal physical man'.
  - The phrase: "for he shall save his people from their sins" means: 'Here's why He was given that name. There is a lie from devils which claims that *He will save His people from the consequence of sin while they continue to live for sin*'. However, our phrase really means 'He will get them out od a lifestyle of sinning'. This is speaking about a truly changed life and not a free pass to continue to live in sin'.
8. **C1-S8**: Give the scriptural basis.
- The word "Now" means: 'After you understand what was said prior to this'. Joseph did not know or did not consider, that God would use Mary to fulfill prophecy and birth God's "Christ". No man would think that, which is why God sent an anger to Joseph in order to explain things to him. And, consider the character that Joseph had to have had in order for God to approve him for the role which God put him into.
  - The phrase: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying" means: 'This sentence references [Isaiah 7:14](#) and [Isaiah 8:8](#)'.
  - The phrase: "Behold, a virgin shall be with child" means: 'Miraculous pregnancy'. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.
  - The phrase: "and shall bring forth a son" means: 'Jesus had to be male because God only gives certain spiritual gifts and positions to men'.
  - The phrase: "and they shall call his name Emmanuel". Please also see the [Minor Titles of the Son of God](#) Section, of the [Significant Gospel Events Study](#), about titles in this sentence.
  - The phrase: "which being interpreted is" means: 'Here is the meaning of that name'.
  - The phrase: "God with us" means: "'Jesus" was / is God in human flesh'.

9. C1-S9: Joseph did as he was commanded and ignored all of the gossips in town.
- a. The phrase: "Then Joseph being raised from sleep did as the angel of the Lord had bidden him" means: 'Joseph was obedient'.
  - b. The phrase: "and took unto him his wife" means: 'He fulfilled all of the responsibilities of a husband and was not resentful'.
  - c. The phrase: "And knew her not till she had brought forth her firstborn son" means: 'They had no sex before "Jesus" was born'.
  - d. The phrase: "and he called his name JESUS" means: 'They named Him as commanded'.
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## Chapter 2 Overview

### **Chapter 2 Summary: The first true worship of "Jesus".**

All of [Matthew 2](#) and [Luke 2](#) deal with the birth and early life of "Jesus". The sentences, and their related notes, need to be considered together in order to get the full picture of what God is telling us. The two chapters give us different perspectives of the same incidents.

The reports of the ministry of "Jesus", before His going to Jerusalem for the last time, can not be put into an exact time sequence since we are not given enough information to do so. However, we can do a little better with the reports of the early life of "Jesus". There is not a lot of information about His early life. But, in General, [Matthew 1:1-17](#) occur first in time. Then we have [Luke 1](#) occur in time. [Matthew 1:18-25](#) occurs during the time of [Luke 1:39-80](#), but we can not be more exact on the timing of those events than what is reported here.

[Luke 2:1-38](#) occurs next in the time sequence. Then [Matthew 2](#): with [Matthew 2:21-23](#) being the same event as [Luke 2:39](#). The rest of Luke 2 ([Luke 2:40-52](#)) occurs before [Matthew 3](#); [Luke 3](#); [Mark 1](#) and [John 1](#) all start telling us about the ministry of John the Baptist. All of the Gospel writers consider that event to be the true beginning of the ministry of "Jesus".

In addition to being part of the legal proof, this chapter tells us about the miraculous appearance of the star that not only led the wise men from a far country to Judea, but also led them directly to the house that "Jesus" was at. This miracle is mentioned in [Matthew 2:1-2](#) and in [Matthew 2:9-11](#). Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

[Matthew 2:1-12](#) tells us about the appearance of the wise men.

[Matthew 2:5-6](#) and [John 7:41-42](#) let us know that Jews, who were alive at the time of the Gospels, knew the truth about where "Christ" would be born.

[Matthew 2:5](#); [Luke 2:4](#); [Luke 2:11](#) fulfill the prophecy about the birth of "Christ" found in [Psalms 132:11](#); [Isaiah 11:1](#); [Jeremiah 23:5](#); [Micah 5:2](#). In addition, [John 7:42](#) lets us know that many Jews knew this prophecy.

[Matthew 2:13-23](#) reports the trip to Egypt and the return from Egypt by Joseph, Mary and "Jesus".

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-2. The wise men from the east inquire after Christ;  
3-8. at which Herod is alarmed.  
9-12. They are directed by a star to Bethlehem, worship him, and offer their presents.  
13-15. Joseph flees into Egypt with Jesus and his mother.  
16-19. Herod slays the children;  
20-22. himself dies.  
23. Christ is brought back again into Galilee to Nazareth.  
*Fourth year before the account called Anno Domini.'*

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- [C2-S1](#): God let Gentiles know about the birth.
  - The phrase: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king" means: 'After His birth'. The phrase: "was born" is past tense. In addition, our phrase tells us where and in what part of History. Please see the Section called [Prophecies](#) in the [Significant Gospel Events Study](#).
  - The phrase: "behold, there came wise men from the east to Jerusalem" means: 'These were probably descendants from Abraham and the wife that he had after Sarah died'.
  - The phrase: "Saying, Where is he that is born King of the Jews?" means: 'They knew prophecy but we can not be positive what was the source of their knowledge'.
- [C2-S2](#): The "wise men" state why they are there Our sentence says: "for we have seen his star in the east, and are come to worship him". Please also see the [Table of Miracles in the Gospels](#) document for Bible references to other miracles performed in the Gospels.
- [C2-S3](#): The "wise men" cause a stir throughout the city and government.

- a. The phrase: "When Herod the king had heard these things" means: 'They caused enough of a stir that the heard of their arrival'.
  - b. The phrase: "he was troubled, and all Jerusalem with him" means: 'Three strangers coming into a city would not cause this reaction. The Roman Catholics claim that there were three wise men because we are told of three gifts. However, with possible dangers of travel and with the reported stir on the city, it probably was a larger group of travelers, even if only three gifts are all that are reported'.
4. **C2-S4:** King Herod prepared for a challenge of his position.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the king to the report of him hearing the news.
  - b. The phrase: "And when he had gathered all the chief priests and scribes of the people together" means: 'The king gathered everyone who should be able to find the answer in scripture'. Herod demanded the answer from the priests because that was their job according to [Malachi 2:7](#).
  - c. The phrase: "he demanded of them where Christ should be born" means: 'The king demanded that they give him this answer' The place of the birth of "Christ" is in [Micah 5:2](#).
5. **C2-S5:** The question is answered by consulting scripture.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It is adding the answer from the priests.
  - b. The phrase: "And they said unto him, In Bethlehem of Judaea." means: 'The "word of God" is the only book in the world with detail prophecy which has been proven to be 100% correct for all fulfilled prophecy. There are other so-called sources of prophecy but that are not as specific as this prophecy, which can only be fulfilled by one place in all of the Earth'.
  - c. The phrase: "for thus it is written by the prophet" means: 'They found the answer in scripture'.
  - d. The phrase: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" means: 'The message is the same even though the words are not exactly the same'. This happens in other places where Old Testament prophecy is references in the New Testament. Some times that is because the Old Testament goes Hebrew to English while the New Testament goes Hebrew to Greek to English. And, sometimes God deliberately does this to show us that it is the message, which is never changed, and not the way that it is expressed, which is important.
6. **C2-S6:** King Herod determined the physical age of God's "Christ".
- a. The phrase: "Then Herod" means: 'This is who acted'.
  - b. The phrase: "when he had privily called the wise men" means: 'This is when and how he acted'.
  - c. The phrase: "inquired of them diligently what time the star appeared" means: 'This is the information which he sought'.
7. **C2-S7:** King Herod lies about his intention.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the action of the king after he received the information which he sought.
  - b. The phrase: "And he sent them to Bethlehem, and said" means: 'The king told them where to go but also gave them additional instructions'.
  - c. The phrase: "Go and search diligently for the young child" means: 'This was the first thing that they were to do. Notice that he did not say "infant". This is because enough time had passed for "Jesus" to become a "young child". And, with the time change, they were no longer camping out in a manger'.
  - d. The phrase: "and when ye have found him" means: 'The king expected it to take them time and effort'.

- e. The phrase: "bring me word again" means: 'Tell me where you find him'.
  - f. The phrase: "that I may come and worship him also" means: 'This is the result that the king claimed to want. However, he lied and sent his soldiers to murder all male children two years old and younger'.
8. **C2-S8:** God finished guiding them to their destination.
- a. The phrase: "When they had heard the king" means: 'This was when they acted'.
  - b. The phrase: "they departed" means: 'They left the king'.
  - c. The phrase: "and, lo" means: 'pay attention and think about the next phrase'.
  - d. The phrase: "the star, which they saw in the east" means: 'This is the same star which had guided them to the king'.
  - e. The phrase: "went before them, till it came and stood over where the young child was" means: 'Think about how high up a star is. It would take a beam of light, or something similar, to direct them to a specific house. There is more involved in this miracle than what most people realize'.
9. **C2-S9:** Seeing God's direction brings great joy.
- a. The phrase: "When they saw the star" means: 'This was their guide from God'. Think about God guiding you so far, then appearing to stop guiding only, later, to provide guidance again. That is what they were feeling.
  - b. The phrase: "they rejoiced with exceeding great joy" means: 'Their source of "joy" was spiritual in nature'.
10. **C2-S10:** Wise men "worship" 'God in human flesh'.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds their actions when they found "Jesus".
  - b. The phrase: "And when they were come into the house" means: 'Notice that they were no longer in the manger but, apparently, stayed in the same area'.
  - c. The phrase: "they saw the young child with Mary his mother" means: 'Mary kept "Jesus" close, especially with strangers coming to visit'.
  - d. The phrase: "and fell down, and worshipped him" means: 'They recognized Him as God in human flesh and not just as a young child'.
  - e. The phrase: "and when they had opened their treasures, they presented unto him gifts" means: 'This is how we are supposed to approach any royalty, and especially deity'.
  - f. The phrase: "gold, and frankincense, and myrrh" means: 'These are, supposedly, symbolism recognition of His royalty, His healing ministry and His death for our sins'.
11. **C2-S11:** God protects true "wise men".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the warning to not obey the lying king.
  - b. The phrase: "And being warned of God in a dream that they should not return to Herod" means: 'This was the warning'.
  - c. The phrase: "they departed into their own country another way" means: 'This was their response'.
12. **C2-S12:** God protects His own.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the warning to Joseph.
  - b. The phrase: "And when they were departed" means: 'This is when Joseph received the warning'.
  - c. The word "behold" means: 'Pay close attention'.
  - d. The phrase: "the angel of the Lord appeareth to Joseph in a dream, saying" means: 'This is how Joseph received the warning'.
  - e. The phrase: "Arise, and take the young child and his mother, and flee into Egypt" means: 'This is what he was told to do and where to go'. This also set things up to fulfill another prophecy found in [Hosea 11:1](#).
  - f. The phrase: "and be thou there until I bring thee word" means: 'Wait until told otherwise'. Most people have problems with the command to wait.



- g. The phrase: "for Herod will seek the young child to destroy him" means: 'Here's why'.
13. **C2-S13**: God always fulfills His prophecy.
- The phrase: "When he arose" means: 'Notice that he did not wait until morning'. Imagine how upset Mary must have been. She had to abandon whatever household things which she had collected and had to worry about the king's soldiers murdering her son.
  - The phrase: "he took the young child and his mother by night" means: 'They did not delay for any reason'. There was a good chance that the king assigned a spy to follow the men from the East. If so, then the king would have quickly received word that they returned home another way and there would not have been much time before the soldiers came through and murdered all young children and infants.
  - The phrase: "and departed into Egypt" means: 'This is where the angel told Joseph that God said to go'.
  - The phrase: "And was there until the death of Herod" means: 'This was how long they stayed'.
  - The phrase: "that it might be fulfilled which was spoken of the Lord by the prophet, saying" means: 'This is why'.
  - The phrase: "Out of Egypt have I called my son". This sentence fulfills the prophecy of **Numbers 24:8** and **Hosea 11:1**. It is also related to, and some claim also fulfills a prophecy, in **Exodus 4:22**.
14. **C2-S14**: King Herod reveals his true nature.
- The phrase: "Then Herod" means: 'This is the king who reacted'.
  - The phrase: "when he saw that he was mocked of the wise men" means: 'This is when and why he reacted'.
  - The phrase: "was exceeding wrath" means: 'This was his emotional response'.
  - The phrase: "and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof" means: 'This was his ordered action'. Notice that he included all of the area near by just in case they were not within the city.
  - The phrase: "from two years old and under" means: 'This is who he ordered murdered'.
  - The phrase: "according to the time which he had diligently inquired of the wise men" means: 'This was how he determined how old "Jesus" might be'.
15. **C2-S15**: The reaction to Herod was prophesied.
- The phrase: "Then was fulfilled that which was spoken by Jeremy the prophet, saying" means: 'This sentence fulfills **Jeremiah 31:15**'.
  - The phrase: "In Rama was there a voice heard, lamentation, and weeping, and great mourning" means: 'This was the reaction of all of the people to the cruelty of the king'.
  - The phrase: "Rachel weeping for her children, and would not be comforted" means: 'This was the land of Benjamin, the son of Rachel'.
  - The phrase: "because they are not" means: 'All of the young children were murdered'.
16. **C2-S16**: The fulfillment of earlier mentioned prophecy.
- The word "But" continues the main message from the prior sentence while contrasting a point of the message. Joseph, and his family, were living in Egypt. Now, they were told to return to the land of Israel.
  - The phrase: "But when Herod was dead" means: 'This was when Joseph received new instructions'.
  - The word "behold" means: 'Pay close attention'.
  - The phrase: "an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying" means: 'Joseph received further instruction'.
  - The phrase: "Arise, and take the young child and his mother, and go into the land of Israel" means: 'His obedience fulfilled prophecy which was already mentioned'.

- f. The phrase: "for they are dead which sought the young child's life" means: 'Here's why they could return to their own home and culture'.
17. **C2-S17**: Joseph returned with Mary and "Jesus". Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that Joseph obeyed the new instructions. Our sentence says: "And he arose, and took the young child and his mother, and came into the land of Israel".
18. **C2-S18**: "Jesus" was raised in Nazareth.
- The word "But" continues the main message from the prior sentence while contrasting a point of the message. Joseph returned to the land of Israel while not returning to the prior region where he used to live.
  - Our sentence starts with the word "But" because: 'While Joseph returned to the land, he did not return to the city that they were in before fleeing to Egypt'.
  - The phrase: "But when he heard that Archelaus did reign in Judaea in the room of his father Herod" means: 'Joseph heard that where that new king ruled would also pose a danger'.
  - The phrase: "he was afraid to go thither" means: 'He was afraid to return to the land ruled by him'.
  - The phrase: "notwithstanding, being warned of God in a dream" means: 'God told Joseph where to go'.
  - The phrase: "he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth" means: 'This is where God told Joseph to go to live'.
  - The phrase: "that it might be fulfilled which was spoken by the prophets" means: 'This was God's desired result'.
  - The phrase: "He shall be called a Nazarene" means: 'This is different from being called "a Nazarite", even though many people confuse the two titles'. This title represents a place while the title of "Nazarite" represents a special relationship with God.
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# Chapter 3 Overview

## **Chapter 3 Summary: The ministry of John the Baptist.**

[Matthew 3:1-12](#); [Mark 1:1-8](#); [Luke 3:1-20](#); [John 1:6](#) introduce "John the Baptist". Please use this link provided to see the full Study on [John the Baptist](#); including links to notes which deal with every place in the Bible where he is named. Please also see the Message called [Basic doctrine of Baptism](#).

[Matthew 3:10](#); [Mark 1:8](#); [Luke 3:15-17](#) and [John 1:33](#) have the prophecy from John the Baptist that "Jesus" "shall baptize you with the Holy Ghost". Matthew and Luke also tell us: " Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable".

[Matthew 3:11](#); [Mark 1:8](#); [Luke 3:15-17](#) and [John 1:33](#) all promise that "Jesus" "shall baptize you with the Holy Ghost". However, this promise was not made to everyone but only to people who had already "repented".

[Matthew 3:13-17](#); [Mark 1:9-11](#) and [Luke 3:21-22](#) report the baptism of "Jesus".

[Matthew 3:17](#); [Mark 1:11](#); [Luke 3:22](#) and [John 12:28](#) tell us that [God](#) spoke in an audible voice from Heaven.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-6. John preaches: his office, life, and baptism.  
7-12. He reprehends the Pharisees,  
13-17. and baptizes Christ in Jordan. '

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1. [C3-S1](#): The introduction of John the Baptist.
  - a. The phrase: "In those days came John the Baptist" means: 'This introduces him and this chapter tells us about his ministry for God'.
  - b. The phrase: "preaching in the wilderness of Judaea, And saying" means: 'This is where and what he was doing'. A lot of people think that a "wilderness" is a barren desert, but that is wrong. Please see the Detailed Note for the correct definition.
  - c. The phrase: "Repent ye: for the kingdom of heaven is at hand" means: 'Turn from your life of sin towards obedience to God'. The word "repent" it taught wrong with preachers claiming that it means 'turn 180 degrees'. But our relationship with men is horizontal while our relationship with God is vertical. Someone can turn from being a good Buddhist to being a good Roman Catholic and that have not truly Biblically "repented". True Biblically "repentance" is 'always turning towards God with an attitude of: I will obey God'.
2. [C3-S2](#): The prophecy about John the Baptist.
  - a. The phrase: "For this is he that was spoken of by the prophet Esaias, saying" means: 'Here's why John the Baptist preached where and how he preached'. This is a quote of [Isaiah 40:3](#) and a reference to [Malachi 3:1](#) and to [Malachi 4:5](#).
  - b. The phrase: "The voice of one crying in the wilderness" means: 'He didn't go to where all of the people gathered and where the rich priests addressed people in their fancy buildings'.
  - c. The phrase: "Prepare ye the way of the Lord" means: 'Get ready to face your "Lord God" and His judgment'. The world tells us that a prophet's job is to tell us about the future. However, that was a very small part of their message and was only there as evidence to the people that the rest of their message was from their "Lord God". The main message, of all of God's true "prophets", was to tell the people the message from their "Lord God", which was 'a warning about laws and judgment'. We have 'One interpretation and many applications'. The true "law of the Lord" is said literally in "the word of God" at least twice. If something is said only indirectly or only once then it is the basis of the many applications. The priests of that day, and the preachers of today, concentrate on preaching the many

- applications. And, over time, devils get them to corrupt their doctrine until their message goes against the true "law of the Lord". When that happened in the past, God sent them a prophet to correct their doctrine. And, the priests and preachers got upset with a true prophet and sought to kill him. That is why the priests and Pharisees offered no objection to the king arresting and killing John the Baptist.
- d. The phrase: "make his paths straight" means: 'Let people go directly to the "Lord" and make it easy for people to understand the "law of the Lord"'.
3. **C3-S3:** The lifestyle of John the Baptist.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the lifestyle of John the Baptist to the report of his message. A truthful person will live what they preach.
    - b. The phrase: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins" means: 'This was his clothing. Notice that he did not spend lots of money on clothing. In addition, since he lived in the "wilderness" of the Middle East, he did not spend any money on housing'.
    - c. The phrase: "and his meat was locusts and wild honey" means: 'This was his diet'. Again, he did not spend money on food. In fact, he relied on God to provide all of his physical needs and had no use for money.
  4. **C3-S4:** The common reaction to John the Baptist's preaching.
    - a. The phrase: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan" means: 'This is where people came from to hear his preaching'. Notice that he did not go to the people. God caused the people to go to him.
    - b. The phrase: "And were baptized of him in Jordan" means: 'The people were identified with the message of repentance which John the Baptist preached'. The word "baptize" means: 'identified with'. (Please see the messages called [Basic doctrine of Baptism](#) and [Baptism Gets God's Mercy](#).) Also, [Acts 19](#) tells us about people who repented and were "baptized" with John's "baptism", but were not saved. He only prepared the "way of the Lord" but people still had to accept "Jesus" as their "Lord" in an ongoing personal relationship in order to be truly saved. (That is the main lesson of the reference in [Acts 19](#).)
  5. **C3-S5:** The rejection of John the Baptist.
    - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. John changed his message from a friendly type which invited people to turn to God to a warning of the wrath of God when the religious leaders showed up. He did this because they wanted the outward show of repentance, by going to John's baptism, while refusing to change the attitude of their inward person. And, we see many churches filled with people who have the same attitudes today.
    - b. The phrase: "But when he saw many of the Pharisees and Sadducees come to his baptism" means: 'This is when John changed his message due to his audience including a different type of person. A true messenger of God delivers the message from God that his audience needs to hear'.
    - c. The phrase: ", he said unto them" means: 'This was the message to religious liars'.
    - d. The phrase: "O generation of vipers" means: 'Your doctrine and practices are a deadly poison to God's people'.
    - e. The phrase: "who hath warned you to flee from the wrath to come?" means: 'God is going to bring His "wrath" upon you because you turn people away from a true heart service to God'.
  6. **C3-S6:** God's demand given through John the Baptist.
    - a. The phrase: "Bring forth therefore fruits meet for repentance" means: 'As a direct result of your lying past ("therefore"), bring spiritually living evidence of a truly changed heart and life before asking to be accepted by God's prophet'.

- b. The phrase: "And think not to say within yourselves, We have Abraham to our father" means: 'Do not rely upon your physical associations because those do not affect your spiritual relationship with God other than to interfere with a true relationship'.
  - c. The phrase: "for I say unto you" means: 'Here's why God's prophet gives you that message'.
  - d. The phrase: "that God is able of these stones to raise up children unto Abraham" means: 'God does not need you nor anything that you have, or affect, in this physical world in order to have true "children unto Abraham"'. When the religious leaders claimed that Abraham was their father, "Jesus" told them that if that were true, then they would do the works of Abraham. However, they proved that the devil was their true father because they did the works of the devil ([John 8:39-40](#)).
7. [C3-S7](#): The prophecy from John the Baptist.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. John the Baptist is adding a prophecy of future judgment for religious people who fail to produce true spiritual fruit.
  - b. The phrase: "And now also the axe is laid unto the root of the trees" means: 'God is going to cut down the religious work of the false representatives of God'.
  - c. The phrase: "therefore every tree which bringeth not forth good fruit is hewn down" means: 'All religious works which do not produce Godly spiritual life will be destroyed'.
  - d. The phrase: "and cast into the fire" means: 'All of the people producing false religion will be cast into Hell'.
8. [C3-S8](#): The comparison from John the Baptist.
- a. The phrase: "I indeed baptize you with water unto repentance" means: 'This was the message and job of John the Baptist'.
  - b. The phrase: "but he that cometh after me is mightier than I" means: "'Jesus" has far more spiritual might since He is truly God in human flesh'.
  - c. The phrase: "whose shoes I am not worthy to bear" means: 'John felt that he was not worthy to do even the job of a child servant'.
  - d. The phrase: "he shall baptize you with the Holy Ghost" means: "'Jesus" will identify His true followers with an ongoing personal relationship with God through God's "Holy Ghost". The true evidence of that relationship will be a changed life due to the work of God's "Holy Ghost"'.
  - e. The phrase: "and with fire" means: "'Jesus" will identify His true followers with a life which burns our sin and makes them 'on fire' for the things of God'.
  - f. The phrase: "Whose fan is in his hand" means: "'Jesus" holds the means to separate true believers from false professors'.
  - g. The phrase: "and he will throughly purge his floor" means: "'Jesus" will completely separate the true from the false'.
  - h. The phrase: "and gather his wheat into the garner" means: 'The true servants of God will be gathered together into Heaven'.
  - i. The phrase: "but he will burn up the chaff with unquenchable fire" means: 'The false servants of God will be gathered together into Hell'.
9. [C3-S9](#): The baptism of "Jesus".
- a. The phrase: "Then cometh Jesus from Galilee to Jordan unto John" means: "'Jesus" walked for however many days as were required to reach John the Baptist'.
  - b. The phrase: "to be baptized of him" means: "'Jesus" was identified with the truly repentant'.
10. [C3-S10](#): The objection of John the Baptist.
- a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. "Jesus" went to John for baptism while John thought that "Jesus" should baptize him.
  - b. The phrase: "But John forbad him, saying" means: 'John the Baptist voiced his objection'.

- c. The phrase: "I have need to be baptized of thee" means: 'John needed to be identified with God's "Holy Ghost"'.  
d. The phrase: "and comest thou to me?" means: 'John the Baptist did not understand why "Jesus" needed to be identified with sinners who truly repented'.
11. C3-S11: The command to John the Baptist.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus" to the objection from John the Baptist.
  - b. The phrase: "And Jesus answering said unto him" means: 'This was the answer from "Jesus"'.  
c. The phrase: "Suffer it to be so now" means: 'Allow what you do not understand'.  
d. The phrase: "for thus it becometh us to fulfill all righteousness" means: 'Here's why. It was "righteous" for "Jesus" to be identified with those people who would become His spiritual brethren. And, Old Testament prophecy said that He would do this'.
12. C3-S12: The compliance of John the Baptist. Our sentence says: "Then he suffered him".
13. C3-S13: The response to the baptism of "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And Jesus, when he was baptized" means: 'This is what "Jesus" did after His baptism'.
  - c. The phrase: "went up straightway out of the water" means: 'He could only do this if He was dunked under the water'.
  - d. The phrase: "and, lo" means: 'Pay close attention to what was done'.
  - e. The phrase: "the heavens were opened unto him" means: 'God the Father and God the Holy Ghost appeared from "the heavens"'.  
f. The phrase: "and he saw the Spirit of God descending like a dove, and lighting upon him" means: 'John the Baptist saw the sign that God told him to look for in order to identify the true "Son of God" ([John 1:30-34](#))'.  
g. The phrase: "And lo a voice from heaven, saying" means: 'Pay close attention. This sign came from God'.  
h. The phrase: "This is my beloved Son, in whom I am well pleased" means: 'This is the message from God'. Please see the Detailed Note for links to other places where it is reported that God spoke from heaven in an audible voice.
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## Chapter 4 Overview

### ***Chapter 4 Summary: The start of the ministry of "Jesus".***

The ministry of "Jesus" started with Him spending forty (40) days in the wilderness being tempted by Satan. He first had to prove that he depended on God the Father before he could minister to others. Likewise, almost all, if not all, true ministers of God must prove themselves at the start of their ministry. And, this is true for everyone and not just preachers. In addition, this testing process is repeated as God adds increases or new phases to an existing ministry.

We are told that Satan tempted "Jesus" three (3) different ways and He responded to each temptation with: "It is written". This is our example of how to deal with temptation. (Please see the Doctrinal Study called [What Did Jesus Do?](#) for links in the Gospel accounts where "Jesus" provided us specific examples for how to deal with different circumstances of life.)

In the first temptation, Satan tempted "Jesus" with the desires of the "lust of the flesh" because He had not eaten in forty (40) days. In the second temptation, Satan tempted "Jesus" with the "pride of life". In the third temptation, Satan tempted "Jesus" with the "lust of the eyes". [1John 2:6](#) tells us that these are "all that is in the world" and that they are "not of the Father, but are of the world". Thus, we see that "Jesus" was tempted in every way that we are tempted, yet He "did no sin" ([1Peter 2:21-24](#)).

After that, "Jesus" moved from Nazareth to Capernaum in order to fulfill prophecy. During His Earthly life, "Jesus" fulfilled all of the prophecies which were made about Him. And, some of those prophecies, such as where He was born, He had no control over but God the Father made sure that they were fulfilled. This is one of the assurances that "Jesus" truly was "the Son of God".

After that, we are told that He called Peter, Andrew, James and John to be His disciples. The other disciples were called at different times and the other Gospel accounts give us more details about these events. Please see the Detailed Notes for links to where the same events are reported in more than one Gospel account.

Our chapter ends with telling us that "Jesus" went about "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people and casting out devils". In addition, we are told "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan". This was before the religious leaders started attacking His doctrine and turning people against Him. He did not remove the offer of the kingdom until after He was rejected by the religious leaders and many of the people. They wanted all of the benefits of the kingdom but were not willing to obey Him as their God given "King". Likewise, many today claim to be '*Christian*' and they '*claim*' all of the promises found in the Bible even while they refuse to obey "Jesus" as their personal "Lord". Such people need to seriously consider what John the Baptist told the hypocritical religious leaders.

[Matthew 4:1-11](#); [Mark 1:12-13](#) and [Luke 4:1-13](#) report the temptation of "Jesus", by Satan.

[Matthew 4:5](#); [Matthew 4:8-9](#); [Luke 4:5](#) and [Luke 4:9](#) tell us that the devil instantly transports "Jesus". Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#). Please also see the [Table of Miracles in the Gospels](#) document for Bible references to other miracles performed by "Jesus".

[Matthew 4:12](#); [Mark 1:14-15](#) and [Luke 3:20](#) report that John the Baptist was put into prison.

[Matthew 4:12](#); [Mark 1:14-15](#) and [Luke 4:14-15](#) report that "Jesus" begins His ministry, and starts it in Nazareth of Galilee. That was the town which His family lived in.

[Matthew 4:18-22](#); [Mark 1:16-20](#); [Luke 5:1-12](#); [Luke 5:27-32](#) report that "Jesus" selected His first disciples.

[Matthew 4:19](#), and several other Bible references, have the call of "Jesus" to: "Follow me, and I will make you fishers of men".

[Matthew 4:23-25](#); [Mark 1:38-45](#) and [Luke 4:43-44](#) tell us how that "Jesus" expanded His ministry to the region around His home town. While He did this, we read that He "preached in their synagogues throughout all Galilee, and cast out devils". Then, in Mark's and Luke's accounts, we read that He healed a leper. Meanwhile, Matthew lists several other diseases which he healed. All of these were done to prove to the people that His message came from God.

[Matthew 4:23](#); [Matthew 8:16-17](#); [Matthew 12:15-23](#); [Matthew 14:14](#), [Matthew 35-36](#); [Matthew 15:30-31](#); [Matthew 21:14](#); [Mark 1:32-34](#), [Mark 1:39](#); [Mark 3:9-21](#); [Luke 4:40-41](#) and [Luke 6:17-19](#) report

that "Jesus" healed many diseased and possessed by devils. Please see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#). Please also see the [Table of Miracles in the Gospels](#) document for Bible references to other miracles performed by "Jesus".

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**The Treasury of Scripture Knowledge provides a chapter outline as:**

1-11. Christ, fasting forty days, is tempted of the devil and ministered unto by angels.  
 12-16. He dwells in Capernaum;  
 17. begins to preach;  
 18-20. calls Peter and Andrew,  
 21-22. James and John;  
 23-25. teaches and heals all the diseased.'.

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1. **C4-S1:** The ministry of "Jesus" started with a test by God the Father. Our sentence says: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." means: ". Notice that it was God's "Holy Spirit" Who did this. Many of the things which we think are '*bad*' are actually given to us by God so that we will learn to depend upon Him and "the word of God".
2. **C4-S2:** The circumstances of the test.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how "Jesus" prepared for His temptation.
  - b. The phrase: "And when he had fasted forty days and forty nights" means: '*Fasting is a Biblical way to increase our spiritual power by getting closer to God and letting God work through us*'.
  - c. The phrase: "he was afterward an hungred" means: '*This is the physical result of fasting*'.
3. **C4-S3:** The first temptation was to satisfy the flesh.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And when the tempter came to him" means: '*Out tempter always comes when we appear to be weak*'.
  - c. The phrase: "he said, If thou be the Son of God" means: '*Satan was challenging His position as well as tempting His flesh. Satan was also tempting Him to prove His true spiritual position*'.
  - d. The phrase: "command that these stones be made bread" means: '*The first temptation was to satisfy the flesh*'.
4. **C4-S4:** The answer was to quote scripture.
  - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. The subject is still temptation while the change is that "Jesus" did not give into the temptation.
  - b. The phrase: "But he answered and said" means: "*Jesus*" answered Satan by quoting scripture'.
  - c. The phrase: "It is written" means: '*This sentence quotes [Deuteronomy 8:3](#)*'.
  - d. The phrase: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" means: '*The "word of God" is to be more valuable to us than physical food*'.
5. **C4-S5:** The second temptation was to pride.
  - a. The phrase: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple" means: '*This is the place of the second temptation. Notice that Satan did a miracle like all spirits can do, so long as God allows it*'.
  - b. The phrase: "And saith unto him" means: '*Satan said this to "Jesus"*'.
  - c. The phrase: "If thou be the Son of God" means: '*Satan still challenged His position with God*'.
  - d. The phrase: "cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou



- dash thy foot against a stone” means: ‘Satan miss-quotes scripture by quoting part of [Psalms 91:11-12](#), by leaving out the phrase “to keep thee in all thy ways”’. Ministers of Satan do the same and devils even get ‘*good, godly, fundamental, Bible believing, KJV only, Baptists*’ to do the same. It does not matter what your position among men is, if you misquote “the word of God”, then you are serving Satan.
6. [C4-S6](#): The answer was to quote scripture.
    - a. The phrase: “Jesus said unto him” means: “‘Jesus” answered the same way by quoting scripture again’.
    - b. The phrase: “It is written again” means: ‘This answer quotes [Deuteronomy 6:16](#) and [Deuteronomy 8:3](#). This verse is also the answer to Satan's misquote of [Psalms 91:11-12](#)’.
    - c. The phrase: “Thou shalt not tempt the Lord thy God” means: ‘Don't try to make God sin’.
  7. [C4-S7](#): The third temptation was the world.
    - a. The phrase: “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them” means: ‘This is what Satan cheated out of Adam’.
    - b. The phrase: “And saith unto him” means: ‘What follows is what Satan said to “Jesus”’.
    - c. The phrase: “All these things will I give thee, if thou wilt fall down and worship me” means: ‘This appears to be an offer to let “Jesus” reach His goals the easy way. However, His goal was not to rule this world but to save souls by changing the internal character of the truly saved. [Matthew 16:26](#) says: “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”’.
  8. [C4-S8](#): The answer was to quote scripture.
    - a. The phrase: “Then saith Jesus unto him” means: ‘The answer from “Jesus” to Satan follows’.
    - b. The phrase: “Get thee hence, Satan: for it is written” means: ‘We see this truth written in [Exodus 20:2-3](#); [Deuteronomy 5:6-7](#); [6:12-15](#); [10:20](#); [1Samuel 7:3](#); [2Kings 19:15](#); [Isaiah 2:11](#); [Joshua 24:14](#) and other places’.
    - c. The phrase: “Thou shalt worship the Lord thy God, and him only shalt thou serve” means: ‘Our worship and service is to be to God alone’.
  9. [C4-S9](#): God provided after the test.
    - a. The phrase: “Then the devil leaveth him” means: ‘Satan gave up on direct temptation’. Satan continued to use others to cause problems for “Jesus”, but he no longer directly tempted “Jesus”.
    - b. The phrase: “and, behold” means: ‘Pay close attention. What follows is what we can expect if we are successful in avoiding temptation’.
    - c. The phrase: “angels came and ministered unto him” means: ‘We may think that the angel is a normal person, and our helper may be a normal person. But, we can rely on God's blessing after we overcome temptation’.
  10. [C4-S10](#): Matthew skips ahead in time for his account.
    - a. The phrase: “Now when Jesus had heard that John was cast into prison, he departed into Galilee” means: ‘The time sequence of the early ministry of “Jesus” can be difficult to determine and trying can be a distraction from the actual doctrine being reported. That written, it would appear as if John the Baptist was put in prison near the start of the ministry and not actually executed until quite some time later. What is important here is that “Jesus” moved to Capernaum’.
    - b. The phrase: “And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim” means: ‘He left the city of Joseph and Mary and His half brothers and half sisters’.
    - c. The phrase: “That it might be fulfilled which was spoken by Esaias the prophet, saying” means: ‘This is why. This is a reference to the prophecy from [Isaiah 9:1-2](#)’. The Detailed Note has more on the application of the prophecy to the time of the Gospel account.

- d. The phrase: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles" means: 'In the time of Isaiah, the land was given to Gentiles. In the time of "Jesus", Jews were there but they were regarded as low class by other Jews'.
  - e. The phrase: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" means: 'The people were in spiritual darkness, which means they had no idea about how to understand spiritual truth. The "great light", of course, was "Jesus" and he told them how to be saved (escape the "shadow of death") and how to understand spiritual truths'.
11. **C4-S11**: "Jesus" started with the same message that John the Baptist preached.
- a. The phrase: "From that time Jesus began to preach, and to say" means: 'This is how God determined that spiritual truth was to be spread'.
  - b. The phrase: "Repent" means: 'This is the first requirement for receiving spiritual truth'.
  - c. The phrase: "for the kingdom of heaven is at hand" means: 'Here's why. the time to get right with God is limited and if we don't act quickly then we might lose our chance to act'.
12. **C4-S12**: Identification of two of the first disciples.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence tells us that "Jesus" added disciples to His ministry. It was not enough to get people saved. He needed to train others to carry on after He left this world.
  - b. The phrase: "And Jesus, walking by the sea of Galilee" means: 'He was walking near His home'.
  - c. The phrase: "saw two brethren, Simon called Peter, and Andrew his brother" means: 'These were the first two called'.
  - d. The phrase: "casting a net into the sea: for they were fishers" means: 'They were busy working'. God does not call lazy people.
13. **C4-S13**: Call to discipleship.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of the call.
  - b. The phrase: "And he saith unto them" means: "'Jesus" made the call and the promise'.
  - c. The phrase: "Follow me" means: 'This is the call'.
  - d. The phrase: "and I will make you fishers of men" means: 'This is the attached promise'.
14. **C4-S14**: Proper response to the call. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds their reaction. Our sentence says: "And they straightway left their nets, and followed him." means: "
15. **C4-S15**: Second call to discipleship.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds to call of two more disciples.
  - b. The phrase: "And going on from thence" means: "'Jesus" walked further along the shore'.
  - c. The phrase: "he saw other two brethren, James the son of Zebedee, and John his brother" means: 'This identified the next two whom "Jesus" called'.
  - d. The phrase: "in a ship with Zebedee their father, mending their nets" means: 'They were also working and since they were with their father, they were not rebellious'.
  - e. The phrase: "and he called them" means: 'They were also called to full time discipleship'.
16. **C4-S16**: Second proper response. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence says: "And they immediately left the ship and their father, and followed him" means: 'While it is not

reported, we can assume that all four were familiar with "Jesus" and His doctrine. Otherwise, they would not have reacted this way'.

17. **C4-S17**: Start of the teaching of disciples.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a summary of the ministry to the report of calling disciples.
    - b. The phrase: "And Jesus went about all Galilee" means: 'This is where he ministered at this time'.
    - c. The phrase: "teaching in their synagogues, and preaching the gospel of the kingdom" means: 'This was the main part of the ministry'.
    - d. The phrase: "and healing all manner of sickness and all manner of disease among the people" means: 'These miracles were to show that His message came from God the Father'.
  18. **C4-S18**: People responded positively to the blessings from God.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the results of His ministry.
    - b. The phrase: "And his fame went throughout all Syria" means: 'The people in the near by country heard about "Jesus"'.
    - c. The phrase: "and they brought unto him all sick people that were taken with divers diseases and torments" means: 'They brought people with physical ailments for Him to cure'.
    - d. The phrase: "and those which were possessed with devils, and those which were lunatick" means: 'They brought people with spiritual and mental ailments for Him to cure'.
    - e. The phrase: "and those that had the palsy; and he healed them" means: 'They brought Him the helpless to cure'.
  19. **C4-S19**: People came from all areas around to receive blessings. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction by other people. Our sentence says: "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan". means: 'They followed to see the miracles and to hear the doctrine'.
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## Chapter 5 Overview

### **Chapter 5 Summary: The start of the 'Sermon of the Mount / Beatitudes': basic concepts for the "kingdom of God", Chapters 5-7:**

The church is spiritually alive. All forms of life have a conception, which is the start of life, and a birth, which is when that life is brought into the world to interact with other forms of life. As pointed out in the Doctrinal Study called [The Gospel Time Sequences](#), these events give us the spiritual conception of the church while Pentecost, after the resurrection, was the spiritual birth of the church. "Jesus" started preaching the "gospel of the kingdom" and offering the "kingdom" to the Jews. However, they rejected Him as their "King". Therefore, He removed the offer and started the church instead. This chapter is the start of the start of the '*Sermon of the Mount / Beatitudes*'. This sermon is the basic concepts for the "kingdom of God". This "kingdom" is what has been offered to the church after the Jews rejected "Jesus" as their "King".

The naming of the twelve give us the structure and authority for the early church and for when "Jesus" returns to bring His "kingdom" to this world. The '*Sermon of the Mount / Beatitudes*' give us His rules for people to follow when they become part of His church. These rules will also be the law when "Jesus" returns to bring His "kingdom" to this world. In addition, we read about "Jesus" healing many people and casting out many devils several other times and places. "Jesus" did this to show what was offered to people who accepted Him as their "King". As we know from all of the Gospel accounts, the Jews refused to do this and they lost all of these blessings.

As also can be seen in the Doctrinal Study called [The Gospel Time Sequences](#), Matthew is not presenting his Gospel account in a strict time sequence. As also explained there, we can get an idea of the time sequences before "Jesus" went to Jerusalem to be crucified, but we do not have enough information to be positive of the time sequence within the early ministry.

In Matthew's Gospel account, he is showing that "Jesus" fulfilled the law and proved that he is God's "Christ". In his first two chapters, Matthew presents seven (7) legal evidences that "Jesus" was God's "Christ". Matthew included several prophecies which "Jesus", and John the Baptist, fulfilled as part of this proof. Then, in Chapter 3, Matthew presents the ministry of John the Baptist, as the forerunner of "Jesus" and a proper "King" has a forerunner. Then, in Chapter 4, Matthew presents "Jesus" selecting His first four (4) disciples, who would become apostles and the primary ministers of His kingdom. Now, in this chapter and the next two chapters, "Jesus" is giving the basic laws of His kingdom. These are laws which the saved are supposed to obey today and these are the laws which will be strictly enforced during His 1,000-years reign.

Thus, what we see here is Matthew presenting His gospel account in the order which first presents "Jesus" as God's "Christ" and "King". The order in which Matthew presents incidents is not in the time sequence but is in the order which presents the kingdom with the most important facts first and then moving to the less important parts with their relative importance considered from the perspective of a kingdom.

As has been famously preached, this sermon presents '*the attitudes that we are to be*'. That is, the ongoing existence of the saved is to present these attitudes to the world as the basic principles of their life. A shorter version of this message is found in [Luke 6](#). While there are many illustrations in this sermon, which help us to understand the application of the truths in the sermon, the sermon also uses much symbolic language to express spiritual truths. "Jesus" does this for the same reason why He taught in parables. This was so that lost and carnal people, who use their natural reasoning, would be led into error while those saved people, who seek help from God's Holy Spirit, would receive the true understanding. And, of course, God blesses those people who act right while God curses those people who act wrong.

The first eleven (11) verses start out with "Blessed are they". "Jesus" is starting out by telling us how to be "blessed" in His kingdom. He is telling people '*Here is why you want to be part of His kingdom*'. Please notice that the first thing that "Jesus" preaches is the correct heart attitudes to have. God judges our heart and having the right heart is the basis of getting blessings from God. In addition, please notice that the people which "Jesus" says would be "blessed" are in conditions which would not make them '*happy*'. There is a wrong doctrine which claims that "blessed" means '*happy*'. However that does not match what we find in this chapter. Therefore, that doctrine is

wrong. Please see the Section called [Promises](#), in the [Significant Gospel Events Study](#), for links to other promises found in the Gospels.

Following the commands on having the right attitudes in order to be blessed, "Jesus" uses symbolic language to tell us how we are to be God's spiritual witnesses in this world. After that, "Jesus" tells us that we must obey His never changing laws if we wish to be blessed. This obeying the laws is only possible if we have the right attitudes, which "Jesus" started this sermon with. In addition, and as part of the legal considerations, "Jesus" tells us how we will be judged by God if we fail to treat other people in His kingdom the right way. Within this section of the sermon, we read that "Jesus" said, several times, "Ye have heard that it was said by them of old time...But I say unto you". In this part of the sermon, "Jesus" is correcting the religious traditions which actually violate the Mosaic Law and the '[Ten Commandments](#)'. Please see the Section called [Jesus and the Ten Commandments](#), in the [Significant Gospel Events Study](#), for links to other places, in the Bible, where the '[Ten Commandments](#)' are dealt with.

Although not normally done on this site, this summary will continue through Chapters 6 and 7 since they are part of the same sermon. Only after summarizing the entire sermon will we continue with the summary of the sentences which are found within each of the chapters.

Where Chapter 5 ended with instructions on how to do God's laws in the right way, Chapter 6 gives us instructions on how to deal directly with God in all that we do. If we truly belong to God's kingdom, then our entire life should be about serving God. And, if we are going to serve God then we need to serve God in the right way. In particular, since God judges the heart, we need to keep our attitude right with God while we deal with different circumstances of life. This chapter is dealing with those heart attitudes in different circumstances of life.

Chapter 6 starts with our worship to God ("when thou doest thine alms" and "when thou prayest"). As part of these instructions, we have '[The Model Prayer](#)', which doctrinal error calls '[The Lord's Prayer](#)'. (The true '[The Lord's Prayer](#)' is in [John 17](#)). After that, "Jesus" continues with how we are to serve God while in this physical reality. In this section, "Jesus" explains that our entire service and dependence for our needs must be concentrated on God and not on anything of this world. He concludes with: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is followed by the commandment to not worry about what happens in the future because we are to truly trust God to control the future.

Following Chapter 6 is Chapter 7, which completes this sermon. In Chapter 7, "Jesus" tells us how to live and act in order to prove that we are truly children of God, and part of His Kingdom, and are not like the religious hypocrites who claim to be God's children but are truly relying on their obeying religious rules instead of having an ongoing personal relationship with God. This is where we read that "Jesus" says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Thus, while there are many other truths in this chapter, one of the main truths is the requirement that we are depending on a personal relationship with "Jesus" for our true salvation.

With that main truth acknowledged, we see that Chapter 7 starts with the command: "Judge not, that ye be not judged." And, as also happens with significant Bible doctrines, devils have their true ministers peaching a perversion of this command in order to deceive as many people as they can. (Please see the note for this sentence about the doctrinal truth.) "Jesus" continues, in this chapter, with instructions on how we are to deal with our fellow man while displaying the attitudes that the sermon started with. The summary of that section is: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." From there, "Jesus" warns us to be careful about the doctrine that we follow. We are to be sure that the doctrine causes us to "bring forth good fruit". This is when "Jesus" warns that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This is followed by '[The Parable of The House on Rock and on Sand](#)', with "Jesus" teaching that the truly wise saved people will "heareth these sayings of mine, and doeth them". Obviously, the people who refuse to "heareth these sayings of mine, and doeth them", are risking having "Jesus" tell them that they were not truly saved even while they thought that they were.

Our entire sermon is followed by: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes". That is: "Jesus" did not rely upon religious traditions for His doctrine but taught the true spiritual meaning of "the word of God".

The summary paragraphs of this chapter are presented above as part of the summary on '*The Sermon on The Mount*'.

Now, in consideration of the details within Chapter 5, we see that [Matthew 5:12](#), we read that we are to "rejoice" over the promise of eternal rewards even while suffering in the flesh.

Next, in [Matthew 5:13-20](#), we read the basic commandments which are to describe the life of the truly saved. Obeying these commandments will, of course, give us a testimony that is different from people living to enjoy this world. And, we are to have this different testimony to prove that we want to be part of God's kingdom.

Next, in [Matthew 5:21-45](#), we read "Ye have heard that it was said by them of old time" and this is followed by "Jesus" saying how the people of His kingdom are to act different.

The last few sentences in our chapter tell us why the people of God's kingdom are to be different from the religious people of the world. Thus, this chapter is giving us the commandments about the basic attitudes God's people are to have. The next two chapters give us how to apply these attitudes in different circumstances of life.

In [Matthew 5:15-16](#) gives us the '*Parable of the Lighted Candle*'. (It is also found in the [Table of Parables in the New Testament](#).) [Mark 4:21-23](#); [Luke 8:16-18](#) and [Luke 11:33-36](#) also teach the doctrine of the '*Parable of the Lighted Candle*'. In addition, those additional references provide further warnings beyond what we read here.

Next, in [Matthew 5:21-45](#), we read "Ye have heard that it was said by them of old time" and this is followed by "Jesus" saying how the people of His kingdom are to act different. What we see in all of the Gospel accounts is that the main argument between "Jesus", and the religious leaders, is that "Jesus" insisted that we must obey God and what God's word truly says. The religious leaders insisted that people needed to obey religious traditions and what the religious leaders said. Thus, we see that the basic argument was over who is the true final authority in each person's life with "Jesus" saying that only people who truly accept God as the final authority in their personal life will be truly Biblically saved. In addition, if that is true in someone's life then God will change them from their natural sinful lifestyle to a lifestyle which shows the changes which God causes. "Jesus" also said that religious traditions "made the commandment of God of none effect" ('*can not cause a change*' - [Matthew 15:6](#); [Mark 7:13](#); [Romans 4:14](#); [Romans 9:6](#); [1Corinthians 1:17](#); [Galatians 3:17](#) ).

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-2.	Christ's	sermon	on	the	mount.
3-12.	Who	are			blessed;
13.	the	salt	of	the	earth;
14-16.	the	light	of	the	world.
17-20.	He	came	to	fulfil	the
21-26.	What	it	is	to	kill;
27-32.		to	commit		adultery;
33-37.			to		swear.
38-42.	He	exhorts	to	suffer	wrong,
43-47.	to	love		our	enemies;
48.	<i>and to labour after perfection.</i> '.				

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1. [C5-S1](#): Blessing for being believing like a child.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It is adding the sermon of three chapters to the report of multitudes following "Jesus".
  - b. The phrase: "And seeing the multitudes" means: '*This is what motivated "Jesus" to give this sermon*'.
  - c. The phrase: "he went up into a mountain: and when he was set" means: '*He took the position of a teacher which was accepted in that day and culture*'. This entire sermon is teaching by "Jesus".
  - d. The phrase: "his disciples came unto him" means: '*Those closest to "Jesus" were also closest during His teaching*'.

- e. The phrase: "And he opened his mouth, and taught them, saying" means: 'What follows is what He taught'.
  - f. The phrase: "Blessed are the poor in spirit" means: 'These are the truly humble people'.
  - g. The phrase: "for theirs is the kingdom of heaven" means: 'Here's why. [Mark 10:15](#) says: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein". We see the same doctrine in [Matthew 18:1-5](#) and [Luke 18:17](#)'.
2. [C5-S2](#): Blessing for people who "morn" for the lost.
    - a. The phrase: "Blessed are they that mourn" means: 'This applies only to those who morn because of sin in the world and who try to get people to stop their sinning like God wants them to do'.
    - b. The phrase: "for they shall be comforted" means: 'Comfort comes when people actually change their life to stop their sin. God comforts those who worked to cause the change'.
  3. [C5-S3](#): Blessing for people who submit to God.
    - a. The phrase: "Blessed are the meek" means: 'These people will receive the blessings of this sentence'. The word "meek" means: 'Power under God's control'.
    - b. The phrase: "for they shall inherit the earth" means: 'This attitude is required in the saved in order for them to return with "Christ" to rule this world'. We find the exact phrase of "inherit the earth" in: [Psalms 25:13](#); [Psalms 37:9](#); [Psalms 37:11](#); [Psalms 37:22](#); [Matthew 5:5](#).
  4. [C5-S4](#): Blessing for those who seek God's character.
    - a. The phrase: "Blessed are they which do hunger and thirst after righteousness" means: 'When we "hunger and thirst" our desire becomes a dire need. The word "righteousness" means: 'doing the right thing the right way, at the right time, and for the right reason'. Many people make the mistake of thinking God is 'fair' and then get upset, and even reject the truth, when they learn that God is not 'fair' but God is "righteous"'. Thus, these people do "hunger and thirst" after the true nature of God.
    - b. The phrase: "for they shall be filled" means: 'God promises to fill them with "righteousness"'. These people will receive God's nature as their own nature.
  5. [C5-S5](#): Blessing for the "merciful".
    - a. The phrase: "Blessed are the merciful: for they shall obtain mercy" means: 'We must treat others the way that we want God to treat us'. [Matthew 7:1-2](#) is a follow-up with more details when it says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again". Thus, we see more than one place and more than one way that God gives us this doctrine.
  6. [C5-S6](#): Blessing for people whose "heart" seeks God.
    - a. The phrase: "Blessed are the pure in heart" means: 'These people have their heart turned towards God 100%'. The word "pure" means: '100%'.
    - b. The phrase: "for they shall see God" means: 'Such people see God working where others see coincidence'.
  7. [C5-S7](#): Blessing for "the peacemakers".
    - a. The phrase: "Blessed are the peacemakers" means: 'God offers us "peace with God" and "peace of God". True "peacemakers" try to give the same to others'.
    - b. The phrase: "for they shall be called the children of God" means: 'The true "children of God" receive God's nature and display it in this world'.
  8. [C5-S8](#): Blessing for people who receive God's character.
    - a. The phrase: "Blessed are they which are persecuted for righteousness sake" means: 'We must have this cause for our "persecution" if we truly want to receive this promise'. The word "righteousness" was defined earlier in this chapter.
    - b. The phrase: "for theirs is the kingdom of heaven" means: 'This is a guarantee of salvation'.
  9. [C5-S9](#): Blessed are those people who personally suffer for the name of "Jesus Christ".

- a. The phrase: "Blessed are ye, when men shall revile you" means: 'This is the first way that people will treat the true "children of God" for "the sake of Jesus"'. The word "revile" means: 'To reproach; to treat with opprobrious and contemptuous language'.
  - b. The phrase: "and persecute you" means: 'This is the first way that people will treat the true "children of God" for "the sake of Jesus"'. The word "persecute" means: 'the infliction of pain, punishment or death upon others unjustly, particularly for adhering to a religious creed or mode of worship, either by way of penalty or for compelling them to renounce their principles'.
  - c. The phrase: "and shall say all manner of evil against you falsely" means: 'This is the first way that people will treat the true "children of God" for "the sake of Jesus"'. Evil things said falsely are deliberate lies meant to hurt and cause long-lasting harm. The word "evil" means: 'Both the source and consequence of things which people consider to be really really bad. The source and / or result can be natural or spiritual or any combination thereof. However, even what seems to be a natural source can actually be caused by a devil, especially when the recipient is a child of God. In all cases the result is deliberately intended and caused, which is what separates evil from the accidental'.
  - d. The phrase: "for my sake" means: 'This must be the reason for our mistreatment if we want the promised blessings, which are specified in the next sentence'.
10. [C5-S10](#): The promise of reward for those people who personally suffer for the name of "Jesus Christ". The lost and carnal will have difficulty understanding the true meaning of this sentence.
- a. The phrase: "Rejoice, and be exceeding glad" means: 'This is how we are commanded to respond'.
  - b. The phrase: "for great is your reward in heaven" means: 'Here's why. This phrase specifies when and where we will receive our "reward". Yes, God blesses His true servants here, but the true "reward" is in Heaven'.
  - c. The phrase: "for so persecuted they the prophets which were before you" means: 'The "prophets" are our example of men who suffered here and were even martyred ([Matthew 23:37](#); [Luke 13:33-34](#)) and accepted it because God promised them everlasting "rewards" is in Heaven. And, the fact that they heard directly from God in order to deliver God's message is proof that they heard and believed the promise of everlasting "rewards" is in Heaven'.
11. [C5-S11](#): The '*Parable of Salt Savor*'. This parable includes the next sentence. (Please see the [Table of Parables in the New Testament](#) for links to other parables in the New Testament.)
- a. The phrase: "Ye are the salt of the earth" means: 'Salt preserves living things from corruption. It also makes food taste better. And, it is necessary to maintain life. These are the spiritual effects which the truly saved are to have in this world'.
  - b. The phrase: "but if the salt have lost his savour" means: 'The prior phrase told us the spiritual effects which we are supposed to have while this phrase describes people who claim to be saved but do not produce those spiritual effects'. That is why this phrase starts with the word "but". And, since the word "but" follows a colon in our sentence, what follows the word "but" is the polar opposite of what precedes the word "but".
  - c. The phrase: "wherewith shall it be salted?" means: 'If people who claim to be saved do not produce the spiritual effects which they are supposed to produce, then how will God cause them to mature spiritually? Some things are only learned through experience. True spiritual maturity is only achieved through obeying the spiritual commands which we know, including the requirement to be a true witness of the changes caused by God'.
12. [C5-S12](#): The uselessness of a life that God can't use.
- a. The word "thenceforth" means: 'from that point in time forward'. This is that person who claims to be '*backslidden*' but still expects God to bless them because they made a profession of faith. The truth is that the "children of disobedience" receive "the wrath of God" ([Ephesians 2:2](#); [Ephesians](#)



- [5:6](#) and [Colossians 3:6](#)) and, no, the lost are not God's "children". Only fools believe the lie that this warning does not apply to the saved.
- b. The phrase: "it is thenceforth good for nothing" means: 'God has no use for someone who claims to be saved but *'backslidden'*'.
  - c. The phrase: "but to be cast out, and to be trodden under foot of men" means: 'The only thing that God can use such people for is to display His "wrath" and provide a warning to others to not be like them'.
13. [C5-S13](#): God's purpose in saving us. Our sentence says: "Ye are the light of the world". It means: 'Each and every one of you personally are to reveal spiritual truth and understanding to the world, and especially to the lost and carnal of the world'. (Please see the [Table of Parables in the New Testament](#) for links to other parables in the New Testament.) We also see "Jesus" say that He "is the light of the world" in [John 8:12](#) and [John 9:5](#). Thus, we are to bring spiritual knowledge and understanding to the world just like He did.
  14. [C5-S14](#): The source of light can not hide. Our sentence says: "A city that is set on an hill cannot be hid" means: 'The true children of God can not hide their Godly nature. They can not avoid being a true witness for God and giving our true spiritual knowledge and understanding'.
  15. [C5-S15](#): The '*Parable of the Lighted Candle*'. (Please see the [Table of Parables in the New Testament](#) for links to other parables in the New Testament.)
    - a. The phrase: "Neither do men light a candle, and put it under a bushel" means: 'Men do not light a candle only to hide its light'. The word "neither" means: 'not either'. Men no more do this sentence than men can hide a city on a hill. The phrase: "light a candle" means: 'do what is necessary to create light'. Symbolically, this phrase tells us: 'God gave His people spiritual knowledge and understanding'. (Please see the note for the prior two sentences which this sentence is in context with.) The phrase: "and put it under a bushel" means: 'deliberately hide the light'. Symbolically, this phrase tells us: 'God does not give people special knowledge and understanding so that they can hide it from everyone else and be filled with pride while they claim that they are better than others because of their special hidden knowledge'.
    - b. The phrase: "but on a candlestick" means: 'a lighted candle is lifted up where all can see it'. Symbolically, this phrase tells us: 'When God gives spiritual knowledge and understanding to someone, God lets others see them so that they can pass on the knowledge and understanding'.
    - c. The phrase: "and it giveth light unto all that are in the house" means: 'Properly lifted up, and without something blocking the light, the effect reaches everywhere'. Symbolically, this phrase tells us: 'Anyone with knowledge and understanding from God is to share it with everyone who will listen'.
  16. [C5-S16](#): Why God makes us "the light of the world".
    - a. The phrase: "Let your light so shine before men" means: 'We are to let others see our spiritual knowledge and understanding in the way specified by this sentence'.
    - b. The phrase: "that they may see your good works" means: 'Our spiritual knowledge and understanding is to cause us to produce Godly works'. There is a foolish belief, which comes from devils, and which claims that there is a conflict between "grace" and "works". However, until we receive God's "grace" ('spiritual knowledge and understanding') we can not produce "Godly works". And, as our sentence tells us, if we truly receive "grace" ('spiritual knowledge and understanding') from God, then it will cause us to produce "Godly works". True "Godly works" are the result of true "grace" from God and there is no true conflict.
    - c. The phrase: "and glorify your Father which is in heaven" means: 'When we do what this sentence commands us to do then men will "glorify your Father which is in heaven"'.
  17. [C5-S17](#): One of the reasons why "Jesus Christ" came.
    - a. The phrase: "Think not that I am come to destroy the law" means: 'The religious leaders claimed this because "Jesus" rejected their additions to God's law and they claimed that when He did so, He was destroying God's law and not just their additions'.
    - b. The phrase: "or the prophets" means: 'The religious leaders lumped the law and prophets together while God separated them'.

- c. The phrase: "I am not come to destroy, but to fulfill" means: "Jesus" did the opposite of what was claimed by the religious leaders. And, when He fulfilled the prophecies, He had the right to replace them with the New Testament. In addition, God gave us the New Testament as a better deal than keeping the religious part of the Mosaic Law. (Only the religious part of the Mosaic Law was replaced, not everything from Genesis through Malachi)'.
18. **C5-S18:** Reliability of God's word.
- The phrase: "For verily I say unto you" means: 'Here's why the prior sentence is true. "Jesus" uses the word "verily" to let us know that He personally has verified the truth of what he says here'.
  - The phrase: "Till heaven and earth pass" means: 'Not before [Revelation 21](#) in time'.
  - The phrase: "one jot or one tittle shall in no wise pass from the law" means: 'The smallest part of the Law will not go away. The smallest part of the written law is the punctuation and, in the word of God, each type of punctuation has a unique purpose. No punctuation mark can be ignored nor replaced with a different punctuation mark'. Please see the Hermeneutics Study called [Technical Rules for Understanding the Bible](#) for those details.
  - The phrase: "till all be fulfilled" means: 'Until every prophecy and every promise from God has been fulfilled'. Please see the Sections called [Prophecies](#) and [Promises](#), in the [Significant Gospel Events Study](#), for links to those things within the Gospel accounts. In addition, there are matching Sections in the Study called [Significant New Testament Events](#).
19. **C5-S19:** Judgment results of obedience and disobedience.
- The phrase: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" means: 'This is the judgment of a saved person, in Heaven, based upon how they treat "the word of God"'.
  - The phrase: "but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" means: 'This is another judgment of a saved person, in Heaven, based upon how they treat "the word of God" differently from the person in the prior phrases'. This sentence disproves the lie from devils that 'everyone in Heaven will get the same rewards regardless of how they act in this life'.
20. **C5-S20:** Requirement of "righteousness" for true salvation.
- The phrase: "For I say unto you" means: "Jesus" is telling us this personally and this sentence tells us why the prior sentence is true. God does not change ([Malachi 3:6](#) and [Hebrews 13:8](#)). Therefore, a God who will judge people and send some to Heaven while sending some to Hell will also judge those who go to heaven and reward some while punishing others, as "Jesus" said in the prior sentence'.
  - The phrase: "That except your righteousness shall exceed the righteousness of the scribes and Pharisees" means: 'The "righteousness" of the truly saved must "exceed the righteousness of" obeying religious rules'. The word "righteousness" means: 'doing the right thing the right way, at the right time, and for the right reason'.
  - The phrase: "ye shall in no case enter into the kingdom of heaven" means: 'You will go to Hell unless you meet this standard set by "Jesus"'.
21. **C5-S21:** The true spirit of the law.
- The phrase: "Ye have heard that it was said by them of old time" means: 'This claim comes from religious traditions'.
  - The phrase: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment" means: 'Religion tries to reduce this one of the *Ten Commandments* to include only deliberate murder. That is why they say that someone is "in danger of the judgment" but it is not guaranteed'. Please see the Section called [Jesus and the Ten Commandments](#) in the [Significant Gospel Events Study](#) for links to where "the word of God" talks about these commandments.
  - The phrase: "But I say unto you" means: 'Here "Jesus" is correcting what traditional religion claims'.

- d. The phrase: "That whosoever is angry with his brother without a cause shall be in danger of the judgment" means: 'God judges the heart and not just the actions'.
  - e. The phrase: "and whosoever shall say to his brother, Raca" means: 'He calls his brother a vain, trifling, brainless; otherwise, beggarly, and otherwise worthless fool'.
  - f. The phrase: "shall be in danger of the council" means: 'Today this type of judgment is supposed to be done by the church'. However, I don't know of any church which does this and pastors have told me that they would not allow such obedience to "Jesus" in their church.
  - g. The phrase: "but whosoever shall say, Thou fool, shall be in danger of hell fire" means: 'This is describing a judgment of someone who obeys the personal commandment of God in opposition to a religious rule from traditions. (Our first phrase of this sentence related it to religious traditions)'.
22. **C5-S22:** God's requirement for true worship.
- a. The word "Therefore" means: 'This sentence is a direct result from the prior sentence'.
  - b. The phrase: "Therefore if thou bring thy gift to the altar" means: 'If you plan on worshipping God'.
  - c. The phrase: "and there rememberest that thy brother hath ought against thee" means: 'If your brother has a valid reason for being upset with you. This would not include something like you telling him God's truth and him being upset because God's truth corrects his religious tradition. In that case, he may blame you but God judges him as truly rejecting the rule of God in his life'.
  - d. The phrase: "Leave there thy gift before the altar, and go thy way" means: 'God does not listen to prayers nor accept worship while you have ongoing sin in your life'.
  - e. The phrase: "first be reconciled to thy brother" means: 'Get things right first. Get rid of the sin first'.
  - f. The phrase: "and then come and offer thy gift" means: 'God will accept worship and prayers only after that'.
23. **C5-S23:** Do all possible to make peace.
- a. The phrase: "Agree with thine adversary quickly, whiles thou art in the way with him" means: 'Come to an agreement while the two of you are still speaking to each other and willing to work out the differences'.
  - b. The phrase: "lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison" means: 'We are not always right and an outside judge may give us punishment for being wrong'. Many people will overlook the warning in this sentence. However, I have seen God permanently remove four pastors from the pastorate and literally physically kill four people when they refused to let "the word of God" to correct their doctrine. Remember, it is not men who are our judge but God is the judge of all of His children.
24. **C5-S24:** The consequence of refusing peace.
- a. The phrase: "Verily I say unto thee" means: '"Jesus" is giving this warning'.
  - b. The phrase: "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" means: 'If God has to bring a judgment then there will not be a lessening of the punishment'. Get right before God has to give the judgment.
25. **C5-S25:** Spiritual sins are done in the heart.
- a. The phrase: "Ye have heard that it was said by them of old time" means: 'This claim comes from religious traditions'.
  - b. The phrase: "Thou shalt not commit adultery" means: 'This is a spiritual sin which religion always teaches is a physical sexual sin. "Jesus" does not get into that at this time. But, like the rest of this message, He is emphasizing sins of the heart. And, "adultery" is done in the heart'.
  - c. The phrase: "But I say unto you" means: 'Here "Jesus" is correcting what traditional religion claims'.
  - d. The phrase: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" means: 'Here "Jesus" clearly tells us that this is a sin of the heart'.

26. [C5-S26](#): The extent to go to be right with God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds an illustration from "Jesus" which tells us how far to go in order to avoid sins of the heart.
  - The phrase: "And if thy right eye offend thee" means: 'This is the conditional phrase of the illustration'.
  - The phrase: "pluck it out, and cast it from thee" means: 'If you can not control your eyes then do this'.
  - The phrase: "for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" means: 'You are better off physically crippled than going to Hell'.
27. [C5-S27](#): Another example of being right with God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another illustration from "Jesus" which tells us how far to go in order to avoid sins of the heart.
  - The phrase: "And if thy right hand offend thee" means: 'This is the conditional phrase of the illustration'.
  - The phrase: "cut it off, and cast it from thee" means: 'If you can not control your eyes then do this'.
  - The phrase: "for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" means: 'You are better off physically crippled than going to Hell'.
28. [C5-S28](#): God's opinion of ending marriage.
- The phrase: "It hath been said" means: 'This claim comes from religious traditions'.
  - The phrase: "Whosoever shall put away his wife, let him give her a writing of divorcement" means: 'This is the claim'.
  - The phrase: "But I say unto you" means: 'Here "Jesus" is correcting what traditional religion claims'.
  - The phrase: "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery" means: 'The sin is on the person causing the divorce. The only exception is "fornication". However, a lot of 'good, godly, fundamental, Bible believing, KJV only Baptists' effectively call "Jesus" a liar by denying this exception and the one in [1Corinthians 7:15](#)'.
  - The phrase: "and whosoever shall marry her that is divorced committeth adultery" means: 'Notice that while "Jesus" allowed divorce, he did not allow remarriage if the cause was "fornication". In that case, the answer is live celibate or return to the divorced mate'.
29. [C5-S29](#): Keep all promises even without swearing . [James 5:12](#) repeats this with different words.
- The phrase: "Again, ye have heard that it hath been said by them of old time" means: 'This claim comes from religious traditions'.
  - The phrase: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" means: 'This means don't make an oath and then not keep it'. People do this all the time when they declare bankruptcy.
  - The phrase: "But I say unto you" means: 'This is a commandment fro, "Jesus"'.
  - The phrase: "Swear not at all" means: 'This is what we are to do. It used to be a cultural imperative that 'Your word is your bond'. That is, you starve before breaking your word. And, if this is true for you, which it should be for all truly saved, then there is no need to swear. Your giving your promise should be sufficient'.
  - The phrase: "neither by heaven; for it is God's throne" means: 'It is a dangerous thing to swear by Heaven since you are truly committing God to send His angels to punish, and possibly kill, you if you don't keep your word'.
  - The phrase: "Nor by the earth; for it is his footstool" means: 'You do not own the Earth so you can not give up ownership of it if you break your word'.

- g. The phrase: "neither by Jerusalem; for it is the city of the great King" means: 'You do not own the city so you can not give up ownership of it if you break your word'.
30. **C5-S30**: Don't make promises that you can't keep.
- The phrase: "Neither shalt thou swear by thy head" means: 'Don't swear on your life because the other person has a legal right to ask God to take it'.
  - The phrase: "because thou canst not make one hair white or black" means: 'Saved people do not own themselves ([1Corinthians 6:20](#) and [1Corinthians 7:23](#))'.
31. **C5-S31**: Make your word reliable by itself.
- The word "But" continues the main message from the prior sentence while contrasting a point of the message. Our sentence is continuing the subject of confirming the reliability of your word while telling you a different what to do it. Our sentence says the same message as some of the references given for prior sentences.
  - The phrase: "But let your communication be, Yea, yea; Nay, nay" means: 'Make sure that your word and your lifestyle are reliable and faithful'. The word "yea" means: 'This is a stronger form of the word yes'. The word "nay" means: 'This is a stronger form of the word no'.
  - The phrase: "for whatsoever is more than these cometh of evil" means: 'If your word and lifestyle are not reliable and faithful then you will end up doing evil because of unforeseen circumstances'.
32. **C5-S32**: How to properly react to hurt.
- The phrase: "Ye have heard that it hath been said" means: 'This claim comes from religious traditions'.
  - The phrase: "An eye for an eye, and a tooth for a tooth" means: 'This was part of the Civil part of the Mosaic law. It was how a judge was to determine the punishment of a person found guilty of a crime. It was never given, by God, to be used on a personal basis. However, the religious leaders added a tradition of using it on a personal basis'.
  - The phrase: "But I say unto you" means: 'Here "Jesus" is correcting what traditional religion claims'.
  - The phrase: "That ye resist not evil" means: 'Vengeance begets more vengeance. Violence begets more violence'.
  - The phrase: "but whosoever shall smite thee on thy right cheek" means: 'If someone does something against you personally'.
  - The phrase: "turn to him the other also" means: 'Let them do more and they will get tired of it and stop, so long as you keep the right attitude'.
33. **C5-S33**: Pay extra when you have done wrong.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding instructions on how to properly act in another set of circumstances.
  - The phrase: "And if any man will sue thee at the law" means: 'This person did not do as instructed back in [Matthew 5:25](#)'. Now, they have to deal with the consequences of not acting right earlier.
  - The phrase: "and take away thy coat" means: 'This person not only failed to do right earlier but they are also judged wrong in their earlier actions'.
  - The phrase: "let him have thy cloke also" means: 'Now they need to act right in order to avoid further judgment'. Once a person has gone to court and proved that another did them wrong, they are encouraged to seek further judgments for other wrong actions by their opponent. And, once the court has rendered a judgment of someone doing wrong, it becomes easier to believe that they did more than one wrong. However, by doing as "Jesus" commands in this phrase, the person in the wrong will often change the attitude of the other person and avoid further law suits. In addition, if there are other law suits, this type of action will offset any sympathy in the court for the other person. That is, further action by the other person will be viewed as vindictive and not as further righteousness.
34. **C5-S34**: Do more than is rightly demanded of you.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding instructions on how to properly act in another set of circumstances.
  - b. The phrase: "And whosoever shall compel thee to go a mile" means: 'Reportedly, a Roman soldier could compel any Jew to carry his pack for a mile because the Jews were a conquered people'. God allowed the Jewish nation to be conquered because they failed their God given task to take the Gospel to all nations. Instead of obeying, the Jews were filled with pride because they had the revelation of God and Gentiles did not because the Jews deliberately hid what they were commanded to reveal. So, now they suffer the judgment of God and "Jesus" is telling them what to do on an individual basis.
  - c. The phrase: "go with him twain" means: 'As a conquered nation, most Jews resented the Roman law which allowed the prior phrase. The Jew who obeys this command proves that they have a different attitude. By going the extra mile, they, individually, will probably lessen the hurtful attitudes of the conquering soldiers and might also get the soldier to listen so that they can present the Gospel'. It is not about how others treat you but is about how you personally serve God. And, if you serve God with a right attitude, God will protect you and yours.
35. **C5-S35:** Be a source of help.
- a. The phrase: "Give to him that asketh thee" means: 'They lived in a society of beggars and many people resented the beggars. However, this phrase uses the word "thee", which means you personally. Thus, this does not include the beggar on the street with a sign but is speaking about someone who is asking you as a personal matter'. "Jesus" says to "give", in such a case, because then you can influence the receiver and, hopefully, turn them towards a more productive life where they will beg from you less
  - b. The phrase: "and from him that would borrow of thee turn not thou away" means: 'Again, this is speaking about lending your God given excess'. Yes, some people will take advantage of you. But, it is my experience that God makes up the difference if you keep this attitude and God causes the user to suffer loss another way. So, it is all about your faith in God and you representing God on an individual basis and trusting God to provide for your needs as you act as His servant.
36. **C5-S36:** Wrong religious doctrine.
- a. The phrase: "Ye have heard that it was said by them of old time" means: 'This claim comes from religious traditions'.
  - b. The phrase: "Thou shalt love thy neighbour" means: 'This much is from God'. Ten Please see the Section called [Jesus and the Ten Commandments](#) in the [Significant Gospel Events Study](#) for links to where "the word of God" talks about these commandments and the "greatest commandments".
  - c. The phrase: "and hate thine enemy" means: 'This was added by the religious leaders and goes against the character of God'. This commandment matches the character of a devil. We are not to study "the word of God" so that we can argue doctrine but so that we can learn the character of God and become like Him.
37. **C5-S37:** Right religious doctrine.
- a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. Where our prior sentence told us to hate our enemies, this sentence is continuing the subject of dealing with enemies while changing the action to be love.
  - b. The phrase: "But I say unto you" means: 'Here "Jesus" is correcting what traditional religion claims'.
  - c. The phrase: "Love your enemies" means: 'This is the commandment that most people find difficult if not impossible. It is only possible to do this if we learn the character of God and God's purpose for this life. This entire life is a test of our character with rewards and / or punishment for evermore depending on how well we pass God's test. Therefore, this command is about how to get the best everlasting results for ourselves'.

- d. The phrase: "bless them that curse you" means: 'This is what God does and we are commanded to be like God'. Some things are only learned through experience. The only way that we can learn how to deal with unjust hatred, in a Godly way, is to experience it and to seek God's help to respond like true "children of God".
  - e. The phrase: "do good to them that hate you" means: 'This always messes such people up'. Such people expect you to respond in matching, or greater, hatred. When you "do good" in response to their hatred, they are not sure how to react next. Paul explains this in more detail in [Romans 12:19-21](#).
  - f. The phrase: "and pray for them which despitefully use you, and persecute you" means: 'Pray for God to save them and convert them'. The best way to deal with an enemy is to have God turn them into a friend. And, if they refuse to respond properly to God, then God will deal with them.
  - g. The phrase: "That ye may be the children of your Father which is in heaven" means: 'Here is God's desired result of all of the commandments in this sentence and in this chapter. By responding in the way we are commanded to the circumstances identified and understanding the reasons for the commands, we learn to have the character of God and to become true "children of God"'.
  - h. The phrase: "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" means: 'Here's why. This is our example of how God responds. When people are judged by God they will not be able to claim that they never had a chance to do good due to God's constant punishment. God does not constantly punish anyone and God gives everyone multiple chances to be thankful and to respond right to God. And, as true "children of God", we are to be like God' We are to make sure that no one can claim '*I would be a Christian except for the way that Christians act*', and have that claim based upon our actions.
38. [C5-S39](#): Let others see that you are different. Our sentence says: "do not even the publicans the same?" The "publicans" were considered by Jews to be: 'the worst type of sinner'. Therefore, our sentence means: 'If you act the same as the people whom you condemn as the worst type of sinner, what basis do you have for claiming blessings from God?'
39. [C5-S40](#): Make true salvation obvious.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another example of how people acted like those whom they condemned and then expected God to bless them for being a hypocrite.
  - b. The phrase: "And if ye salute your brethren only, what do ye more than others?" means: 'If your respectful greetings are only given to the people who are like you, how do you claim to be better than others?'
40. [C5-S41](#): Don't act like obvious sinners. our sentence says: "" means: 'do not even the publicans so?'. It means: 'If you act the same as the people whom you condemn as the worst type of sinner, what basis do you have for claiming blessings from God?'. Thus, we see two examples of people who pride fully looked down on others for acting exactly like they acted.
41. [C5-S42](#): Take God's character as your own. Our sentence says: "Be ye therefore perfect, even as your Father which is in heaven is perfect". The word "perfect", in the Bible, means: 'fully spiritually mature'. Therefore, our sentence tells us: 'Be fully spiritually mature like God the Father is. that is, let your character be changed to be like God the Father's character'.
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## Chapter 6 Overview

**Chapter 6 Summary:** *The middle of the 'Sermon of the Mount / Beatitudes': basic actions for the "kingdom of God".*

The summary on '*The Sermon on The Mount*' was given earlier. Those paragraphs should be reviewed in order to get an overview of the entire sermon including the flow of subjects, within the sermon, as presented by "Jesus".

This chapter is continuing what was presented in the prior chapter while being more specific than the general principals which were in the prior chapter. In the prior chapter, "Jesus" presented abstract spiritual truths which are always true and apply to everyone. He started with how to be "blessed" by God. Then He went into symbolic descriptions of the spiritual life of truly saved. We see this with His saying: "ye are" (*each and every one of you personally are*'). Then, He used symbolic language to tell the true "children of God" what to be and what to do in a general spiritual sense. This is where He said: "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" And He followed that up with several examples where he said: "Ye have heard that it was said by them of old time...But I say unto you". In those sentences, "Jesus" is telling us that our attitudes and actions must be vastly different from what religious traditions tell us to be and to do. With those general precepts in mind, "Jesus" ends the chapter by telling us that it is foolish for us to act like the lost and carnal while expecting God to reward us differently than God rewards them.

With the summary of the prior chapter in mind, we can summarize how "Jesus" continues along the same line of thinking, in this chapter, while becoming more specific. He starts out by warning us to not do things so that men will think that we are spiritual because God will judge that we have received our reward and refuse to give us everlasting rewards in Heaven for those same things. As part of those instructions, "Jesus" tells us how to pray differently from the religious hypocrites. This is where he gives the model prayer which religious people wrongly call '*The Lord's Prayer*'.

After prayer, he turns to forgiving others and fasting. Our attitudes in life must match our prayer life if we want God to truly bless us. After dealing with those attitudes, "Jesus" turns to more practical matters dealing with treasure. This is where we read; "For where your treasure is, there will your heart be also". People claim: '*I love Jesus*' but the truth is proven by where they put their time, effort and treasure.

After that truth, "Jesus" deals with the evidences of what truly controls our thinking. This is where "Jesus" summarizes these statements with: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" and adds the evidence of our truly doing that or of our deceiving ourselves into thinking that we do so while we are truly seeking security in this world.

Thus, where the prior chapter told us general abstract spiritual truths, this chapter applies those truths to our personal life even if these applications are still presented as abstract truths which use symbolic language. Remember that I have already written that "Jesus" uses symbolic language like he used parables. Parables not only use an Earthly story to teach a spiritual truth. But, "Jesus" also used them to lead the lost and carnal into doctrinal error while letting God lead the spiritual into truth. And, "Jesus" does the same with symbolic language such as He gives in this sermon. The lack of understanding is why many preachers avoid preaching, very much, from this sermon and is also why many people teach error based upon what is found in this sermon.

With that written, we can now look at the details of this chapter.

- a. **6:1-6:** Don't do religious works to be seen of men but hide them. People who do their religious works to be seen "have their reward" and do not receive rewards in Heaven.
  - b. **6:7-13:** How to pray in a Godly manner.
  - c. **6:14-21:** How to get blessings from God. Please also see the Doctrinal Study called: **godly Financial Principals**, related to these verses.
  - d. **6:22-24:** Have a Godly way of thinking about all of life.
  - e. **6:25-30:** Illustrations of the lesson to trust God for physical needs.
  - f. **6:31-34:** The conclusion is to trust God for all of your physical needs.
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***The Treasury of Scripture Knowledge provides a chapter outline as:***

*1-32. Christ continues his sermon on the mount, exhorting not to be careful for worldly things, 33-34. but to seek God's kingdom. '.*

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1. **C6-S1:** Do not seek fame with men.
  - a. The phrase: "Take heed that ye do not your alms before men, to be seen of them" means: 'This is the warning about our attitude. The person whom you make sure knows what you are doing is the person whom you are really working for. God only rewards those people who truly work for God'.
  - b. The phrase: "otherwise ye have no reward of your Father which is in heaven" means: 'If you ignore the warning in the prior phrase then you lose your everlasting rewards'.
2. **C6-S2:** Do not act like the "hypocrites".
  - a. The phrase: "Therefore when thou doest thine alms, do not sound a trumpet before thee" means: 'Don't let everyone know all of the good deeds that you do'. However, when teaching spiritually younger people, if you are teaching about God's rewards, you can tell of the obedient act which was rewarded so long as the true emphasis is on God's reward and not on your act.
  - b. The phrase: "as the hypocrites do in the synagogues and in the streets" means: 'Some people are like politicians and want everyone to know what a wonderful person they are'.
  - c. The phrase: "that they may have glory of men" means: 'Here's the result that they truly look for'.
3. **C6-S3:** If we get reward here, we will not receive everlasting rewards.
  - a. The word "Verily" means: "'Jesus" has verified the truth of this statement and we should also verify it'.
  - b. The phrase: "I say unto you" means: 'This is what "Jesus" verified and tells to us'.
  - c. The phrase: "They have their reward" means: 'There will be no additional reward in eternity'.
4. **C6-S4:** Hide your acts for God.
  - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. Where the prior sentence warned us of no everlasting reward, this sentence tells us how to receive everlasting rewards. . .
  - b. The phrase: "But when thou doest alms" means: 'When you do charitable acts'.
  - c. The phrase: "let not thy left hand know what thy right hand doeth" means: 'Be so secret about it that it is like your one hand does not know what your other hand is doing'.
  - d. The phrase: "That thine alms may be in secret" means: 'Don't let anyone else know what you are doing'.
  - e. The phrase: "and thy Father which seeth in secret himself shall reward thee openly" means: 'When God lets others know about your acts, there is no question about Who let them know'.
5. **C6-S5:** Do not pray like the "hypocrites".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds instructions about praying.
  - b. The phrase: "And when thou prayest" means: 'When you are supposedly talking to God'.
  - c. The phrase: "thou shalt not be as the hypocrites are" means: 'Don't you personally act like the hypocrites'.
  - d. The phrase: "for they love to pray standing in the synagogues and in the corners of the streets" means: 'Don't make a public show'.
  - e. The phrase: "that they may be seen of men" means: 'The hypocrites claim to be talking to God while they make a public show'.
6. **C6-S6:** If we get reward here, we will not receive everlasting rewards. Our sentence says: "Verily I say unto you, They have their reward".

7. **C6-S7:** Trust God to reward secret prayer.
  - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. This sentence tells us how to personally pray to God.
  - b. The phrase: "But thou, when thou prayest" means: 'When you personally have a lifestyle prayer'.
  - c. The phrase: "enter into thy closet" means: 'Do it in secret where others do not see'.
  - d. The phrase: "and when thou hast shut thy door" means: 'And when you have verified that it is just you and God meeting'.
  - e. The phrase: "pray to thy Father which is in secret" means: 'Let God the Father know your secret desires'.
  - f. The phrase: "and thy Father which seeth in secret shall reward thee openly" means: 'Let God answer you so that there is no question about some man answering your prayer'.
8. **C6-S8:** Believe that God hears the sincere prayer.
  - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. Our sentence tells us how to personally pray to God.
  - b. The phrase: "But when ye pray" means: 'When you personally talk to God'.
  - c. The phrase: "use not vain repetitions" means: 'Don't do like the Roman Catholics and other religions teach their people to do with things like their rosary'.
  - d. The phrase: "as the heathen do: for they think that they shall be heard for their much speaking" means: 'They think their repeating of a form prayer is what it takes to get through to God'.
9. **C6-S9:** Why.
  - a. The phrase: "Be not ye therefore like unto them" means: 'Don't personally pray like the ignorant lost person'.
  - b. The phrase: "for your Father knoweth what things ye have need of, before ye ask him" means: 'Here's why. God knows our needs and wants us to recognize our true need is to trust in God for those needs'.
10. **C6-S10:** This is the start of the model prayer. Start by recognizing God's place and character.
  - a. The phrase: "After this manner therefore pray ye" means: 'We are to each personally pray following this example'.
  - b. The phrase: "Our Father" means: 'Start by recognizing our relationship with God and His love for us personally'. . . .
  - c. The phrase: "which art in heaven" means: 'Recognize where God is at'. God can see everything in this physical reality even though we can not see Him.
  - d. The phrase: "Hallowed be thy name" means: 'Recognize how holy God's power and authority is'. God will not use His power and authority to fulfill lusts of our flesh nor any other sinful desire.
11. **C6-S11:** Seek God's personal kingdom, which is; 'God's character in you today and the 1,000 years reign of "Christ" in the future'. Our sentence says: "Thy kingdom come".
12. **C6-S12:** Seek God's will in your life and in the world. Our sentence says: "Thy will be done in earth, as it is in heaven". This means: 'Seek God's will for your personal life first. Then seek God's will for your family and all whom you are personally responsible for leading. Then seek God's will for those around you such as your community and country'.
13. **C6-S13:** Declare your dependence on God. Our sentence says: "Give us this day our daily bread". This means: 'Recognize that God is the true provider of all that we need in this life and that God provides for us on a daily basis and that this provision is for even the basic food that we eat'.
14. **C6-S14:** Give forgiveness at the level that you want to be forgiven.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is tying our request for God to provide our daily needs to our willingness to forgive others who owe things to us.
  - b. Our sentence says: "And forgive us our debts, as we forgive our debtors". The word "as" means: 'in the exact same way'.

15. **C6-S15**: Seek God's guidance based upon God's authority and power.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence.
  - b. The phrase: "And lead us not into temptation" means: 'God does not tempt us to do evil ([James 1:13](#)) but can let devils do so. This is a request for protection from devils and even from the lusts of our own flesh'.
  - c. The phrase: "but deliver us from evil" means: 'This is a request for protection'.
  - d. The phrase: "For thine is the kingdom" means: 'This is why God should protect us. We are supposed to be representatives of His kingdom. And, when we act as His representatives, he should protect us. However, when we refuse to act like His representatives, He should also refuse to protect us'.
  - e. The phrase: "and the power" means: 'This is a recognition that God is the ultimate source of all power in our life'.
  - f. The phrase: "and the glory" means: 'This is a recognition that we are to give God the glory for anything good done in our life so that others turn to God, and not to us, for their needs to be met'.
  - g. The phrase: "for ever" means: 'God the Father is the source of all power that is available to us and always will be'.
16. **C6-S16**: All of the prior is a law from God. Our sentence says: "Amen", which means: 'It is doubling the prior prayer and making it something that can be used by God when he judges us'.
17. **C6-S17**: Why forgiveness is required. Please note that this sentence is talking about "trespasses" and not a more serious crime. Please see the Detailed Note for more on this word.
  - a. The phrase: "For if ye forgive men their trespasses" means: 'This is the conditional requirement which must be fulfilled in order to receive the next phrase'.
  - b. The phrase: "your heavenly Father will also forgive you" means: 'This is what God the Father will do if we fulfill the prior requirement'.
  - c. The phrase: "But if ye forgive not men their trespasses" means: 'This is the polar opposite of the beginning of this sentence because this phrase starts with the word but while following a colon. Between the beginning of this sentence and this part of the sentence "Jesus" covers every condition related to "forgiveness of trespasses" and ignores all of the conditions which men like to claim gives them an exception to this rule'.
  - d. The phrase: "neither will your Father forgive your trespasses" means: 'No matter what men do to us, what we do to God is worse because God includes our influences on future generations when He decides punishment for what we do against Him'.
18. **C6-S18**: Do not fast like the "hypocrites".
  - a. The word "Moreover" means: 'Going above and beyond the subject of the prior sentence'.
  - b. The phrase: "when ye fast" means: 'When each and every one of you go without the pleasures of the flesh so that you can draw closer to God'.
  - c. The phrase: "be not, as the hypocrites, of a sad countenance" means: 'Don't reveal it with your attitude'.
  - d. The phrase: "for they disfigure their faces" means: 'Don't reveal it on your face'.
  - e. The phrase: "that they may appear unto men to fast" means: 'They are letting men know that they fast. And, as shown earlier in this sermon, and written in the next sentence, God says that they have their reward. God does not draw closer to them'.
19. **C6-S19**: If we get reward here, we will not receive everlasting rewards. Our sentence says: "Verily I say unto you, They have their reward".
20. **C6-S20**: How to fast.
  - a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. "Jesus" is still talking about "fasting" while telling us how to do it differently.
  - b. The phrase: "But thou, when thou fastest" means: 'This is how we are to personally fast'.
  - c. The phrase: "anoint thine head, and wash thy face" means: 'Fix your outward appearance'.

- d. The phrase: "That thou appear not unto men to fast" means: 'Do the prior so that men don't know that you "fast"'.
  - e. The phrase: "but unto thy Father which is in secret" means: 'Let God know why you fast'.
  - f. The phrase: "and thy Father, which seeth in secret, shall reward thee openly" means: 'God sees all in this physical reality and God rewards His children who do things strictly to please God'.
21. **C6-S21**: Where to store true treasure. The prior sentences, of this chapter, have instructed us about how to deal with God while in this physical reality. Starting in this sentence, "Jesus" is telling us the relative importance of things in this physical reality as opposed to spiritual things.
- a. The phrase: "Lay not up for yourselves treasures upon earth" means: 'Do not put value in things of this physical reality because you will leave it at death'.
  - b. The phrase: "where moth and rust doth corrupt" means: 'In addition, the natural forces of this physical reality destroy what we think is treasure'.
  - c. The phrase: "and where thieves break through and steal" means: 'In addition to natural forces, we lose things to thieves'.
  - d. The phrase: "But lay up for yourselves treasures in heaven" means: 'Here is where we are to truly store treasure'.
  - e. The phrase: "where neither moth nor rust doth corrupt" means: 'There is no corruption in Heaven'.
  - f. The phrase: "and where thieves do not break through nor steal" means: 'There are no thieves in Heaven'.
  - g. The phrase: "For where your treasure is, there will your heart be also" means: 'Here's why we need to chose where to store our treasure. Where we store our treasure proves what is most important to our heart'.
22. **C6-S22**: Look for God's good in life.
- a. The phrase: "The light of the body is the eye" means: 'Most people learn things by what they see'.
  - b. The phrase: "if therefore thine eye be single" means: 'If the source of all that you claim to know and believe comes from God only'.
  - c. The phrase: "thy whole body shall be full of light" means: 'Everything in this life will be centered on doing what God wants'.
23. **C6-S23**: If you look at life like the devil wants, your life "shall be full of darkness".
- a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. Our sentence is continuing the subject of how we live while changing the source of the direction for our life.
  - b. The phrase: "But if thine eye be evil" means: 'If the source of your instructions on how to live is "evil" ("all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life" [1John 2:16](#))'.
  - c. The phrase: "thy whole body shall be full of darkness" means: 'Everything in this life will be centered on doing what devils want you to do'.
24. **C6-S24**: Those who serve Satan spread "darkness".
- a. The phrase: "If therefore the light that is in thee be darkness" means: 'If the source of instructions on how to live this life is "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life" [1John 2:16](#)'.
  - b. The phrase: "how great is that darkness!" means: 'Then your life will be more evil than can be imagined'. We do not live to ourselves nor die to our selves. When Peter returned to his worldly job in [John 21](#), he took most of the disciples with him. Our evil is not measured only by what we do but is also measured by our influence on others.
25. **C6-S25**: A basic precept that is the basis for what follows.
- a. The phrase: "No man can serve two masters" means: 'No two people always want the same thing. Thus, the person with more than one master will get conflicting commands and the master who is not obeyed will be upset with the servant'.

- b. The phrase: "for either he will hate the one, and love the other" means: 'Here's why. This will be the eventual emotional response'.
  - c. The phrase: "or else he will hold to the one, and despise the other" means: 'This is the other possible response. The servant will always obey the one master and keep a very low opinion of the other master for trying to interfere with commands from his preferred master'.
26. **C6-S26**: The controlling truth of the prior precept. Our sentence says: "Ye cannot serve God and mammon". The word "mammon" is defined as: 'mammon'. Thus our sentence means: 'You can not seek to please God and seek riches of this world'.
27. **C6-S27**: The first application of that truth.
- a. The phrase: "Therefore I say unto you" means: 'This is the conclusion from "Jesus"'. Details related to this conclusion continue through the rest of this chapter.
  - b. The phrase: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" means: 'Expect God to provide all that you need in this world if you truly devote your entire life to the service of God, like this sermon said to do before this sentence'.
28. **C6-S28**: How to think about our physical needs.
- a. The phrase: "Is not the life more than meat" means: 'Don't you do more in this life than just eating?'.
  - b. The phrase: "and the body than raiment?" means: 'Isn't your body used for more than a clothes hanger?'.
29. **C6-S29**: The example from nature.
- a. The word "behold" means: 'Pay close attention'.
  - b. The phrase: "Behold the fowls of the air" means: 'Pay close attention to the lesson from the birds'.
  - c. The phrase: "for they sow not, neither do they reap, nor gather into barns" means: 'They don't do anything that men do to feed themselves'.
  - d. The phrase: "yet your heavenly Father feedeth them" means: 'They don't starve in spite of not preparing for famine'.
30. **C6-S30**: The comparison of value for our attitude. Our sentence says: "Are ye not much better than they?".
31. **C6-S31**: The uselessness of the common worldly worry. Our sentence says: "Which of you by taking thought can add one cubit unto his stature?" means: 'The fiction of mind-over-matter does not work'.
32. **C6-S32**: Our sentence is adding a second application of that truth. Our sentence says "And why take ye thought for raiment?" This means: 'People are concerned about their clothes because it affects what other people think about them. But, from God's perspective, so long as your nakedness is covered, it is sufficient'.
33. **C6-S33**: Consider God's provision.
- a. The phrase: "Consider the lilies of the field" means: 'This is the example from "Jesus"'.
  - b. The phrase: "how they grow; they toil not, neither do they spin" means: 'They don't worry about their covering'.
  - c. The phrase: "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" means: 'From God's perspective, the lilies were more beautiful'. Men have developed ways to see certain forms of energy that our natural eye can not see. And, some are quite beautiful when converted to what we can see. God can see all of them without the need of some machine. Therefore, it is quite reasonable for God to see life in ways that we can not see and for the life which God sees to be more beautiful than the dead clothes which we cover ourselves with.
34. **C6-S34**: The correct attitude to keep.
- a. The phrase: "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven" means: 'Everywhere you look you see God's care for the grasses which become food'.

- b. The phrase: "shall he not much more clothe you, O ye of little faith?" means: 'So why are you worried about your clothes?'. How many people would accept the clothing of John the Baptist?.
35. **C6-S35**: The third application of that truth. Our sentence says: "Therefore take no thought, saying, What shall we eat?" means: 'George Mueller is famous for proving this saying to be true'. Reportedly, they had no food for breakfast at the orphanage. He led the children in prayer thanking God for His provision. At the end of the prayer, there was knocking on the door. The milkman's wagon had broken down and he had to empty the wagon and gave them all of the milk. I believe that was also something about bread being provided. But, he is famous for praying in provisions for hundreds of children on a continual basis.
36. **C6-S36**: Another part of the application. Our sentence says: "or, What shall we drink?" Please see the notes above for this sentence.
37. **C6-S37**: Another part of the application. Our sentence says: "or, Wherewithal shall we be clothed?" Please see the notes above for this sentence.
38. **C6-S38**: Why we need to have the correct Godly attitude.
- a. The phrase: "(For after all these things do the Gentiles seek)" means: 'The words of this phrase were not in the original Greek but the message of them was there. Therefore, proper interpretation demanded this phrase be included'. Lost people have these worries. We are to live a testimony of God's provision.
- b. The phrase: "for your heavenly Father knoweth that ye have need of all these things" means: 'God knows our needs and loves us. Therefore, when it seems like God is not providing, then we don't need what we think we need or we are experiencing a test to grow our faith and have a better testimony for God'.
39. **C6-S39**: The main priority we are to have in life.
- a. The word "But" continues the main message from the prior sentence while contrasting a point of the message. Our sentence is continuing the subject of providing for our physical needs while changing how our needs are to be provided.
- b. The phrase: "But seek ye first the kingdom of God" means: 'Each and every one of us personally are to first seek to have God's character in us so that the world sees God's character and God's protection and God's provision when they look at our life'.
- c. The phrase: "and his righteousness" means: 'Each and every one of us personally are to seek to have God show us how to do the right thing at the right time and in the right way and with the right motive'.
- d. The phrase: "and all these things shall be added unto you" means: 'This is the promise which is made only to those saved people who fulfill the requirements stated earlier in this sentence and in this chapter'. Many people preach this sentence while ignoring the context in spite of our sentence starting with the word "But". We are to stop using the attitudes and actions of lost people, like this entire chapter told us to do. Then we are to make our primary ("first") goal to be 'having God's character in our character and having God's "righteousness" be displayed in this physical life'. Only after that can we truly 'claim' the promise of this sentence.
40. **C6-S40**: The main error to avoid. This is the conclusion that "Jesus" gives for this chapter.
- a. The phrase: "Take therefore no thought for the morrow" means: 'This command is a direct result ("therefore") of all of the doctrine in this chapter. We do not know what trials or what blessings tomorrow will bring. But the truly saved know Who controls tomorrow and they know His love for them. Therefore, we are to "take no thought for the morrow" but put our thoughts on pleasing our God Who controls everything'.
- b. The phrase: "for the morrow shall take thought for the things of itself" means: 'Here's why'. When tomorrow arrives, we need to seek guidance from God on how to deal with whatever it brings.
41. **C6-S41**: The guiding principia for dealing with the problems of life. Our sentence says: "Sufficient unto the day is the evil thereof" means: 'Thank God for what is provided for today and don't let the problems of the future consume your today'.
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## Chapter 7 Overview

***Chapter 7 Summary: The end of the 'Sermon of the Mount / Beatitudes': basic interactions for the "kingdom of God".***

The summary paragraphs of this chapter are presented above as part of the summary on '*The Sermon on The Mount*' which was given earlier.

Chapter 5 gave us general spiritual precepts in abstract terms. Then, Chapter 6 gave the application of the precepts found in Chapter 5. Chapter 6 still told us spiritual truths in abstract terms, but it was the application. Now, Chapter 7 is giving us applications in specific physical terms. And, with this, we see the progression with each chapter building on the prior and each chapter becoming more specific in the application.

[Matthew 7:1-5](#) warn us about judging out brother and tells us the correct attitude to have towards what we see as a failure by our brother.

[Matthew 7:2](#); [Mark 4:24-25](#) and [Luke 8:18](#) tell us to "take heed how you measure" along with a parable to teach that lesson. It is also found in the [Table Of Parables in the NT](#). This warning tells us to have spiritual things at the highest priority of our life.

In [Matthew 7:3-5](#) and [Luke 6:41-42](#) we read the '*Parable of the Beam and Mote*'. It is also found in the [Table of Parables in the New Testament](#).

[Matthew 7:7-12](#) give us some requirements for having our prayers answered. The note for [Matthew 7:7](#) also provides links to other Bible references where we read about these requirements. Probably the main reason that God's people don't pray is because they have been convinced that it is a waste of time. That belief is usually due to ignorance of what "the word of God" truly says about getting prayers answered.

[Matthew 7:13-14](#) and [Luke 13:23-24](#) warn us about believing that we are saved when we are truly lost. Both tell us to "Enter ye in at the strait gate". After that Matthew warns us about "false prophets". Luke, however, warns about being deceived by those "false prophets" and about the everlasting consequences of believing the "false prophets".

[Matthew 7:15-20](#) warn us about "false prophets" and tells us to identify them by their "fruit". (Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.) This section includes the '*Parable of the Good Tree and Corrupt Fruit*', which is found in [Matthew 7:16-20](#); [Matthew 12:33](#); [Luke 6:43-45](#) and the [Table of Parables in the New Testament](#).

[Matthew 7:21-23](#) gives us a teaching that matches [Luke 6:46](#) and [Luke 13:25-27](#). They all tell us about people calling "Jesus" "Lord, Lord". However, the account in Luke 13 is a parable that many do not recognize as a parable. It is the '*Parable of the Rejected Claims*'. In addition, the parable in [Matthew 25:1-13](#) ('*The Parable of the Ten Virgins*') teaches the same doctrinal lesson. Further, [Matthew 7:21-23](#) gives us a matching teaching but not as a parable. Continuing on, [Luke 6:46](#) is a single sentence which summarizes what we find in [Matthew 7:21-23](#). Further, [Matthew 25:41-46](#) gives a similar teaching but is a different time and applied to a different group of people. Thus, we see the same doctrine taught several different places and with different applications. This lets us know that it is a very important doctrine to know and live by.

In [Matthew 7:21-22](#); [Luke 6:46](#) and [Luke 13:25-27](#) all tell about people calling "Jesus" "Lord, Lord". This sentence is the start of a sub-section of this sermon which actually includes '*Parable of the House on Rock and Sand*'. In this section, "Jesus" is giving us a doctrinal difference between a "wise" person who believes they are saved and a "foolish" person who believes they are saved. And, in this section, "Jesus" is warning that many of the "foolish" are actually deceived lost people. They are deceived by the false claims of religion and never had, and developed, an ongoing personal relationship with "Jesus Christ". Please see the note for [Matthew 7:21-22](#) for a summary of the doctrine in this section of the '*Sermon of the Mount / Beatitudes*'.

In [Matthew 7:24-27](#) and [Luke 6:47-49](#) we read the '*Parable of the House on Rock and Sand*'. It is also found in the [Table of Parables in the New Testament](#).

[Matthew 7:24-27](#) is one of several places in the Bible where the Bible uses the word "Rock" for "Christ". This symbolic meaning is true every place in the Bible where we find the word "rock". Please see [Luke 6:47-48](#) about this word. Please also see the [Minor Titles of the Son of](#)

[God](#) Section, of the [Significant Gospel Events Study](#), for links to other titles and their related Bible references.

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

*1-27. Christ, continuing his sermon on the mount, reproves rash judgment, etc.  
28-29. Christ ends his sermon, and the people are astonished.'*

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1. **C7-S1:** The next sentence says why and must be considered with this sentence.
  - a. Our sentence says: "Judge not, that ye be not judged". means: '**Exactly what it said**'. However, many people quote this out of context in order to be a servant of Satan and pervert the message. First, this is following Chapter 6, which ended telling us to "seek ye first the kingdom of God, and his righteousness". Thus, this instruction is given to saved people who are truly trying to serve God. However, this sentence is quoted out of context by people who are trying to justify a life of sin. And, such are foolish enough to believe that they will never be judged for their sin, not even by God. In addition, this sentence is used, out of context, in order to deny a warning from someone who is trying to honestly help them before they receive consequences from God for their life of sin. In addition, [John 7:24](#) tells us : "Judge not according to the appearance, but judge righteous judgment". And, there is much more in "the word of God" about "judgment" including the next four sentences which qualifies what is said in this sentence. Please see the Detailed note for more references to this subject.
2. **C7-S2:** We will receive what we give to others.
  - a. The phrase: "For with what judgment ye judge, ye shall be judged" means: '**Here's why the prior sentence said what it said**'. As mentioned above, we are also told to "judge righteous judgment". Since we will be judged by God, and He will use "righteous judgment", we have no bad consequence if we truly "judge righteous judgment".
  - b. The phrase: "and with what measure ye mete, it shall be measured to you again" means: '**Basically, treat God's children the way that you want to be treated**'.
  - c. I have had people justify someone abusing me to the point of permanent physical damage and death. (I have been resurrected twice.) They claimed that their doctrine allowed such actions but cried for the rest of their physical life when God brought the same circumstances into the life of their children. It is far more critical for God's children to take heed of this warning than most of them believe.
3. **C7-S3:** Consider your own spiritual condition first.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding this parable to the warning about judging. Most people consider themselves to be better than God considers them to be. Therefore, they may find a greater judgment coming upon themselves that they expected, if they judge their brother.
  - b. The phrase: "And why beholdest thou the mote that is in thy brother's eye" means: '**Why are you looking at the small thing in someone else**'.
  - c. The phrase: "but considerest not the beam that is in thine own eye?" means: '**When you have not corrected your own greater fault?**'. This is an obvious exaggeration, in the physical reality, with the phrase "the beam that is in thine own eye". However, from a spiritual perspective, this phrase can be taken literally. There are many religious people who '**take a stand**' for what is obvious spiritual error even while they try to correct minor doctrinal issues that others have. And, that is what we see the Jewish religious leaders doing in the Gospel accounts and it is also what we see most religious leaders doing today.
  - d. This parable must be understood spiritually because it is obvious that it can not happen literally in the physical reality. And, like all parables, it allows the lost and carnal to arrive at doctrinal error while the only ones who truly understand the



message are the saved people who have it interpreted to them by God's "Holy Spirit".

4. **C7-S4:** An alternative question. How can you do for someone else what you can not do for yourself?
  - a. The phrase: "Or how wilt thou say to thy brother" means: 'This phrase is identifying the person who goes beyond "beholding" and is now trying to correct a minor flaw in another person whom they consider to be a brother. All siblings understand how irritating it is for another sibling to try and correct some minor issue that the first sibling does not see as a problem'.
  - b. The phrase: "Let me pull out the mote out of thine eye" means: 'Let me straighten you out on this minor issue'.
  - c. The phrase: "and, behold" means: 'Pay close attention to this addition'.
  - d. The phrase: "a beam is in thine own eye?" means: 'It is one thing for someone who is in better spiritual shape to try to help us and something totally different for someone who has a major fault claiming that they can fix some minor issue that is the same type as their own major fault'.
5. **C7-S5:** The correct action to take.
  - a. The phrase: "Thou hypocrite" means: 'You personally are pretending to be something that you are not'.
  - b. The phrase: "first cast out the beam out of thine own eye" means: 'Clean up your own spiritual problem'.
  - c. The phrase: "and then shalt thou see clearly to cast out the mote out of thy brother's eye" means: 'No one can correct a spiritual problem with physical means. Until you learn to see things spiritually, and learn how to correct your own spiritual problem, you can not correct someone else's spiritual problem. And, in particular, you can not clean up a spiritual problem using physical religious methods'.
6. **C7-S6:** Consider how people will handle anything spiritual that you give them. This sentence may seem to be unrelated to the parable in the prior sentences, but it is telling us how to deal with lost and carnal people after we have "removed the beam from our own eye".
  - a. The phrase: "Give not that which is holy unto the dogs". Jews used the word "dog" to mean: 'A person worthy of great contempt because they worshipped devils' Thus, our phrase means: 'Don't give what God reserves for His people to people who worship devils'.
  - b. The phrase: "neither cast ye your pearls before swine". Jews used the word "pearl" to mean: 'a very precious jewel which comes from irritating a living oyster. The gates of heaven are described as consisting of pearls'. Thus, this phrase is describing the wisdom received by acting Godly through persecution. Jews used the word "" to mean: 'swine' to be: 'a spiritually unclean animal and representing a spiritually unclean person because of apostasy'. Thus, our phrase is telling us 'Don't give the hard earned wisdom which comes from living righteously to a person who has turned their back on God in order to embrace a sinful life'.
  - c. The phrase: "lest they trample them under their feet" means: 'These two types of people will treat such things with contempt and try to tell others that such things are only useful for walking on'.
  - d. The phrase: "and turn again and rend you" means: 'These two types of people will attack you and try to destroy you for trying to give such Godly things to them'.
7. **C7-S7:** Promise to those who do right. Our chapter started with how to deal with other people. Now, it is telling us how to deal with God. Many messages have been made based upon this sentence and not all are completely true. Our sentence has three action verbs and three promises related to each of them. However, while not stated, these actions must be done in order to serve God in order to receive the promises.
  - a. The phrase: "Ask, and it shall be given you" means: 'Our third next phrase tells us why this promise is true. Notice that that phrase uses the lifestyle form of verbs. This promise is limited to our asking for what we need to continue asking for in order for our continuing receiving the result in order to serve God. Thus, asking for God's guidance,

- protection and provision, on a daily basis and so that we can truly serve God, is the type of thing that this promise can be applied to'.
- b. The phrase: "seek, and ye shall find". The word "seek" means: 'you continue to look many ways and many places until you find all that there is to find'. Therefore, our phrase means: 'Our third next phrase tells us why this promise is true. Again, we see the lifestyle verb of "seeketh" attached to the promised lifestyle result of "findeth". Once more we see a lifestyle dependence upon God for ongoing provision of what we need such as true understanding of "the word of God"'.
    - c. The phrase: "knock, and it shall be opened unto you" means: 'Our third next phrase tells us why this promise is true. This is dealing with the time when we are on the outside of God's protection and provision and we realize that we need God to take us in. One of the simplest prayers is; *Lord, help*'. That is the circumstance which our phrase is dealing with'.
    - d. The phrase: "For every one that asketh receiveth" means: 'This was dealt with for the earlier phrase'.
    - e. The phrase: "and he that seeketh findeth" means: 'This was dealt with for the earlier phrase'.
    - f. The phrase: "and to him that knocketh it shall be opened" means: 'This was dealt with for the earlier phrase'.
8. **C7-S8**: Consider natural affection.
- a. The phrase: "Or what man is there of you" means: "Jesus" is providing another way to thing about the doctrine which he is teaching'.
  - b. The phrase: "whom if his son ask bread" means: 'This conditional phrase describes a common occurrence'.
  - c. The phrase: "will he give him a stone?" means: 'This is a response, to the prior phrase, which should never happen'. This sentence, and the next sentence, were said to make us consider the character of our God and to see how God will never react to a request from one of His children.
9. **C7-S9**: Second example of natural affection. Our sentence says: "Or if he ask a fish, will he give him a serpent?" It should be obvious that a fish is easy to cook and eat while a poisonous "serpent" can kill the child.
10. **C7-S10**: Consider God's love compared to natural affection.
- a. The phrase: "If ye then, being evil" means: 'This describes the spiritual nature of most religious people'.
  - b. The phrase: "know how to give good gifts unto your children" means: 'This describes what most people knowhow to do regardless of their personal nature'.
  - c. The phrase: "how much more shall your Father which is in heaven give good things to them that ask him?" means: 'This is the comparison to God the Father. He is not "evil". Therefore, He knows much more how to "give good things to them that ask him". The true problem is that many people don't want what is truly "good" because such gifts are designed to give us spiritual everlasting rewards and are not designed to give us temporary physical rewards'.
11. **C7-S11**: The '*Law of Sowing and Reaping*'.
- a. The phrase: "Therefore all things whatsoever ye would that men should do to you" means: 'This is the conclusion of these commandments. Don't treat others like they treat you. Treat others like you want God to treat you'.
  - b. The phrase: "do ye even so to them: for this is the law and the prophets" means: 'The truth of the prior phrase is why God had all of the Old Testament written'.
12. **C7-S12**: Go the true way of salvation.
- a. The phrase: "Enter ye in at the strait gate". The word "strait" means: 'narrow, restricted, difficult to traverse'. Therefore, our phrase means: 'Go to God and Heaven through the very narrow and restricted entry way'. This tells us to reject '*liberal interpretations*' and the use of '*other languages*' to '*correct*' our God preserved English KJV-1611. Every one of those '*corrections*' are from carnal and lost people trying to use their natural reasoning to justify their fulfilling their lusts.

- b. The phrase: "for wide is the gate, and broad is the way, that leadeth to destruction" means: 'Here's why'. People claim '*There are many ways to Heaven*' and '*there are many ways to interpret the Bible*' and many other similar claims which fit into the phrases of: "wide is the gate, and broad is the way". However, as "Jesus" said, they "leadeth to destruction". And, it is God who determines who receives "destruction" and who does not. These lying fools claim that their opinion will force God the change His judgment.
  - c. The phrase: "and many there be which go in thereat" means: '*Most religious people are going to Hell because they believe a lie*'.
  - d. The phrase: "Because strait is the gate, and narrow is the way, which leadeth unto life" means: '*Most religious people refuse to accept the narrow and hard way that God has for going to Heaven and to increased spiritual life while we are still in this physical reality*'.
  - e. The phrase: "and few there be that find it" means: '*This is very clear even if most people reject this truth*'.
13. **C7-S13**: The main warning to remember.
- a. The phrase: "Beware of false prophets" means: '*This is clear on the surface and follows the prior sentence because "false prophets" are who lead God's people away from the "strait gate"*'. Please see the Study called **False Things according to the Bible** about "false prophets".
  - b. The phrase: "which come to you in sheep's clothing" means: '*This is the warning*'. They present themselves as '*good, godly, fundamental, Bible believing, KJV only Baptists*', or the religious equivalent for other groups of saved people. Most people can not tell the difference between a "false prophet" and a true "man of God" because that are looking at the wrong thing to determining if they are true. Our next sentence tells us how to truly identify them.
  - c. The phrase: "but inwardly they are ravening wolves" means: '*This describes their true nature and how God sees them*'.
14. **C7-S14**: How to identify Satan's ministers. Our sentence says: "Ye shall know them by their fruits". means: '*Each and every one of you personally will know them by the type of spiritual life they produce in their followers*'. The "word of God" teaches us much about "fruit", in addition to what follows this sentence. Earlier in our chapter, we were told to clean up our own life before trying to correct a minor flaw in our brother. One of the ways to identify a "false prophet" is that he makes excuses for his own ongoing sin. And, as shown in the following sentences, a "false prophet" will insist that we accept anyone who makes a profession as being truly saved. Take a hard look and prayerful consideration of **C7-S20**.
15. **C7-S15**: Consider the source and result relationship. Our sentence says: "Do men gather grapes of thorns, or figs of thistles?" "Jesus" asked this question, which has an obvious answer, in order to get people thinking and understand the parallel relationship when the same principal is applied to men.
16. **C7-S16**: The true source can be determined by the result.
- a. The word "Even" means: '*Having equal weight. when the two sides of a balancing scale are even, then the two sides of the scale have equal weights*'.
  - b. The phrase: "Even so" means: '*In the same way as we can see the obvious answer of the prior sentence, we can use the same method to judge a tree by its fruit*'.
  - c. The phrase: "every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" means: '*The type of tree determines the type of fruit produced and this is consistent for the life of the tree unless someone changes the character of the tree*'.
17. **C7-S17**: The precept of the source-result relationship. This sentence is stated by "Jesus" as an absolute truth.
- a. The phrase: "A good tree cannot bring forth evil fruit" means: '*This truth is seen in the physical world. The spiritual application is that someone who is directed by God ("a good tree") in all that they do cannot produce doctrines from devils*'.
  - b. The phrase: "neither can a corrupt tree bring forth good fruit" means: '*This truth is seen in the physical world. The spiritual application is that someone who is directed by devils ("a corrupt tree") in all that they do cannot produce doctrines from God*'.

18. [C7-S18](#): God's judgment of our spiritual fruit.
- The phrase: "Every tree that bringeth not forth good fruit is hewn down". The phrase: "Every tree" includes 'saved but carnal people who are promoting a doctrine from a devil'. Therefore, our phrase means: 'God will eventually destroy anyone, including the saved, who do not produce "good fruit"'. And, since "fruit" is used symbolically for: 'New life', then the people who claim to be saved but refuse to participate in the '*Great Commission*' are, eventually, included in this phrase. A new fruit tree needs a couple of years to grow before it starts to produce fruit. But, after that initial time, it is wasting space if it does not start to p[roduce fruit.
  - The phrase: "and cast into the fire" means: 'Yes, this is speaking of Hell for lost people but it is also speaking about the trial by fire for the saved ([1Corinthians 3:13-15](#); [1Peter 1:7](#))'.
19. [C7-S19](#): How to judge preachers and their doctrine. Our sentence says: "Wherefore by their fruits ye shall know them" means: 'Take the time necessary for the preacher to produce "fruit" before you inspect it. But, when enough time has passed, be sure that you do closely inspect the "fruit" for the type of spiritual life which is displayed'.
20. [C7-S20](#): Not everyone who makes a profession is truly saved. I've heard this sentence preached more than once but can't remember anyone preaching the context. In particular, the people described in this sentence, and the next few sentences, are people who believed the doctrine of "false prophets". In addition, while they may have religious works, they do not produce any true spiritual "fruit".
- The phrase: "Not every one that saith unto me, Lord, Lord". The phrase: "saith unto me, Lord, Lord" identifies people who have made a profession and truly believe that they are truly saved. Therefore, our phrase means: 'There are people who have made a profession and truly believe that they are truly saved, but are not saved'.
  - The phrase: "shall enter into the kingdom of heaven" means: 'This phrase literally tells us that the people identified are not saved even though they believe that they are'.
  - The phrase: "but he that doeth the will of my Father which is in heaven" means: 'This phrase identified the truly saved'. The devil has convinced people that there is a conflict between works and grace. And, anyone who says that spiritual works are required by God from the truly saved, like our sentence does, is accused of preaching '*Lordship Salvation*'. The fact is that God must give us His grace, in the form of true salvation or spiritual gifts, before any spiritual works can be produced from our life. "Jesus" said: "ye must be born again" ([John 3:7](#)). It is not possible for anyone to do any work before that have a body to do it with. However, if the baby stops moving, it is dead. The same is true spiritually. God uses our spiritual life and spiritual gifts to do spiritual work through us. Yes, we have to do "work", but the "work" that we do is to make ourselves available for God to do the actual spiritual work through us. And, "God is faithful" to always keep His promises including doing spiritual work through our physical life. Therefore, the person who NEVER "doeth the will of my Father which is in heaven" does not let God work through their life and God refuses to save such people. We are not saved because we said a prayer or made a profession of anything else that is similar. We are saved by the person of "Jesus Christ" when we accept an ongoing personal relationship with Him and letting Him do spiritual works through our physical life is part of that relationship. If we are not truly willing to accept all that is involved in the relationship, then He is not willing to save us.
21. [C7-S21](#): The false assurance of religious works.
- The phrase: "Many will say to me in that day" means: 'This is the day when people meet "the Lord Jesus Christ" in person due to death'. The '*Rapture*' is not included here because they are not saved.
  - The phrase: "Lord, Lord" means: 'They call Him "Lord, Lord", but refuse to obey according to the last phrase of our prior sentence. Therefore, they do not have a true relationship with Him as their personal "Lord"'.
  - The phrase: "have we not prophesied in thy name?" means: 'This is a religious work and can be done with the power of a devil'. Please see [Acts 16:16-20](#).

22. [C7-S22](#): The false assurance of religious power. Our sentence says: "and in thy name have cast out devils?". This sentence adds another evidence of people trusting in religious works instead of an ongoing personal relationship with "the Lord Jesus Christ".
23. [C7-S23](#): The false assurance of relies works. Our sentence says: "" means: '[and in thy name done many wonderful works?](#)'. The "works" spoken of here includes ministries with thousands of lost people and big buildings. This sentence adds another evidence of people trusting in religious works instead of an ongoing personal relationship with "the Lord Jesus Christ".
24. [C7-S24](#): The true requirement of a personal intimate relationship.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus" to the religious claims made in the prior sentences.
  - The phrase: "And then will I profess unto them" means: "["Jesus" will give this legal profession after they die](#)". God gives most people most of their life to truly Biblically "repent" and agree to obey "Jesus". With a few rare exceptions, God does not give judgment before the end of life at death. However, once dead, we can do no other works and all that can be done is for God to judge what we did while in this life.
  - The phrase: "I never knew you" means: '[The true Biblical definition of the word knew includes a personal intimate relationship](#)' \*([Genesis 4:1](#); [Genesis 4:25](#)). They may have had a religious relationship with "Jesus", but it was not a personal intimate relationship.
  - The phrase: "depart from me" means: '[This is the judgment that "Jesus" will render to the truly lost](#)'.
  - The phrase: "ye that work iniquity" means: '[Each and every one of you personally have led a lifestyle of ongoing sin \("iniquity"\)](#)'.
25. [C7-S25](#): The first part of '[Parable of the House on Rock and Sand](#)'. This parable is the conclusion of the entire sermon. Please see the [Table Of Parables in the NT](#) for links to other parables in the Gospel accounts.
- The phrase: "Therefore whosoever heareth these sayings of mine, and doeth them" means: '[This is the conditional requirement for receiving the rest of this sentence](#)'.
  - The phrase: "I will liken him unto a wise man" means: '[Jesus is saying that he is similar \("liken"\) "to a wise man"](#)'. He may not be "wise" in many things of life but he acts like "a wise man" for the most important things of life.
  - The phrase: "which built his house upon a rock" means: '[Every place where the "word of God" uses the word "rock", it is used symbolically for "Christ" including where Satan has his "false christs"](#)'. In addition, the word "house" symbolically includes everything in our life including, mate, children, career, possessions and anything else associated with our physical life.
  - The phrase: "And the rain descended, and the floods came, and the winds blew, and beat upon that house" means: '[These phrases are used symbolically for the storms of life that we each experience](#)'.
  - The phrase: "and it fell not" means: '[This person survived the trials and storms of life because he was dependent upon his personal relationship with "Christ" to get him through the storms of life](#)'.
26. [C7-S26](#): The rest of '[Parable of the House on Rock and Sand](#)'. In Michigan, almost half of the time required to build a house, especially if it has a basement, is spent on the foundation. The difference between the prior sentence and this sentence is in how much time and effort is spent upon the foundation. This man had his house built faster, cheaper and with less effort. He looked wiser in the beginning. And, one of the main messages of this parable is the difference between being short-sighted with life and taking the everlasting view.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence is adding another condition and result to the prior sentence.
  - The phrase: "And every one that heareth these sayings of mine, and doeth them not" means: '[This is the conditional requirement for receiving the rest of this sentence](#)'.

- c. The phrase: "shall be likened unto a foolish man" means: 'This is what he is like. He may be wise in some areas of life but is foolish in his overall way of living'.
  - d. The phrase: "which built his house upon the sand". The meaning of the word "house" was given in the note for the prior sentence. The symbolic meaning of the word "sand" is generally accepted as religious doctrines. Therefore, this phrase describes the person who builds their life upon some religion or philosophy which goes against what "the word of God" says. And, that includes the so-called atheists.
  - e. The phrase: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" means: 'These phrases are used symbolically for the storms of life that we each experience'.
  - f. The phrase: "and it fell: and great was the fall of it" means: 'This is what gets gossips going. Some have sympathy and claim that what happened was terrible and wonder why God did not prevent the tragedy. Some go so far as to blame God for not preventing the fall. Few recognize a judgment of God on a foolish and sinful life. And, yes, "hearing and not doing the sayings of Jesus" is sin'.
27. C7-S27: The difference in authority.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of the reaction of the people to the entire sermon.
  - b. The phrase: "And it came to pass" means: 'This is the result after "Jesus" finished His sermon'.
  - c. The phrase: "when Jesus had ended these sayings" means: 'This is when the result happened'.
  - d. The phrase: "the people were astonished at his doctrine" means: 'This is what the result was'.
  - e. The phrase: "For he taught them as one having authority" means: 'Here's why'. The doctrine of this site uses rules of analysis which always work and never change for any reason. The rules used are the basis of the laws of Math and of the true Scientific Method. They are part of "the wisdom of God...even the hidden wisdom, which God ordained before the world" (1Corinthians 2:7). And, we can know that these rules are part of this "wisdom of God" because they always work, with no exceptions, and produce a result which has no conflicts and no errors.
  - f. The phrase: "and not as the scribes" means: "'Jesus" did not quote religious tradition. Nor did He quote famous preachers of the past. And, while preachers of today want to deny this truth, most preach like the "scribes" did'.
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# Chapter 8 Overview

## **Chapter 8 Summary: "Jesus" acts like a "King".**

Our chapter starts with the transition from the '*Sermon of the Mount*' to the report of "Jesus" doing His ministry by acting like the "King" of the kingdom that he just gave the rules for. In this chapter we have several reports of "Jesus" healing the sick and of "Jesus" casting devils out of people. We also have reports of people having different levels of true Biblical "faith" and of their willingness to sacrifice the things of this world in order to follow "Jesus" and become part of His kingdom. Thus, "Jesus" is providing proof that He will provide the blessings promised to people who become part of His kingdom. We also see Him rejecting people who want to receive the blessings of His kingdom but who also refuse to fulfill His requirements for being part of His kingdom. Notice what Matthew reports in this chapter.

1. In [Matthew 8:2-4](#), "Jesus" cures a single man of leprosy. This is symbolic of someone who has grown cold in their relationship with God wanting to restore the relationship.
2. In [Matthew 8:5-13](#), we are told that "Jesus" healed the centurion's servant because of the level of true Biblical "faith" that the centurion displayed. We are also told that the Jews, who relied on their religious traditions, would be rejected.
3. In [Matthew 8:14-15](#) we read that "Jesus" healed the mother-in-law of Peter and then she ministered to them. Thus, we see healing given to people of the kingdom and we see the expectation that the people of the kingdom serve "Jesus".
4. In [Matthew 8:16-17](#), we see "Jesus" fulfill prophecy. Thus, we see that everyone in the kingdom will do the will of God the Father.
5. In [Matthew 8:19-22](#) and [Luke 9:57-62](#), we read about people claimed to want to be a '*disciples of Jesus Christ*', but, apparently, they were not willing to dedicate their lives to "Jesus". They were rejected because they were not willing to fulfill the requirements.
6. In [Matthew 8:23-27](#), we read about a test of "faith" given to the disciples. All who are part of the kingdom need to expect various tests to prove our true Biblical "faith", which is the basis of our receiving blessings which are denied to others.
7. In [Matthew 8:28](#), we read about "Jesus" freeing '*the mad man of Gadara*' from many devils. He served "Jesus" in His kingdom out of gratitude.
8. In [Matthew 8:29-34](#), we read about "Jesus" letting the devils go into a herd of swine and of the swine killing themselves and of the people of "the whole city" asking "Jesus" to leave. Thus, we see that sinners who enjoy their sin want nothing to do with "Jesus" and His kingdom.

Remember that this chapter is telling us the immediate after results of the '*Sermon of the Mount*', which is where "Jesus" told us what is required in order to be part of His kingdom. As shown in the summary, above, those people who were willing to fulfill His requirements received the blessings of the kingdom and those people who were not willing to fulfill His requirements were refused the blessings of the kingdom. Thus, as the sermon taught us, those who were willing to sacrifice more and have greater "faith" received greater blessings while those people who made excuses for holding onto the things of this world did not receive the blessings.

In this chapter, we have several miracles. As seen in the [Miracles in the Gospels](#), I provide more links to miracles than can be found anywhere else and my table is more accurate than any other reference work which is available. I do not write this to brag but to inform the reader of the basis for what I write next. John tells us that "Jesus" did many more miracles than what are reported in all of the Gospel accounts. That means that the Gospel writers chose miracles to report and deliberately reported them where they are reported. This is because, as I have discovered, every reported miracle is a hat it might be fulfilled physical demonstration of the doctrine that it is in context with.

As explained in the Detailed Notes for this chapter, every one of these miracles were done to show that "Jesus" was their God given "King" and He was offering them the promised kingdom. The promise was later removed because the Jews rejected "Jesus" was their God given "King". However, the theme of this chapter is: '*Jesus acts like a King*' and, at the time of this chapter, He was offering the kingdom to the Jews. And, as explained in the notes for each miracle, these miracles are reported where they are

because they are a physical demonstration of what "Jesus" was offering. They support the doctrine of the chapter.

Many of the incidents reported in [Mark 5](#) and [Luke 8](#) are also reported in [Matthew 8](#). However, there are also incidents reported in those chapters which are not reported by Matthew until later. It is important to remember that none of the Gospel accounts are in a strict time sequence and that each Gospel writer wrote his gospel for a different purpose. Therefore, each writer reported incidents when they supported the message which they were presenting.

In [Matthew 8:2-4](#); [Mark 1:40-45](#) and [Luke 5:12-14](#), "Jesus" cures a single man of leprosy. The account in Matthew is definitely a different, but similar account to the accounts in Luke, and in Mark.

[Matthew 8:5-17](#); [Mark 1:21-38](#); [Luke 4:31-44](#) and [Luke 7:1-10](#) all tell the account about the ministry of "Jesus" in Capernaum. Capernaum is a city of Galilee like Nazareth is. "Jesus" began His ministry in Nazareth and traveled back and forth between it and Capernaum and the Gospel accounts aren't exact about the time sequence of His travels. However, after the people of Nazareth tried to kill Him, He kept His base of operations in Capernaum. That is also where He called His first four disciples. When the people of Capernaum failed to believe that "Jesus" was God's "Messiah / Christ", He cursed them ([Matthew 11:23](#); [Luke 10:17](#) ).

In [Matthew 8:5-13](#) and [Luke 7:1-10](#) we are told that "Jesus" healings the centurion's servant.

In [Matthew 8:11](#) and [Luke 13:28-29](#), "Jesus" said that God (in response) would take the "Kingdom of Heaven" from the Jews and give it to Gentiles.

In [Matthew 8:14-15](#); [Mark 1:29-31](#) and [Luke 4:37-38](#) we are told about "Jesus" and His disciples going to the home of Peter and Andrew where they found Peter's mother-in-law sick and where "Jesus" healed her. I do not believe that we can be dogmatic about the timing of this but I believe it was after "Jesus" called His first four (4) disciples but before He named the twelve who were to become Apostles. Please also see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

[Matthew 8:16-17](#); [Matthew 4:23](#); [Matthew 12:15-23](#); [Matthew 14:14](#), [Matthew 35-36](#); [Matthew 15:30-31](#); [Matthew 21:14](#); [Mark 1:32-34](#), [Mark 1:39](#); [Mark 3:9-21](#); [Luke 4:40-41](#) and [Luke 6:17-19](#) report that "Jesus" healed many diseased and possessed by devils. Please see the Doctrinal Study called [Miracles in the Gospels](#) for Bible references where we read that "Jesus" performed miracles other times. Please also see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#).

[Matthew 8:19-22](#) give us incidents where people claimed to want to be a '*disciples of Jesus Christ*', but, apparently, they were not willing to dedicate their lives to "Jesus". [Luke 9:57-62](#) also tells us about these type of people but provides some differences in the details provided.

[Matthew 8:23-27](#); [Mark 4:35-41](#); [Mark 6:45-56](#) and [Luke 8:22-25](#) all tells us about times that "Jesus" calmed a tempest. Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

[Matthew 8:28-34](#); [Mark 5:1-20](#) and [Luke 8:26-39](#) tell us about "Jesus" freeing the mad man of Gadara from many devils. There was actually a second man, according to Matthew, but he wasn't important enough for Mark nor Luke to mention.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-4.	Christ	cleanses	the	leper;
5-13.	heals	the	centurion's	servant,
14-15.	Peter's	mother	in	law,
16-17.	and	many	other	diseased;
18-22.	shows	how	he is	to be followed;
23-27.	stills	the	tempest	on the sea;
28-30.	drives	the	devils	out of two men
31-34.	and suffers them to go into the swine. '			

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1. [C8-S1](#): "Jesus" had many followers at this time.
  - a. The phrase: "When he was come down from the mountain" means: '*This was after "Jesus" gave His sermon which is reported in Chapters 5-7*'.
  - b. The phrase: "great multitudes followed him" means: '*At this time, the people wanted to hear more of His doctrine*'. Since they were following Him, "Jesus" started acting like God's "King", as our chapter reports, and started giving them the benefits of



God's kingdom such as healing and freedom from devils which possessed the people. It is only after the religious leaders convinced the people to reject His doctrine that "Jesus" removed the offer of the kingdom. The kingdom will come when He returns to reign for 1,000 years.

2. **C8-S2:** A leper worshipped in order to receive a miracle.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the first reported act of "Jesus" fulfilling His role as God's "King".
  - b. The phrase: "And, behold" means: 'Pay close attention to what is added here'.
  - c. The phrase: "there came a leper and worshipped him, saying" means: 'Leprosy made people insensitive and allowed injuries which the people were not aware of. As a result, their bodies were corrupted by injuries and disease. Spiritually, Leprosy represented religious traditions making people insensitive to God and allowed doctrinal errors to corrupt their spirits. By curing the leper, "Jesus" was showing that he would spiritually heal the insensitive religious people and get them back to responding personally to the leading from God in their personal lives'.
  - d. The phrase: "Lord" means: 'This man accepted this role of "Jesus" and agreed to obey Him'.
  - e. The phrase: "if thou wilt" means: 'He accepted and acknowledged that "Jesus" could do this, but it was His choice if He did cure the man or not'.
  - f. The phrase: "thou canst make me clean" means: 'He recognized that "Jesus" could do for him what he could not do for himself'. Our sentence makes it clear that this was part of his "worship". In addition, the phrase: "make me clean" means: 'is not limited to removing the current corruption of leprosy and the consequences of it but it also includes the removal of the cause'. When "Jesus" "makes us spiritually clean", He does not just change our spiritual record in heaven and remove the consequences here in this physical reality. He also removes the cause of our ongoing sin.
3. **C8-S3:** "Jesus" granted the requested miracle.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report that "Jesus" fulfilled his request.
  - b. The phrase: "And Jesus put forth his hand, and touched him, saying" means: "'Jesus" acted physically so that others could see that the cleansing came from Him'. But, as we read in [Matthew 8:5-10](#), His physical touch was not required for the miracle. It was done as a witness, to the surrounding Jews, of the true source of the cleansing.
  - c. The phrase: "I will" means: "'Jesus" made this decision. We can not make demands of God but only request with the understanding that it is His choice if He does what we request'.
  - d. The word "be" is: 'a verb of ongoing existence'. The phrase: "be thou clean" means: 'Go on living as a physically, and spiritually, clean person'. There is absolutely no reason for God to clean up our life if we are going to return to the same sin which caused our problems in the first place.
4. **C8-S4:** The miracle was done immediately. Our sentence says: "And immediately his leprosy was cleansed". God wants to clean up our life and will start as soon as we truly ask.
5. **C8-S5:** "Jesus" commands the man to obey the Mosaic Law.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the command to fulfill the requirements of the Mosaic Law because that was how, at that time, people manifested their personal relationship to God.
  - b. The phrase: "And Jesus saith unto him" means: 'This was the instruction from "Jesus"'.  
The phrase: "See thou tell no man; but go thy way" means: 'Don't take the time to tell others but immediately do what is commanded in the Mosaic Law'.

- d. The phrase: "shew thyself to the priest, and offer the gift that Moses commanded" means: 'This is the specific command that he was to obey, which came from the Mosaic law'.
  - e. The phrase: "for a testimony unto them" means: 'Here's why. God does things orderly. That is why the Gospel was given "to the Jew first, and also to the Greek" (Romans 1:16). And, that is why "Jesus" sent a witness to the priests first'.
6. **C8-S6:** A non-Jew asks for a miracle.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of the next miracle.
  - b. The phrase: "And when Jesus was entered into Capernaum" means: "'Jesus" returned to the city where He was living at that time'.
  - c. The phrase: "there came unto him a centurion" means: 'He was a Roman and not a Jew. "Jesus" was sent to the Jews (Matthew 15:26). But, He chose to fulfill this request where He responded to the Gentile woman differently. Again, we see that God can chose to deal with different people different ways. Here, "Jesus" chose to grant this request because it also allowed Him the teach the doctrine which we see in context of this miracle'.
  - d. The phrase: "beseeching him, And saying" means: 'Notice that this "centurion" was begging ("beseeching")'. He did not take the superior attitude that other Roman soldiers and governors had. In the report from Luke (Luke 7:3-6), we read: " And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them". Thus, in this case, "Jesus" was actually responding to a request from Jews. Yes, the "centurion" asked, but he asked through the Jews, which was the right way to ask. Sometimes, the way that we do something is critical in our receiving our request
  - e. The phrase: "Lord" means: 'Here the "centurion" addressed Him as God in human flesh'. Notice the capitalization on the word "Lord".
  - f. The phrase: "my servant lieth at home sick of the palsy, grievously tormented" means: 'Here we see that he was concerned for his "servant" at a time when people had slaves and "servants" didn't get much better consideration, especially when the "servant" was from a conquered people and the master was from the conquering people'.
7. **C8-S7:** "Jesus" agrees to grant the request.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds the response from "Jesus".
  - b. The phrase: "And Jesus saith unto him, I will come and heal him." Luke reports that "Jesus" said this to the Jewish leaders but he also said it the "centurion" through them. Notice that the "centurion" sent his message while "Jesus" was still on the way. That means that some servant ran and brought the message to the "centurion" so that he could respond while "Jesus" was still on the way
8. **C8-S8:** The centurion expresses his faith.
- a. The phrase: "The centurion answered and said" means: 'An answer was sent back from the "centurion" while "Jesus" was still on the way'.
  - b. The phrase: "Lord" means: 'Again, the "centurion" addressed Him as God in human flesh'. Notice the capitalization on the word "Lord".
  - c. The phrase: "I am not worthy that thou shouldest come under my roof" means: 'Here we read that he humbled himself'.
  - d. The phrase: "but speak the word only, and my servant shall be healed" means: 'The second next sentence has the response from "Jesus" and people are so busy arguing their wrong opinions that they do not take the time to consider the true doctrine which is taught here'. The Jews demanded "a sign". That is why the first miracle, which is reported in this chapter, includes the phrase: "And Jesus put forth his hand, and

touched him". They had to see something physical. However, this "centurion" clearly said that he understood power and authority well enough that he did not need "a sign". He understood that, since "Jesus" was truly 'God in human flesh', He could do things spiritually which had no physical evidence of His working. His producing the end result was sufficient. The Jews did not have that level of understanding and, therefore, did not have his level of "faith". Now, please prayerfully consider the note for [C8-S10](#) because there are preachers of today who are claiming foolish things in order to cling to a wrong doctrine and, like the Jewish religious leaders, refuse correction from "the word of God".

9. [C8-S9](#): The centurion explains the basis of his faith.
- a. The phrase: "For I am a man under authority, having soldiers under me" means: 'He understands authority above him and authority below him'. He understands the differences between authority above and authority below. However, he also understands the more abstract part of authority which is the same whether it is above or below.
  - b. In [John 3](#), "Jesus" used the wind to explain to Nicodemus that spiritual things must be understood abstractly. You can not see the wind but you can see it applied to things which are blown around. You can not see a number but you can see it applied to things like two chairs or two men. You can not see the laws of Mathematics, but they control our physical reality. They never change for any reason and they are part of "the hidden wisdom, which God ordained before the world" ([1Corinthians 2:7](#)). Many people have trouble understanding abstract concepts, which is why they have trouble truly understanding how the spiritual laws affect this physical reality. Many people are like the Jews were and had to see things in the physical reality before they could believe. However, this "centurion" proved that he understood abstract spiritual principals of authority and how they applied to this physical reality. That is why he said: "but speak the word only, and my servant shall be healed". He clearly demonstrated that he understood the relationship between the abstract and the concrete and the relationship between the spiritual and the physical. That is an understanding that the Jews lacked and that many people lack even today. And, that is why "Jesus" marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel". While many preachers deny what this sentence clearly says, their lack of understanding and lack of true Biblical faith does not change what is literally written here. Please see the note for the next sentence for more on this subject.
  - c. The phrase: "and I say to this man, Go, and he goeth" means: 'When he gives a command to those under him, they obey exactly what he commands'. What he is illustrating is his true Biblical "faith" that "Jesus", as 'God in human flesh', has authority over all of the physical reality. He says, with this illustration, that he believes that the authority of "Jesus" is so absolute that all that "Jesus" needs to do is "speak the word".
  - d. The phrase: "and to another, Come, and he cometh" means: 'This is a second illustration of the same level of true Biblical "faith"'. He believes that "Jesus", as 'God in human flesh', has authority over all of the physical reality. He says, with this illustration, that he believes that the authority of "Jesus" is so absolute that all that "Jesus" needs to do is "speak the word".
  - e. The phrase: "and to my servant, Do this, and he doeth it" means: 'This is a second illustration of the same level of true Biblical "faith"'. He believes that "Jesus", as 'God in human flesh', has authority over all of the physical reality. He says, with this illustration, that he believes that the authority of "Jesus" is so absolute that all that "Jesus" needs to do is "speak the word".
  - f. We have here three witnesses of the understanding and true Biblical "faith" of this man. In our next sentence, "Jesus" clearly makes a comparison with the level of "faith" that He found "in Israel". Now, for those people who disagree, find at least two people who have a Doctorate in English who will publish that what I write

here is wrong and have them also include a note from their Doctorial school supporting such a claim. Preachers can claim what they want, but they do not have the authority to alter the basic understanding of the English language. And, those who claim that they do have that authority only prove that they are fools before God.

10. **C8-S10**: "Jesus marvelled" at the expressed faith.
  - a. The phrase: "When Jesus heard it" means: 'This is when "Jesus" reacted'.
  - b. The word "marvel" is defined as: 'A wonder; that which arrests the attention and causes a person to stand or gaze, or to pause'. The phrase: "he marvelled" means: "'Jesus" stopped and thought about what He heard before He responded'. The response in this sentence is not a casual remark and, the second next phrase makes it something to be used in the court of God. Only people acting foolish deny the true meaning of this sentence.
  - c. The phrase: "and said to them that followed" means: 'This phrase includes the disciples of "Jesus" and people like the women who "ministered unto him of their substance" ([Luke 8:3](#)) and others who left home and followed "Jesus" in order to hear His teaching'.
  - d. The phrase: "Verily" means: 'This has been verified and that you need to verify it also because it can be used when you are judged by God'. The phrase: "Verily I say unto you" means: "'Jesus" personally verified the next phrase'.
  - e. The phrase: "I have not found so great faith, no, not in Israel" means: 'The true Biblical "faith" demonstrated by this Gentile "centurion" was greater than the "faith" demonstrated by any Jew that "Jesus" had met up to that point in His life'. Now, there are some foolish preachers who claim that "Jesus" was not comparing levels of "faith" with this statement. And, they will give an answer for their claims ([Luke 8:3](#)), and their influence on others, especially the children of God, at the "judgment seat of Christ". They claimed that there was not a comparison because the Jews had '*no faith*'. Now, they did not explain how that claim prevents comparison of the levels of "faith". In addition, they need to explain their claim that the people following "Jesus" had '*no faith*', when that group included His disciples, probably included the women who "which ministered unto him of their substance" ([Luke 8:3](#)), and included people who left home and followed "Jesus" in order to hear His doctrine.
  - f. Please understand that the preachers who disputed this interpretation were sure that their opinion had more authority than a proper analysis of what is actually written. I have written the rules for analysis and they are part of "the hidden wisdom, which God ordained before the world" ([1Corinthians 2:7](#)). These rules never change for any reason just like the rules of Mathematics never change. And, these are the rules which I use in this Study and throughout this web site. Further, as I told them, I back my doctrine with my literal life. Let God kill me if the methods of analysis which I do, and teach, are wrong. But also realize that I have seen God remove four pastors from the pastorate, literally killed four people, and brought lesser judgments upon others. In every case, the people were sure that God would not judge them. But, in every case, the judgment was for refusing to let what "the word of God" literally says to correct their personal belief. Therefore, the reader is warned to do what this sentence says to do and verify what they chose to believe because choosing to believe error can result in a worse judgment that the reader cares to receive.
11. **C8-S11**: "Jesus" explains the consequence of lack of faith.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the everlasting results of different levels of faith, which was expressed in the prior sentence.
  - b. The phrase: "And I say unto you" means: "'Jesus" is adding this testimony'.
  - c. The phrase: "That many shall come from the east and west" means: 'This identifies other Gentiles'.

- d. The phrase: "and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" means: 'They will have important positions in Heaven'.
12. **C8-S12**: "Jesus" explains the ultimate results for a lack of faith.
- a. Our sentence starts with the word "But" and continues the main message from the prior sentence while contrasting a point of the message. One foolish claim put forth is the first phrase of our sentence ("But the children of the kingdom") has nothing to do with the last phrase of our prior sentence ("in the kingdom of heaven"). That is perverting "the word of God". No one has the authority to change such a basic and often used word in the English language such as the word "but". And, that is what is literally being done when someone claims that there is no relationship between what precedes the word "but" and what follows it.
  - b. The phrase: "But the children of the kingdom" means: 'This is a title which the Jews claimed for themselves. While they believed that most, if not all, Jews would go to "the kingdom of heaven", and the comments from "Jesus" indicated otherwise, "Jesus" did not get into that discussion at this time. He simply used their commonly accepted identifying phrase to identify the Jews who lived at His time and did go to Heaven'.
  - c. The phrase: "shall be cast out into outer darkness". There is more than one group arguing that their opinion is more authoritative than what is literally written in "the word of God". There are various motivations for each opinion but any opinion which opposes what God literally wrote in His word is wrong and leads others into doctrinal error ([1Corinthians 5:6](#); [Galatians 5:9](#)).
  - d. I got into a big argument about this phrase. because lots of different people have lots of different opinions about what it means and their opinions have nothing to do with the definitions of the words within the phrase. God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, every word in the Bible has only one definition and no two words have the same definitions. In addition, according to the rule of context, the definition of a phrase, within "the word of God", must be the combination of the definitions of the words within the phrase with the relationship between the words defining the relationship between the definitions. And, because God does not change, the definition of a phrase, within "the word of God", must be the same every place that it is used. Yes, there are different applications of the phrase, but no application defines the phrase. So, the people who claim that this phrase has three different definitions are wrong. Likewise, the people who claim that this phrase has a definition which is totally unrelated to the definitions of the words within it are also wrong. Please see the Message called [Outer Darkness](#) about this phrase. This phrase only occurs three times and all are within the Gospel of Matthew.
  - e. The phrase: "there shall be weeping and gnashing of teeth" means: 'This phrase is clear but is the source of much debate'. Many people believe the lie of: 'No tears in Heaven'. The fact is that there will be no tears in the second Heaven. But God does not "wipe away all tears from their eyes" ([Revelation 21:4](#)) until after the "great white throne" judgment ([Revelation 20:11](#)) when the only people left are the saved people in Heaven. God can not wipe away tears unless they exist. Therefore, there must be "weeping and gnashing of teeth" in Heaven before the "great white throne" judgment. All of the arguments are due to saved people refusing to accept the truth of what God literally wrote in His "word", even while they claim salvation based upon their believing what God literally wrote in His "word".
13. **C8-S13**: "Jesus" grants the request because of the faith.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds, to the doctrine of the prior sentences, what "Jesus" did as a result of true faith.
  - b. The phrase: "And Jesus said unto the centurion" means: 'This was the response from "Jesus" to the person who demonstrated true Biblical "faith"'.
  - c. The phrase: "Go thy way" means: 'Continue in life as if the source of your concern has been taken care of'.

- d. The phrase: "and as thou hast believed" means: 'The results of true Biblical "faith" are directly proportional ("as") to the amount that we truly "believe" what God promises'.
  - e. The phrase: "so be it done unto thee" means: 'You will get what you truly "believed"'
14. **C8-S14**: Our sentence adds the results of the promise from "Jesus". Our sentence says: "And his servant was healed in the selfsame hour".
15. **C8-S15**: The circumstance of the next miracle.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of a third miracle in this chapter. First, "Jesus" healed a leper and showed that, in His kingdom, people would have the spiritual strength to serve God. Next, He healed the servant of the centurion and showed that the results of true Biblical "faith" are proportional to the level of our belief. Now, "Jesus" is showing that healing is so that we can serve God. God has not motivation to heal those people who refuse to serve.
  - b. The phrase: "And when Jesus was come into Peter's house" means: 'This is when and where the next miracle happens'. Notice that this is in private with only the disciples present. God does not only act in public.
  - c. The phrase: "he saw his wife's mother laid" means: 'The Roman Catholics claim that Peter was the first pope and that priests, including popes, can not marry'. They have the minds of their followers so closed that the followers will not reject even an obvious lie. And, all religions do this to their followers.
  - d. The phrase: "and sick of a fever" means: 'This was what needed healing'. This shows us that even a little thing can keep us from serving God. God wants is right in all parts of our life, even the little things.
16. **C8-S16**: The result of a believer receiving a miracle.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did when He saw the need and how she responded to His healing.
  - b. The phrase: "And he touched her hand, and the fever left her" means: "'Jesus" healed her with a touch. He is, again, dealing with Jews who "require a sign"'
  - c. The phrase: "and she arose, and ministered unto them" means: 'This is the correct response to receiving a miracle from God'.
17. **C8-S17**: "Jesus" fulfilled prophecy. This sentence is a fulfillment of the prophecy found in [Isaiah 53:4](#). Please also see the Doctrinal Study called [Miracles in the Gospels](#) for Bible references where we read that "Jesus" performed miracles and cast out devils. Please also see the Section called [Jesus and Devils](#) in the [Significant Gospel Events Study](#).
- a. The phrase: "When the even was come" means: 'This is when people came to "Jesus"'
  - b. The phrase: "they brought unto him many that were possessed with devils" means: 'This shows their belief that "Jesus" had the power to cast out devils'. Once more we see that religious leaders could not do this even though they claims to have greater authority to represent God.
  - c. The phrase: "and he cast out the spirits with his word" means: "'Jesus" proved that He had more power and authority than any other being except God the Father'.
  - d. The phrase: "and healed all that were sick" means: "'Jesus" demonstrated what they could expect to receive if He gave them the kingdom (1,000 years reign of "Christ")'.
  - e. The phrase: "That it might be fulfilled which was spoken by Esaias the prophet" means: 'This is a referenced to what the Jews understood to be a kingdom prophecy'. This reference is in this sentence to make it clear that the report in the prior phrases are directly tied to the offer of the kingdom. Remember that the theme of our chapter is "'Jesus" acts like a "King"' and our chapter directly follows three chapters where "Jesus" explained the rules for His kingdom.
  - f. The phrase: "saying, Himself took our infirmities" means: 'This is part of the true Gospel. "Jesus" does for His true people what they can not do for themselves'.

- g. The phrase: "and bare our sicknesses" means: 'This is what else He heals'. "Infirmities" cause us to not have strength and "sicknesses" corrupt us to the point that we can not work. "Jesus" fixes both, spiritually, for His people.
18. **C8-S18**: "Jesus" did not build a big work in one place.
- The word "Now" means: 'after you understand what was said prior'. This means that we need to understand the miracles and how "Jesus" was acting like God's "King". We need to understand His '*Sermon on the Mount*', which was His rules for His kingdom. Following this sentence, we have people wanting to be part of His kingdom, but many people who want that are not willing to pay the price. Following those reports, we see "Jesus" test the true Biblical "faith" of His disciples with a storm. In order to be part of His kingdom, we must pass the tests of true Biblical "faith". After that, we have a report of "Jesus" casting our devils and the owners of a heard of swine asking "Jesus" to leave because they preferred the results of sin to being part of His kingdom. Thus, we see many things which separate the kingdom of "Jesus Christ" from the results of this world and sin. And, our sentence starts with the word "Now" so that we will think about the true spiritual message of this chapter before we go on with the details.
  - The phrase: "Now when Jesus saw great multitudes about him" means: 'This is what motivated Him to act'.
  - The phrase: "he gave commandment to depart unto the other side" means: '“Jesus” was not seeking admiration from men, like most leaders do, but He was seeking to spread God's message to as many as he could reach'.
19. **C8-S19**: The reaction of the religious.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of someone wanting the benefits of serving "Jesus".
  - The phrase: "And a certain scribe came" means: 'He is typical of pastoral staff'. Many religious people want the benefits of serving "Jesus". While our report does not say what decision he actually lived, most people in this position are not willing to pay the price.
  - The phrase: "and said unto him, Master" means: 'Notice that he calls "Jesus" "Master" and not "Lord"'. He was willing to learn but not to obey unconditionally.
  - The phrase: "I will follow thee whithersoever thou goest" means: 'This is what he promised before he knew the price, since "Jesus" told him the price in the next sentence'.
20. **C8-S20**: The requirement explained by "Jesus".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus". we are not told how he reacted, but since the prior sentence says that he addressed "Jesus" as "Master", and not as "Lord", there is a good chance that he was not willing to pay the price. This sentence, and the next sentence, are similar to what is reported in [Luke 9:57-62](#).
  - The phrase: "And Jesus saith unto him" means: 'What follows is the response from "Jesus"'. Notice that He tells the person the cost of following and does not say if the person should follow or not'. "Jesus" tells all to consider the cost of following and the cost of not following because following has a short-term immediate cost while not following has an everlasting cost at a later time.
  - The phrase: "The foxes have holes, and the birds of the air have nests" means: 'This is an illustration of what God provides for animals in this immediate world. They are not going to Heaven and do not need to worry about long-term Heavenly rewards'.
  - The phrase: "but the Son of man hath not where to lay his head" means: '“Jesus” did not have short-term immediate provisions but was promised "joy" in Heaven as an everlasting reward'.
21. **C8-S21**: A request to delay service to God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another

- request, which indicates that both requests were for the results while not paying the price.
- b. The phrase: "And another of his disciples said unto him" means: 'As a "disciple", this person knew the cost'.
  - c. The phrase: "Lord" means: 'He addressed "Jesus" correctly and recognized his proper relationship with "Jesus"'.
  - d. The phrase: "suffer me first to go and bury my father" means: 'There is no indication that the father was dead nor that he was dying. This is actually a request for God to accept second-place in his life'. God never accepts second-place.
22. **C8-S22**: The response from "Jesus". This response, obviously, must be understood spiritually. There is no reason to believe that the father, mentioned in the prior sentence, was dead or even dying. And, given the response from "Jesus", the father probably wasn't even close to dying. No, this was a request for God to wait until the man had devoted his life to pursuing the things of this world and when he was old and worn out, the man would serve God.
- a. Our sentence starts with the word "But". Our sentence gives us the response to the prior sentence, from "Jesus", while telling us that He refused the request.
  - b. The phrase: "But Jesus said unto him" means: '"Jesus" answered with a refusal'.
  - c. The phrase: "Follow me" means: 'This is a command to become a disciple'.
  - d. The phrase: "and let the dead bury their dead" means: 'Let the spiritually dead (lost) worry about pleasing family members in order to get an inheritance. People who truly devote their life to the service of God don't have to worry about an inheritance in this world'.
23. **C8-S23**: True disciples follow without question and without delay.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And when he was entered into a ship" means: 'This was what "Jesus" said that they would do back in **C8-S18**'. The sentences between that sentence and this sentence appear to have happened as "Jesus" and His disciples went to the boat.
  - c. The phrase: "his disciples followed him" means: 'Apparently, they did not know why "Jesus" wanted to cross the lake, but they obeyed without question'. That is the attitude that God desires from all true disciples.
24. **C8-S24**: "Jesus" tests the faith of the disciples.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the report of a spiritual test to the doctrine and miracles reported earlier in this chapter. As explained for the earlier miracles, "Jesus" is using the miracles to demonstrate to the Jews, including His own disciples, what God will make available to them if they accept the kingdom (1,000 years reign of "Christ") with "Jesus" as their God given "King". We also saw Him excluding those Jews who refused to accept Him as their God given "King" and He excluded those Jews who wanted the benefits of the kingdom but were not willing to devote their entire life to the service of the kingdom and "King". In addition, after this test, our chapter ends with a report of Jews who rejected "Jesus" as their God given "King". Thus, the entire chapter is telling us various ways that "Jesus" used to determine if the Jews would accept Him as their God given "King", or if they would reject Him. Finally, this current test is to determine if those with "Jesus" truly trust Him to protect them like a "King" is responsible to protect His people.
  - b. The phrase: "And, behold" means: 'Pay close attention to what is added here'.
  - c. The phrase: "there arose a great tempest in the sea" means: 'This was the test. But, like many tests from God, it was not obviously a test'.
  - d. The phrase: "insomuch that the ship was covered with the waves" means: 'This tells us how much of a test it was'.
  - e. The phrase: "but he was asleep" means: '"Jesus" was not concerned about the test'.



25. **C8-S25:** The disciples fail the test. Please realize that it is a lot easier to say how a person should react when you are not the person in the test. The person who claims that they never failed a test of life is a lying fool.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction by the disciples.
  - The phrase: "And his disciples came to him" means: 'They were desperate because they realized that this storm was beyond their ability to survive'.
  - The phrase: "and awoke him, saying" means: 'I've heard preachers say that they should have known that they would make it to the other side because, at the start, "Jesus" said "Let us pass over unto the other side" (Mark 4:35)'. And, yes they failed the test. However, unless someone has personally been in a similar life-and-death test, they don't really understand what the experience is like.
  - The phrase: "Lord, save us: we perish" means: 'Here we see that they addressed Him as God in human flesh in recognition that it will take His power to save them'.
26. **C8-S26:** "Jesus" rebukes them for their failure.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds "Jesus" telling them that they failed the test and why they failed it.
  - The phrase: "And he saith unto them" means: "'Jesus" said this to His disciples'.
  - The phrase: "Why are ye fearful" means: 'This was their reaction'. Experiences that some people find thrilling others find to be fearful.
  - The phrase: "O ye of little faith?" means: 'Think back to Matthew 8:10-13'. Without a doubt, some of the Jews were offended with what "Jesus" said then. However, the results of this test only confirmed what He said earlier.
27. **C8-S27:** "Jesus" ends the test.
- The phrase: "Then he arose" means: "'Jesus" got up after they awoke Him. Since they were Jews, and required a sign (1Corinthians 1:22), He arose so that they could see Him calming the storm. Compare this with the demonstrated "faith" of the centurion which was demonstrated earlier in this chapter'. Since that event, our chapter reports "Jesus" doing several miracles and proving His power. This is in addition to His proving that He did not need to be there to do a miracle and he did not have to give a sign, "but speak the word only". Yet, even with all of those lessons, His disciples did not learn to increase their own "faith".
  - The phrase: "and rebuked the winds and the sea" means: 'End of test'.
  - The phrase: "and there was a great calm" means: 'Proof of His power and authority'. What they apparently missed is that He caused the storm in the first place in order to test if their true personal "faith" had been increased with the lessons reported in this chapter. The disciples had not reached the level of "faith" which the centurion had demonstrated and still needed signs like the rest of the Jews.
28. **C8-S28:** The disciples marvel at the demonstration of faith.
- Our sentence starts with the word "But". It is continuing the subject of the power demonstrated by "Jesus" while changing the perspective from "Jesus" to the disciples.
  - The phrase: "But the men marvelled, saying" means: 'The disciples were astonished and considered the power and demonstration, but still did not completely understand'.
  - The phrase: "What manner of man is this, that even the winds and the sea obey him!" means: 'They were still considering "Jesus" as a man and not as God in human flesh'. The demonstrated power was that of God. The demonstrated power for all of the miracles which are reported before this also required the power of God. Yet they still did not understand that God thinks differently than man does. They saw the demonstrated power, but still did not understand that their own "faith" was being tested and that God wanted them to increase their own "faith" to the level of the centurion. In the future, "Jesus" will be gone and they will need enough true Biblical "faith" for God to do miracles through them even when they do not have a

- sign first. God wants us to increase the level of our "faith" so that he can do miracles through our lives and use that to draw people to "Jesus" and to salvation.
29. **C8-S29:** "Jesus" is challenged by two devil-possessed men. The other Gospel accounts only tell us about the one man who was freed from devils and demonstrated a changed life.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the account which goes through the end of the chapter to the report of "Jesus" demonstrating His power and authority. The "many devils" who were in these men challenged the authority and power which "Jesus" just displayed. And, all of them combined could not defeat Him.
    - b. The phrase: "And when he was come to the other side into the country of the Gergesenes" means: 'This was when and where the devils challenged "Jesus"'.
    - c. The phrase: "there met him two possessed with devils" means: 'This was who met Him and their spiritual condition'.
    - d. The phrase: "coming out of the tombs" means: 'This was where they lived. Devil possessed people prefer the dead to the living'.
    - e. The phrase: "exceeding fierce" means: 'This was their general disposition'.
    - f. The phrase: "so that no man might pass by that way" means: 'This was their power and effect on other men'.
  30. **C8-S30:** The devils speak through the men.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the challenge issued by the devils to "Jesus". The next sentence is also included in this challenge.
    - b. The phrase: "And, behold" means: 'Pay close attention to this challenge which was added to the appearance of "Jesus"'. If you bring the message from "Jesus" to an area and society controlled by devils you better be prepared for a challenge.
    - c. The phrase: "they cried out, saying" means: 'They made their challenge loud and direct. This is a form of intimidation and we see it even today in pre-fight interviews'.
    - d. The phrase: "What have we to do with thee" means: 'Their complaint was that they didn't go to the area which he controlled and challenge Him. Therefore, He shouldn't go to the area and people which they controlled and try to free the people'.
    - e. The phrase: "Jesus, thou Son of God?" means: 'They knew that "Jesus" was personally ("thou") the "Son of God". As such, they also knew that He had more power and authority than they had combined'.
  31. **C8-S31:** The devils demand that "Jesus" tell them His purpose. Our sentence says: "art thou come hither to torment us before the time?" means: 'They knew that they weren't to be locked in the "lake of fire" until His second coming. Their only effective objection was that it was not time for that event. And, "Jesus" did not do that but he did free the men from their control'.
  32. **C8-S32:** The circumstances at that time.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another part of the circumstances for us to consider.
    - b. The phrase: "And there was a good way off from them an herd of many swine feeding" means: 'The Jews were commanded to not eat the swine. Therefore, they should not have been raising them. The loss of the herd was not against the will of God'.
  33. **C8-S33:** The request of the devils.
    - a. The phrase: "So the devils besought him, saying" means: 'The devils made this request based upon the prior sentence and the note associated with it'.
    - b. The phrase: "If thou cast us out" means: 'They were hoping that "Jesus" would not do that. However, they understood that He probably would and were looking for the best deal that they could get'.
    - c. The phrase: "suffer us to go away into the herd of swine" means: 'This was the request of the devils'.
  34. **C8-S34:** "Jesus" grants their request. Our sentence says: "And he said unto them, Go."
  35. **C8-S35:** The swine refuse possession.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the fact that the devils obeyed "Jesus".
  - b. The phrase: "And when they were come out, they went into the herd of swine" means: 'This is what the devils did'.
  - c. The phrase: "and, behold" means: 'Pay close attention to the reaction of the swine when they were possessed by devils'.
  - d. The phrase: "the whole herd of swine ran violently down a steep place into the sea" means: 'They reacted immediately before the devils could take complete control of them'.
  - e. The phrase: "and perished in the waters" means: 'They preferred death to possession'..
36. C8-S36: The swine-herds report the results.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the workers.
  - b. The phrase: "And they that kept them fled" means: 'The workers ran away' ([John 10:12-13](#)).
  - c. The phrase: "and went their ways into the city" means: 'This is where they ran seeking help and protection from judgment by "Jesus"'.
  - d. The phrase: "and told every thing" means: 'They made sure that everyone knew everything that happened, especially that it was "Jesus" Who made the swine drown themselves'.
  - e. The phrase: "and what was befallen to the possessed of the devils" means: 'THEY reported what happened to the men and what happened to the swine'.
37. C8-S37: The people prefer devils to "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of how the people in the city reacted.
  - b. The phrase: "And, behold" means: 'Pay close attention to all that is reported as a reaction to what happened in the prior sentences'.
  - c. The phrase: "the whole city came out to meet Jesus" means: 'It was not just the owners of the swine'.
  - d. The phrase: "and when they saw him" means: 'This is when they made their request'..
  - e. The phrase: "they besought him that he would depart out of their coasts" means: 'They begged "Jesus" to do this because they realized that even all of them together did not have enough power to order "Jesus" to leave'.
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## Chapter 9 Overview

### ***Chapter 9 Summary: The scribes and Pharisees start their doctrinal fight with "Jesus".***

[Matthew 9](#); [Mark 2](#) and [Luke 5](#) all report many of the same things.

In Chapters 5-7, "Jesus" gave the '*Sermon of the Mount*', which were the rules for being part of His kingdom. Then, in the prior chapter, we read that '*Jesus acted like a King*'. He cast out devils and healed people who were willing to accept Him as their "King", while warning the Jews of the consequences if they rejected Him as their king. And, at the end of the chapter, "Jesus" freed two men from many devils but the local Jews begged Him to leave because they preferred their life of sin to being part of His kingdom.

Now, in the start of this chapter, "Jesus" returns home and devils motivate the religious leaders to start doctrinal fights with "Jesus". The first thing that they had a fit over was His saying: "Son, be of good cheer; thy sins be forgiven thee". As the religious leaders knew, "Only God can forgive sins" ([Mark 2:7](#); [Luke 5:21](#)). However, they also knew that God's "King" would be "the Son of God" and, therefore, able to "forgive sins". And, as part of this incident, "Jesus" told them, "But that ye may know that the Son of man hath power on earth to forgive sins" ([Matthew 9:6](#); [Mark 2:10](#); [Luke 5:24](#)). With this, "Jesus" was proving to the religious leaders that he was God's "Christ" and God's "King". But, they rejected the evidence and, foolishly, believed that they could force God to give them the kingdom and let them rule while God's true "King" was only their puppet and there to take the blame for their errors.

While the religious leaders rejected "Jesus", the common Jew ("publicans and sinners") were glad to receive Him and accept His God given position. Following this, our chapter tells us how "Jesus" did miracles, including raising the dead (symbolically showing that He gave spiritual life to the lost) and giving sight to the blind (symbolically showing that He gave spiritual understanding to true believers). And, with all of these evidences for Whom he truly was, the religious leaders tries to explain away the evidences by declaring "He casteth out devils through the prince of the devils". Thus, we see the chapter start with "Jesus" reaching out to the religious leaders but ending up in a non-stop fight because they refused to accept the evidence of Whom "Jesus" was. With that reaction, "Jesus" turned to the common man and told His disciples to do the same. Our chapter ends with "Jesus" saying: "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest". "Jesus" wants us to be part of His kingdom but that includes our working for His kingdom.

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[Matthew 9:1-8](#); [Mark 2:1-12](#) and [Luke 5:17-26](#) all give us the account of men tearing up the roof and lowering their friend so that "Jesus" could heal him. (This event happened right after "Jesus" moved His ministry into the "wilderness" because the crowds were getting too large to meet indoors. This is also when "Jesus" attracted the religious leaders attention enough that they started sending members of their group to spy on Him.) The detailed analysis of these accounts is in the note for [Luke 5:17](#). At the end of that analysis is the time sequence of events leading up to "Jesus" calling Matthew to discipleship. Please see that note in order to understand the time sequence which is reported.

[Matthew 9:3](#); [Mark 2:6](#); [Luke 5:21](#) and [John 8:3](#) all report that the scribes and the Pharisees started to accuse "Jesus" of "blasphemy" Other earlier places we are told that they reacted poorly but these are the first reports of this accusation.

In [Matthew 9:9-13](#); [Mark 2:14-15](#) and [Luke 5:27-32](#) we read about the call of Matthew as a disciple who would become an apostle. Matthew gave a party, to celebrate his call and to introduce his friends the "Jesus".

[Matthew 9:10-13](#); [Mark 2:15-17](#) and [Luke 5:30-32](#) tell us that Matthew gave a feast for his friends and "Jesus" and His disciples did "eat and drink with publicans and sinners". As a further result of this, "the scribes and Pharisees" questioned "Jesus" about not keeping their traditions.

In [Matthew 9:14-17](#); [Mark 2:18-22](#) and [Luke 5:33-39](#) we read about "the disciples of John" asking a similar, but different question and asking it for a different reason and with a different attitude. As a result, they received a different type of answer.

In [Matthew 9:15](#); [Mark 2:19](#) and [Luke 5:34](#) we read about '*The Children of the Bride-Chamber*'.

In [Matthew 9:15](#) we have a prophecy which is similar to what we find in [Luke 5:35](#); [Luke 13:35](#); [Luke 17:22](#); [John 7:33-36](#); [John 8:21-24](#); [John 12:35](#); [John 13:33](#); [John 16:5-7](#); [John 16:16-22](#); [John 17:11-13](#)

In [Matthew 9:16-17](#); [Mark 2:21-22](#) and [Luke 5:36-39](#) we read two parables which "Jesus" gave to explain the differences between the old religion of "the scribes and Pharisees" as compared to the religious attitudes that were expected in the New Testament Church. Please also see the [Table of Parables in the New Testament](#) for these parables.

In [Matthew 9:16](#); [Mark 2:21](#) and [Luke 5:36](#) we read the parable about '*New Cloth and Old Garment*'. It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 9:17](#); [Mark 2:22](#) and [Luke 5:37-39](#) we read the parable about '*New Wine in Old Bottles*'. It is also found in the [Table of Parables in the New Testament](#).

[Matthew 9:18-26](#); [Mark 5:21-43](#) and [Luke 8:40-56](#) tells us about "Jesus" raised the daughter of Jairus from the dead. Please see the notes for each sentence within this account for contextual considerations and links to related Studies, except the link to the Study called the [Miracles in the Gospels](#); which is here. Please see the note for [Luke 8:51](#) for a step-by-step sequence of events in the last part of this miracle. The sequence of earlier events is straight-forward and do not need a special outline.

[Matthew 9:20-22](#); [Mark 5:25-34](#) and [Luke 8:43-48](#) tell about the healing of the woman with an issue of blood while "Jesus", and a throng of people, were on the way to heal the daughter of Jairus.

In [Matthew 9:26](#); [Matthew 9:31](#); [Mark 1:28](#) and [Luke 5:15](#) we read "went there a fame abroad of Jesus". Later in His ministry, this would not be true, but, at this time, people flocked the "Jesus".

In [Matthew 9:27-31](#), "Jesus" restores sight to "two blind men" who proved their faith. This particular miracle is only reported here in Matthew. Please also see the [Miracles in the Gospels](#), which provides links to all miracles which are reported in the Gospels.

In [Matthew 9:32-34](#) and [Luke 11:14](#), we read that "Jesus" cast out a dumb devil. This then led to the Pharisees, and other people, claiming that He used the power of Beelzebub to cast out devils.

In [Matthew 9:35-38](#), "Jesus" is offering the kingdom to the Jews ("preaching the gospel of the kingdom"). However, as explained in the note for [Matthew 9:36](#), the Jews did not respond by accepting "Jesus" as their "King". And, because of their "unbelief", "Jesus" started the church, according to the next chapter.

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**The Treasury of Scripture Knowledge provides a chapter outline as:**

1-8.	Christ	cures	one	sick	of	the	palsy;
9.	calls	Matthew	from	the	receipt	of	custom;
10-13.	eats		with	publicans		and	sinners;
14-19.	defends	his	disciples	for		not	fasting;
20-22.		cures	the		bloody		issue;
23-26.	raises	from		death	Jairus'		daughter;
27-31.	gives	sight	to	two	blind		men;
32-35.	heals	a	dumb	man	possessed	of	a
36-38.	and has compassion on the multitude.'						

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1. [C9-S1](#): "Jesus" returns to "his own city".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the reports of this chapter to the reports of the prior chapter where "Jesus" was asked to leave because the people preferred their life of sin to the kingdom of God. Our sentence says: "And he entered into a ship, and passed over, and came into his own city". This means: "'Jesus" returned home'.
2. [C9-S2](#): "Jesus" forgives the sins of a man who was "sick of the palsy". [Mark 2:1-12](#) and [Luke 5:17-26](#) also cover this incident and give us details which Matthew does not report.+
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Friends brought this man to "Jesus" as soon as He arrived home.
  - b. The phrase: "And, behold" means: 'Pay close attention to what "Jesus" did'.
  - c. The phrase: "they brought to him a man sick of the palsy, lying on a bed" means: 'This disease appears to be like polio'. The other accounts tell us that they had to go to the roof, tear up the roof and lower him because of the press of people who were there.

- d. The phrase: "and Jesus seeing their faith said unto the sick of the palsy" means: 'Notice that it was the faith of the friends'. Our true faith affects how God deals with those around us.
  - e. The phrase: "Son, be of good cheer" means: "'Jesus" always starts with encouragement'.
  - f. The phrase: "thy sins be forgiven thee" means: 'This is what he needed even though it was not what he was seeking'. "Jesus" not only gave him what he needed but also used the incident as a witness to the religious leaders and others who were there.
3. **C9-S3:** The scribes judge "Jesus" for blaspheme.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the reaction by the religious leaders.
  - b. The phrase: "And, behold" means: 'Pay close attention to what they said to themselves. They did not question but immediately condemned'.
  - c. The phrase: "certain of the scribes said within themselves" means: 'Luke tells us that there were also Pharisees. Thus, this was a reaction common to the religious leaders who relied on their traditions instead of evidence from God'. Further on in this incident, we read that "Jesus" gave them indisputable evidence from God. However, they rejected that evidence and proved themselves to be fools.
  - d. The phrase: "This man blasphemeth" means: 'This was their condemnation. They did not understand what "Jesus" did and did not wait until they were offered understanding backed by evidence. Instead, they immediately condemned and their pride prevented them from backing away from their condemnation after they were shown proof of the truth'. Thus, we see here the foolishness of condemning too quickly.
4. **C9-S4:** "Jesus" tells them that their thoughts are evil.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus" to their reaction.
  - b. The phrase: "And Jesus knowing their thoughts said" means: 'Some might say that this was special revelation because He was "Jesus". However, being good at reading body and face reactions would also allow Him to know their reactions'.
  - c. The phrase: "Wherefore think ye evil in your hearts?" means: 'Their thoughts were "evil" because they judged Him, and His deed, and they judged before they knew the full truth. Such judgment is called prejudice. In addition, "Jesus" started this question with the word "Wherefore" because prejudice is "evil" anywhere that you see it'.
5. **C9-S5:** "Jesus" poses a question to them.
- a. The phrase: "For" means: 'Here's why their thoughts were evil. They failed to consider all of the miracles which "Jesus" had already done and what their own religious traditions told them His position had to be'.
  - b. The phrase: "whether is easier, to say" means: 'Both of the following options require the power of God. Therefore, since "Jesus" had proven repeatedly that He could do the one option, it should have been obvious that he could also do the other option'.
  - c. The phrase: "Thy sins be forgiven thee" means: 'This is offering salvation, which the religious leaders thought they had because of their birth'.
  - d. The phrase: "or to say, Arise, and walk?" means: 'This is identifying the miracles which require the power of God just like salvation does. The main difference is that people can see miracles, which are physical in nature, but can not see salvation because it is a spiritual act'.
6. **C9-S6:** "Jesus" heals a man who was "sick of the palsy".
- a. Our sentence starts with the word "But". Where "Jesus" is still talking about proof that He is the "Son of God", He switches from telling them how to judge to providing proof for them to base their judgment upon.
  - b. The phrase: "But that ye may know that the Son of man hath power on earth to forgive sins" means: 'This was said to the critical religious leaders and tells them that this is the proof which they are to use for judgment'.

- c. The phrase: "(then saith he to the sick of the palsy)" means: 'Here, "Jesus" switches whom He is talking to'.
  - d. The phrase: "Arise, take up thy bed, and go unto thine house" means: 'This is the command that "Jesus" gives'.
- 7. **C9-S7**: The healed man obeyed "Jesus". Our sentence says: "And he arose, and departed to his house".
- 8. **C9-S8**: The multitude glorified God.
  - a. Our sentence starts with the word "But". The prior sentences told us the reaction of the religious leaders and the reaction of the man who was healed. Our sentence is continuing the subject of reaction while changing who reacted to "the multitudes".
  - b. The phrase: "But when the multitudes saw it" means: 'This is when they reacted'.
  - c. The phrase: "they marvelled" means: 'This is how they reacted emotionally'.
  - d. The phrase: "and glorified God" means: 'This is when they reacted in action'.
  - e. The phrase: "which had given such power unto men" means: 'This is why they reacted'.
- 9. **C9-S9**: "Jesus" calls Matthew to discipleship.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the report of the call of Matthew to the prior report where the religious leaders criticized "Jesus" and rejected God given evidence of Whom He was. This report, in context to the prior report, is showing the different reactions by different types of people.
  - b. The phrase: "And as Jesus passed forth from thence" means: "'Jesus" left the house He was at, with the critical unbelieving religious leaders'.
  - c. The phrase: "he saw a man, named Matthew" means: "'Jesus" went to where Matthew was'.
  - d. The phrase: "sitting at the receipt of custom" means: 'Matthew was a tax collector, a government employee'. That is why Matthew's gospel concentrates on how "Jesus" fulfilled the law.
  - e. The phrase: "and he saith unto him" means: "'Jesus" said this to Matthew'.
  - f. The phrase: "Follow me" means: 'This is a call to discipleship'. It should be believed that Matthew already believed in "Jesus" and this was a call to leave his job and devote his life to the service of "Jesus" and God's kingdom.
- 10. **C9-S10**: Matthew left all to follow "Jesus". Our sentence says: "And he arose, and followed him". Our next sentence, and the matching accounts in the other Gospel accounts, tell us that the first thing that Matthew did was throw a dinner party to introduce all of his friends and acquaintances to "Jesus".
- 11. **C9-S11**: Matthew gave a meal to introduce his friends to "Jesus".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of "Jesus", and His disciples, accepting the invitation.
  - b. The phrase: "And it came to pass" means: 'This was the result'.
  - c. The phrase: "as Jesus sat at meat in the house" means: 'This is when the result happened'.
  - d. The word: "behold" means: 'Pay close attention'.
  - e. The phrase: "many publicans and sinners came and sat down with him and his disciples" means: 'This is what the religious leaders claimed would spiritually define anyone'. "Jesus" and His disciples proved that they rejected the doctrinal error taught by the religious leaders.
- 12. **C9-S12**: The Pharisees criticized.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the religious leaders.
  - b. The phrase: "And when the Pharisees saw it" means: 'This is when they reacted'.

- c. The phrase: "they said unto his disciples" means: 'This is how they reacted'. They no longer had the courage to challenge "Jesus".
  - d. The phrase: "Why eateth your Master with publicans and sinners?" means: 'They are asking why "Jesus" rejected their additions to God's law'.
13. **C9-S13:** "Jesus" answers their criticism.
- a. Our sentence starts with the word "But". They were afraid to ask "Jesus", but he heard them anyway and answered instead of letting His disciples. He answered them with a parable, which they probably misinterpreted like the lost and carnal usually do. There are three parables in this chapter and all deal with the difference between following religious traditions as opposed to receiving the new spirit of the New Testament. Please see the [Table of Parables in the New Testament](#) for links to the other parables given in the Gospel accounts. .
  - b. The phrase: "But when Jesus heard that" means: 'This was when "Jesus" heard the religious leaders questioning His disciples'. He answered with a parable in this sentence and the next. Without a doubt, most lost and carnal people will miss the spiritual meaning of this parable.
  - c. The phrase: "he said unto them" means: 'This was the answer from "Jesus" to their accusation that "Jesus" and His disciples were spiritually defiled by eating a meal with people that they considered to be sinners. Without a doubt, most lost and carnal people will miss the spiritual meaning of this parable'.
  - d. The phrase: "They that be whole need not a physician" means: 'You don't need a physician when you are not sick. Likewise, people don't need a "Saviour" when they are not sinners. The Pharisees were sure that they were not sinners and, therefore, did not need a "Saviour". However, the "publicans and sinners" knew that they needed a "Saviour". Therefore, "Jesus" spent time with people who would receive His message and ignored the self-righteous religious leaders'.
  - e. The phrase: "but they that are sick" means: 'These are the people who, physically recognize their need for a "physician". Likewise, the spiritual message is that the "publicans and sinners" knew that they needed a "Saviour"'.
14. **C9-S14:** "Jesus" tells them to learn the true meaning of scripture.
- a. Our sentence starts with the word "But". In our prior sentence, "Jesus" told the Publicans that they were sure that they did not need a "Saviour". In this sentence, He is still talking about their need only now He is telling them how to realize their true need.
  - b. The phrase: "But go ye and learn what that meaneth" means: 'Go find the true spiritual meaning of the next phrase'.
  - c. The phrase: "I will have mercy, and not sacrifice" means: 'This is an indirect quote of [Hosea 6:6](#) and a reference to [Micah 6:6-8](#)'.
  - d. The phrase: "for I am not come to call the righteous, but sinners to repentance" means: 'This is the application of the prior quote'. The self righteous thought their sacrifices made them OK with God and guaranteed them a home in Heaven. The people who recognized that they needed mercy, were the sinners. They had the attitude which God accepted while the self righteous had and attitude which God rejected.
15. **C9-S15:** The disciples of John the Baptist have a doctrinal question.
- a. The phrase: "Then came to him the disciples of John, saying" means: 'They had a legitimate question because they obeyed the command but did not truly understand the spiritual purpose of fasting'.
  - b. The phrase: "Why do we and the Pharisees fast off" means: 'They were looking at the similarity of physical activity but did not consider the difference in spiritual relationship with God'.
  - c. The phrase: "but thy disciples fast not?" means: 'The disciples of "Jesus" had a different physical activity because they had a different spiritual relationship with God'.
16. **C9-S16:** "Jesus" answers them differently because of their different attitude of heart. Yes, He still answered in a parable, but He gave them the answer without doctrinal correction like he did with the Pharisees.



- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus" to the prior sentence.
  - b. The phrase: "And Jesus said unto them" means: 'This was the answer from "Jesus"'.
  - c. The phrase: "Can the children of the bridechamber mourn". God had ordered the Jewish males to spend the first year of their marriage making their bride happy. It was to be a year-long honeymoon. And, children born in that year would be young and tender during that year. Therefore, their fussing would be taken care of immediately and they could not "morn".
  - d. The phrase: "as long as the bridegroom is with them?" means: 'This means during the first year'. "Jesus" was "the bridegroom" ([John 3:29](#)). His disciples did not "fast" while He was with them but, as the next sentence says, they would "fast" after He returned to Heaven. They did not need to "fast" in order to get Him closer to them while He was alive on this Earth. The true purpose of "fasting" was to deny the flesh the pleasures of the flesh in order to draw closer to God. It was not just a religious thing. And, "Jesus" used the word "morn" because that is what the flesh does when we truly "fast".
17. [C9-S17](#): "Jesus" makes it clear that applications change with circumstances.
- a. Our sentence starts with the word "But". "Jesus" is still talking about the disciples fasting while explaining when their behavior will change.
  - b. The phrase: "but the days will come, when the bridegroom shall be taken from them" means: 'This was when "Jesus" returned to Heaven'.
  - c. The phrase: "and then shall they fast" means: 'The saved are to "fast" today, not as a religious act but to draw closer to God'.
18. [C9-S18](#): "Jesus" gives an example of the precept involved. "Jesus" added this parable in order to introduce the spiritual difference in the relationship between God and saved people under the New Testament. "Jesus" had just told the disciples of John the Baptist the difference in "fasting" between a religious act and a spiritual act to draw closer to God. Now, "Jesus" is adding two parables in order to tell the main difference that will exist. However, since He is talking in a parable, the lost and carnal will probably misinterpreted it like they usually do with parables. There are three parables in this chapter and all deal with the difference between following religious traditions as opposed to receiving the new spirit of the New Testament. Please see the [Table of Parables in the New Testament](#) for links to the other parables given in the Gospel accounts.
- a. The phrase: "No man putteth a piece of new cloth unto an old garment" means: 'Here's what was not done in that culture and time'.
  - b. The phrase: "for that which is put in to fill it up taketh from the garment" means: 'Here's why'.
  - c. The phrase: "and the rent is made worse" means: 'Here's the end result'. . . .
  - d. The symbolic meaning of this phrase is: 'God will not put His Holy Spirit, which is the covenant of the New Testament, into old religious practices because God's Holy Spirit will be stronger than the results of obeying religious rules and will cause a division between the people keeping the traditional religious rules and those obeying the commandments from God's Holy Spirit. The end result will be the destruction of religious people trying to keep the traditional religious rules'. We read about this division in the book of [Acts](#) and the reports of the three times when Paul returned there after becoming God's missionary and apostle to the Gentiles. As a result of the third time, The religious people trying to keep the traditional religious rules threw a riot, Paul was arrested and sent to Rome where he was beheaded and God sent the Roman Army to tear down the Temple and make it impossible for Jews to keep their religious traditions. And, we are indirectly informed that God had those Jews killed or scattered. That is, the saved Jews who were demanding people keep doctrinal error. That made the parable complete ("the rent is made worse.").
19. [C9-S19](#): "Jesus" gives a second example of the precept involved.. This is one of three parables, in this chapter, which all deal with the difference between following religious traditions as opposed to receiving the new spirit of the New Testament. This is a second

parable which teaches the same lesson as the parable in the immediately prior sentence. Therefore, the spiritual meaning is part of God's Law and will be used when God judges men. Please see the note above for more of an explanation of these two parables. This parable adds more about the final result of the saved Jews who insisted that Jews keep their religious traditions and those saved people who insisted that we are to follow the commands of God's Holy Spirit.

- a. The word "Neither" means: 'Not either'. Just like people do not do the action of the prior parable, so also do they not do the action of this parable. And, both actions are for the same reasons.
  - b. The phrase: "Neither do men put new wine into old bottles". At the time and in the culture when "Jesus" spoke, the "bottles" were made from animal skins. Therefore, it was easier for the Jews of that day to understand that the "bottles" were used symbolically for men. And, this phrase means: 'God will not put His "Holy Spirit", of the New Testament, into men who insisted that salvation was through keeping religious traditions'. There were many Pharisees and scribes and priests who were saved, but after being saved, they went back to a doctrine of keeping religious traditions. That is why, after three times of sending them a message to correct their doctrine, God destroyed the Jerusalem Church and killed off most of those people who taught a works salvation.
  - c. The phrase: "else the bottles break, and the wine runneth out, and the bottles perish" means: 'This is why they did not do this act in the physical world and why God did not do this act in the spiritual world'.
  - d. The phrase: "but they put new wine into new bottles, and both are preserved" means: 'This is what they did in the physical world and why God does this in the spiritual world'. A lesson to pay attention to is that the truly saved must keep obeying God's "Holy Spirit" if that want God to "preserve" them. Yes, there are a lot of people preaching doctrinal error such as a works salvation. But, who can say that they are truly saved? Who can deny that God preserves such to use as a test of others, especially since we read of God doing exactly that throughout the Bible?
20. [C9-S20](#): The start of the next incident. [Mark 5:21-43](#) and [Luke 8:40-56](#) also tells us about this incident. Please see the note for [Luke 8:51](#) for a step-by-step sequence of events in the last part of this miracle. The sequence of earlier events is straight-forward and do not need a special outline.
- a. The phrase: "While he spake these things unto them" means: 'This is while "Jesus" was giving parables about the changes that God will require in the New Testament'.
  - b. The word: "behold" means: 'Pay close attention'.
  - c. The phrase: "there came a certain ruler, and worshipped him, saying" means: 'This ruler was part of the Jews who were picking Doctrinal fights with "Jesus"'. Obviously, they didn't all agree with those rulers who fought "Jesus"'.
  - d. The phrase: "My daughter is even now dead". Mark reports that he said "My little daughter lieth at the point of death". Luke reports "she lay a dying". Most likely, the father said what Mark reports and then added that she probably had died by the time he met "Jesus", which would give us what Matthew reports.
  - e. The phrase: "but come and lay thy hand upon her" means: 'This is what the Jews thought was required for miraculous healing'. Mark reports the same phrase and Luke skips "lay thy hand upon her".
  - f. The phrase: "and she shall live" means: 'The father had true faith that "Jesus" could save or restore her life'.
21. [C9-S21](#): "Jesus" and His disciples, and other Jews, went to fulfill his need. Our sentence says: "And Jesus arose, and followed him, and so did his disciples". The other Gospel accounts are where we read that a lot of other Jews also followed.
22. [C9-S22](#): On the way, a woman was healed.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .

- b. The phrase: "And, behold" means: 'Pay close attention because this is a unique miracle'.
  - c. The phrase: "a woman, which was diseased with an issue of blood twelve years" means: 'This was far beyond a woman's standard period'.
  - d. The phrase: "came behind him, and touched the hem of his garment" means: 'She didn't ask for healing like most Jews did. We see later that it was because she felt unworthy but was desperate. Her faith was half way between the standard Jew and the Roman centurion why said that "Jesus" didn't even have to be there. This Jewish ruler thought "Jesus" had to be there and that He had to lay hands on the girl. And, that is what most Jews thought. This Jewish woman thought that "Jesus" had to be there but she had faith that He did not have to touch her. Thus, her faith was between the faith of the centurion and the faith of the typical Jew'.
  - e. The phrase: "For she said within herself" means: 'Here's why. This was all that her faith required'.
  - f. The phrase: "If I may but touch his garment, I shall be whole" means: 'She believed that a touch was required but did not believe that "Jesus" had to lay His hand on her. She did not require that sign'.
23. **C9-S23:** "Jesus" said that her healing was due to her faith.
- a. Our sentence starts with the word "But". The prior sentence told us that she tried to be sneaky while this sentence says that "Jesus" knew what she did. There were more details reported by the other Gospel accounts which happened between the prior sentence and this sentence, or between the phrases of this sentence. Please remember that it is not an error if a Gospel writer doesn't report certain details.
  - b. The phrase: "But Jesus turned him about" means: 'He looked at all of the people to get their attention before He turned to her'.
  - c. The phrase: "and when he saw her" means: 'He identified her and gave her personal message'.
  - d. The phrase: "he said" means: '"Jesus" said this'.
  - e. The phrase: "Daughter" means: 'He identified her this way because she had received the type of faith that God wants everyone to have and this was a saving faith, which made here a child of God'.
  - f. The phrase: "be of good comfort" means: '"Jesus" always tried to encourage and comfort those who truly believed right'.
  - g. The phrase: "thy faith hath made thee whole" means: 'She not only was healed physically but she was saved'.
24. **C9-S24:** She received her healing after "Jesus" spoke. Our sentence says: "And the woman was made whole from that hour". Notice that it does not say immediately. She had to have faith until the healing was completed. God does not always heal immediately and I write this from many personal experiences.
25. **C9-S25:** "Jesus" tells the people who mourned that the girl was not dead.
- a. Our sentence starts with the word "And", which means it is returning us to the prior sentences about "Jesus" going to the house of the ruler and adding more to that account.
  - b. The phrase: "And when Jesus came into the ruler's house" means: 'This is when He acted'.
  - c. The phrase: "and saw the minstrels and the people making a noise" means: 'This is what caused Him to act'.
  - d. The phrase: "He said unto them, Give place" means: 'This is what He did. He put them out of the house ("give place")'.
  - e. The phrase: "for the maid is not dead, but sleepeth" means: 'This is the reason that "Jesus" gave for what He did'.
26. **C9-S26:** The reaction by the people put out of the house. Our sentence says: "And they laughed him to scorn". The basis of their "scorn" was valid from the point of view of this physical world. However, they failed to believe that "Jesus" was / is 'God in human flesh' and, therefore, is not limited to the rules of this physical reality.

27. **C9-S27:** "Jesus" raised her from the dead.
- Our sentence starts with the word "But". It is continuing the subject which caused the people to "scorn", while reporting that their "scorn" was the wrong reaction.
  - The phrase: "But when the people were put forth" means: 'This is when "Jesus" acted'. The other Gospel accounts give more details and more explanation of why "Jesus" acted like He did.
  - The phrase: "he went in, and took her by the hand" means: 'This is what "Jesus" physically did to raise the girl from the dead'.
  - The phrase: "and the maid arose" means: 'She was resurrected'. She is one of three people that "Jesus" raised from the dead. The other two being the widow's son and Lazarus. That matches the number of people raised from the dead in the Old Testament and makes "Jesus" be the seventh person raised from the dead.
28. **C9-S28:** The response to the miracle. Our sentence says: "And the fame hereof went abroad into all that land". In this chapter we see "Jesus" still acting like God's "King". And, the religious people can not argue against the evidence which "Jesus" produces until they tell the lie which we read at the end of the chapter ("But the Pharisees said, He casteth out devils through the prince of the devils").
29. **C9-S29:** The start of the next incident.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence.
  - The phrase: "And when Jesus departed thence" means: 'This is when the next miracle happened'.
  - The phrase: "two blind men followed him, crying, and saying" means: 'This is who received the miracle and why'.
  - The phrase: "Thou Son of David" means: 'This was a Jewish title for God's "Christ" and God's "King". They were recognizing the claim of "Jesus" which the religious leaders rejected'.
  - The phrase: "have mercy on us" means: 'They were begging for a miracle which was to be part of God's kingdom on Earth'.
30. **C9-S30:** The "two blind men" proved their faith.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a test to the action described in the prior sentence. These blind men followed "Jesus" all the way from the house of Jarius to the house of "Jesus" And, "Jesus" still questioned them. Sometimes God puts us through multiple tests so that no one can say that our miracle came from anyone but God.
  - The phrase: "And when he was come into the house" means: 'This is when the incident happened'.
  - The phrase: "the blind men came to him" means: 'They followed "Jesus" all the way begging for mercy'.
  - The phrase: "and Jesus saith unto them" means: '"Jesus" demanded a public testimony before they received their miracle'.
  - The phrase: "Believe ye that I am able to do this?" means: 'This was what they had to testify publically'. Remember that the disciples were with "Jesus". Therefore, they, at least, were an audience to what these blind men said.
31. **C9-S31:** The "two blind men" answered "Jesus". Our sentence says: "They said unto him, Yea, Lord". The word "yea" is a stronger version of the word "yes". They believed this very strongly. They also believed that "Jesus" was 'God in human flesh' because they addressed Him as "Lord" and strongly believed that He could do miracles.
32. **C9-S32:** The "two blind men" received their miracle.
- The phrase: "Then touched he their eyes, saying" means: '"Jesus" gave them the sign which the Jews required in order to truly believe'.
  - The phrase: "According to your faith be it unto you". The word "accord". The functional definition for this word is: 'Agreeing; harmonizing'. Our phrase means: 'The level of miracle received is agreeing with the level of true Biblical "faith" that a person has. The more "faith" that a person has, the greater will be their miracle. And, the

less "faith" that a person has, the less will be their miracle'. This is a Biblical truth that many people do not understand and that many even preach against. However, those people who preach against this truth have not experienced any miracles beyond salvation and I have experienced many miracles in my life.

33. **C9-S33:** "Jesus" commanded them to tell no one.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the results of their faith to the report of what they did to receive a miracle.
  - b. The phrase: "And their eyes were opened" means: 'They were able to see physically'.
  - c. The phrase: "and Jesus straightly charged them, saying" means: 'The next phrase is what "Jesus" told them at this time'. At other times and with other miracles "Jesus" gave different instructions such as when He told the people to go see the priests and offer what the Mosaic Law required when someone received cleansing from leprosy. The best that I can guess at is that He didn't want them to get into a doctrinal argument with the religious leaders like happened with the "impotent man" That "Jesus" healed in Jerusalem.
  - d. The phrase: "See that no man know it" means: 'This is what "Jesus" commanded but our next sentence says that they disobeyed'.
34. **C9-S34:** The "two blind men" disobeyed. Our sentence starts with the word "But". Our prior sentence told us what "Jesus" told them to do while this sentence tells us that they did differently. Our sentence says: "But they, when they were departed, spread abroad his fame in all that country".
35. **C9-S35:** The start of the next incident.
  - a. The phrase: "As they went out" means: 'The next person in need arrived as they left. It was almost like they lined up in order to receive miracles'.
  - b. The word: "behold" means: 'Pay close attention. It takes the power of God to cast out a devil'.
  - c. The phrase: "they brought to him a dumb man possessed with a devil" means: 'This man could not speak because of the devil'. Devils lie and promise people power if they let the devil possess them. However, the devils do not reveal the true cost such as this man losing the ability to speak.
36. **C9-S36:** The miracle caused "the multitudes (to) marvel".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the results of "Jesus" casting out this devil.
  - b. The phrase: "And when the devil was cast out, the dumb spake" means: "'Jesus" removed the problem when He removed the devil'.
  - c. The phrase: "and the multitudes marvelled" means: 'The multitude were amazed because they saw more power than they expected to see'.
  - d. The phrase: "saying, it was never so seen in Israel" means: "'Jesus" did miracles that no one had ever done before in their history'. This should have convinced them that he was greater than anyone prior including Moses and Elijah.
37. **C9-S37:** The Pharisees blasphemed about the miracle. We see this accusation dealt with in [Matthew 12:25-28](#); [Mark 3:23-26](#) and [Luke 11:15-20](#).
  - a. Our sentence starts with the word "But". "Jesus" provided evidence of Who He was while the Pharisees told lies so that people would not believe the truth.
  - b. The phrase: "But the Pharisees said" means: 'These were the religious leaders who represented doctrines from devils so long as it kept them in their position among men. They accused "Jesus" of using their own source of spiritual power'. As spirits, devils can do miracles unless God stops them. However, the results of their miracles are not good for man nor do they bring glory to God.
  - c. The phrase: "He casteth out devils through the prince of the devils" means: 'This is the lie which they claimed'.
38. **C9-S38:** "Jesus" went about His ministry and ignored them.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds

how "Jesus" reacted to the lie about Him and His ministry. Sometimes, the worst thing that you can do is to try and defend yourself. Sometimes you have to ignore lies, knowing that wise people will figure out the truth and only fools will believe the lies. Please see the Study called [What Did Jesus Do?](#) for more references to how "Jesus" is our example of how to deal with different circumstances in life.

- b. The phrase: "And Jesus went about all the cities and villages" means: "'Jesus" continued His life and ministry and ignored the lies'.
  - c. The phrase: "teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" means: 'He continued doing the same things as before with no changes'. Please also see the [Table Of Miracles](#) about other places in the Gospel accounts which tell us that "Jesus" did many miracles.
39. [C9-S39](#): "Jesus" had compassion because of the spiritual condition.
- a. Our sentence starts with the word "But". The prior sentence told us what "Jesus" was doing while this sentence tells us that He did not have the feelings which one would expect from all of His accomplishments.
  - b. The phrase: "But when he saw the multitudes" means: 'This is when "Jesus" reacted'.
  - c. The phrase: "he was moved with compassion on them" means: 'This is how "Jesus" reacted'.
  - d. The phrase: "because they fainted" means: 'This is why "Jesus" reacted'.
  - e. The phrase: "and were scattered abroad" means: 'This is the additional condition of God's people'. This is the result of doctrinal error. Each person goes their own way and chooses their own belief and God's people are not united like a single herd of sheep are united.
  - f. The phrase: "as sheep having no shepherd" means: 'God related His people to sheep. God's people acted like they had no central person providing one direction and protection and commands'.
40. [C9-S40](#): "Jesus" commanded our first step in missions.
- a. The phrase: "Then saith he unto his disciples" means: 'This is when and why "Jesus" said this command'. Lots of people preach this verse but few preach this first phrase. Like "Jesus", God's preachers need to see God's people scattered by competing doctrinal error. Like "Jesus", God's preachers need to deliver God's message and not their own doctrinal opinion.
  - b. The phrase: "The harvest truly is plenteous, but the labourers are few" means: 'Harvest requires long and hard work but the work is simple and repetitive. It does not require a new doctrine nor a new type of service nor a new way of preaching. It requires people who will deliver the message from God and make sure that their audience understands that the message is from God and not from the person nor from the religion. They need to understand that when they reject the message they are truly rejecting God and not the messenger nor the religion'.
  - c. The phrase: "Pray ye therefore the Lord of the harvest" means: 'Each and every one of us personally are commanded that God will convince His people to do the work of missions'. God gave this command to all saved people and not just to preachers. If people can not go then they can support with prayer and finances. Please see the book titled [SbS-Non-Preacher Missionaries](#) for more details on this truth.
  - d. The phrase: "that he will send forth labourers into his harvest" means: 'Even those people who are not church staff are to be soul winners'.
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# Chapter 10 Overview

## ***Chapter 10 Summary: The start of the spiritual life of the church.***

The true church is spiritually alive. All forms of life start at conception. Birth is when the life is brought out into the world. They are two separate events for all forms of life. And, there are a few really stupid doctrines based upon people denying this obvious fact about all forms of life. I will not go into arguing those stupid doctrines at this time but will simply state that "Pentecost" ([Acts 2](#)) was the birth of the church. I do not believe that the Gospels tell us the exact instance when "Jesus" conceived ('gave spiritual life') to the church, but this chapter starts with "Jesus" sending out the twelve to do '*The Great Commission*' and the chapter continues with things which are given to the church. Therefore, that truth is the basis of the title that I have given to this chapter.

[Matthew 10:1-23](#); [Mark 6:7-13](#) and [Luke 9:1-6](#) report that the twelve were commissioned and sent out to do the work of missionaries. The note for [Luke 9:1](#) gives an outline of this commissioning of the twelve. In addition, [Luke 10](#) tells us that "Jesus" did the same thing with another seventy disciples. However, in [Luke 22:35-38](#) "Jesus" changed the instruction from that point forward for the '*Church Age*'. The difference is due to the twelve and the seventy going to Jews, in their culture, but missionaries, during the '*Church Age*', would deal with different cultures. Therefore, the application had to change

In [Matthew 10:8](#); [Mark 3:15](#); [Mark 6:13](#); [Mark 9:38](#); [Mark 16:17](#); [Luke 9:1](#); [Luke 9:49](#); [Luke 10:17-18](#); "Jesus" gave His disciples power to cast out devils.

[Matthew 10:2-4](#); [Mark 3:13-19](#) and [Luke 6:12-16](#) report the names of the twelve apostles of "Jesus".

All of [Matthew 10:17-23](#); [Matthew 24:1-25:30](#); [Mark 13](#) and [Luke 21](#) are dealing with prophecies of future events. Within those prophecies, [Matthew 10:17-23](#); [Matthew 24:4-13](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the '*Rapture*'. Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

[Matthew 10:17-23](#); [Matthew 24:4-13](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the '*Rapture*'.

[Matthew 10:28](#); [Mark 9:1](#) and [Luke 9:27](#) "Jesus" prophesied the experience called '*Transfiguration of Jesus Christ*'. That promise was fulfilled in [Matthew 17:1-13](#); [Mark 9:3-13](#) and [Luke 9:28-36](#). These references also prophesy the return of "Jesus" as ruling "Lord" (Also called the '*Second Coming of Christ*' and the start of the '*1,000-years reign of Christ*'.) Many commentators also name other places which talk about the Second Coming of our "Lord". Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

In [Matthew 10:24-25](#); [Luke 6:40](#) and [John 15:20](#) we read "The disciple is not above his master: but every one that is perfect shall be as his master".

[Matthew 10:25](#) tells us that "Jesus" referenced the incident which is reported in [Luke 11:15-66](#); [Matthew 12:24](#) and [Mark 3:22-30](#). There, we are told that the Pharisees or other people claimed that "Jesus" did His miracles by the power of Beelzebub. Following that accusation we have the doctrinal rebuttal from "Jesus".

[Matthew 10:26-36](#); [Mark 8:15-21](#) and [Luke 12:2-9](#) all report that "Jesus" taught that we are to fear God but not fear man. "Jesus" taught pretty much the same doctrine to His disciples at different time and under different circumstances. Therefore, what we have here is doctrine which was taught more than once, which shows the importance of these doctrines.

[Matthew 10:37-42](#) tells us we are to be willing to lose this life, and everything in it, if we want to enjoy life in our incorruptible body and be part of the "1,000-years reign of Christ".

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### ***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-4. Christ sends out his twelve apostles, enabling them with power to do miracles;  
5-15. giving them their charge, teaches them;  
16-39. comforts them against persecutions;  
40-42. and promises a blessing to those that receive them. '

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1. [C10-S1](#): "Jesus" gave the twelve power to be missionaries.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds this chapter to the prior chapter. The prior chapter ended with "Jesus" instructing the saved to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest". Now, this chapter is starting with "Jesus" doing exactly that.
  - b. The phrase: "And when he had called unto him his twelve disciples" means: 'This is whom "Jesus" sent out first'. [Mark 6:7-13](#) and [Luke 9:1-6](#) report the same thing. In addition, [Luke 10](#) tells us that "Jesus" did the same thing with another seventy disciples.
  - c. The phrase: "he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" means: 'Jesus gave them power to do the signs that they represented God's kingdom and that their message truly came from God'.
2. [C10-S2](#): The twelve are identified. Our sentence says: "Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him". Please see the Detailed Note for more about each of these men. Please note that God keeps records of who is sent to do His work, even if they are lost and have the soul of a devil.
  3. [C10-S3](#): The twelve are commanded and sent out.
    - a. The phrase: "These twelve Jesus sent forth" means: "'Jesus" sent Judas with the others because he had not yet betrayed "Jesus" and it was not, yet, time to reveal his betrayal'.
    - b. The phrase: "and commanded them, saying" means: 'This was not just a suggestion. Too many people who claim to be saved show by their actions that they believe that the 'Great Commission' is a suggestion'.
    - c. The phrase: "Go not into the way of the Gentiles". [Romans 1:16](#) says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek". God offered the kingdom to the Jews until they rejected God's kingdom and God's "King". However, they had not yet rejected "Jesus" and God still had the offer open to the Jews. That is why "Jesus" commanded what He did in this sentence. Later, after God removes the offer to the Jews, "Jesus" will send the church to others and He will change the command on how they are to go.
    - d. The phrase: "and into any city of the Samaritans enter ye not" means: "'Jesus" brought salvation to the Samaritans but His disciples were not yet ready for the reaction of the Jews to that offer'.
    - e. The phrase: "But go rather to the lost sheep of the house of Israel" means: 'Go to the lost Jews and offer salvation'. The salvation they were to offer is in the following sentences.
  4. [C10-S4](#): The main message that they are to preach.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what they were to preach to the command to go.
    - b. The phrase: "And as ye go" means: 'They were to not await until they arrived at some place but were to deliver the message to everyone whom they met on the way'.
    - c. The phrase: "preach, saying" means: 'This is what they were to do and our next phrase is the summary of what they were to preach'.
    - d. The phrase: "The kingdom of heaven is at hand" means: 'This is the basic message of salvation'. The Jewish religious leaders taught that Jews were saved simply by being born and claimed that their birth position in society determined their position in eternity. That is why very few Jews tried to develop a personal relationship with God such as king David displayed in the Psalms.
  5. [C10-S5](#): The main evidence that God backs their message.



- a. The phrase: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" means: 'These were the same things as "Jesus" was doing to show them that God was offering then the 1,000 years reign of Christ (the kingdom). As the reader should know, the Jews rejected "Jesus" as their God given "King" and, thereby, rejected the kingdom. Likewise, many foolish people of today claim to be saved and think they will get a mansion and that they will rule with "Christ", even while they also reject "Jesus" as their God given "King". They will not receive the kingdom just like God refused to give it to the Jews'.
  - b. The phrase: "freely ye have received, freely give" means: 'This is directly opposite of the doctrine that the Jewish religious leaders taught. They were full of pride and felt that what God gave them freely made them better than other people. They refused to give to anyone freely. Their religious doctrine was based upon the lusts of the flesh and the lusts of this world and not on the Spirit of God'.
6. **C10-S6**: They were to trust God to work through His people in order to provide for their needs. This was true at that time and in that culture but "Jesus" changed the instructions when He sent the disciples into the world.
- a. The phrase: "Provide neither gold, nor silver, nor brass in your purses" means: 'Don't take any physical money'.
  - b. The phrase: "Nor scrip for your journey" means: 'Don't take any paper money'.
  - c. The phrase: "neither two coats, neither shoes, nor yet staves" means: 'Don't take any extra physical provisions'.
  - d. The phrase: "for the workman is worthy of his meat" means: 'Expect God to provide based upon your working for God'. . . .
7. **C10-S7**: How to react to their response.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how they were to be provided for after "Jesus" told them how to not be provided for.
  - b. The phrase: "And into whatsoever city or town ye shall enter, inquire who in it is worthy" means: 'Chose who to stay with based upon their character and not their wealth'.
  - c. The phrase: "and there abide till ye go thence" means: 'Stay with them while in that city'.
8. **C10-S8**: Honor your hosts first thing. Our sentence says: "And when ye come into an house, salute it".
9. **C10-S9**: The promise of God's peace.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the condition for bringing God's peace to a house. It must be understood spiritually and God must provide the actual peace because we do not have that ability in our physical bodies.
  - b. The phrase: "And if the house be worthy, let your peace come upon it" means: 'The peace of the apostles came from God and is to go to the people who believed the Gospel'.
  - c. The phrase: "but if it be not worthy, let your peace return to you" means: 'People who reject the Gospel do not get God's peace'.
10. **C10-S10**: The warning that God will judge them.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how to deal with people who do not receive the messengers of God.
  - b. The phrase: "And whosoever shall not receive you, nor hear your words" means: 'This is specific ways that they are rejected'.
  - c. The phrase: "when ye depart out of that house or city" means: 'This is when they are to act'.
  - d. The phrase: "shake off the dust of your feet" means: 'This is how they are to act. This is a visible sign to the Jews that God has nothing to do with them because God's messengers will not take even the dust from their city since they would not receive the message that God sent'. Our next sentence tells us the consequence of this act.

11. **C10-S11**: The start of prophecy about future reception by lost men.
  - a. The phrase: "Verily I say unto you" means: "Jesus" has personally verified that the following judgment will happen'.
  - b. The phrase: "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" means: 'The Jews living in the days of "Jesus", who rejected God's Gospel, will have a more painful judgment from God than the people from Sodom and Gomorrha'. We have here a principal found elsewhere in the Bible but which is easily overlooked. [Luke 12:48](#) says: "For unto whomsoever much is given, of him shall be much required". People who have a greater revelation from God will have a greater punishment if they reject the revelation from God. The people from Sodom and Gomorrha had no written Bible. The people in the days of "Jesus" had the Old Testament and the many miracles as signs that the message came from God.
12. **C10-S12**: The provision for their future answers.
  - a. The word "Behold" means: 'Pay close attention'.
  - b. The phrase: "I send you forth as sheep in the midst of wolves" means: 'This was the conditions which "Jesus" sent them into'.
  - c. The phrase: "be ye therefore wise as serpents" means: 'Know when to avoid danger'.
  - d. The phrase: "and harmless as doves" means: 'Do not be offensive because the truth is offensive enough to lost and carnal people'.
13. **C10-S13**: Who will truly answer the lost.
  - a. Our sentence starts with the word "But". Our prior sentence told the disciples how to act while this sentence is turning to the actions of others. This sentence is the start of prophecy about future events. Please see the [Prophecy](#) Section of the [Significant Gospel Events Study](#) for links to related prophecies.
  - b. The phrase: "But beware of men." means: 'Pay attention to men who will try to hurt you'.
  - c. The phrase: "for they will deliver you up to the councils" means: 'Men will take you before councils so that they can condemn and hurt God's messengers'.
  - d. The phrase: "and they will scourge you in their synagogues" means: 'This is the physical punishment they will do in the name of religion'.
  - e. The phrase: "And ye shall be brought before governors and kings for my sake" means: 'Men will use the laws of governments to hurt God's messengers'.
  - f. The phrase: "for a testimony against them and the Gentiles" means: 'Here's why God will allow it. Their actions will be recorded and used when God judges them'.
14. **C10-S14**: The type of future betrayal.
  - a. Our sentence starts with the word "But". The prior sentence told us what other men would do and this sentence tells the disciples the different actions which they are to take.
  - b. The phrase: "But when they deliver you up" means: 'This is the circumstances when this promise will take effect'.
  - c. The phrase: "take no thought how or what ye shall speak" means: 'Don't worry. Don't make plans. Truly prove that you rely upon God by obeying these commands'.
  - d. The phrase: "for it shall be given you in that same hour what ye shall speak" means: 'This is the promise but God's messengers have to fulfill the requirements of this sentence in order to receive this promise'.
15. **C10-S15**: Here's why the promise in the prior sentence is true. Our sentence says: "For it is not ye that speak, but the Spirit of your Father which speaketh in you".
16. **C10-S16**: Another prophecy of future persecution.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death" means: 'The lost physical family of the truly saved will turn against

them even when it means death'. This has happened, at times, throughout history but the main time when it will happen, I believe, is during the "great tribulation".

17. **C10-S17:** The type of future trials.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And ye shall be hated of all men for my name's sake" means: 'This is what each and every one of them personally will experience. It is reported that John was boiled in oil alive and then sent to Patmos to be worked and starved to death. And, reportedly, all of the others, except Judas Iscariot, died a martyr's death'.
  - c. The phrase: "but he that endureth to the end shall be saved" means: 'Many people misapply this phrase. This was spoken to the twelve disciples as a personal prophecy. The phrase "he that endureth to the end" excluded Judas Iscariot. All of the other disciples were saved'.
18. **C10-S18:** How to survive persecution.
  - a. Our sentence starts with the word "But". The prior sentence spoke about men saying their feelings while this sentence talks about their acting on those feelings.
  - b. The phrase: "But when they persecute you in this city" means: 'This identified when they are to obey the instructions of this sentence'.
  - c. The phrase: "flee ye into another" means: 'This is what each and every one of them are to personally do'.
  - d. The phrase: "for verily I say unto you" means: "'Jesus" has verified this'.
  - e. The phrase: "Ye shall not have gone over the cities of Israel" means: 'This is what the twelve will not personally accomplish'. What others did since their deaths is not included in this prophecy.
  - f. The phrase: "till the Son of man be come" means: 'This speaks about the Second Coming'.
19. **C10-S19:** The precept that applies to these prophecies. Our sentence says: "The disciple is not above his master, nor the servant above his lord". This sentence is explained in the next couple of sentences.
20. **C10-S20:** How we are to gauge our success in life.
  - a. The phrase: "It is enough for the disciple that he be as his master" means: 'We are to learn to be like "Jesus" in our character. We will not be judged by God for how popular we are nor by any other standard than how much we become like "Jesus"'. .
  - b. The phrase: "and the servant as his lord" means: 'We must learn to serve God like "Jesus" did. That is what our judgment will be based upon'.
21. **C10-S21:** The comparison we are to use.
  - a. The phrase: "If they have called the master of the house Beelzebub" means: 'This is what the religious liars called "Jesus"'. .
  - b. The phrase: "how much more shall they call them of his household?" means: 'Think about what the liars will say about you when you become like "Jesus"'. .
22. **C10-S22:** God will reveal the truth at their judgment.
  - a. The phrase: "Fear them not therefore" means: 'Don't fear men as a result of the lies that they tell about you'.
  - b. The phrase: "for there is nothing covered, that shall not be revealed" means: 'It doesn't matter how powerful their friends are, God is more powerful. Their friends may do things to keep the truth from being revealed to men, but God will expose the truth and judge them for their wrong'.
  - c. The phrase: "and hid, that shall not be known" means: 'It does not matter how well they hide the truth, God sees all and will reveal all at the time of judgment by God'.
23. **C10-S23:** Loudly proclaim what "Jesus" reveals.
  - a. The phrase: "What I tell you in darkness, that speak ye in light" means: 'Tells people in the light of Day the things which God reveals to you as you privately meet God and study and pray'.
  - b. The phrase: "and what ye hear in the ear, that preach ye upon the housetops" means: 'What God sends to you through a Godly messenger, preach to others also'.

24. **C10-S24:** Fear God, not man.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a warning to God's messengers. Men will be angry at the message from God and threaten God's messengers. However, the punishment from God for not delivering the message from God, or for perverting it, will be far greater than anything that men can do.
  - The phrase: "And fear not them which kill the body, but are not able to kill the soul" means: 'This identifies literal physical men'. We are to not fear them.
  - The phrase: "but rather fear him which is able to destroy both soul and body in hell" means: 'This identifies "Jesus Christ"'. We are to fear Him.
25. **C10-S25:** An illustration of relative worth so that we keep the right perspective. Our sentence says: "Are not two sparrows sold for a farthing?" It means 'Sparrows have very little value'.
26. **C10-S26:** God's knowledge of what we value little. Our sentence says: "and one of them shall not fall on the ground without your Father". This means that God the Father controls what happens to each sparrow.
27. **C10-S27:** Assurance of God's knowledge of all that happens to us. Our sentence starts with the word "But". While the prior sentences told us the little value of sparrows, this sentence provides a contrast and tell us that we have a high, relative, value to God. Our sentence says: "But the very hairs of your head are all numbered" If all of the "hairs of your head are all numbered", then we have a relatively high total value.
28. **C10-S28:** Our relative value to God. Our sentence says: "Fear ye not therefore, ye are of more value than many sparrows". This means: 'God will not waste our life. Anything that happens in our life is for God's glory and our good. The things which happen to the saved and that they feel are bad in this physical world, result in greater rewards in Heaven so long as those things happen as a result of our serving God'.
29. **C10-S29:** Assurance of "Jesus Christ" representing us before God's throne. The next sentence must also be considered in context with this sentence.
- The phrase: "Whosoever therefore shall confess me before men" means: 'Whosoever has a lifestyle which identifies them with "Jesus Christ"'. This identification starts with Baptism. Please see the Message called: [Basic doctrine of Baptism](#).
  - The phrase: "him will I confess also before my Father which is in heaven" means: 'When Satan accuses us of sin before God the Father, "Jesus Christ" will claim us as His own and assure God the Father that He will deal with His children. Satan will not be allowed to punish them'. Please see the Message called: [Baptism Gets God's Mercy](#).
30. **C10-S30:** Assurance of "Jesus Christ" denying some before God's throne.
- Our sentence starts with the word "But". Our sentence is telling us the different way that "Jesus" will respond for some people such as the lost and carnal who refuse to have their life identified with Him.
  - The phrase: "But whosoever shall deny me before men" means: 'This identifies people who make a profession of salvation but don't get baptized. It also includes people who claim to be *'backslidden'*'.
  - The phrase: "him will I also deny before my Father which is in heaven" means: "'Jesus" will let God the Father send Satan to give such people an attitude adjustment'. [Romans 9:13](#) says: "As it is written, Jacob have I loved, but Esau have I hated". God reacted this way because Esau valued the things of this world above the things of God. Likewise, people of today should expect God to react the same way when they act the same way.
31. **C10-S31:** "Jesus Christ" came to involve us in the spiritual war.
- The phrase: "Think not that I am come to send peace on earth" means: 'Don't believe the *'Health and Welfare Gospel'*. Yes, God loved the world but His love is not applied on a personal basis until someone is saved. Religious people are willing to murder people who disagree with their religious doctrine. And, such people get very upset when you tell them that their religion will take them to hell'.

- b. The phrase: "I came not to send peace, but a sword" means: "'Jesus' came to get us involved in the spiritual war between God and all devils'.
32. [C10-S32](#): "Jesus Christ" will divide family loyalties.
- a. The phrase: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law" means: 'People will fight family over religion and spiritual matters'.
33. [C10-S33](#): Our families will be our enemies because of "Jesus Christ". Our sentence says: "And a man's foes shall be they of his own household".
34. [C10-S34](#): The relative importance that "Jesus Christ" must have. [Luke 14:26](#) is equivalent to this sentence.
- a. The phrase: "He that loveth father or mother more than me is not worthy of me" means: 'People love their parents because their parents took care of them when they could not take care of themselves. In addition, the parents taught them how to provide for themselves and gain the things of this world. However, parents can only teach about this physical reality. It takes God to teach us about the spiritual reality and what we will have for evermore. It takes God to provide for what we have in eternity. And, everything of God comes through "Jesus Christ"'.  
b. The phrase: "and he that loveth son or daughter more than me is not worthy of me" means: 'The truths of the prior phrase also apply to this phrase. "Jesus" added it as a separate phrase because many people are more willing to die for a child than they are for a parent. Regardless of your relationship to any other person, "Jesus" is to be more important than anyone else'.
35. [C10-S35](#): The requirement for personal sacrifice.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds further clarification as to what God demands.
- b. The phrase: "And he that taketh not his cross" means: 'This was, reportedly, the most painful way to die ever devised by man. "Jesus" demands that we be willing to suffer in this life and die a martyr death. That is what he did for us'.
- c. The phrase: "and followeth after me" means: 'We are to walk like He walked and go where He tells us to go, no matter what the circumstances not cost is'.
- d. The phrase: "is not worthy of me" means: 'If we do not fulfill these requirements, then we are "not worthy of Jesus". And, we should not expect everlasting rewards nor should we expect to return with Him for the 1,000 years reign'.
36. [C10-S36](#): The promise of future results. [Luke 17:33](#) and [John 12:25](#) are the equivalent of this sentence. In addition, we find a matching doctrine in [Matthew 16:24-26](#); [Mark 8:34-38](#) and [Luke 9:23-26](#). (The second set of references tell us to follow "Jesus Christ" while the first set tell us to lose our current life in order to follow Him.)
- a. The phrase: "He that findeth his life shall lose it" means: 'The person who devotes current physical life to the pleasures of this life will lose all spiritual rewards that God plans on giving them and will not be allowed to return with "Christ" for His 1,000 years reign'.
- b. The phrase: "and he that loseth his life for my sake shall find it" means: 'Anyone who gives up all of the pleasures of this current physical life in order to serve "Jesus Christs" will find everlasting rewards in Heaven, which will increase their everlasting pleasure, and they will be allowed to return with "Christ" for His 1,000 years reign'.
37. [C10-S37](#): The relationship between God and His messenger. Our sentence says: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me". Many people foolishly think that they can reject the messenger from God and not reject God. However, this sentence, and other places in the Bible, tell us that rejecting God's messenger is also rejecting God.
38. [C10-S38](#): The precept that is the basis of the prior promises.
- a. The phrase: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" means: 'The prophet was tasked by God to tell God's people the law of God and the consequences of disobeying God's Law. The person who "receiveth a prophet in the name of a prophet", stops their sinning and is rewarded by God'.

- b. The phrase: "and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" means: 'This is the same principal as the prior phrase but it lets us know that God wants us to accept any messenger that He sends and it does not matter if the messenger has an ordained position or not'.
39. C10-S39: The promise of everlasting rewards.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. The phrase: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple" means: 'If you help the smallest child as a true disciple of "Jesus"'.
  - c. The phrase: "verily I say unto you, he shall in no wise lose his reward" means: "Jesus" has verified that you will not lose your heavenly reward'.
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# Chapter 11 Overview

## ***Chapter 11 Summary: Two different reactions to evidence provided by God.***

The prior chapter told us that "Jesus" sent out the twelve (12) disciples to do missionary work. Now, our chapter starts with "Jesus" going into their cities to preach. The spiritual lesson is that true missionaries can depend on "Jesus" preaching to their loved ones while they devote their life to doing His missionary work. After that start, we have several sentences which give us what "Jesus" said was the testimony of John the Baptist. We know that God had His word written in the sentence format and, starting in 200-AD, devil motivated men chopped God's word into at least three different versions of verses. God allowed the verse format to stay for the same reason why "Jesus" preached in parables. That is: so that lost and carnal people would be led into doctrinal error while those who acct the interpretation from God's "Holy Spirit" would learn that God uses the sentence format to teach His people.

(Please see the lessons under the [Hermeiy](#) tab for the details of this truth.) Now, while I could put "the word of God" into sentence format because the punctuation gives us the end of sentences, I had no way of knowing where the original chapter divisions were. Therefore, I did not try to correct them. That written, I believe this is one of the rather obvious places where the devil motivated people who chopped up "the word of God" also moved the chapter division. It should be obvious that this first sentence actually matches the subject of the prior chapter and does not match the subject of this chapter. Therefore, the first sentence should be considered in context of the prior chapter and ignored as far as contextual considerations of this chapter.

As we see in the grouping of sentences, below, which divide this chapter into sub-subjects, the true subject of this chapter starts with the report of John the Baptist sending from prison asking for assurance. he knew that he probably would not be set free and most likely would die for telling the truth. Therefore, it should be understandable that he wanted some assurance before he died. We need to remember that He did not have the indwelling "Holy Spirit" to guide and comfort him and he was, in fact, under the Old Testament spiritual relationship with God. Therefore, it would be wrong to judge his request using the blessings and relationship that God provides in the New Testament.

Next, we have a section where "Jesus" told the crowd what God thought about John the Baptist. Devil motivated religious and political people were trying to destroy the testimony of John the Baptist and our section lets us know that lies from men will not affect God's record of our service. So, what we see here is evidence of our chapter theme with the disciples of John the Baptist accepting the evidence from God and the religious leaders rejecting the evidence from God with the result of the people being confused about what they should believe. However, instead of praying and thinking for themselves, they stuck to traditions, which led them into error and their own destruction. This is why "the word of God" instructs us to stop listening to anyone once they have been proven to be a religious liar. Such people are ministers of devils.

Next, "Jesus" said that the generation of Jews refused to be satisfied no matter what type of messenger God sent them. The truth was that it did not matter what type of messenger God sent them because they were actually following religious leaders who rejected God and God's message but claiming that their rejection was due to the messenger.

The last part of our chapter tells us about "Jesus" says "Woe!" to the people who had received the most evidence that He was God's "Messiah / Christ" and, yet, still refused to believe. As just mentioned, when the people were confused, they should have prayed for God's help and used their own brains to figure out the truth. Instead, they chose the comfort of traditional leaders, which led to "Jesus" says "Woe!" to them. Thus, we have a contrast in the attitudes and claims between those who believed and obeyed as opposed to those who refused to believe and obey. And, people were blessed or destroyed because of the leader that they chose to follow.

In [Matthew 11:2-6](#) and [Luke 7:20-23](#) we are told that John the Baptist sent from prison and asked "Jesus" if He was the "Christ".

In [Matthew 11:4-5](#) and [Luke 7:21](#) we are told about "Jesus" healed the diseased and cast out devils as proof He is "Christ" for [John the Baptist's](#) disciples.

In [Matthew 11:7-15](#) and [Luke 7:24-30](#) we are told about "Jesus" telling the crowd what God thought about John the Baptist.

In [Matthew 11:16-19](#) and [Luke 7:30-35](#) we are told about "Jesus" asking "But whereunto shall I liken this generation?"

In [Matthew 11:20-24](#) and [Luke 10:13-15](#) "Jesus" says "Woe!" to the people who had received the most evidence that He was God's "Messiah / Christ" and, yet, still refused to believe. Thus, we have a contrast in the attitudes, and resulting judgment by God, between those who believed and obeyed as opposed to those who refused to believe and obey.

In [Matthew 11:25-30](#) and [Luke 10:21-22](#) "Jesus" tells us that God the Father hid the truth from those who are wise according to this world. "Jesus" then invites all to "Come unto me...and I will give you rest". The "rest" comes after we accept and obey the truth that God hid and that only "Jesus" reveals.

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-6. John sends his disciples to Christ.  
7-15. Christ's testimony concerning John.  
16-19. The perverse judgment of the people.  
20-24. Christ upbraids Chorazin, Bethsaida, and Capernaum;  
25-27. and praising his Father's wisdom in revealing the Gospel to the simple,  
28-30. he calls to him all such as feel the burden of their sins. '

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1. [C11-S1](#): "Jesus" went to different cities from where He sent His disciples.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did after sending out the twelve.
  - b. The phrase: "And it came to pass, when Jesus had made an end of commanding his twelve disciple." means: '[This is what He did after sending out the twelve](#)'.
  - c. The phrase: "he departed thence to teach and to preach in their cities" means: '["Jesus" ministered in the cities of the disciples](#)'. When God sends us to a mission field, we can believe that He will minister to our loved ones at home, so long as we are faithful in our service to Him.
2. [C11-S2](#): John the Baptist asked for assurance.
  - a. Our sentence starts with the word "Now", and is the true start of this chapter.
  - b. The phrase: "Now when John had heard in the prison the works of Christ" means: '[John the Baptist understood that he would never be set free. Therefore, since his life would be required, he sent for some assurance](#)'.
  - c. The phrase: "he sent two of his disciples" means: '[These were who he could rely upon to do the job and to return with an honest answer. John sent two because God commands that things be done with "two or three witnesses"](#)'.
  - d. The phrase: "And said unto him" means: '[This was the message that John the Baptist sent to "Jesus"](#)'.
  - e. The phrase: "Art thou he that should come, or do we look for another?" means: '[He asked if "Jesus" was truly God's "Christ"](#)'.
3. [C11-S3](#): "Jesus" provides signs from God as assurance to John the Baptist.
  - a. The phrase: "Jesus answered and said unto them" means: '[This is the answer sent by "Jesus" after He did many miracles, including those listed in this sentence](#)'. [Luke 7:20-23](#) tells us that "Jesus" did these miracles first so that John's disciples would be first-person witnesses and not just reporting what they were told.
  - b. The phrase: "Go and shew John again those things which ye do hear and see" means: '[They heard the reports from others and also personally witnessed these things](#)'. Just repeating a report that you hear might be spreading a lie. That is why courts require first-person witnesses.
  - c. The phrase: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up" means: '[These are the miracles which "Jesus" did in front of the disciples from John the Baptist](#)'.
  - d. The phrase: "and the poor have the gospel preached to them" means: '[This is the doctrine which they heard preached and this is whom "Jesus" preached to](#)'.



4. **C11-S4:** "Jesus" assures John the Baptist of God's blessings.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. In our sentence, "Jesus" adds assurance of the blessing which John the Baptist will receive.
  - b. The phrase: "And blessed is he" means: 'This is the promise to anyone who fulfills the next phrase'.
  - c. The phrase: "whosoever shall not be offended in me" means: 'The world will try to make us offended and will persecute some and some, like John the Baptist, will have to die. However, all such are assured of blessings from God'.
5. **C11-S5:** "Jesus" testifies to the multitude about John the Baptist.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence, and several more, add the testimony from "Jesus" about John the Baptist.
  - b. The phrase: "And as they departed" means: 'This is when "Jesus" started speaking'.
  - c. The phrase: "Jesus began to say unto the multitudes concerning John" means: 'This is to whom and the subject that "Jesus" started speaking about'.
  - d. The phrase: "What went ye out into the wilderness to see?" means: 'He asked this question first in order to get people thinking'.
6. **C11-S6:** "Jesus" asks a question to make people think. Our sentence says: "A reed shaken with the wind?". It means: 'Would you really go to that much effort for such a common thing?'. "Jesus" wants people to realize that John the Baptist was a very unusual man.
7. **C11-S7:** "Jesus" asks another question to make people think. Our sentence says: "But what went ye out for to see?" means: 'Stop listening without thinking and really think about these questions'.
8. **C11-S8:** "Jesus" asks a third question to make people think. Our sentence says: "A man clothed in soft raiment?" means: 'Think about the testimony of John the Baptist'.
9. **C11-S9:** "Jesus" points out the difference between John the Baptist and rulers. Our sentence says: "" means: 'behold, they that wear soft clothing are in kings' houses'. While not said directly, this included the religious leaders.
10. **C11-S10:** "Jesus" repeats a prior question to get people to really think. Our sentence says: "But what went ye out for to see?". This is the third time that "Jesus" asks this question. Anyone who still refuses to think about this question will have no excuse when they are judged by God.
11. **C11-S11:** "Jesus" asks what should be obvious. Our sentence says: "A prophet?" Our next sentence has the answer from "Jesus".
12. **C11-S12:** "Jesus" says that John the Baptist was more than just "a prophet".. Our sentence says: "yea, I say unto you, and more than a prophet".
13. **C11-S13:** "Jesus" says that John the Baptist fulfilled prophecy. [Luke 7:27](#) is an equivalent sentence which says the exact same thing.
  - a. The phrase: "For this is he" means: 'Here's why "Jesus" said what He did about John the Baptist'.
  - b. The phrase: "of whom it is written" This sentence is quoting [Isaiah 40:3](#).
  - c. The word: "behold" means: 'Pay close attention'. This prophecy is about John the Baptist but it is also a Messianic prophecy (about "Jesus Christ").
  - d. The phrase: "I send my messenger before thy face" means: 'This was the job of John the Baptist.'
  - e. The phrase: "which shall prepare thy way before thee" means: 'He was the herald sent to prepare God's people to meet their "King"'.
14. **C11-S14:** "Jesus" says the relative value of John the Baptist.
  - a. The phrase: "Verily I say unto you" means: "'Jesus" has personally verified that the following statement is true'.
  - b. The phrase: "Among them that are born of women there hath not risen a greater than John the Baptist" means: 'No man, other than "Jesus", had more power with God than John the Baptist'.

- c. The phrase: "notwithstanding he that is least in the kingdom of heaven is greater than he" means: 'Angels in Heaven had more power with God than any living man had, other than "Jesus"'.
15. **C11-S15**: "Jesus" speaks about the spiritual war.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that devils are fighting against "the kingdom of Heaven".
    - b. The phrase: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence" means: 'Earlier in this chapter we had evidence that John the Baptist was still alive. Therefore, the time of this violence started when John the Baptist started his ministry'.
    - c. The phrase: "and the violent take it by force" means: 'The devils were trying to force Heaven to submit to them'.
  16. **C11-S16**: "Jesus" speaks about the reason why the devils were attacking Heaven. Our sentence says: "For all the prophets and the law prophesied until John" means: 'The devils understood prophecy well enough to know that the Old Testament was ending and, if "Jesus" gave the Jews the promised kingdom, then they only had 1,000 years before they were locked into the "lake of fire" for all eternity. Therefore, they were fighting based upon the belief that their time of freedom was almost over'.
  17. **C11-S17**: "Jesus" speaks about the fulfillment of prophecy. Our sentence says: "And if ye will receive it, this is Elias, which was for to come". This sentence is a direct reference to [Malachi 4:5-6](#). The phrase: "if ye will receive it" means: 'If you understand spiritual truth in order to truly understand the fulfillment of prophecy'. Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more prophecies which were fulfilled according to the Gospel accounts.
  18. **C11-S18**: "Jesus" says that His prior comments must be spiritually heard. Our sentence says: "He that hath ears to hear, let him hear". It means: 'If you can hear and understand spiritual truth then understand the prior sentences spiritually'.
  19. **C11-S19**: "Jesus" starts to condemn people who refuse to hear spiritually.
    - a. Our sentence starts with the word "But". "Jesus" was talking about what the devils were doing in prior sentences. Now, He is switching to what the Jews of that generation were doing.
    - b. The phrase: "But whereunto shall I liken this generation?" means: "'Jesus" is going to give them a picture of their generation from a spiritual perspective'.
  20. **C11-S20**: "Jesus" gives an illustration.
    - a. The phrase: "It is like unto children sitting in the markets" means: 'At that time, and in that culture, many children who were old enough to go to the market by themselves were also old enough to do chores and help around the home and with a garden. The fact that they were "children sitting in the markets" means that they were most likely unruly and sent out by their mothers because they were too much trouble for the mothers to make them work. These types are seen in all societies and all times and are the main source of future criminals.'
    - b. The phrase: "and calling unto their fellows" means: 'They are the type to mouth off to strangers and encourage each other to be as disrespectful as they can get away with being'.
    - c. The phrase: "And saying" means: 'These are the types of things that they said in that day'.
    - d. The phrase: "We have piped unto you, and ye have not danced" means: 'They complained that people did not waste their days in dancing but chose to be productive with their time. They did not understand the consequence to society if everyone stopped working and spent their time playing and partying'. Spiritually, the equivalent is religious leaders claiming that a man can not be a true "man of God" if he spent his time doing what God truly required and did not devote his life to keeping all of their additions to God's law.
    - e. The phrase: "we have mourned unto you, and ye have not lamented" means: 'They complained when everyone didn't agree that their priorities were the most important thing in the world. They "mourned" when they didn't get their own selfish way and

expected everyone to agree that such was a tragedy. Likewise, the religious leaders did the same like when they complained that "Jesus" and His disciples did not keep their rules for the sabbath. For example, multiple times they complained when "Jesus" healed on the sabbath. If they personally were not suffering, then they wanted others to suffer for the rest of their life if that was required to obey their additions to God's law about the sabbath'.

21. [C11-S21](#): "Jesus" illustrates their judgment of John the Baptist.
  - a. The phrase: "For" means: 'This sentence and the next sentence tell us why "Jesus" said the prior sentences about that generation of Jews'.
  - b. The phrase: "John came neither eating nor drinking" means: 'This is how John the Baptist acted. He avoided the food and the wine which everyone else partook of because he was a true Nasserite'.
  - c. The phrase: "and they say, He hath a devil" means: 'This is what they said about John the Baptist because of where he lived and what he ate and his refusal to value the things of this world like they did'.
22. [C11-S22](#): "Jesus" illustrates their inconsistent judgment of "Jesus".
  - a. The phrase: "The Son of man came eating and drinking" means: "'Jesus" ate and drank the same as everyone else in His society. He was not a Nasserite'.
  - b. The phrase: "and they say" means: 'These are the half truths which the religious people made up about Him'.
  - c. The phrase: "Behold a man gluttonous, and a winebibber" means: 'They claimed that He ate and drank in excess with no evidence. Remember that they believed that they would become spiritually unclean if they ate with certain people like "Jesus" did. Therefore, they did not eat with "Jesus" and had no personal experience to base their lies on. They told as observed truth what they only assumed'.
  - d. The phrase: "a friend of publicans and sinners" means: 'This much was true and was the reason why they told the lies which are reported in this sentence'.
23. [C11-S23](#): "Jesus" says that they are not wise.
  - a. Our sentence starts with the word "But". Our prior sentences told us about religious people who claimed to be godly and wise but produced physical and spiritual children who had the character of devils. What is implied, as a contrast, is the fact that the truly wise produce children who have the character of God.
  - b. The phrase: "But wisdom is justified of her children" means: 'The character of the children produced proves if someone is truly wise or not'.
24. [C11-S24](#): "Jesus" upbraids cities which were most foolish. We also see this in [Luke 10:13-15](#).
  - a. The phrase: "Then began he to upbraid the cities wherein most of his mighty works were done" means: "'Jesus" warned them of future judgment and being destroyed by God'.
  - b. The phrase: "because they repented not" means: 'This is why they will be judged'.
  - c. The phrase: "Woe unto thee, Chorazin!" means: 'This is the first city that "Jesus" mentioned'.
25. [C11-S25](#): "Jesus" condemns Bethsaida. Our sentence says: "woe unto thee, Bethsaida!". This is the second city and the note for the prior sentence also applies here.
26. [C11-S26](#): Why.
  - a. The phrase: "for if the mighty works, which were done in you" means: 'This is why He said "Woe!" in the prior two sentences. They had more evidence of God working than anyone else received'.
  - b. The phrase: "had been done in Tyre and Sidon" means: 'These were two cities that the Jews regarded as totally depraved'.
  - c. The phrase: means: 'they would have repented long ago in sackcloth and ashes'. They would have realized the truth and done everything they could to repent and avoid judgment by God. However, because the Jews believed a wrong definition of sin and a wrong relationship that they had with God, they saw no need to truly repent.
27. [C11-S27](#): Their relative judgment.

- a. Our sentence starts with the word "But". Where the prior sentence told us about the Jews believing the wrong standard of judgment used by God, this sentence tell the true standard which is used by God.
  - b. The phrase: "But I say unto you" means: 'This is the warning from "Jesus"'.
  - c. The phrase: "It shall be more tolerable for Tyre and Sidon at the day of judgment" means: 'They will get a lesser punishment'.
  - d. The phrase: "than for you" means: 'The Jewish cities will get a greater punishment'.
28. **C11-S28:** "Jesus" condemns Capernaum.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding a special judgment for the city which "Jesus" lived in.
  - b. The phrase: "And thou, Capernaum" means: 'This is a personal judgment for that city'.
  - c. The phrase: "which art exalted unto heaven" means: 'This was their past'.
  - d. The phrase: "shalt be brought down to hell" means: 'This was their future'.
  - e. The phrase: "for if the mighty works, which have been done in thee" means: 'Here's why'.
  - f. The phrase: "had been done in Sodom, it would have remained until this day" means: 'Here's the comparison which God tells them to make'.
29. **C11-S29:** Their relative judgment.
- a. Our sentence starts with the word "But". The prior sentence said what blessings Capernaum had received. This sentence tells the judgment that they will receive because they refused to truly repent.
  - b. The phrase: "But I say unto you" means: "'Jesus" is telling them the judgment they will receive'.
  - c. The phrase: "That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" means: 'Many religious people claim that sodomites are the worst type of sinner. However, our sentence says that God considers the unrepentant religious person to be worse'.
30. **C11-S30:** "Jesus" thanks God the Father for His righteous judgment.
- a. The phrase: "At that time Jesus answered and said" means: "'Jesus" is answering God the Father for His revealed truth about how He acts and judges'.
  - b. The phrase: "I thank thee, O Father, Lord of heaven and earth" means: 'This identifies Whom "Jesus" is praying to'.
  - c. The phrase: "because thou hast hid these things from the wise and prudent" means: "'Jesus" is identifying "the wise and prudent" of this world. God has hid spiritual truth from them. This is the same way that "Jesus" used parables to lead the lost and carnal into doctrinal error and only reveal spiritual truth to saved people who turn to God for understanding'.
  - d. The phrase: "and hast revealed them unto babes" means: 'God reveals some spiritual truths to spiritual babes'.
31. **C11-S31:** Why God judges as He does. Our sentence says: "Even so, Father: for so it seemed good in thy sight".
32. **C11-S32:** Only "Jesus" can show us the true nature of God the Father.
- a. The phrase: "All things are delivered unto me of my Father" means: 'God the Father is the most powerful being anywhere. What the Father delivered to the Son can not be changed in any way by any other being'.
  - b. The phrase: "and no man knoweth the Son" means: 'No human, and probably no devil nor angel, completely understood how "Jesus" was completely the "Son of God" and completely the "Son of Man" at the same time'. . . .
  - c. The phrase: "but the Father" means: 'God the Father was the only Being Who completely understood because He made it to happen'.
  - d. The phrase: "neither knoweth any man the Father, save the Son" means: 'God the Son was the only being who completely understood God the Father'. We live in four dimensions (height, length, width and time) and have trouble understanding the spiritual which encompass those four dimensions and more. Our thinking is

- limited to the four dimensions and can not comprehend the extra dimensions of the spiritual. At least, not with our own natural reasoning.
- e. The phrase: "and he to whomsoever the Son will reveal him" means: 'Only the Son can give us spiritual understanding including any understanding of God the Father'.
33. **C11-S33**: An open call to everyone. This sentence, and the next two sentences, give us a promise that lots of people like to '*claim*'. However, many people use as non-Biblical definition for the word "rest" and, as a result, do not receive this promise. In addition, many people fail to realize that the requirement given in the next sentence ("Take my yoke upon you, and learn of me") is a mandatory requirement for receiving this promise.
- a. The phrase: "Come unto me" means: 'This is a call to salvation and to discipleship. We can only receive the promise of this sentence if we truly devote our life to the service of "Jesus"'.  
b. The phrase: "all ye that labour and are heavy laden" means: 'People feel this way when they are trying to deal with the problems of this life all on their own. For some reason, most people fail to realize that God designed us to be dependent upon Him. When people do not have an ongoing personal relationship with God, they do not have the help that they need to deal with this life. "Jesus" offers the solution to that problem'.  
c. The phrase: "and I will give you rest" means: 'The true Biblical meaning of "rest" is that we don't have to worry about our physical needs because God supplies everything that we need. However, God only does that for saved people who are truly serving Him'.
34. **C11-S34**: The requirements of the call in the prior sentence and of the promise in the next sentence.
- a. The phrase: "Take my yoke upon you" means: 'A yoke for two animals locks them into matched steps and has them share a burden. "Jesus" is telling us to get into locked steps with Him and share His burden. He will do all of the spiritual work through us if we let Him do so. '  
b. The phrase: "and learn of me" means: 'This is the true purpose of "the word of God". It is also the only way that we will mature spiritually and increase our everlasting rewards'.  
c. The phrase: "for I am meek and lowly in heart" means: 'This is what we need to become in order to get greater position and rewards in Heaven'.  
d. The phrase: "and ye shall find rest unto your souls" means: 'Our soul is what "Jesus" came to save along with our spirit. The salvation of our soul is what "Jesus" is working on from the instant that we become a true child of God until we leave this physical reality'.
35. **C11-S35**: Why we should answer the call. Our sentence says: "For my yoke is easy, and my burden is light".
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## Chapter 12 Overview

### ***Chapter 12 Summary: Judgment according to religious rules versus judgment according to spiritual truth.***

Our chapter starts with a report on the Pharisees picking a doctrinal fight with "Jesus". Therefore, they, obviously, did not come to "Jesus" and "take His yoke", as the last chapter ended with. This chapter shows us that they were the (worldly) "wise and prudent", whom God the Father hid spiritual truths from.

First, they picked a fight claiming that disobeying their additions to the Mosaic Law were "not lawful". Instead of arguing about the Law, "Jesus" told them what king David did, which was similar, and he was not punished for it. Of course, they would have to also condemn king David if they continued to condemn the disciples.

Next, they picked a fight because "Jesus" healed a man on the Sabbath. They should have known, and we need to recognize, that such healing requires spiritual power and not physical power. The Mosaic Law, and their additions to it, specified how things were to be done in the physical reality. Therefore, using spiritual power to heal could not be against the law. However, "Jesus" used a different argument because they might not have understood what I just wrote. Instead, when they asked "Is it lawful to heal on the Sabbath days?", He answered with what they regularly did and, then concluded with: "Wherefore it is lawful to do well on the sabbath days".

Then we are told that "the Pharisees went out, and held a council against him, how they might destroy him", but "Jesus" went elsewhere to minister and avoid the fight at that time. And, as part of His ministering, "Jesus" did miracles. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." In response, "Jesus" answered with evidence to prove that their claims were lies. Then, He said how men will be judged by God.

At this point, "certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee". They had lots of "signs" before that time, which were the miracles which He had already done. Therefore, they were not, really, seeking a "sign", but were trying to establish a basis for claiming that they had greater authority than "Jesus" had by claiming that He had to do miracles when they demanded. Of course, "Jesus" knew what they were trying to do and He refused to fulfill their request and told them that the only sign that they would see is His being in the Earth for three days and nights. In addition, He told them the witnesses who would testify against them when they were judged by God. Finally, His physical family came and tried to take precedence over His ministry. Thus, we see that even good people can be used by devils.

As this summary shows, the religious people were fighting against the authority of "Jesus". They kept trying to claim that they had greater authority and "Jesus" kept telling them the evidence and witnesses that would be used against them when they were judged by God. Therefore, the warning for today is: *'Don't try and claim greater authority than God gives to you'*.

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[Matthew 12:1-8](#); [Mark 2:23-28](#) and [Luke 6:1-5](#) report that "Jesus" and His disciples pick and eat corn on the Sabbath day. Those accounts also have the accusation by the Pharisees that "Jesus" and His disciples violated the Law about the Sabbath. The answer from "Jesus" includes the fact that "the Son of man is Lord also of the sabbath". Please see the note for [Matthew 12:8-LJC](#) about how "Jesus" dealt with the sabbath in the gospels.

[Matthew 12:9-14](#); [Mark 3:1-6](#) and [Luke 6:6-11](#) all tell the story about "Jesus" healing a man of a "withered hand" on the sabbath. The reports of this miracle immediately follow "Jesus" showing that the Pharisees had a "withered" understanding of God's law. Please see the note for [Luke 6:6](#) for a comparison of how this incident is reported in each Gospel account and for the various things reported assembled into a time sequence. Please also see the [Table Of Miracles](#) about this miracle and related miracles.

[Matthew 12:15-23](#); [Mark 3:7-21](#) and [Luke 6:17-49](#) tell about "Jesus" healing, teaching and casting out devils.

In [Matthew 12:22-24](#); [Mark 3:22-30](#) and [Luke 11:15-16](#), we are told that the Pharisees or other people claimed that "Jesus" did His miracles by the power of Beelzebub. Following that accusation we have the doctrinal rebuttal from "Jesus". This incident was also referenced by "Jesus" in [Matthew 10:25](#).

In [Matthew 12:25-28](#); [Mark 3:23-26](#) and [Luke 11:17-26](#), we have the parable of the '*House Divided Against Self*'. This parable is part of the doctrinal rebuttal by "Jesus" to their lie that He did His miracles by the power of Beelzebub. Many might miss that this is a parable, but Mark tells us that it is. In addition, this parable is part of the doctrinal rebuttal by "Jesus" to their lie that He did His miracles by the power of Beelzebub.

In [Matthew 12:29](#); [Mark 3:27](#) and [Luke 11:21-22](#), we read the '*Parable about Robbing a Strong Man's House*' ("No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.") This was a prophecy that "Jesus" would "bind" Satan and "lead captivity captive" ([Ephesians 4:8](#)) When He took all of the Old Testament saints from Paradise to Heaven after His resurrection.

In [Matthew 12:30](#) and [Luke 11:23](#), we read that "Jesus" said: "He that is not with me is against me; and he that gathereth not with me scattereth".

[Matthew 12:31-32](#) and [Mark 3:28-29](#) and [Luke 12:10](#) tell us what is the Biblically true '*Unforgivable Sin*'. While people will not admit the truth, many teach a doctrine which makes other sins, such as "divorce", the '*Unforgivable Sin*'.

In [Matthew 12:33](#); [Matthew 7:16-20](#) and [Luke 6:43-45](#) we read the '*Parable of the Good Tree and Corrupt Fruit*'. It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 12:34-37](#) and [Luke 6:44-45](#), "Jesus" tells us how our "fruit" will be used to judge us.

[Matthew 12:38-40](#); [Matthew 16:1-4](#); [Mark 8:10-13](#) and [Luke 11:29-32](#) tell us that "Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven". "Jesus" refused other than to say that they would receive "the sign of the prophet Jonas".

[Matthew 12:39-40](#) is one of several places where we read that "Jesus" prophesied His own betrayal, persecution, death and resurrection. Please see the [Prophecy](#), [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for links to related Bible references. Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on "resurrection".

[Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#) all tell us that "Jesus" would be in the grave "three days and three nights". Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

[Matthew 12:41-45](#) and [Luke 11:24-26](#) tell us the judgment that will be brought upon that generation because they rejected "Jesus". Included within the message is the parable of '*The Unclean Spirit*'. It is also found in the [Table of Parables in the New Testament](#).

[Matthew 12:46-50](#); [Mark 3:31-35](#); [Luke 8:19-21](#) tell us about the mother and brethren of "Jesus" showing up and wanting to interrupt His ministry so that they could talk to Him.

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### ***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-2. *Christ reproves the blindness of the Pharisees concerning the breach of the sabbath,*  
3-8. *by* *scripture,*  
9-12. *by* *reason,*  
13-21. *and* *by* *a* *miracle.*  
22-23. *He heals a man possessed that was blind and dumb;*  
24-35. *and confuting the absurd charge of casting out devils by Beelzebub, he shows that blasphemy against the*  
*Holy Ghost shall never be forgiven.*  
36-37. *Account shall be made of idle words.*  
38-45. *He rebukes the unfaithful, who seek after a sign,*  
46-50. *and shows who is his brother, sister, and mother.'*

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1. [C12-S1](#): The start of this incident.
  - a. The phrase: "At that time Jesus went on the sabbath day through the corn" means: '*This is when and what they were doing*'.
  - b. The phrase: "and his disciples were an hungred" means: '*This was their physical condition*'.
  - c. The phrase: "and began to pluck the ears of corn, and to eat" means: '*This was they did*'.
2. [C12-S2](#): The Pharisees condemn the disciples for violating their religious rules.

- a. The phrase: "But when the Pharisees saw it" means: 'This started the dispute'.
  - b. The phrase: "they said unto him" means: 'The Pharisees started the fight with "Jesus. They claimed authority which they really did not have"'
  - c. The word "Behold" means: 'Pay close attention'.
  - d. The phrase: "thy disciples do that which is not lawful to do upon the sabbath day" means: 'The disciples were violating their religious traditions which they added to God's Law'. With their additions, they were claiming to have the authority of God, which is required to make or change God's Law.
3. C12-S3: "Jesus" answers based upon scripture. This sentence is referencing 1Samuel 21:3-6
- a. The phrase: "But he said unto them" means: 'This is the answer from "Jesus"'
  - b. The phrase: "Have ye not read what David did" means: "'Jesus" referenced scripture, which is where God's true Law was written down'.
  - c. The phrase: "when he was an hungred, and they that were with him" means: 'This gave them the exact place in scripture which "Jesus" referenced. It also gives us the reason for the precedent'.
  - d. The phrase: "How he entered into the house of God, and did eat the shewbread" means: 'This is what king David did'.
  - e. The phrase: "which was not lawful for him to eat, neither for them which were with him" means: 'This was the law which God allowed an exception to'.
  - f. The phrase: "but only for the priests?" means: 'God did not judge them for that act. That made it a precedent'. Obviously, God allowed this exception, which meant that a similar exception was also allowed. With this answer, "Jesus" showed them that they did not understand how law worked as well as they thought that they did. They were not the legal experts which they claimed to be.
4. C12-S4: "Jesus" cites another precedent.
- a. The phrase: "Or have ye not read in the law" means: 'They started an argument about the law. Therefore, they were claiming to be experts and had no excuse for not knowing all of the law including decisions about the law which God had made. Once an exception to the law is made, others can use that same exception'.
  - b. The phrase: "how that on the sabbath days the priests in the temple profane the sabbath" means: 'God allows exceptions to what they were claiming was an absolute rule with no exceptions allowed. Yet, this is an exception which is written as part of the very law which they claim had no exceptions'.
  - c. The phrase: "and are blameless?" means: 'Since God assigned no blame, neither could any man assign blame'.
5. C12-S5: "Jesus" gives His authority over religious rules. This is seen in the complete answer which includes the next two sentences.
- a. Our sentence starts with the word "But". This word means that "Jesus" is still talking about God's law while changing the detail being spoken about.
  - b. The phrase: "But I say unto you" means: 'Now, as author of God's law, "Jesus" is giving them a legal precedent'. He had the authority to add to God's law, or to change it, while that did not have that authority.
  - c. The phrase: "That in this place is one greater than the temple" means: 'The Jews centered their religious practices on the physical building of the Temple. "Jesus" is letting them know that the God of the Temple is greater than the Temple'. True worship is directed at the person of God and not physical things like buildings. However, religious people always change the focus from a Spiritual God to a physical place.
6. C12-S6: "Jesus" tells them that they don't understand scripture.
- a. Our sentence starts with the word "But". This word means that "Jesus" is still talking the authority of about God's law while changing from the building, and written law, to the Spiritual God Who wrote the law. In this sentence, "Jesus" is revealing the character of God and His stated preferences. . .
  - b. The phrase: "But if ye had known what this meaneth" means: 'They did not really understand the purpose of the law which they claimed to be experts of'.



- c. The phrase: "I will have mercy, and not sacrifice" means: 'This is written in: [Isaiah 1:11-17](#); [Hosea 6:6](#) and [Micah 6:6-8](#)'.
  - d. The phrase: "ye would not have condemned the guiltless" means: 'This error they would have avoided if they had truly understood what they claimed to understand'.
- 7. [C12-S7](#): "Jesus" tells them that He has authority which they do not have.. Our sentence says: "For the Son of man is Lord even of the sabbath day". means: 'Here's why He can tell them the true meaning and why he has the authority to change God's law about the sabbath day'.
- 8. [C12-S8](#): The start of the next incident which resulted in a miracle. Like all miracles reported in the Gospels, this miracle is a physical example of the doctrine that it is in context with.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. After "Jesus" corrected their doctrine outside about the sabbath, our Gospel reports His doing the same in the synagogue.
  - b. The phrase: "And when he was departed thence" means: "'Jesus" left the field where the Pharisees went to start a doctrinal fight. He had answered their challenge to His authority, even though they did not understand His answer'. Now, "Jesus" is going to demonstrate the different results which true authority can produce versus the results of falsely claimed authority. Someone who truly has God's authority will also have God working in and through their life.
  - c. The phrase: "he went into their synagogue" means: 'This was the place where Jews met to learn about God and the worship God'.
  - d. The phrase: "And, behold" means: 'Pay close attention'.
  - e. The phrase: "there was a man which had his hand withered" means: 'The Jewish religious leaders had this man there so that they could start a doctrinal fight'. "Jesus" used this circumstance to show the difference between the results of Godly authority and the results of religious authority. This man had a "withered hand" and religion could do nothing about it. Symbolically, this man could do no true work for God and religion could not give him that ability. However, "Jesus" personally was capable of fixing the problem and our personal relationship with "Jesus" is what enables us to truly have God do spiritual work through our life.
- 9. [C12-S9](#): The religious leaders started a religious argument. Our sentence says: "And they asked him, saying, Is it lawful to heal on the sabbath days?" It means: 'Here they challenged "Jesus" about the law'. Please see the note for [Luke 6:6-11](#) about how this discussion went between them and "Jesus".
- 10. [C12-S10](#): Why. Our sentence says: "that they might accuse him" means: 'They were not looking for truth but for a way to bring a false accusation against "Jesus"'. Obviously, "Jesus" knew their intentions and uses this occasion to show them the error of their reasoning. It was possible, though not very likely, that one, or more, of them would see the error of their reasoning and truly repent. However, those who refused to consider what He told them would not be able to claim ignorance when they were judged by God. We need to remember that this physical life is one long test by God. First, where we spend eternity is determined by our accepting or refusing to accept an ongoing personal relationship with God. Then, our level of reward or punishment, in Heaven or in Hell, is determined by our level of obedience and service to God. Therefore, how they responded to the message of "Jesus" would affect their judgment and everlasting results.
- 11. [C12-S11](#): "Jesus" turns their question back on them.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds "Jesus" calling the religious leaders on their doctrinal challenge.
  - b. The phrase: "And he said unto them" means: "'Jesus" asked this question to make them think'.
  - c. The phrase: "What man shall there be among you" means: 'This question was asked in general but applied to each personally'.

- d. The phrase: "that shall have one sheep" means: 'This is the circumstance which "Jesus" presented which was common enough that it probably happened in the life of each of them, or something similar happened'.
  - e. The phrase: "and if it fall into a pit on the sabbath day" means: 'This is the condition which would require them to act'.
  - f. The phrase: "will he not lay hold on it, and lift it out?" means: 'This is the act which each of them would do in spite of it violating the very rule that they tried to impose upon "Jesus" and His disciples. Without question, this act would require far more work than what the disciples did and their objection was based upon the amount of work done by the disciples'.
12. **C12-S12**: "Jesus" asks them the relative worth of a man. Our sentence says: "How much then is a man better than a sheep?"
  13. **C12-S13**: "Jesus" clearly answers their question. Our sentence says: "Wherefore it is lawful to do well on the sabbath days" means: 'This was an answer that they could not dispute'.
  14. **C12-S14**: "Jesus" commands the man whom the religious leaders used to start a doctrinal fight. Our sentence says: "Then saith he to the man, Stretch forth thine hand". It means: "'Jesus" made it very clear that He would not submit to their religious rules which they added to the Law of God'.
  15. **C12-S15**: "Jesus" heals the man. Our sentence says: "And he stretched it forth; and it was restored whole, like as the other". It should have been obvious that the laws restricting work on the sabbath dealt with physical work. However, healing required spiritual work using the power of God. And, the sabbath was established so that men had a time to meet with God and deal with God on a personal level. Therefore, spiritual healing fit within the true purpose of the sabbath and the religious leaders were perverting the law to forbid people fulfilling the very purpose of the sabbath.
  16. **C12-S16**: The religious leaders react.
    - a. The phrase: "Then the Pharisees went out" means: 'They hid and acted in secret where "Jesus" acted openly for all to see'. We see in this difference the difference between the spirit from God and the spirit from a devil.
    - b. The phrase: "and held a council against him" means: 'Luke implies that the scribes were with them and Mark reports that the Herodians were part of the council'. The Pharisees objected to the government while the Herodians supported it. We see here that devils can motivate people to put aside their differences in order to destroy the Godly.
    - c. The phrase: "how they might destroy him" means: 'This is what their council sought'.
  17. **C12-S17**: "Jesus" avoided a fight and went elsewhere to minister.
    - a. The phrase: "But when Jesus knew it" means: 'Our sentence is continuing the subject of the religious people seeking the destroy "Jesus" while changing whom is talked about and the different action'.
    - b. The phrase: "he withdrew himself from thence" means: "'Jesus" did not fight them and did not hide but left their judgment up to God the Father'. Please see the Study called [What Did Jesus Do?](#) for more references to how "Jesus" is our example of how to deal with different circumstances in life.
    - c. The phrase: "and great multitudes followed him" means: 'Many people liked His doctrine and wanted to see, or experience, His miracles'.
    - d. The phrase: "and he healed them all" means: "'Jesus" did this to show them what would be available if they accepted Him as their God appointed "King" and He brought in the kingdom. This is contrasted with their current condition which was the result of their following the doctrinal error of the Pharisees and other religious leaders'.
    - e. The phrase: "And charged them that they should not make him known" means: "'Jesus" made it clear that He was not looking for a reputation but for people who would accept His doctrine'.
    - f. The phrase: "That it might be fulfilled which was spoken by Esaias the prophet, saying" means: 'This sentence is a fulfillment of the prophecy found in [Isaiah 42:1](#)'.

- g. The phrase: "Behold my servant, whom I have chosen" means: "Jesus" devoted His life to the service of God the Father and did not seek anything that He desired in His own flesh'.
  - h. The phrase: "my beloved, in whom my soul is well pleased" means: 'God the Father only said this about "Jesus"'. Please see the Detailed Note for references to where "the word of God" reports this truth.
  - i. The phrase: "I will put my spirit upon him" means: "Jesus" had God's "Holy Spirit" without limit and He used the power of God's "Holy Spirit" to do all of the miracles which He did'.
  - j. The phrase: "and he shall shew judgment to the Gentiles" means: 'This was the job that God saved the Jews to do and which they refused to do but which "Jesus" did, and is doing, through the church'.
18. **C12-S18**: This sentence is a continuation of quote of Isaiah and the entire chapter of Isaiah is applicable here. Our sentence says: "He shall not strive, nor cry; neither shall any man hear his voice in the streets". Please see the Detailed Note for more on this quote.
  19. **C12-S19**: This sentence is a continuation of quote of Isaiah and the entire chapter of Isaiah is applicable here. Our sentence says: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory". Please see the Detailed Note for more on this quote.
  20. **C12-S20**: This sentence is a continuation of quote of Isaiah and the entire chapter of Isaiah is applicable here. Our sentence says: "And in his name shall the Gentiles trust". Please see the Detailed Note for more on this quote.
  21. **C12-S21**: "Jesus" cast out a devil and fixed the damage.
    - a. The phrase: "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw". This miracle, like all miracles reported in the Gospel accounts, is a physical example of the surrounding context. This man was controlled by a devil and God's people were controlled by devil-motivated doctrines. "Jesus" suffered without complaint, like the prior quote of Isaiah says, and did it to free God's people from control of devils and their doctrines. He also did it to bring God's message to Gentiles, which God's people were supposed to do but refused to do. Devils had made God's people spiritually "blind, and dumb". "Jesus" came to free all people and make them able to spiritually "both speak and see". The theme of this chapter is: 'Judgment according to religious rules versus judgment according to spiritual truth'. In this chapter we see the fight over doctrine between the devil motivated religious leaders and "Jesus". And, even today, we see a doctrinal fight between '*good, godly, Bible believing, KJV only Baptists*' and what the Bible literally says. Go ahead and find anyone else who publishes as complete and accurate **Table Of Miracles** as you will find on this web site. Find anyone else who will write and publish that reported miracles are a physical example of the surrounding doctrine. And, you will also find differences about parables and other doctrines with everything on this site based strictly on a set of analytic rules.
  22. **C12-S22**: The people start to get the idea that "Jesus" is God's "Messiah / Christ". Our sentence says: "And all the people were amazed, and said, Is not this the son of David?" The phrase: "son of David" was used by the Jews for God's "Christ". And the people were taught that God's "Christ" would be the God's "Son of God". That is why our next sentence reports their trying to explain away the miracles and other evidences of God the Father working through "Jesus" and, thereby, showing His approval on the ministry of "Jesus".
  23. **C12-S23**: The Pharisees accuse "Jesus" of using the power of Satan.
    - a. Our sentence starts with the word "But" and continues the main message from the prior sentence while contrasting a point of the message. The prior sentence tells us the reaction of the common Jew while this sentence tells us the reaction of the Pharisees.
    - b. The phrase: "But when the Pharisees heard it, they said" means: 'When the Pharisees heard the Common Jews speculating that "Jesus" was God's "Christ", they started telling the lie in this sentence'.

- c. The phrase: "This fellow doth not cast out devils" means: 'They claimed that "Jesus" could not cast out devils by His own power and that he did not use the power of God the Father'.
  - d. The phrase: "but by Beelzebub the prince of the devils" means: 'The only spiritual power that they knew was from devils. Therefore, they claimed that "Jesus" used the power of the most powerful devil that they knew about. They also made this claim to deny the opinion of people that "Jesus" was God's "Christ"'
24. **C12-S24:** "Jesus" gives reasoning to reveal their lies.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus" to the lie from the Pharisees. Notice that people have to actually think about this response and not just pick their favorite answer or they will most likely be led into error.
  - b. The phrase: "And Jesus knew their thoughts" means: 'While it is possible that "Jesus" picked up their thoughts based upon their displayed character and body language, it is unlikely because of the details found in this sentence'. Please see the [Non-Prophecy Godly Knowledge](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.
  - c. The phrase: "and said unto them" means: 'This is the answer that "Jesus" provided'.
  - d. The phrase: "Every kingdom divided against itself is brought to desolation" means: 'This is a precept. It may take time but this is true for "every kingdom"'
  - e. The phrase: "and every city or house divided against itself shall not stand" means: 'This is another example of the precept. Divorce starts with the married couple each taking a stand against the other instead of both working together to solve problems of life'.
  - f. The phrase: "And if Satan cast out Satan" means: 'This is another way of saying what the Pharisees said in the prior sentence'.
  - g. The phrase: "he is divided against himself" means: 'This is an absolute result if the prior conditional statement is true'.
  - h. The phrase: "how shall then his kingdom stand?" means: 'This is the demand that people actually think and come to the only reasonable result'. Anyone who denies this truth proves themselves to be a fool.
25. **C12-S25:** "Jesus" relates their lie to the consequences to their own children.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a personal application to the reasoning of the prior sentence.
  - b. The phrase: "And if I by Beelzebub cast out devils" means: 'If people agree with the Pharisees then they need to answer the question in the next phrase'. "Jesus" personally displayed the character of God. If they could claim that He represented the devil then the less Godly religious Jews definitely represented the devil.
  - c. The phrase: "by whom do your children cast them out?" means: 'How do you justify claiming that other Jews did any Godly act?'.
26. **C12-S26:** "Jesus" prophesies their future due to their telling lies. Our sentence says: "therefore they shall be your judges" means: 'Their own children will judge them for bringing the curse of God upon Jews in general'.
27. **C12-S27:** "Jesus" gives the true conclusion from His act.
- a. Our sentence starts with the word "But". It is continuing the subject of casting out devils while changing the source of the power to do so.
  - b. The phrase: "But if I cast out devils by the Spirit of God" means: 'If "Jesus" is actually using the power of God to cast out devils'. The religious leaders were telling lies about "Jesus" because He demonstrated approval by God the Father when He did miracles and the religious leaders were trying to deny His approval so that people would believe that they were a greater authority representing God.
  - c. The phrase: "then the kingdom of God is come unto you" means: 'This is what the Jewish religious leaders were claiming that they were seeking from God. However, when God gave them their request, they rejected it because they refused to accept a true "King" appointed by God and demanded a puppet king that they could control'.

28. **C12-S28:** "Jesus" prophesies His future defeat of Satan.
- The phrase: "Or else how can one enter into a strong man's house, and spoil his goods" means: 'When "Jesus" died on the cross, devils took His soul and spirit into Hell. He did not break in because God is always righteous. After "Jesus" was in Hell, He took back His own power and authority as God. (He had set them aside to be conceived and live and die as a literal physical man.) Once He had His own power, He bound Satan and all of the devils. He took "the keys of hell and of death" from Satan ([Revelation 1:18](#)). He led Old Testament saints from Paradise to Heaven ([Ephesians 4:8](#))'.
  - The phrase: "except he first bind the strong man?" means: 'This phrase states what "Jesus" had to do to Satan, and all of the devils, before He could do the things referenced for the prior phrase'.
29. **C12-S29:** "Jesus" prophesies the result of His defeat of Satan. Our sentence says: "and then he will spoil his house". The note for the prior sentence explains this sentence and gives applicable Bible references.
30. **C12-S30:** "Jesus" provides the personal application. Very few people really consider the application of this sentence.
- The phrase: "He that is not with me is against me" means: "'Jesus" leaves no wiggle room in this phrase. Even so, liars try to claim that they are not really "against Jesus" when they argue against the clear doctrine taught by "Jesus". They also argue the same when they refuse to devote their current physical life to the service of God, when that is exactly what "Jesus" did and told us that He did'. There are many more applications of this phrase if people really pray and think about it. But, the main contextual fight of this chapter was over religious traditional doctrine versus the literal doctrine taught by "Jesus". Therefore, the main application is for people who claim to belong to God and yet insist upon clinging to their traditional religion when God has someone show them where and how their traditional doctrine goes against what "the word of God" literally says. And, since "Jesus" is literally "the Word of God" (in human flesh), going against what "the word of God" literally says is being "against Jesus"'.
  - The phrase: "and he that gathereth not with me scattereth abroad" means: 'There are many different religious doctrines which all claim to be '*Christian*', and yet disagree with all others as well as disagreeing with what "the word of God" literally says'. That is what "Jesus" meant by the phrase "scattereth abroad". The physical phrase is used symbolically for the doctrinal spreading of false doctrines.
31. **C12-S31:** "Jesus" proclaims the spiritual consequence of following the Pharisees.
- The word "Wherefore" means: 'This result will be seen wherever you look after this sin has been done'.
  - The phrase: "I say unto you" means: "'Jesus" is telling us this as the primary messenger from God'.
  - The phrase: "All manner of sin and blasphemy shall be forgiven unto men" means: 'We can be forgiven for claiming that what God the Father did, or what was done by "Jesus Christ" was actually done by someone else. We can also be forgiven for claiming that something done by a devil was done by God the Father or what was done by "Jesus Christ"'.
  - The phrase: "but the blasphemy against the Holy Ghost shall not be forgiven unto men" means: 'If we do the same against God's "Holy Ghost" then there will be no forgiveness'.
32. **C12-S32:** "Jesus" adds to His warning.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. It adds another warning to the warning of the prior sentence.
  - The phrase: "And whosoever speaketh a word against the Son of man, it shall be forgiven him" means: "'Jesus Christ" reacts differently than God's "Holy Ghost"'.
  - The phrase: "but whosoever speaketh against the Holy Ghost" means: 'This phrase is continuing the subject of "speaketh against" which changing Whom is "spoken against"'.

- d. The phrase: "it shall not be forgiven him, neither in this world, neither in the world to come" means: 'This is the result of the prior phrase'. Please realize that the phrase: "neither in the world to come" is speaking about Heaven for the saved person. There is a doctrinal error believed by many which claims that "*Jesus*" *has to forgive all sins of anyone who makes a profession. Therefore, it does not matter if you live for all of the sins that you want to do*'. This sentence, as well as other Bible references, proves that claim to be a lie and a doctrine from devils.
33. **C12-S33**: The results are directly related to the source. This sentence is, obviously, using symbolic language. The word "tree" is used for 'the source of what we produce in life'. The word "fruit" is used for 'The living results of how we live our life'.
- The phrase: "Either make the tree good, and his fruit good" means: 'We will produce Godly "fruit" (what is "good") only if our life is dedicated to the service of God'. . .
  - The phrase: "or else make the tree corrupt, and his fruit corrupt" means: 'Our life will produce "corrupt fruit" if our life is dedicated to the lusts of the flesh or to the lusts of this world or to doctrines from devils'. Our life will be dedicated to one or more of these things if it is not dedicated to the service of God.
  - The phrase: "for the tree is known by his fruit" means: 'Here's why. This is why "the word of God" warns us that our life will be judged by our works'.
34. **C12-S34**: "Jesus" applies the prior precept to the people.
- The phrase: "O generation of vipers" means: 'This is, obviously, symbolic language for religious people who produced poisonous doctrine which appeared to be very attractive, like poisonous snakes appear to be attractive'.
  - The phrase: "how can ye, being evil" means: 'This was how the religious leaders acted'. Notice that this is still the response from "Jesus" to their claim that the power of God's "Holy Ghost" was the power of "Beelzebub". Their claim was what "Jesus" was calling "evil". They claimed to represent God the Father, which means that the next phrase should have been true about them. However, they did not have the character of God the Father. Therefore, they could not truly speak for God the Father.
  - The phrase: "speak good things?" means: 'This means speak what actually comes from God'. Our next sentence tells us why "Jesus" said this sentence.
35. **C12-S35**: "Jesus" says that our heart is the source of our speech. Our sentence says: "for out of the abundance of the heart the mouth speaketh" means: 'This is why "Jesus" called the Pharisees "evil" in the prior sentence. What they had claimed was an evil lie. That showed that their hearts were "evil". In addition to that truth, "Jesus" adds further clarification in the next dew sentences'.
36. **C12-S36**: "Jesus" says that our speech reveals our heart.
- The phrase: "A good man out of the good treasure of the heart bringeth forth good things" means: 'If your heart is good then you will speak good things'.
  - The phrase: "and an evil man out of the evil treasure bringeth forth evil things" means: 'If your heart is evil then you will speak evil things'.
37. **C12-S37**: "Jesus" says that God will judge us for our words.
- Our sentence starts with the word "But" because "Jesus" is still answering the lies of the Pharisees. They thought that they could tell lies against God's "Holy Ghost" with no consequences to them in this life and no consequences in eternity. "Jesus" is still speaking about the consequences of our words while warning them about everlasting consequences which they thought did not exist.
  - The phrase: "But I say unto you" means: 'In this sentence, "Jesus" gives a warning'.
  - The phrase: "That every idle word that men shall speak" means: 'We will answer for "every idle word" and everything else that we do in this life which has greater impact than just an "idle word"'. . .
  - The phrase: "they shall give account thereof in the day of judgment" means: 'God has angels keeping an accurate record ("account") of everything that our life produces. That record will reveal everything including the motivations of our heart and we will have to answer to God for all of it ("thereof"). Many people are foolish and

believe that there will be no accounting because they have not had to answer for their attitudes and actions yet. However, "the day of judgment" has not yet arrived for anyone who is still alive in this physical reality'.

38. **C12-S38**: Here is why "Jesus" gave the prior warning. Our sentence says: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" means: 'Your personal words will be used to condemn or to justify you when you are judged'.
39. **C12-S39**: The "scribes and of the Pharisees" demand that "Jesus" produce a "sign" at their command.
- The phrase: "Then certain of the scribes and of the Pharisees answered, saying" means: 'This was their answer to the warning that "Jesus" gave'. They did not, because they could not, disagree with the just form of judgment which "Jesus" spoke about because the same principals of law were in the Mosaic Law for how their own judges were to judge matters. So, since they could not disagree they tried to deflect the attention of listening Jews by bring up another subject. They asked "Jesus" to produce a miracle just because they demanded it. If He had done so, then they would claim that he truly submitted to them because He produced miracles when they demanded. If He refused, then they would claim that His doctrine was not truly from God since God did not back His doctrine when proof was asked for. And, never mind that none of them could do miracles even while they claimed to speak for God. Thus we see a typical method used by hypocrites. They demand that others do the impossible while refusing to fulfill their own demands.
  - The phrase: "Master, we would see a sign from thee" means: 'This was their demand'. They used the word "sign" to mean 'a miracle'. They used the word "Master" to mean 'Teacher'. They were refusing to address Him as "Lord", even though they demanded that He act as "Lord".
40. **C12-S40**: "Jesus" tells them that the resurrection is the only sign that religious lost people will receive.
- Our sentence starts with the word "But" because "Jesus" answered their demand while refusing to fulfill their demand. They thought that they had trapped Him in a position where any answer that He gave they could use against Him. However, he proved that religious people can not trap God into doing their will.
  - The phrase: "But he answered and said unto them" means: 'This was the answer from "Jesus"'. They thought they had Him trapped where He had to do what they demanded or refuse to do so. However, He answered that He would give them a sign in the unknown future and it would be a sign that they could not figure out. This is how all unfulfilled prophecy is. We can understand much of unfulfilled prophecy but there is some part which is not revealed ahead of time and God never reveals exactly when He will fulfill a prophecy ahead of time. Please see the [Prophecies](#) and [Prophecies Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for more related Bible references to this prophecy.
  - The phrase: "An evil and adulterous generation seeketh after a sign" means: "Jesus" said that they were "evil and adulterous" because they did not keep their covenant vow to serve God ("adulterous") and they did not recognize someone who came with the character and doctrine from God ("evil")'. They "seeketh after a sign" for the wrong reasons and then refused to acknowledge that they had already been given many "signs" which they refused to acknowledge because they refused to submit to God's message.
  - The phrase: "and there shall no sign be given to it, but the sign of the prophet Jonas" means: 'Here, "Jesus" says that they will receive a sign but are not told when. Therefore, they can not complain that He refused them but they also can not claim that He submitted to them and produced a sign on demand. In addition, they did not understand His prophecy about the sign and, when they were given the sign, they rejected it and lied about God giving it to them'.

- e. The phrase: "For as Jonas was three days and three nights in the whale's belly" means: 'This is their type of a future sign. The type was given in the past but they did not understand that it showed them what God would do in the future'.
  - f. The phrase: "so shall the Son of man be three days and three nights in the heart of the earth" means: "'Jesus" was in Hell for "three days and three nights"'. The Roman Catholics messed up on their so-called 'Good Friday' ([Mark 2:28-LJC](#)). They read that "Jesus" was crucified the day before the sabbath, but failed to read that the Friday was a "high sabbath" ([John 19:31](#)). Therefore, they claim that "Jesus" was crucified on a Friday and refuse to recognize that their doctrine does not allow "Jesus" to be "three days and three nights in the heart of the earth" and still rise on Sunday.
41. [C12-S41](#): "Jesus" prophesies their judgment by other men.
- a. The phrase: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it" means: 'When we are judged by God, and try to make excuses, God will call others to testify against us. God will not testify and God will not condemn without testimony from others. However, there are enough people who have lived that someone will be able to testify against any excuse'.
  - b. The phrase: "because they repented at the preaching of Jonas" means: 'This is the reported testimony of "the men of Nineveh"'.
  - c. The phrase: "and, behold, a greater than Jonas is here" means: 'That generation of Jews had far less excuse for rejecting the doctrine of "Jesus"'. And, people of today have even less excuse for neglecting the truth of the Gospel.
42. [C12-S42](#): "Jesus" tells of another future judgment by men.
- a. The phrase: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it" means: 'This is a second witness, which fulfills God's legal requirement for condemning someone'.
  - b. The phrase: "for she came from the uttermost parts of the earth to hear the wisdom of Solomon" means: 'It would have been dangerous to travel at that time but she did it'. No one will have any excuse for not finding the testimony of God.
  - c. The phrase: "and, behold, a greater than Solomon is here" means: "'Jesus" had God's wisdom, which was greater than the wisdom of Solomon'.
43. [C12-S43](#): "Jesus" explains how a devil acts and how the so-called protection of religion makes people worse than they were.
- a. The phrase: "When the unclean spirit is gone out of a man" means: 'This is the result of religion casting out a devil'.
  - b. The phrase: "he walketh through dry places" means: 'The devil searches for another place but doesn't like what he finds'.
  - c. The phrase: "seeking rest, and findeth none" means: 'The devil is not comfortable anywhere he finds to stay'.
44. [C12-S44](#): The devil returns to his enjoyment.
- a. The phrase: "Then he saith, I will return into my house from whence I came out" means: 'He decides to return where he was cast out'.
  - b. The phrase: "and when he is come, he findeth it empty, swept, and garnished" means: 'The person has cleaned up his life using human methods'.
45. [C12-S45](#): The devil makes the life of the possessed worse.
- a. The phrase: "Then goeth he, and taketh with himself seven other spirits more wicked than himself" means: 'The devil gets many more and worse devils so that religious methods can not cast them out'. This was the state of Mary Magdalene when "Jesus" freed her ([Mark 16:9](#); [Luke 8:2](#)).
  - b. The phrase: "and they enter in and dwell there" means: 'Now the person has more than one devil and he is forced to do even more wicked acts'.
  - c. The phrase: "and the last state of that man is worse than the first" means: 'Here is the end result of relying on religion'. Remember that all of this chapter is telling us the conflict between religion and a personal relationship with "Jesus".
46. [C12-S46](#): A wicked generation, which relies upon religion, will suffer the same fate. Our sentence says: "Even so shall it be also unto this wicked generation". means: 'God turned the



Jews of that generation over to devils and removed His protections from any who refused to be truly saved'.

47. **C12-S47**: The physical relatives of "Jesus" try to interrupt His ministry.
    - a. The phrase: "While he yet talked to the people" means: "'Jesus" was busy teaching and disputing with the religious leaders and devils motivated His lost physical family to also try to disrupt His work'.
    - b. The word "Behold" means: 'Pay close attention'.
    - c. The phrase: "his mother and his brethren stood without" means: 'The Roman Catholics deny this truth with their claim that Mary was an eternal virgin'. **Matthew 13:55-56** names the physical brothers and also says that there were multiple "sisters".
    - d. The phrase: "desiring to speak with him" means: 'They did not want to wait but demanded that they be given higher priority'.
  48. **C12-S48**: "Jesus" is told that they want Him. Our sentence says: "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee".
  49. **C12-S49**: "Jesus" refuses to be distracted.
    - a. Our sentence starts with the word "But". "Jesus" is responding to the interruption while refusing to let it stop Him from what He is currently doing.
    - b. The phrase: "But he answered and said unto him that told him". This answer goes through the end of this chapter.
    - c. The phrase: "Who is my mother?" means: "'Jesus" asks this question to make people think that He has a different answer than what is obvious'.
  50. **C12-S50**: "Jesus" demands people evaluate who is true family. Our sentence says: "and who are my brethren?". This is added to the question of the prior sentence. "'Jesus" asks this question to make people think that He has a different answer than what is obvious'.
  51. **C12-S51**: "Jesus" declares the spiritual family to be the true family.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus" to the questions which He asked.
    - b. The phrase: "And he stretched forth his hand toward his disciples, and said" means: ". . . ."
    - c. The phrase: "Behold my mother and my brethren!" means: 'Pay close attention to this answer. Spiritual family are more important than physical family'.
  52. **C12-S52**: "Jesus" declares how to become part of His spiritual family.
    - a. The phrase: "For whosoever shall do the will of my Father which is in heaven" means: 'Here's why "Jesus" said that the spiritual relationship was what is most important'. The true "child of God" has a God caused changed life which results in their "doing the will of God the Father which is in heaven".
    - b. The phrase: "the same is my brother, and sister, and mother" means: 'These are the true "children of God"'. Those people who claim that all which is required is a profession are calling "Jesus" a liar.
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## Chapter 13 Overview

### ***Chapter 13 Summary: What "the kingdom of heaven" is like.***

Our chapter starts by telling us: "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables". Thus, we see that this chapter tells us that "Jesus" was speaking to "great multitudes". Now, [Matthew 13:10](#) says: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them". Thus, people might think that "Jesus" spoke, what followed that sentence, to just His disciples. However, [Matthew 13:36](#) says: "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field." Therefore, almost everything said before that, within this chapter, was said to "great multitudes" with only [Matthew 13:11-23](#) said to the disciples only.

[Matthew 13:24](#) says: "Another parable put he forth unto them", which lets us know that "Jesus" is, again, speaking to the "great multitudes" until [Matthew 13:36](#), where we read: "Then Jesus sent the multitude away". Thus, it is important to know what "Jesus" said to everyone and what he said only to His disciples because He spoke in parables to the multitudes but gave the explanations only to His disciples. It is as [Matthew 13:11](#) says: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given".

Parables use symbolic language to teach us. The use of parables is also explained in the [Table of Parables in the New Testament](#) and in the Message called [How To Know Parables](#). "Jesus" used parables to hide the truth from lost and carnal people while revealing truth only to saved people who maintain their relationship with God. Only God's "Holy Spirit" can reveal the spiritual truth to the saved person ([Matthew 13:11-17](#)). In addition, this chapter has two, out of the three times, that Matthew reports "Jesus" saying: "Who hath ears to hear, let him hear." And, our chapter ends with the people of the home town of "Jesus" rejecting Him, in spite of all of the miracles that He did, because they saw Him growing up and saw that His physical family were just like them.

The last chapter ended with "Jesus" saying that His true family was not His physical family but His spiritual family. Thus, our chapter is telling us that people who judged "Jesus" by physical means did not understand Who He really was and they could not understand the spiritual messages that He taught. However, those who accepted Him and sought God's help to understand spiritual messages were able to understand the truth. Therefore, we see a division between saved and spiritually maturing people as opposed to others and the division is based upon their willingness to receive spiritual help in order to understand spiritual truth.

Most of this chapter contains parables about "the kingdom of heaven". We read the phrase "the kingdom of heaven" in: [Matthew 13:11](#); [Matthew 13:24](#); [Matthew 13:31](#); [Matthew 13:33](#); [Matthew 13:43](#); [Matthew 13:44](#); [Matthew 13:45](#); [Matthew 13:47](#); [Matthew 13:52](#). In all except two of those references, "Jesus" is saying: "the kingdom of heaven is like". Thus, this chapter is telling us What "the kingdom of heaven" is like.

1. [Matthew 13:3-23](#) is the parable of the seed that fell on 4 different types of ground. One type of ground is those that are obviously lost. Another represents those that are obviously saved and produce spiritual fruit. The other two represent people that some claim are lost and others claim are saved but unproductive.
2. [Matthew 13:24-30](#) and [Matthew 13:36-43](#) is the parable of the wheat and tares that shows saved and lost in the world when "Jesus Christ" returns to rule the world. There is a secondary application about them being in the church together.
3. [Matthew 13:31-32](#) is the parable of the mustard tree.
4. [Matthew 13:33](#) is the parable of leaven in a loaf.
5. [Matthew 13:34-35](#) tells us that "Jesus" sent away the multitude and spoke to His disciples for the rest of the chapter.
6. [Matthew 13:44-46](#) give 2 parables about selling all to obtain the Kingdom of Heaven.
7. [Matthew 13:47-50](#) is a parable of end times and the separation of wicked from the just.
8. That leads to this verse where "Jesus" asked them "Have ye understood all these things?" Notice that their answer is "Yea, Lord" because they understood that

the "Lord" decided who was accepted into His kingdom and who did not. Since that was the main theme of these parables, they would not have understood them if they called Him anything but "Lord".

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[Matthew 13:1-2](#); [Mark 4:1-20](#) and [Luke 8:1-2](#) tell us about "Jesus" getting ready to teach. Most of the rest of the three chapters contain parables that He used to teach.

[Matthew 13:3-23](#); [Mark 4:2-20](#) and [Luke 8:2-15](#) tell us the '*Parable of the Sower*' with the explanation of it in the note for [4:11-12](#), which includes how to understand parables. It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 13:10-17](#) the disciples asked "Jesus" "Why speakest thou unto them in parables?" and "Jesus answered them". This question and answer are unique to this part of this Gospel.

[Matthew 13:13](#); [Matthew 13:33-34](#) and [Mark 4:33-34](#) tells us that "Jesus" only taught the people in parables. Please see the notes for those sentences to understand why He did this.

[Matthew 13:24-30](#) tells us the '*Parable of the Wheat and Tares*'. This parable teaches about "the kingdom of Heaven". Please see the [Table of Parables in the New Testament](#) and the Message called [The Wheat and Tares Parable](#) for an explanation of this parable.

In [Matthew 13:31-32](#); [Mark 4:30-34](#) and [Luke 13:18-19](#), we read the '*Parable of the Mustard Seed*'. It is also found in the [Table of Parables in the New Testament](#). This parable teaches about "the kingdom of Heaven". It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 13:33](#) and [Luke 13:20-21](#), we read the '*Parable of Leaven*'. It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 13:34-35](#) and [Mark 4:33](#) we are told that "Jesus" speaking to people in parables is a fulfillment of the prophecy found in [Psalms 49:4](#) and in [Psalms 78:2](#).

In [Matthew 13:36-43](#), the disciples ask for an explanation of the '*The Wheat and Tares Parable*'. Please see the [Table of Parables in the New Testament](#) and the Message called [The Wheat and Tares Parable](#) for an explanation of this parable.

In [Matthew 13:44](#) tells us that "Jesus" gave the '*The Parable of Hid Treasure*'. Please see the [Table of Parables in the New Testament](#) about this parable.

In [Matthew 13:45-46](#) tells us that "Jesus" gave the '*The Parable of the Pearl of Great Price*'. Please see the [Table of Parables in the New Testament](#) about this parable.

In [Matthew 13:49-50](#) tells us that "Jesus" gave the '*The Parable of the Draw Net*'. Please see the [Table of Parables in the New Testament](#) about this parable.

[Matthew 13:51-53](#) "Jesus" verified the understanding of the disciples and finished His teaching.

[Matthew 13:54-58](#) tell us about "Jesus" teaching near His home and the people refusing to believe. Their unbelief restricted the works He could do there. This sentence is continuing the wrong reasoning which is started in [Matthew 13:54](#) and continues through [Matthew 13:57](#). As a result, In [Matthew 13:57](#); [Mark 6:4](#); [Luke 4:24](#) and [John 4:44](#) all tell us: "Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house."

In [Matthew 13:55](#) and [Mark 6:3](#) and [Luke 4:22](#) they said "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-17. The parable of the sower and the seed;  
18-23. the exposition of it.  
24-30. The parable of the tares;  
31-32. of the mustard seed;  
33-35. of the leaven;  
36-43. exposition of the parable of the tares.  
44. The parable of the hidden treasure;  
45-46. of the pearl;  
47-52. of the drag net cast into the sea.  
53-58. Christ is contemned of his own countrymen.'

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1. **C13-S1:** "Jesus" went to where the people could gather to hear Him preach. Our sentence says: "The same day went Jesus out of the house, and sat by the sea side" means: 'This was the same day that "Jesus" said that His true family were the saved and not His physical family'.
2. **C13-S2:** The people gathered to hear "Jesus" preach.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - b. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that the multitudes came where "Jesus" was at.
  - c. The phrase: "And great multitudes were gathered together unto him" means: 'They came to hear His doctrine'.
  - d. The phrase: "so that he went into a ship, and sat" means: 'This was the same thing that He did just before calling Peter, Andrew, James and John to discipleship. "Jesus" took the position, which was accepted in that day, of a teacher'.
  - e. The phrase: "and the whole multitude stood on the shore" means: 'The multitude took the positions of learners'.
3. **C13-S3:** "Jesus" starts the '*Parable of the Sower*'. [Matthew 13:3-23](#); [Mark 4:2-20](#) and [Luke 8:2-15](#) tell us the '*Parable of the Sower*' with the explanation of why "Jesus" taught in parables given in the note for [Mark 4:11-12](#), which includes how to understand all parables, according to "Jesus".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding how "Jesus" taught.
  - b. The phrase: "And he spake many things unto them in parables, saying" means: 'This was how "Jesus" taught the multitudes'. As "Jesus" explains later, this method led the carnal and lost into doctrinal error while allowing the saved, who seek explanation from God, to understand the truth.
  - c. The phrase: "Behold, a sower went forth to sow" means: 'As explained later, this happened in the physical world and it symbolically represents a soul winner spreading the truth of "the word of God"'. .
  - d. The phrase: "And when he sowed" means: 'This is when the results were caused'.
  - e. The phrase: "some seeds fell by the way side, and the fowls came and devoured them up" means: 'As explained later, this happened in the physical world and it symbolically represents people with a hard heart who hear the truth of "the word of God", and reject it'.
  - f. The phrase: "Some fell upon stony places, where they had not much earth" means: 'As explained later, this happened in the physical world and it symbolically represents people with no depth of character'.
  - g. The phrase: "and forthwith they sprung up, because they had no deepness of earth" means: 'These people are easily swayed with "every wind of doctrine"'. .
  - h. The phrase: "And when the sun was up, they were scorched; and because they had no root, they withered away" means: 'They quit church as soon as they have the least trouble'.
4. **C13-S4:** "Jesus" finishes the '*Parable of the Sower*'.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the rest of this parable.
  - b. The phrase: "And some fell among thorns; and the thorns sprung up, and choked them" means: 'As explained later, this happened in the physical world and it symbolically represents people who value the things of this world more than the things of God'.
  - c. The phrase: "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" means: 'As explained later, this happened in the physical world and it symbolically represents the people who are truly saved and serving God'.

5. **C13-S5**: "Jesus" instructs people to hear, and understand, spiritually. Our sentence says: "Who hath ears to hear, let him hear" means: *'If you can hear and understand spiritual truth then understand the prior sentences spiritually'*.
6. **C13-S6**: The disciples seek to understand why "Jesus" teaches like He does. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a request for clarification. Our sentence says: "And the disciples came, and said unto him, Why speakest thou unto them in parables?" They asked this in private..
7. **C13-S7**: God instructs saved and spiritual differently from lost or carnal.
  - a. The phrase: "He answered and said unto them" means: *'This is the reason given by "Jesus"'*.
  - b. The phrase: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" means: *'God makes differences in what He gives to different people. Unfortunately, many people believe the lie that God gives the same to everyone regardless of how they act. If that were true then no one would go to Hell. And, while many people believe they will go to Heaven, they also believe this lie for everyone who goes there. Just check for yourself and see how many people believe the lies of: 'no tears in Heaven' or 'all saved are promised a mansion'.*
8. **C13-S8**: This is to show God's way of judgment.
  - a. The phrase: "For whosoever hath, to him shall be given, and he shall have more abundance" means: *'When we are judged by God, anyone who brings a spiritual profit to God will be given an abundant everlasting reward'*.
  - b. The phrase: "but whosoever hath not, from him shall be taken away even that he hath" means: *'Saved people who do not bring God a spiritual profit will lose the spiritual gift that God gave them at their initial salvation. Since they did not use it to generate a spiritual profit for God, they will have proven that the gift was wasted on them'*.
9. **C13-S9**: "Jesus" teaches in parables because people refuse the spiritual truth.
  - a. The phrase: "Therefore speak I to them in parables" means: *'"Jesus" taught in parables for the exact same reason why God will judge different saved people different ways'*.
  - b. The phrase: "because they seeing see not" means: *'They saw the miracles but did not see the spiritual effect of those miracles'*.
  - c. The phrase: "and hearing they hear not" means: *'They heard the doctrine but only heard it in this physical reality and did not hear the spiritual message'*.
  - d. The phrase: "neither do they understand" means: *'They did not understand that it was the spiritual message which was designed to change them. And, because they did not receive the spiritual truths, they were not changed. Therefore, all of God's spiritual efforts were wasted on them'*.
10. **C13-S10**: The quote from scripture explains why.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a reference to prophecy which tells us that God warned the people but they choose to ignore the warning.
  - b. The phrase: "And in them is fulfilled the prophecy of Esaias, which saith" means: *'while Matthew directs us to [Isaiah 6:9-10](#), we also find the same doctrine in [Ezekiel 12:2](#). In addition, Paul quotes the same Bible reference, for the same reason, in [Acts 28:27](#)'.*
  - c. The phrase: "By hearing ye shall hear, and shall not understand" means: *'This prophecy was that the people would hear the doctrine physically but not understand the spiritual message'*.
  - d. The phrase: "and seeing ye shall see, and shall not perceive" means: *'This prophecy was that the people would see the miracles physically, but not understand the spiritual message'. The word "perceive" means: 'To know; to understand; to observe things which change and to understand the change'. The miracles which are reported in the Gospel accounts were each chosen and reported where they were reported because they then became a physical example of the doctrine which they were in*

- context with. Like most people of today, they read about the miracles and read the doctrine and don't understand the contextual relationship.
- e. The phrase: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed" means: 'This is how the people were in the days of Isaiah and in the days of "Jesus" and are even today'.
  - f. The phrase: "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart" means: 'If people choose to believe error, God will not take away their free will by forcing them to understand'.
  - g. The phrase: "and should be converted" means: 'Such people remain lost or carnal'.
  - h. The phrase: "and I should heal them" means: 'Such saved people do not have God remove the corruption which is due to their life of sin'.
11. **C13-S11**: Those people who hear and understand spiritually are blessed. Our sentence starts with the word "But" and tells us how God treated the disciples different from the multitudes and why. Our sentence says: "But blessed are your eyes, for they see: and your ears, for they hear". Our sentence tells us that 'Only the saved people who hear and see and understand spiritually are blessed by God'.
  12. **C13-S12**: The disciples, and us, are given understanding which Old Testament prophets did not receive.
    - a. The phrase: "For verily I say unto you" means: '"Jesus" verified this'.
    - b. The phrase: "That many prophets and righteous men have desired to see those things which ye see" means: 'They fulfilled God's requirement for how to live, but God did not grant their prayer wish'.
    - c. The phrase: "and have not seen them" means: 'God said NO'. God does not reveal everything and only reveals them when He determines that it is the right time and way. This sentence supports the doctrine of '*Progressive Revelation*'.
    - d. The phrase: "and to hear those things which ye hear" means: 'They fulfilled God's requirement for how to live, but God did not grant their prayer wish'.
    - e. The phrase: "and have not heard them" means: 'God said NO'. God does not reveal everything and only reveals them when He determines that it is the right time and way. This sentence supports the doctrine of '*Progressive Revelation*'.
  13. **C13-S13**: "Jesus" explains the parable. Our sentence says: "Hear ye therefore the parable of the sower" means: 'Hear the spiritual meaning and not just the physical story, which most people hear'.
  14. **C13-S14**: Failure to understand leads to loss of the truth.
    - a. The phrase: "When any one heareth the word of the kingdom" means: 'This is how to be saved but, more than that, it is how to mature spiritually, and receive the blessings of the kingdom. These blessings were what "Jesus" was demonstrating when He did miracles'.
    - b. The phrase: "and understandeth it not" means: 'Such people heard physically but did not receive spiritual understanding from God'.
    - c. The phrase: "then cometh the wicked one" means: 'This is the work of the devil, especially with the saved'. Satan hates the saved because he can not send them to Hell. The lost don't matter as much because he can easily keep "their mind blinded" and make sure that they end up in Hell. Satan can not cause us to lose our salvation but he can cause us to lose our everlasting rewards by keeping the saved from truly understanding the spiritual message.
    - d. The phrase: "and catcheth away that which was sown in his heart" means: 'God sows the truth in the hearts of the saved. But, if they do not obey, even while not understanding, then they do not "live / walk by faith", and a devil can cause them to forget what they do not understand'.
  15. **C13-S15**: "Jesus" explains the symbolism of the prior sentence. Our sentence says: "This is he which received seed by the way side". If you remember the initial parable, 'This person had a hard heart'. This is the type who never responds to an invitation or the person who goes forward for an altar call but does not fulfill whatever they commit to God.
  16. **C13-S16**: "Jesus" explains about the "stony places".

- a. Our sentence starts with the word "But". Our prior sentences described someone with one type of heart while this sentence describes another person with a different type of heart.
  - b. The phrase: "But he that received the seed into stony places" means: "Jesus" is identifying the second type of heart represented in His parable'.
  - c. The phrase: "the same is he that heareth the word, and anon with joy receiveth it" means: 'This is the type of person who makes a profession at a special meeting or when a soul winner gets them to listen'.
  - d. The phrase: "Yet hath he not root in himself, but dureth for a while" means: 'This person but rarely goes to church'.
  - e. The phrase: "for when tribulation or persecution ariseth because of the word" means: 'This person gets offended with messages on giving or on being more active in the ministry. Church hoppers are a good example of this type of person'.
  - f. The phrase: "by and by he is offended" means: 'He gets mad, pouts and leaves'.
17. **C13-S17:** "Jesus" explains the symbolism of the "thorns".
- a. The phrase: "He also that received seed among the thorns is he that heareth the word" means: 'This person understood the spiritual meaning of the message'.
  - b. The phrase: "and the care of this world, and the deceitfulness of riches" means: 'These are the things which prevented him from obeying'.
  - c. The phrase: "choke the word" means: 'Those things prevent God's word from having any true effect upon the person's life'.
  - d. The phrase: "and he becometh unfruitful" means: 'This is a type of person who claims to be saved but lives for the sins of this world and never produces any new spiritual life in others'.
18. **C13-S18:** "Jesus" explains about the "good ground".
- a. Our sentence starts with the word "But". Our prior sentences described someone with one type of heart while this sentence describes another person with a different type of heart.
  - b. The phrase: "But he that received seed into the good ground" means: 'This is the symbolic identification of another type of heart'.
  - c. The phrase: "is he that heareth the word, and understandeth it" means: 'This person receives true spiritual understanding. Also notice our next phrase which says that such a person produces spiritual "fruit". Anyone who claims to understand, but does not produce spiritual "fruit", is a liar and a minister of Satan'.
  - d. The phrase: "which also beareth fruit, and bringeth forth" means: 'His life is used by God to produce now spiritual life in others and to also bring that spiritual life to spiritual maturity'.
  - e. The phrase: "some an hundredfold, some sixty, some thirty" means: 'This is how much. Notice that the amount varies, which means that the exact amount is not what is important so long as it is more than one'.
19. **C13-S19:** "Jesus" gives the '*Parable of the Wheat and Tares*'. Please see the summary for **C13-S31**, below, for the explanation from "Jesus".
- a. The phrase: "Another parable put he forth unto them" means: 'This was said to the multitude. Matthew skipped forward in time in order to explain the meaning of the prior parable. Now he is returning to the time when "Jesus" told several parables to the multitude'.
  - b. The phrase: "saying, The kingdom of heaven is likened unto a man which sowed good seed in his field" means: 'Pay attention to the fact that all of these parables are dealing with "the kingdom of heaven" and not with "the kingdom of God". All of these parables are dealing with men getting into Heaven and the rewards that they will, or will not, receive. The symbolic meaning of this phrase is that God uses a man to give the true "word of God" to people and God uses that to put His word into their heart ("his field")'.
  - c. The phrase: "But while men slept" means: 'This is while God is letting people consider what he gave to them spiritually and while the man, whom God is using, has not yet reached some people with the truth'.

- d. The phrase: "his enemy came and sowed tares among the wheat" means: 'The devil sowed false doctrine into the heart of some people, including some church members'.
  - e. The phrase: "and went his way" means: 'The devil is satisfied when people believe his lies'.
20. **C13-S20:** The tares were found after the wheat was up.
- a. Our sentence starts with the word "But". The prior sentence told us about when men could not tell the difference in what people received spiritually while this sentence tells us when the difference becomes evident.
  - b. The phrase: "But when the blade was sprung up, and brought forth fruit" means: 'This is when the difference between "wheat" and "tares" becomes evident. They each produce a different type of "fruit". Likewise, the effect of doctrine, on the life of a person and on their effect upon others, shows if they received their doctrine from God or from a devil'.
  - c. The phrase: "then appeared the tares also" means: 'The evidence of doctrine from Devils only becomes evident after some time'.
21. **C13-S21:** The servants question the householder.
- a. The phrase: "So the servants of the householder came and said unto him" means: 'Preachers and Godly people ask God why corrupt people and corrupt doctrine appears in the church'.
  - b. The phrase: "Sir, didst not thou sow good seed in thy field?" means: 'They know that the sermons which they preached / heard were Godly'.
22. **C13-S22:** The servants ask about the source of the tares / corrupt doctrine. Our sentence says: "from whence then hath it tares?"
23. **C13-S23:** The householder explains the source of the problem. Our sentence says: "He said unto them, An enemy hath done this". It means: 'The devil uses devil motivated men to preach doctrinal error and corruptions of God's "word"'.
24. **C13-S24:** The servants want to destroy the tares.
- a. The phrase: "The servants said unto him" means: 'More than one preacher has prayed for permission to drive out a lost church member'.
  - b. The phrase: "Wilt thou then that we go and gather them up?" means: 'This is what the Godly want to do but God does not allow it'.
25. **C13-S25:** The householder says to leave the tares.
- a. Our sentence starts with the word "But". Our prior sentence said what the servants wanted to do while this sentence says the negative answer from God.
  - b. The phrase: "But he said, Nay" means: 'God tells His preachers to not do that'.
  - c. The phrase: "lest while ye gather up the tares" means: 'The next phrase can happen while driving out the devil motivated people'.
  - d. The phrase: "ye root up also the wheat with them" means: 'Such people can influence good people to also leave, especially if the good people are spiritually immature'.
26. **C13-S26:** The reapers will separate the two.
- a. The phrase: "Let both grow together until the harvest" means: 'Leave both types of people in the world until "Jesus Christ" returns to rule the world. Another application is a command to leave both types of people in the church until they die'.
  - b. The phrase: "and in the time of harvest I will say to the reapers" means: 'God will sort them at death'.
  - c. The phrase: "Gather ye together first the tares" means: 'Get all the lost people who do not produce Godly fruit'.
  - d. The phrase: "and bind them in bundles to burn them" means: 'Send them to Hell'.
  - e. The phrase: "but gather the wheat into my barn" means: 'Bring the Godly people who produce Godly new life into Heaven'.
27. **C13-S27:** "Jesus" gives the '*Parable of the Mustard Seed*'.
- a. The phrase: "Another parable put he forth unto them, saying". Please see the Detailed Note for this parable. As explained there, it is about "the kingdom of heaven" and not "the kingdom of God". This parable is about the 1,000 years reign of Christ, which is part of "the kingdom of heaven". The Detailed Note explains why this is true.



- b. The phrase: "The kingdom of heaven is like to a grain of mustard seed" means: 'What "Jesus" planted, when He started the church, was so small that it is represented by the smallest of herb seeds'.
  - c. The phrase: "which a man took, and sowed in his field" means: "'Jesus" planted His church in His world ("field"). It is His because He created it'.
  - d. The phrase: "Which indeed is the least of all seeds" means: 'The true church started out smallest of all religions'.
  - e. The phrase: "but when it is grown" means: 'When Jesus returns with His church to take over rule of the world'.
  - f. The phrase: "it is the greatest among herbs" means: 'His rule will be greater than any religion'.
  - g. The phrase: "and becometh a tree" means: 'It will become larger than any religion'.
  - h. The phrase: "so that the birds of the air come and lodge in the branches thereof" means: 'All of nature will be restored to what it was in the original creation ([Isaiah 11](#))'.
28. [C13-S28](#): "Jesus" gives the '*Parable of Leaven*'.
- a. The phrase: "Another parable spake he unto them" means: 'This is another spiritual lesson which most lost and carnal people misunderstand'. The child of God needs to be careful about the interpretation of parables which they accept because most have a wrong interpretation published somewhere.
  - b. The phrase: "The kingdom of heaven is like unto leaven" means: 'In modern language we call this yeast'.
  - c. The phrase: "which a woman took, and hid in three measures of meal" means: 'Spiritually, this is talking about God's "Holy Spirit" putting spiritual truth into the three parts of a saved person (body, soul and spirit)'.
  - d. The phrase: "till the whole was leavened" means: 'God's "Holy Spirit" continues to work on the truly saved until the die or the things of God's kingdom are involved in all parts of their life'.
29. [C13-S29](#): "Jesus" used parables to fulfill prophecy.
- a. The phrase: "All these things spake Jesus unto the multitude in parables" means: 'This is how "Jesus" taught the "multitudes"'.
  - b. The phrase: "and without a parable spake he not unto them" means: 'This is the only way that "Jesus" taught the "multitudes"'.
  - c. The phrase: "That it might be fulfilled which was spoken by the prophet, saying". This is a fulfillment of the prophecy found in [Psalms 49:4](#) and in [Psalms 78:2](#).
  - d. The phrase: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" means: 'This is the quote. It has the same message although the words are different'.
30. [C13-S30](#): The disciples seek understanding.
- a. The phrase: "Then Jesus sent the multitude away" means: 'This is what "Jesus" did at the end of the day'.
  - b. The phrase: "and went into the house" means: 'He was ready to relax'.
  - c. The phrase: "and his disciples came unto him, saying" means: 'They waited until they were alone with "Jesus"'.
  - d. The phrase: "Declare unto us the parable of the tares of the field" means: 'This is the second parable, in this chapter, which is reported about their asking for clarification'.
31. [C13-S31](#): The explanation of the parable. Our sentence says: "He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." means: 'This is the explanation of the parable from "Jesus". Please see the earlier notes for this parable, and all related Detail Notes for more details'.
32. [C13-S32](#): The time of the parable.
- a. The phrase: "As therefore the tares are gathered and burned in the fire" means: 'This is the physical example used to illustrate the prophecy of the next phrase'.

- b. The phrase: "so shall it be in the end of this world" means: 'When "Jesus Christ" returns to rule this world, He will send to Hell everyone who rejected an ongoing personal relationship with God'.
33. **C13-S33:** The first results of the parable.
- a. The phrase: "The Son of man shall send forth his angels" means: 'When "Jesus Christ" returns to rule and reign in this physical world, He will use "his angels" to enforce His law. No devil and no human man has the power to fight against "his angels"'.
    - b. The phrase: "and they shall gather out of his kingdom all things that offend" means: 'This is not just what is illegal but includes everything that is the least offensive to the righteousness of God'.
    - c. The phrase: "and them which do iniquity" means: 'These are all people who do lifestyle sins'.
    - d. The phrase: "And shall cast them into a furnace of fire" means: 'This is a description of Hell'.
    - e. The phrase: "there shall be wailing and gnashing of teeth" means: 'This will be the reaction of everyone who is cast into Hell'.
34. **C13-S34:** The second results of the parable.
- a. The phrase: "Then shall the righteous shine forth as the sun in the kingdom of their Father" means: 'Everyone who is left alive on this physical world will physically see the difference between people who have a glorified body, and returned from Heaven with "Jesus", and those people who go into the 1,000 years kingdom in their natural human body'.
35. **C13-S35:** "Jesus" says that we must hear this truth spiritually. Our sentence says: "Who hath ears to hear, let him hear" means: 'If you can hear and understand spiritual truth then understand the prior sentences spiritually'.
36. **C13-S36:** The '*Parable of the Hid Treasure*'.
- a. Our parable is teaching us that receiving the "kingdom of Heaven", and having treasure there waiting for us, is more valuable than everything else that is in our life. In addition, this parable is symbolically teaching the proper attitude to have about putting "treasure in heaven" ([Matthew 6:20](#); [Matthew 13:44](#); [Matthew 19:21](#); [Mark 10:21](#); [Luke 12:33](#); [Luke 18:22](#)). It is not enough to get to Heaven but we want to have something when we get there or we will be poor for all of eternity. While some might call this a good idea, we are actually commanded to lay up "treasure in Heaven" ([Hebrews 12:2-LJC](#) and the Message called [Laying up Treasure in Heaven](#)). Therefore, anyone who fails to do this is disobeying the commandment of God and our position in the society of Heaven is determined by our attitudes and actions while we are alive. The more a truly saved person obeys God in this life, the greater his position in Heaven will be.
  - b. The phrase: "Again, the kingdom of heaven is like unto" means: 'This is another lesson on the same subject of "the kingdom of heaven". is giving another picture ("like") which does not completely describe the subject but gives us a partial description. This is like a selfie in that it gives people an incomplete idea of what you are like'.
  - c. The phrase: "treasure hid in a field" means: 'The man finds what is already in the field. Symbolically, this is finding true spiritual salvation which God has already published in His field, which is this physical reality'.
  - d. The phrase: "the which when a man hath found" means: 'This is what the man does after he finds the treasure. Symbolically, this is how a truly saved person acts after they become a true "child of God" who is promised everlasting treasure in Heaven for serving God in this life'.
  - e. The phrase: "he hideth" means: 'This person does not tell any of his friends nor family so that they don't try to steal his treasure. Symbolically, this is how a truly saved person keeps his family and friends from talking him out of devoting his life to the service of God. Yes, many people can lead their family and friends to salvation, but not all can and some are actively discouraged from devoting their life to the service of God. Therefore,

- all truly saved need to be ready to leave family and friends (“he hideth”) if that is required in order to truly serve God’.
- f. The phrase: “and for joy thereof goeth and selleth all that he hath, and buyeth that field”. The words “selleth” “buyeth” end in “th”, which means that these are ‘lifestyle actions’. In addition, the word “joy” means: ‘a spiritually based sense that we will be blessed by God for enduring current circumstances in a way that brings God glory’. Thus, our phrase means: ‘The truly saved will be willing to give up everything that they have in this physical life (“selleth”) in order to gain everlasting (“buyeth”) rewards in Heaven (“joy”) and will devote their life to this effort’.
37. **C13-S37**: The '*Parable of the Pearl of Great price*'.
- a. The phrase: “Again, the kingdom of heaven is like unto” means: ‘This is another lesson on the same subject of “the kingdom of heaven”. is giving another picture (“like”) which does not completely describe the subject but gives us a partial description. This is like a selfie in that it gives people an incomplete idea of what you are like’.
- b. The phrase: “a merchant man, seeking goodly pearls” The word “pearl” is: ‘a jewel from the stony concretion in a species of oyster. This is the result of a living thing suffering in this physical reality. Symbolically, this is the spiritual result of a truly saved person being willing to suffer in this physical reality in order to have a greater treasure in Heaven’. Therefore, Our phrase means: ‘This parable is about a saved person doing what is required in order to have the greatest treasure in Heaven’.
- c. The phrase: “Who, when he had found one pearl of great price” means: ‘This is what a Godly saved person will do when God requires him to make a great sacrifice (“take up thy cross and follow me”) in order to accomplish God’s will for their life’.
- d. The phrase: “went and sold all that he had, and bought it” means: ‘Such a person is willing to give up everything that they have in this physical reality in order to receive the greatest reward in Heaven’.
38. **C13-S38**: The '*Parable of the Drawn Net*', Our next sentence starts with the phrase: “So shall”. That means that what this sentence says is an illustration of the next sentence. Therefore, the two sentences need to be interpreted together. That written, there is a secondary application which is provided because this parable also fits that other meaning.
- a. The phrase: “Again, the kingdom of heaven is like unto” means: ‘This is another lesson on the same subject of “the kingdom of heaven”. is giving another picture (“like”) which does not completely describe the subject but gives us a partial description. This is like a selfie in that it gives people an incomplete idea of what you are like’.
- b. The phrase: “a net” means: ‘symbolically represents God catching everyone. No one will avoid the judgment of God’.
- c. The phrase: “that was cast into the sea, and gathered of every kind” means: ‘Our next sentence is in context with this sentence and, therefore, symbolically puts the time of this parable at the end of the 1,000 years reign of “Christ”. At that time, all living people, who do not have a glorified body, will be gathered.’. A secondary application can be: ‘all kinds of people will come to church and to hear about going to Heaven’.
- d. The phrase: “Which, when it was full” means: ‘symbolically represents the end (“full”) of the 1,000-years reign of “Christ”. In the secondary application, this phrase symbolically represents the end of life’.
- e. The phrase: “they drew to shore, and sat down” means: ‘This is symbolic of the angels preparing to separate the lost from the saved. This also applies to the secondary application except that the separation is done at individual death instead of all beings separated at the same time. This is also true for the next phrases of this sentence’.
- f. The phrase: “and gathered the good into vessels” means: ‘This is symbolic of sending the saved to Heaven’.
- g. The phrase: “but cast the bad away” means: ‘This is symbolic of casting the lost into Hell’.
39. **C13-S39**: The judgment “at the end of the world”.

- a. The phrase: "So shall it be at the end of the world". The phrase: "the end of the world" means: 'at the end of the 1,000 years reign of "Christ"'. That is when God destroys this world and created a new world'. Therefore, our phrase means: 'What happens at "the end of the world" was described in the prior sentence'.
  - b. The phrase: "the angels shall come forth" means: 'This is who will do this work for God'.
  - c. The phrase: "and sever the wicked from among the just" means: 'They will separate the lost from the saved'.
  - d. The phrase: "And shall cast them into the furnace of fire" means: 'The lost are cast into Hell until they face the "great white throne judgment". Then they will be case into the "lake of fire"'.
  - e. The phrase: "there shall be wailing and gnashing of teeth" means: 'This is how people will react in Hell and into the "lake of fire"'.
40. **C13-S40**: "Jesus" confirms their understanding. Our sentence says: "Jesus saith unto them, Have ye understood all these things?".
41. **C13-S41**: The disciples confirm their understanding. Our sentence says: "They say unto him, Yea, Lord."
42. **C13-S42**: True religious teachers teach what they were taught and what they learn from God's Holy Spirit.
- a. The phrase: "Then said he unto them" means: '"Jesus" said this to His disciples'.
  - b. The phrase: "Therefore every scribe which is instructed unto the kingdom of heaven" means: 'the modern day preacher, and most pastors, are like the "scribes" in the days of "Jesus"'. The main job it to teach God's people how to apply "the word of God". to the circumstances of their life so that they get blessed and mature spiritually (**Ephesians 4:12**).
  - c. The phrase: "is like unto a man that is an householder" means: 'The pastor and preacher have the responsibility of a "householder" over the church (**Hebrews 13:17**)'.
  - d. The phrase: "which bringeth forth out of his treasure things new and old" means: 'There are some preachers who give their people truths from the Old Testament and from the New Testament. There are also some preachers who tell their people to hold to religious traditions, which our sentence describes as "things old". And, if there is a popular new doctrine, which they agree with, then they tell their people to hold to the new doctrine, which our sentence describes as "things new"'.
43. **C13-S43**: "Jesus" left that place.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the ending of "Jesus" telling these parables.
  - b. The phrase: "And it came to pass, that when Jesus had finished these parables" means: 'This is when "Jesus" returned home'.
  - c. The phrase: "he departed thence" means: '"Jesus" left where He had been teaching'.
44. **C13-S44**: The people in "his own country" recognized His wisdom but refused to accept that He had it.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction which "Jesus" received at home.
  - b. The phrase: "And when he was come into his own country" means: 'This is when the incident in this sentence happened'.
  - c. The phrase: "he taught them in their synagogue" means: '"Jesus" taught in the local church'.
  - d. The phrase: "insomuch that they were astonished, and said" means: 'This was the reaction of His neighbors'.
  - e. The phrase: "Whence hath this man this wisdom, and these mighty works?" means: 'They asked this question because they rejected the obvious answer. The miracles could only be done by the power of God. The wisdom could only come from God because it was proven to be true even while it did not agree with the teachings of the religious leaders. However, prejudice won over obvious evidence from

God. And, as the rest of the chapter reports, they rejected the evidence from God because it proved their prejudices to be wrong. And, while many people will condemn the Jews, the fact is that most people ace the same way even today'.

45. [C13-S45](#): Why they refused to accept the obvious truth. Our sentence says: "Is not this the carpenter's son?" means: 'Yes, children inherit certain traits from their parents but sometimes they inherit a trait from an ancestor which is not shown in the parents. For example, my niece is a light blonde while both of her parents have dark brown hair. However, in this case, "Jesus" did inherit from His Father, whom was God the Father. (The Roman Catholic claim that Mary is '*the mother of God*' is a lie. She gave "Jesus" His humanity while all of His traits as God, including His spirit, came from God the Father)'
  46. [C13-S46](#): They knew His mother. Our sentence says: "is not his mother called Mary?" This is true. However, no person inherits from only one parent. Therefore, this truth had not effect upon His God-given abilities.
  47. [C13-S47](#): They knew His physical brothers. Our sentence says: "and his brethren, James, and Joses, and Simon, and Judas?" Again, who the physical siblings are has no effect upon a person's abilities and this is especially true for their spiritual abilities. This sentence proves that the Roman Catholic claim that Mary is '*an eternal virgin*' is a lie.
  48. [C13-S48](#): They knew His physical sisters. Our sentence says: "And his sisters, are they not all with us?" Again, who the physical siblings are has no effect upon a person's abilities and this is especially true for their spiritual abilities. This sentence proves that the Roman Catholic claim that Mary is '*an eternal virgin*' is a lie.
  49. [C13-S49](#): They proved to be fools. Our sentence says: "Whence then hath this man all these things?" As already written, all of "these things" obviously came from God because only God can provide the power and wisdom demonstrated by "Jesus".
  50. [C13-S50](#): Their foolishness caused them to react wrongly. Our sentence says: "And they were offended in him". This reaction prevented them from being saved and brought the curse of God on them ([Matthew 11:21](#); and [Luke 10:13-15](#)).
  51. [C13-S51](#): '*Familiarity breeds contempt*'. "Jesus" explains the cause of their foolishness.
    - a. Our sentence starts with the word "But". While several prior sentences described the reaction of Jews who knew His family, and were sure they were right in their judgment, this sentence explains why they were wrong.
    - b. The phrase: "But Jesus said unto them" means: "'Jesus" said this and we need to accept it as the word of God'.
    - c. The phrase: "A prophet is not without honour" means: 'God makes sure that His true "prophets" have "honour" because they are His messengers and God wants people to listen to His messengers'.
    - d. The phrase: "save in his own country" means: 'However, the prejudice of familiarity overcomes all, even evidence from God'.
    - e. The phrase: "and in his own house" means: 'The prior reason is more true for family than it is for neighbors because family has more intimate knowledge of God's "prophet" and how they acted as a child'.
  52. [C13-S52](#): The result of their foolishness. Our sentence says: "And he did not many mighty works there because of their unbelief". Think about this truth. Our refusal to have true Biblical "faith" limits how much, and how, God works in and through our lives.
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## Chapter 14 Overview

### ***Chapter 14 Summary: The introduction of the New Testament.***

Our chapter is just one of the places in the Gospel accounts where we see "Jesus" be an example of how we are to react to the circumstances of life. (Please see the Study called [What Did Jesus Do?](#) for more references to this subject within the Gospel accounts.)

Our chapter ends with the report of a miracle and too many people think it can be preached independent of the rest of the chapter. But that is wrong. First, "Jesus" heard of the murder of John the Baptist, which He said ended the Old Testament. Then "Jesus" preached and taught the people His doctrine because He "was moved with compassion toward them", even though they interrupted His time to be alone with his disciples so that they could mourn the murder of John the Baptist. Thus, we see that the New Testament is identified with the compassion of God even to the point of making His ministers suffer. Then, we saw "Jesus" feed the "five thousand men, beside women and children", which demonstrated God's promise of provision in the New Testament. Next, we see "Jesus" forcing His disciples into a test while He goes to pray for them. This is also a consistent theme of the New Testament. In this test, we see the disciples failing to deal with the storm when "Jesus" is not in the boat with them. But, when He gets into the boat, there is an instant calm and they arrive at their destination. Thus, we see the need to have "Jesus" involved in all of our life, during the New Testament, and that is especially true during the storms of life. And, once at their destination, there is immediately a need to minister. Thus, this chapter introduces the start of the New Testament and each incident of this chapter spiritually teaches us things which are important parts of the New Testament.

Our chapter starts with the account of John the Baptist being murdered because a foolish government official was maneuvered into doing so by a devil motivated woman. She determined to murder John the Baptist because he publicly called her behavior sin. Like many sinful people, she felt that her importance in human society enabled her to live a life of sin with no consequence and got mad at being corrected.

John the Baptist was probably the closest human friend that "Jesus" had. In addition, many of the disciples of "Jesus" were disciples of John the Baptist first. Therefore, this murder affected them all very deeply. After the disciples buried the body of John the Baptist, they went and told "Jesus" what happened. He took them to a desert place for them to have time to mourn, but selfish people went to where they were and demanded that they be ministered to. "Jesus was moved with compassion toward them, and he healed their sick". Then, "Jesus" and His disciples went to the other side of the lake, to mourn in private, and the people chased them again. Thus, they had to minister continually and were allowed no private time to mourn.

[Matthew 14:1-12](#) and [Mark 6:14-29](#) and [Luke 9:7-9](#) report the beheading of the [John the Baptist](#). Please use the link provided to see the full Study on John the Baptist, including links to notes which deal with every place in the Bible where he is named. [Luke 9:7-9](#) tell us that the head of the local civil government confused "Jesus" with John the Baptist.

In [Matthew 14:12](#) and [Mark 6:29](#) we are told that the disciples of John the Baptist buried his body then went to "Jesus". Some of these may have been the disciples of "Jesus" who had been the disciples of John the Baptist before and these may have included some disciples of John the Baptist who now became disciples of "Jesus".

[Matthew 14:13](#) and [Mark 6:33](#); [Luke 9:10](#) and [John 6:1-3](#) tell us that, after "Jesus" received the news, He took all of them to "a desert place by ship" in order to mourn the death of John the Baptist, but the people followed them and refused to give them time to mourn his death. However, the people followed them and they were denied a time alone to mourn.

[Matthew 14:14](#) and [Mark 6:34](#) and [Luke 9:11](#) tell us that, when the people followed, "Jesus...was moved with compassion toward them, because they were as sheep not having a shepherd and he began to teach them many things" "and he healed their sick". Please also see the [Table Of Miracles](#) for references to other places where the Gospels tell us that "Jesus" did many miracles without naming the specifics.

[Matthew 14:15-21](#); [Mark 6:45-53](#); [Luke 9:12-17](#) and [John 6:5-13](#) tell us that after "Jesus" taught all day long, He fed the 5,000 men (plus women and children).

[Matthew 14:20](#); [Luke 9:17](#) and [John 6:13](#) all tell us that there were "twelve baskets of fragments" left over.

[Matthew 14:21](#); [Luke 9:14](#) and [John 6:10](#) all tell us that there were "about five thousand men". In [Mark 8:14-21](#) and [Matthew 16:8-11](#) "Jesus" makes reference to this miracle and asks His disciples "How is it that ye do not understand?"

[Matthew 14:22-33](#); [Mark 6:45-53](#) and [John 6:16-21](#) tell us that after feeding the 5,000 men, "Jesus" went across the sea again for a time alone with His disciples. This is also when we read about "Jesus" and Peter walking on water but only Matthew tells us about Peter walking on water. In spite of His crossing the lake again, the people followed Him again and that was when He rebuked them for following only to get free bread. This is when he told them "I am the bread of life" and most were offended by the spiritual truth and stopped following.

[Matthew 14:34-36](#); [Mark 6:54-56](#) and [John 6:22-71](#) report "Jesus" returning to His home region after feeding the 5,000 men and walking on the water. However, the account in John's Gospel includes many details and teachings not reported in other Gospel accounts. This Gospel also reports the people of Gennesaret seeking "Jesus" for healing, even while they rejected His teaching.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-2. Herod's opinion of Christ.  
3-12. Wherefore John Baptist was beheaded.  
13-14. Jesus departs into a desert place,  
15-21. where he feeds five thousand men with five loaves and two fishes.  
22-33. He walks on the sea to his disciples;  
34-36. and landing at Gennesaret, heals the sick by the touch of the hem of his garment.  
*Herod. This was Herod Antipas, the son of Herod the Great, by Malthace, and tetrarch of Galilee and Peraea, which produced a revenue of 200 talents a year. He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him, and vanquished him after an obstinate engagement. This defeat, Josephus assures us, the Jews considered as a punishment for the death of John the Baptist. Having gone to Rome to solicit the title of king, he was accused by Agrippa of carrying on a correspondence with Artabanus king of Parthia, against the Romans, and was banished by the emperor Caius to Lyons, and thence to Spain, where he and Herodias died in exile. Mr 6:14-16; 8:15; Lu 9:7-9; 13:31-32; 23:8-12,15; Ac 4:27 Tetrarch. Lu 3:1'.*

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1. [C14-S1](#): King Herod reacts to reports about "Jesus".
  - a. The phrase: "At that time Herod the tetrarch heard of the fame of Jesus" means: 'He was the Roman ruler at that time'.
  - b. The phrase: "And said unto his servants" means: 'Like many foolish people, he said what he believed without first verifying his basis for his belief. In addition, he believed that it did not matter what he said "unto his servants" because he believed that they did not matter because of their low social class. However, he did not know, or did not believe, what "Jesus" said in [Matthew 12:36](#), "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment"'. Therefore, his words were important and his judgment wrong because he failed to consider God and spiritual judgment.
  - c. The phrase: "This is John the Baptist" means: 'His identification was wrong but he believed this, as our next sentence explains, because of a guilty conscience'.
  - d. The phrase: "he is risen from the dead" means: 'He believed in resurrection in spite of the doctrine of the Sadducees'.
  - e. The phrase: "and therefore mighty works do shew forth themselves in him" means: 'He knew that the miracles done by "Jesus" required the power of God. He was foolish in that he failed to listen to the doctrine taught by "Jesus"'.
2. [C14-S2](#): Why king Herod reacted like he did.
  - a. The phrase: "For Herod had laid hold on John" means: 'He arrested John the Baptist'.
  - b. The phrase: "and bound him, and put him in prison" means: 'He kept John the Baptist in prison'. This was an abuse of power but people still do the same today.

- c. The phrase: "for Herodias' sake" means: 'He did this to satisfy a woman'.
  - d. The phrase: "his brother Philip's wife" means: 'She was mad at John the Baptist for publically identifying her sin'.
- 3. **C14-S3:** John the Baptist had rebuked the king.
  - a. The phrase: "For John said unto him" means: 'Here's why the prior sentence is true. John did this publically because their sin was publically known and God requires a public rebuke for a public sin'.
  - b. The phrase: "It is not lawful for thee to have her" means: 'This is a summary of John's rebuke'.
- 4. **C14-S4:** The king was afraid of the reaction of the people.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response that Herod wanted to do but feared doing.
  - b. The phrase: "And when he would have put him to death" means: 'This is what Herod wanted to do'.
  - c. The phrase: "he feared the multitude" means: 'This is why Herod did not do what he wanted to do'.
  - d. The phrase: "because they counted him as a prophet" means: 'This is why Herod was prevented from doing what He wanted. The people were liable to riot if he killed a man of God and brought God's judgment upon the people'.
- 5. **C14-S5:** The king was pleased by the dance of a girl.
  - a. Our sentence starts with the word "But". Our prior sentences told us what Herod wanted to do but didn't do. This sentence tells us of his change in action and why he changed.
  - b. The phrase: "But when Herod's birthday was kept" means: 'This is when this decision was made'.
  - c. The phrase: "the daughter of Herodias danced before them" means: 'The indication was that she danced a sexually lustful dance but was too young to have sex. Apparently, her mother taught her this dance in a plot to have John the Baptist beheaded. That a mother would use her young daughter this way tells us a lot about her character. This is in addition to leaving her husband in order to marry his brother'.
  - d. The phrase: "and pleased Herod" means: 'Herod was drunk and showing off to his political friends and all were dreaming of having sex with the young girl'.
- 6. **C14-S6:** The king made a foolish oath. Our sentence says: "Whereupon he promised with an oath to give her whatsoever she would ask". means: 'He gave the oath because of the prompting explained in the prior sentence'. This is only one reason to avoid getting drunk.
- 7. **C14-S7:** The daughter did as her mother had instructed.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds why the girl made the request that she made.
  - b. The phrase: "And she" means: 'Here is who made the request'.
  - c. The phrase: "being before instructed of her mother, said" means: 'Here's why'.
  - d. The phrase: "Give me here John Baptist's head in a charger" means: 'Here's the request'.
- 8. **C14-S8:** The king did foolishly.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the result of her request.
  - b. The phrase: "And the king was sorry" means: 'He felt bad about making a foolish oath in front of important witnesses'.
  - c. The phrase: "nevertheless for the oath's sake" means: 'At that time, and in that culture, people understood that "oaths" were enforced by God. And, they still are today. However, God often does not bring judgment for violating an oath until after death. Therefore, devils, and ungodly men, have convinced others that God ignores oath breakers. As a result, many people of today have no concern for making an oath when they know that they will violate it'.



- d. The phrase: "and them which sat with him at meat" means: 'In addition to his concern for possible judgment by God, he was more concerned about possible consequences if his highly politically influential guests saw him violate his oath. such an action could be political suicide'.
  - e. The phrase: "he commanded it to be given her" means: 'Because of these reasons, he had John the Baptist beheaded'.
9. **C14-S9**: The king kept his foolish oath. Our sentence says: "And he sent, and beheaded John in the prison".
10. **C14-S10**: The mother had vengeance. Our sentence says: "And his head was brought in a charger, and given to the damsel: and she brought it to her mother". However, as the Chapter Summary Note from The Treasury of Scripture Knowledge says, God had the last say in the matter.
11. **C14-S11**: The disciples buried the body of John the Baptist.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the reaction by the disciples of John the Baptist. Remember that these included several of the disciples of "Jesus", such as Peter, Andrew, James and John. In addition, the disciples of "Jesus" were out doing mission work that "Jesus" had assigned to them. Therefore, this was Satan's way to end a successful missions effort. While many people don't realize it, and many deny, Satan controls the governments of this world and uses them in his spiritual war with God. Think about the Chinese Communist Revolution which stopped missions works in China which were being very successful. Think of the ongoing anti-God culture which is ongoing. Realize that the spiritual war is far more important than any human conflict and that human conflicts are minor parts of that never-ending spiritual war.
  - b. The phrase: "And his disciples came, and took up the body" means: 'They left their assigned mission work to take care of the body of John the Baptist'.
  - c. The phrase: "and buried it" means: 'There had to be immediate burial as they did not have preservation methods, like refrigeration, which exist today'.
  - d. The phrase: "and went and told Jesus" means: 'This is the other thing that they did'. John the Baptist was probably the closest human friend that "Jesus" had. More than any other human, John the Baptist understood the spiritual nature of the ministry of "Jesus".
12. **C14-S12**: "Jesus" sought to be alone, with His disciples, to mourn.
- a. The phrase: "When Jesus heard of it" means: 'This was when "Jesus" reacted'.
  - b. The phrase: "he departed thence by ship into a desert place apart" means: 'This was how "Jesus" reacted'.
  - c. The phrase: "and when the people had heard thereof" means: 'This was when the people reacted to the action by "Jesus"'.
  - d. The phrase: "they followed him on foot out of the cities" means: 'This was how the people reacted to the action by "Jesus"'. Think of how many people of today would take the time and effort to walk for several miles into a desert in order to hear a preacher.
13. **C14-S13**: "Jesus" was "moved with compassion" even when He wanted to be alone.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how "Jesus" reacted to the people chasing Him into "a desert place".
  - b. The phrase: "And Jesus went forth" means: 'He went and personally looked to see the people and their attitude'.
  - c. The phrase: "and saw a great multitude" means: 'He saw lots of people with lots of different needs and attitudes'.
  - d. The phrase: "and was moved with compassion toward them" means: 'His feelings for their spiritual needs was greater than His own human need to mourn the murder of His best friend'.
  - e. The phrase: "and he healed their sick" means: '"Jesus" gave them evidence that His message was from God'.

14. **C14-S14**: The disciples made a suggestion based upon circumstances.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. .
  - The phrase: "And when it was evening" means: 'This is when the disciples reacted'. They had been seeking privacy and a time to morn and these selfish people denied them even that simple consideration after they deliberately went into "a desert place". They've had enough of ministering to selfish people and want to end it.
  - The phrase: "his disciples came to him, saying" means: 'They went to "Jesus" with their desires, which was the right thing to do'.
  - The phrase: "This is a desert place" means: 'They explained the circumstance'.
  - The phrase: "and the time is now past" means: 'They explained the length of time spent ministering to others'.
  - The phrase: "send the multitude away" means: 'They said their request'.
  - The phrase: "that they may go into the villages" means: 'They gave the reason for their request'.
  - The phrase: "and buy themselves victuals" means: 'They gave the need of the people'.
15. **C14-S15**: "Jesus" told them to do the impossible.
- Our sentence starts with the word "But". "Jesus" recognized the need specified in the prior sentence while demanding a different solution to the problem.
  - The phrase: "But Jesus said unto them" means: "'Jesus" ordered a different plan'.
  - The phrase: "They need not depart" means: 'He said that the need which the disciples specified did not exist'.
  - The phrase: "give ye them to eat" means: "'Jesus" demanded that they do the impossible'. **John 6:6** says: "And this he said to prove him: for he himself knew what he would do". God often does this with His servants so that they recognize their dependence upon Him and ask Him to do the impossible through them. This miracle was to prepare the disciples for their need which is reported later in the chapter. Unfortunately, they failed to remember the lesson when they needed it.
16. **C14-S16**: The disciples told "Jesus" what they had to work with. Our sentence says: "And they say unto him, We have here but five loaves, and two fishes". **Mark 6:45-53**; **Luke 9:12-17** and **John 6:5-13** also tell us about this miracle and provide more details. With this miracle, "Jesus" proves that he can provide for all of our physical needs.
17. **C14-S17**: "Jesus" told them what to do next. Our sentence says: "He said, Bring them hither to me". "Jesus" can do things which we can not do because He is 'God in human flesh'. We need to trust Him to do miracles, if needed, to provide for our needs.
18. **C14-S18**: "Jesus" commanded that things be done orderly.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did after the little was given to Him.
  - The phrase: "And he commanded the multitude to sit down on the grass" means: 'God does everything orderly and commands us "Let all things be done decently and in order" (**1Corinthians 14:40**)'.
  - The phrase: "and took the five loaves, and the two fishes" means: "'Jesus" handled what He would work with so that there would be no doubt about His providing a miracle. He did what was required in order to have the people truly believe ("For the Jews require a sign, and the Greeks seek after wisdom" (**1Corinthians 1:22**)). Remember that "Jesus" started out offering the kingdom to the Jews. But they rejected Him as their God given "King". Therefore, He removed the offer and started the church during the Gospel time. In **Matthew 11:12** and **Luke 16:16**, "Jesus" said "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it". Just before this miracle, we read that "Jesus" was told that John the Baptist was murdered. That means that the Old Testament ended. The birth of the church did not happen until Pentecost, but life starts at conception and grows in a protected environment until it is ready to

interact with the world. That is when birth happens. Thus, "Jesus" to these people, and doing this miracle, is actually part of the New Testament even though the church is not yet spiritually born. Here we see "Jesus" provide for the needs of the people and the doctrinal lesson is that He will provide for the needs of His people in the new Testament. Also, we see Him giving to His disciples and having them give to the people. This shows us that "Jesus" will work through His true disciples, which are usually preachers. Finally, our miracle shows us that God does things orderly. Many lessons in the [Book of Acts](#) show us that God works through His ordained authority structure. Thus, this miracle is actually giving us a physical example of how God will provide for His church in the New Testament.

- d. The phrase: "and looking up to heaven, he blessed" means: "'Jesus" showed the people that all true blessings, and provisions, come from Heaven'.
  - e. The phrase: "and brake, and gave the loaves to his disciples" means: "'Jesus" provided to each disciple what they needed to distribute to the needs of the people'. Remember that there were twelve (12) disciples and only "five loaves, and two fishes". Therefore, each disciple had less than one loaf and only a little bit of fish. Yet, they ended up with twelve (12) baskets of fragments after everyone ate their fill. Thus, the miracle of multiplying food happened as the disciples passed out the food. And, in the New Testament, God usually works through His appointed servants.
  - f. The phrase: "and the disciples to the multitude" means: 'In the New Testament, we have to do our part or the needs of the people will not be provided for. God has chosen to make His people part of His plan and anyone can be part of God's plan so long as they are saved and true disciple and willing to devote their life to the service of God like the twelve did'.
19. [C14-S19](#): All of the people were fed and left-overs were more than they started with.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the result of the disciples and people obeying "Jesus".
  - b. The phrase: "And they did all eat, and were filled" means: 'Everybody had all that they wanted'.
  - c. The phrase: "and they took up of the fragments that remained twelve baskets full" means: 'This proves that God provides an abundance'. People complain that God does not provide enough, but the truth is that God does not provide enough for people to be wasteful. The commandment from "Jesus", as reported in the other Gospel accounts, is that nothing was to be wasted. People complain that God does not provide enough. The truth is that God provides an abundance but people do not have because they are wasteful with the provision from God.
20. [C14-S20](#): How many people were fed.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the number of people who were fed so that there can be no question about this being a miracle. Many liars try to deny miracles and claim that people can do something similar today with modern technology. But "Jesus" did not have modern technology to help Him. In addition, people can not duplicate this miracle today, even with modern technology. We need to believe "the word of God" as God wrote it and quit trying to force God into the limits which we live with.
  - b. The phrase: "And they that had eaten were about five thousand men" means: 'At that time, and in that culture, it was common to count only the men'.
  - c. The phrase: "beside women and children" means: 'This phrase reminds us that there were many more people than the 5,000 which most people present as the total number of people fed'.
21. [C14-S21](#): Next, "Jesus" made a test for His disciples.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did after He fed the "five thousand men, beside women and

children”.

Too many people think this next miracle can be preached independent of the rest of the chapter, but that is wrong. First, “Jesus” heard of the murder of John the Baptist, which He said ended the Old Testament. Then “Jesus” preached and taught the people His doctrine because He “was moved with compassion toward them”, even though they interrupted His time to be alone with his disciples so that they could mourn the murder of John the Baptist. Thus, we see that the New Testament is identified with the compassion of God even to the point of making His ministers suffer. Then, we saw “Jesus” feed the “five thousand men, beside women and children”, which demonstrated God’s promise of provision in the New Testament. Now, we see “Jesus” forcing His disciples into a test while He goes to pray for them. This is also a consistent theme of the new Testament. In this test, we see the disciples failing to deal with the storm when “Jesus” is not in the boat with them. But, when He gets into the boat, there is an instant calm and they arrive at their destination. Thus, we see the need to have “Jesus” involved in all of our life, during the New Testament, and that is especially true during the storms of life. And, once at their destination, there is immediately a need to minister. Thus, this chapter introduces the start of the New Testament and each incident of this chapter spiritually teaches us things which are important parts of the New Testament.

- b. The phrase: “And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side” means: ‘This was not a stated desire. Neither was it a command which they could choose to disobey. “Jesus” forced them into this test even though they did not realize that it was a test. And, God does the same thing to saved people who are trying to serve Him. And, while it might seem to be cruel, God does this to increase our faith and to cause us to mature spiritually’.
  - c. The phrase: “while he sent the multitudes away” means: ‘They had received their spiritual lesson along with the disciples. Now, the disciples will receive a further lesson in private because the average (Jew / church member) is not spiritually mature enough to receive the spiritual lesson’.
22. **C14-S22:** “Jesus” prayed for His disciples during their test.
- a. Our sentence starts with the word “And”, which means it is adding another thought to what was said in the prior sentence. Our sentence adds how “Jesus” ended a spiritual lesson for the multitude then started a spiritual lesson .
  - b. The phrase: “And when he had sent the multitudes away” means: ‘This ended the prior miracle and starts the report of the next miracle’.
  - c. The phrase: “he went up into a mountain apart to pray” means: ‘This was what “Jesus” was doing to help His disciples with the test they were in’.
  - d. The phrase: “and when the evening was come” means: ‘I can not be doctrinal but believe that this was several hours after He sent the people away’.
  - e. The phrase: “he was there alone” means: ‘Physically, “Jesus” was alone but, spiritually, He was with God the Father’.
23. **C14-S23:** The conditions of the test.
- a. Our sentence starts with the word “But”. The prior sentences told us about the circumstances that “Jesus” was in. This sentence continues about circumstances while changing to the circumstances which the disciples were in.
  - b. The phrase: “But the ship was now in the midst of the sea” means: ‘This is where they were at’.
  - c. The phrase: “tossed with waves: for the wind was contrary” means: ‘This is what they were experiencing’.
24. **C14-S24:** “Jesus” starts the next part of the test.
- a. Our sentence starts with the word “And”, which means it is adding another thought to what was said in the prior sentence. Our sentence adds another important consideration to the report.

- b. The phrase: "And in the fourth watch of the night Jesus went unto them" means: 'This is when and what "Jesus" did'.
  - c. The phrase: "walking on the sea" means: 'This is how "Jesus" did it'.
25. **C14-S25:** The disciples react.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the disciples to what the prior sentence reported that "Jesus" did.
  - b. The phrase: "And when the disciples saw him walking on the sea" means: 'This is when the disciples reacted'.
  - c. The phrase: "they were troubled, saying" means: 'This is how the disciples reacted'.
  - d. The phrase: "It is a spirit" means: 'This is what the disciples believed'.
  - e. The phrase: "and they cried out for fear" means: 'This was their next reaction'. We need to remember that they did not have the indwelling "Holy Spirit" to protect them. Possession by a devil was a very real and fearful possibility at that time and much more so then than now. This is because God's "Holy Spirit", being in the world, restricts much of the activity of devils.
26. **C14-S26:** "Jesus" assures the disciples.
- a. Our sentence starts with the word "But". The prior sentence said how the disciples reacted while this sentence reports what "Jesus" told them that their reaction should be.
  - b. The phrase: "But straightway Jesus spake unto them, saying" means: '“Jesus” immediately dealt with their very real fear'.
  - c. The phrase: "Be of good cheer" means: 'Here is how to react'.
  - d. The phrase: "it is I" means: 'Here's why'.
  - e. The phrase: "be not afraid" means: 'Here is how to not react'.
27. **C14-S27:** Peter asks for a miracle in order to verify what he heard. This is the way that we are supposed to react but too many people fail to verify what they hear before they accept and believe what they hear. That type of error is why so many people believe doctrinal error.
- a. The phrase: "And Peter answered him and said" means: 'This is who spoke'.
  - b. The phrase: "Lord" means: 'This is the right title to use when you ask for a miracle'.
  - c. The phrase: "if it be thou" means: 'Here Peter expresses his doubt and asks for verification'.
  - d. The phrase: "bid me come unto thee on the water" means: 'This was Peter's way to verify'. Please realize that "Jesus" was not offended with this request. The truth is that God is pleased when His people verify what they hear before accepting and believing.
28. **C14-S28:** "Jesus" agrees to the request. Our sentence says: "And he said, Come" means: '“Jesus” told Peter to walk on water'.
29. **C14-S29:** Peter walks on water.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that Peter did walk on water.
  - b. The phrase: "And when Peter was come down out of the ship" means: 'Peter had to deliberately climb down to the water'.
  - c. The phrase: "he walked on the water" means: 'Peter did what no other man, "Jesus", had done'. We should keep this in mind with the realization that if we have enough true Biblical "faith", and we are acting to bring glory to God, we should expect God to do miracles in and through our life.
  - d. The phrase: "to go to Jesus" means: 'This is where Peter was going'.
30. **C14-S30:** Peter messes up. Lots of people preach about how Peter messed up and hope that no one notices that they don't have any evidence that they would get out of the boat. The eleven (11) disciples who never got out of the boat had no basis for criticism and we should also be careful of our criticism.
- a. Our sentence starts with the word "But". The prior sentence told us about Peter acting on true Biblical "faith" while this sentence tells us about his "faith" failing.



- b. The phrase: "And when the men of that place had knowledge of him" means: 'This is when they acted'.
  - c. The phrase: "they sent out into all that country round about" means: 'This is how they acted'.
  - d. The phrase: "and brought unto him all that were diseased" means: 'This is why they acted'.
  - e. The phrase: "And besought him that they might only touch the hem of his garment" means: 'This was their request'.
  - f. The phrase: "and as many as touched were made perfectly whole" means: 'This was the result of them going to "Jesus" for help'.
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# Chapter 15 Overview

## ***Chapter 15 Summary: True believers versus religious people.***

Our chapter starts with the religious leaders starting a doctrinal fight with "Jesus" based upon the fact that His disciples did not keep the traditions which they added to God's law. "Jesus" responded with: "Why do ye also transgress the commandment of God by your tradition?" He then gave an illustration which is misapplied by religious traditions today. Following this, "Jesus" "called the multitude" and explained the difference between a heart relationship with God and a vain surface religion. After that, "Jesus" "departed into the coasts of Tyre and Sidon" and avoided further fights with the religious leaders. While there, "Jesus" cast a devil out of the daughter of a Gentile woman and then returned to His home region. Matthew tells us that "Jesus" returned to His ministry of healing sick and teaching which resulted in the people "glorifying the God of Israel". And, those people who "continued with me (Jesus) now three days" were fed by "Jesus" from "seven loaves and (a few) fishes". This was the time that "Jesus" fed "four thousand men, beside women and children".

Our chapter ends with "Jesus" going across the lake to minister to other people. Thus, our chapter started with the religious leaders picking a doctrinal fight with "Jesus" and "Jesus" telling the multitude their error. Then "Jesus" left only long enough to avoid a further fight. He returned, after the religious leaders left the area, and continued His ministry. Thus, we see that "Jesus" fought when He had to but avoided further fighting when He could and concentrated on ministering to people instead of fighting with self important officials.

[Matthew 15](#) and [Mark 7](#) tell us pretty much the same thing with the account at the end of Matthew 15 being put into the start of [Mark 8](#).

[Matthew 15:1-11](#) and [Mark 7:1-16](#) tell us about "scribes and Pharisees" coming to "Jesus" and His disciples to pick a doctrinal fight. [Matthew 15:1-2](#) and [Mark 7:1-5](#) have the accusation from the "scribes and Pharisees", which was that the disciples failed to wash their hands before eating and that the failure made the disciples spiritually defiled. The doctrinal correction from "Jesus" is in [Matthew 15:3-11](#) and [Mark 7:1-16](#). In this section, "Jesus" called the Scribes and Pharisees "hypocrites" and quotes [Isaiah 29:13](#) against them. He publicly denounces them for replacing the word of God with their religious doctrines.

[Matthew 15:3-11](#) and [Mark 7:1-16](#) have the doctrinal correction from "Jesus" for the religious error that the scribes and Pharisees tried to enforce.

[Matthew 15:10-20](#) and [Mark 7:14-23](#) tell us how "Jesus" explained true spiritual defilement.

[Matthew 15:12-13](#): The disciples report the reaction of the "scribes and Pharisees".

[Matthew 15:14](#) and [Luke 6:39](#) give us the '*Parable of the Blind Lead the Blind*'. The parables is explained by "Jesus" in [Matthew 15:15-20](#). It is also found in the [Table of Parables in the New Testament](#). [Matthew 23:16-17](#) also call the religious leaders "blind guides".

[Matthew 15:19](#); [Matthew 19:18](#) and [Matthew 26:59-60](#) all warn us against "false witnesses". Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.

[Matthew 15:21-28](#) and [Mark 7:24-30](#) tell us about "Jesus" and His disciples going to Tyre where He cast a devil out of the daughter of a Gentile woman. The note for [Mark 7:25-26](#) explains the account as a whole. Please see the Section called [Promises](#) in the Significant Gospel Events Study.

[Matthew 15:29-39](#) and [Mark 7:31-37](#) tell us about "Jesus" and His disciples going to the sea of Galilee through Decapolis and ministering to people. As part of that ministering, [Matthew 15:32-39](#) and [Mark 8:1-9](#) tell us about "Jesus" feeding "four thousand men, beside women and children". The account of this miracle starts with the word "Then", in the first sentence and all other sentences start with the word "And", which means that they all need to be considered as added into one unit which happened after "Jesus" returned to the ministry. This miracle is also referenced by "Jesus" in: [Matthew 16:10](#) and [Mark 8:20](#). Please see the Doctrinal Study called [Miracles in the Gospels](#) for Bible references to other miracles done by "Jesus".

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## ***The Treasury of Scripture Knowledge provides a chapter outline as:***

*1-9. Christ reproves the Scribes and Pharisees for transgressing God's commandments through their own traditions;*



10-20. teaches how that which goes into the mouth does not defile a man.  
 21-28. He heals the daughter of the woman of Canaan,  
 29-31. and other great multitudes;  
 32-39. and with seven loaves and a few little fishes feeds four thousand men, beside women and children.'

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1. **C15-S1:** The "scribes and Pharisees" start a doctrinal fight.
  - a. The phrase: "Then came to Jesus scribes and Pharisees" means: 'These were the religious leaders of that day. God gave the priests the job of teaching His word to the people. The "scribes" started out as secretaries and worked their way into being teachers of the law. "Pharisees" Preached, but did not live, a strict interpretation of the Mosaic law which included many additions by them. They made themselves religious teachers. Thus, each group claimed to take over the job that God restricted to the priests'. "Jesus" said: "Woe unto you, scribes and Pharisees, hypocrites!" in [Matthew 23:13-15](#); [Matthew 23:23](#); [Matthew 23:25](#); [Matthew 23:27](#); [Matthew 23:29](#) and [Luke 11:44](#).
  - b. The phrase: "which were of Jerusalem" means: 'Since everyone walked then, this trip supposedly took about three (3) hours to walk'. Thus, they went out of their way to pick this doctrinal fight.
  - c. The phrase: "saying, Why do thy disciples transgress the tradition of the elders?" means: 'They had to personally wait and follow "Jesus", and His disciples, or believe gossips, in order to make this accusation. Since they were self proclaimed experts on the law, they knew that they were to not rely on the word of gossips'.
2. **C15-S2:** The religious complaint.
  - a. The phrase: "for they wash not their hands when they eat bread" means: 'Here's why'. Imagine having to wash your hands in a very specific way before you could eat a snack such as a berry or single olive.
3. **C15-S3:** The response question from "Jesus".
  - a. Our sentence starts with the word "But". "Jesus" answered their accusation by throwing their accusation back into their faces. He is continuing the subject of the prior sentence while changing the direction back towards the accusers.
  - b. The phrase: "But he answered and said unto them" means: 'This answer refused to respond to their accusation as to if it was factual or legal. Instead, "Jesus" accused them of doing the very thing which they claimed was illegal. However, instead of claiming that some violated their additions to God's law, "Jesus" accused them of violating God's written Mosaic Law'.
  - c. The phrase: "Why do ye also transgress the commandment of God by your tradition?" means: 'Notice that His accusation was that they "transgress the commandment of God" and not just their additions to God's Law. And, in the next few sentences, "Jesus" provides legal evidence to back His accusation while they had no evidence beyond the word of gossips and hypocrites'.
4. **C15-S4:** Paraphrase of scripture. Please see the Section called [Jesus and the Ten Commandments](#) in the [Significant Gospel Events Study](#) for links to other places in the Bible where God talked about this commandments.
  - a. The phrase: "For God commanded, saying" means: 'This is written in God's Mosaic Law'.
  - b. The phrase: "Honour thy father and mother" means: 'This quotes [Exodus 20:12](#) and [Deuteronomy 5:16](#)'. People teach a wrong definition of the word "honour". Some try to make it about giving money. But, the definition is: 'The esteem due or paid to worth; high estimation'. Children are commanded to esteem their parents for all that their parents provided for them since conception. This is far more than just 'don't steal the money they set aside for their own retirement years'.
  - c. The phrase: "and, He that curseth father or mother, let him die the death" means: 'This quotes [Exodus 21:17](#); [Leviticus 20:9](#) and [Deuteronomy 27:16](#)'.

5. **C15-S5:** The religious lie. Part of understanding this sentence requires knowing some of the history of the Jewish culture and also knowing the related Mosaic law.
  - a. The phrase: "But ye say" means: 'These self appointed religious liars who claimed to be experts on the Mosaic law and their religious rules told people to disobey God's Law'.
  - b. The phrase: "Whosoever shall say to his father or his mother, It is a gift" means: 'This is the excuse for them not taking care of their parents after the parents sacrificed to raise them. By claiming that their money was a gift to the temple, which they would give in the future, the children could deny having the money to support their parents'.
  - c. The phrase: "by whatsoever thou mightest be profited by me" means: 'The children refused to help their parents and used this excuse instead of fulfilling their responsibilities'.
  - d. The phrase: "And honour not his father or his mother" means: 'The children refused to consider all that their parents sacrificed for them'.
  - e. The phrase: "he shall be free" means: 'The scribes and Pharisees said that they could be selfish and refuse to honor their parents and refuse to help their parents if they claimed that their money was a future gift to the Temple'.
6. **C15-S6:** The consequence of the religious lie. Our sentence says: "Thus have ye made the commandment of God of none effect by your tradition". means: 'Their tradition made it so that the commandment of God could not change the heart of selfish people'. God's commandment was designed to make people thankful to parents and then to God. But, their tradition allowed people to remain selfish while they proudly claimed that they were righteous because they planned on giving a gift to the Temple in the future.
7. **C15-S7:** The judgment of God.
  - a. The phrase: "Ye hypocrites" means: ". . . ."
  - b. The phrase: "well did Esaias prophesy of you, saying" means: 'He quotes [Isaiah 29:13](#)'.
  - c. The phrase: "This people draweth nigh unto me with their mouth" means: 'Religious people claim to serve God because they do religious activities'.
  - d. The phrase: "and honoureth me with their lips" means: 'Religious people sing songs and quote verses and teach religious lessons'. . . .
  - e. The phrase: "but their heart is far from me" means: 'Their life outside of church does not match their claims in church. God wrote His word to reveal Himself to man and commands us to become like Him. But, most people can not tell you what "the word of God" says is the character of God. Like "the word of God" warns, they have believed another God and another lord and another Jesus and another Christ'.
8. **C15-S8:** The religious pretend to worship while disobeying.
  - a. The phrase: "But in vain they do worship me". The word "vain" means: 'Empty; worthless; having no substance, value or importance. The best example of this word, that I've found, is whited sepulchers. They look pretty on the outside, but inside is death'. Therefore, our phrase means: 'Their worship is all an outward show with no spiritually alive substance from their heart'.
  - b. The phrase: "teaching for doctrines the commandments of men". means: This phrase proves the prior phrase to be true. The word "doctrine" means: 'religious teaching which claims to be from God'. Thus, this phrase means: 'They teach the commandments of men and claim that those commandments came from God while they actually encourage the disobedience to God'.
9. **C15-S9:** "Jesus" explains the spiritual basis for finding the truth.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" added a teaching on this subject to the "multitudes".
  - b. The phrase: "And he called the multitude, and said unto them" means: ". . . ."
  - c. The phrase: "Hear, and understand" means: 'This is a spiritual truth which is best understood spiritually. However, it is so simple and basic that it can even be understood by the lost who truly consider it and reject any perverted interpretation of this sentence'.
  - d. The phrase: "Not that which goeth into the mouth defileth a man" means: 'The scribes and Pharisees claimed that people were spiritually defined by not following their

- rules for what, when and how to eat. This phrase calls that claim to be a lie and a doctrine from devils'.
- e. The phrase: "but that which cometh out of the mouth" means: 'What comes out are our words and our attitudes'.
  - f. The phrase: "this defileth a man" means: 'Our words and our attitudes prove what is truly in our heart. [Matthew 12:36](#) says "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment". Since we will be judged based upon our "words", they can defile us and condemn us'.
10. [C15-S10](#): The disciples report the reaction of the "scribes and Pharisees".
    - a. The phrase: "Then came his disciples, and said unto him" means: 'The disciples report what they learned to "Jesus"'.
    - b. The phrase: "Knowest thou that the Pharisees were offended" means: 'This is what they learned'.
    - c. The phrase: "after they heard this saying?" means: 'This is when and why the Pharisees were offended'. Religious liars are always offended when you use "the word of God", or even solid reasoning, to prove their claims to be wrong.
  11. [C15-S11](#): "Jesus" replies with their ultimate end.
    - a. Our sentence starts with the word "But". In the prior sentence, the disciples reported a concern. In contrast, "Jesus" says that it is not a true everlasting concern, in this sentence.
    - b. The phrase: "But he answered and said" means: "'Jesus" spoke a truth which must be spiritually discerned'.
    - c. The phrase: "Every plant, which my heavenly Father hath not planted" means: 'Several places, "Jesus" uses plants to teach a spiritual truth about the relationship between God and man. Thus this phrase identified relationships which are between men and devils who claim to be gods'.
    - d. The phrase: "shall be rooted up" means: 'God the Father will rip out all such relationships'. This sentence identifies the relationship between the "scribes and Pharisees" and devils. "Jesus" was not concerned about their being offended because God was going to "root up" those relationships. And, we no longer have the scribes nor the Pharisees.
  12. [C15-S12](#): The '*Parable of the Blind leading the Blind*' is in this sentence and the next sentence. Where the prior sentence told us what God the Father would eventually do, these sentences tell us what "Jesus" said to do at that time.
    - a. The phrase: "Let them alone" means: 'This is what to do'.
    - b. The phrase: "they be blind leaders of the blind" means: 'This is why. "Jesus" was saying that they were spiritually blind and could not see even the obvious spiritual things'.
  13. [C15-S13](#): "Jesus" describes the end result of all who follow them.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding the consequence of following a spiritually blind religious leader.
    - b. The phrase: "And if the blind lead the blind" means: 'This phrase identifies the conditional requirement'.
    - c. The phrase: "both shall fall into the ditch" means: 'When an animal "fell into the ditch", it had to be helped out or it died a slow and painful death. "Jesus" was saying that this would be the result for everyone who followed spiritually blind religious leaders'.
  14. [C15-S14](#): Peter asks for understanding. Our sentence says: "Then answered Peter and said unto him, Declare unto us this parable". It means: 'Give us the true spiritual meaning'. The next few sentences give us the spiritual meaning starting with what "Jesus" said about true spiritual defilement.
  15. [C15-S15](#): "Jesus" wonders at their inability to understand spiritual truth. Our sentence says: "And Jesus said, Are ye also yet without understanding?". This means "'Jesus" thought that they should be able to understand. However, He did not rebuke them but explained the spiritual sayings'. God will not rebuke His children when they seek greater spiritual understanding.
  16. [C15-S16](#): "Jesus" tells the true source of spiritual defilement.

- a. The phrase: "Do not ye yet understand" means: "'Jesus" questioned if each and every one of them personally had trouble understanding'.
  - b. The phrase: "that whatsoever entereth in at the mouth goeth into the belly" means: 'What "entereth in at the mouth" is physically eaten'.
  - c. The phrase: "and is cast out into the draught?" means: 'Our digestive system breaks food down in several stages to use in replacing the physical cells of our body. What is not used is expelled from the body. This process has nothing to do with our spirit. The attitudes and actions directed by our heart are what affect our spirit'.
17. **C15-S17**: Why the prior is true.
- a. Our sentence starts with the word "But". While the prior sentence told us what does not affect our heart and our spirit, this sentence tells us what proves the type of heart and spirit we have.
  - b. The phrase: "But those things which proceed out of the mouth come forth from the heart" means: 'This phrase identifies our words and our attitudes. It is not just what we say but also includes how we say things'.
  - c. The phrase: "and they defile the man" means: 'We are "defiled" when we provide legal proof, which will be used when we are judged by God, of our heart's true attitudes'.
18. **C15-S18**: "Jesus" describes examples of true spiritual defilement.
- a. Our sentence starts with the word "Foe" and tells us why the prior sentences true.
  - b. The phrase: "For out of the heart proceed" means: 'This is the true source of the following spiritual attitudes'.
  - c. The phrase: "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" means: 'Every one of these are expressions of spiritual attitudes. All, except the first, usually result in physical actions. However, as we read elsewhere, God counts it a sin even before we act because we sin in our heart'.
  - d. The phrase: "These are the things which defile a man" means: 'Spiritual defilement occurs in the heart when we accept the wrong spiritual attitude'.
  - e. The phrase: "but to eat with unwashen hands defileth not a man" means: 'Physical acts do not defile, even when they are expressions of defilement which already occurred in our heart'.
19. **C15-S19**: "Jesus" travelled to where the next incident happened. Our sentence says: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon".
20. **C15-S20**: A Gentile woman begs for mercy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" found when He arrived there.
  - b. The phrase: "And, behold" means: 'Pay close attention to the details or you might miss the spiritual lesson'. The report of this incident goes through **C15-S28** and all of the sentences need to be considered as a single unit.
  - c. The phrase: "a woman of Canaan came out of the same coasts" means: 'This woman was a Gentile'.
  - d. The phrase: "and cried unto him, saying" means: 'She begged loudly'.
  - e. The phrase: "Have mercy on me" means: 'This is what she begged for'.
  - f. The phrase: "O Lord" means: 'She acknowledged Him as God in human flesh'.
  - g. The phrase: "thou Son of David" means: 'She acknowledged Him as God's "Christ". It is possible that she knew that God promised that His "Christ" would take His message to Gentiles. However, while possible, it is not likely. In spite of that, she had true Biblical "faith" that He could do what she asked'.
  - h. The phrase: "my daughter is grievously vexed with a devil" means: 'This was the source of her begging'.
21. **C15-S21**: "Jesus" refuses to answer. Our sentence says: "But he answered her not a word". This is a lesson for God's children when they do not get an answer as soon as they think that God should answer.
22. **C15-S22**: The woman made herself a pest with her continuing.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction by the disciples.
  - b. The phrase: "And his disciples came and besought him, saying" means: 'They were begging "Jesus" to take care of the problem caused by the woman'.
  - c. The phrase: "Send her away" means: 'This is what they begged Him to do'.
  - d. The phrase: "for she crieth after us" means: 'Here's why'.
23. **C15-S23:** "Jesus" answers her that she has no claim on Him.
- a. Our sentence starts with the word "But". Where the prior sentence told us that the disciples talked to "Jesus", this sentence tell us that "Jesus" changed whom He talked to when he answered.
  - b. The phrase: "But he answered and said" means: 'The next phrase was His answer to the request by the Gentile woman'.
  - c. The phrase: "I am not sent but unto the lost sheep of the house of Israel" means: 'Notice that he did not tell her NO, but simply said that her request was not within the purpose he was given when God the Father sent Him into a human body'.
24. **C15-S24:** She worshipped and begged.
- a. The phrase: "Then came she and worshipped him, saying" means: 'Too many of God's people make requests while forgetting to start with true worship'.
  - b. The phrase: "Lord, help me" means: 'She acknowledged Him as God in Human flesh and that He could do what she requested'.
25. **C15-S25:** "Jesus" adds insult to His answer.
- a. Our sentence starts with the word "But". Where the prior sentence reports that the woman acknowledged that "Jesus" could do what she requested, this sentence tells us why "Jesus" wasn't supposed to give her the request.
  - b. The phrase: "But he answered and said" means: 'The next phrases are His answer to the woman'.
  - c. The phrase: "It is not meet to take the children's bread". The word "meet" means: 'touching all the way around like one plastic pail fits into another of the same type'. In addition, the word "bread" is used symbolically for: 'what nourishes spiritually and causes spiritual growth'. Therefore, our phrase means: 'Her request does not completely fit within His purpose of causing the Jews to spiritually mature'.
  - d. The phrase: "and to cast it to dogs". What many people fail to realize is that a female "dog" is 'a bitch'. In addition, the Jews used this term as the greatest insult that they could give to a person. Therefore, our phrase means: '"Jesus" gave her the greatest insult that a Jew could give and made it words by recognizing that she was a female. He literally called her a bitch'.
26. **C15-S26:** She agrees to anything He says so long as she gets her request.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds her response to being highly insulted. Her attitude was: '*Insult me any way that you want and demand anything that you want but please fulfill my request*'. This is the attitude that God requires from people asking for a miracle. I write this based upon having received several and at more than one time. Refusal to truly take this attitude is why many people are refused their requested to God.
  - b. The phrase: "And she said" means: 'The following phrases were her response'.
  - c. The phrase: "Truth" means: 'Truth is defined by God. Truth is what God says is truth for this physical reality, the spiritual reality and everything else that is, even if we don't know about it. Truth is personified in Jesus Christ; anything less than 'absolute truth' is a lie. Something that is true matches what God reveals in His unchanging Word'. "Truth" is part of the character of God and never changes. This definition is one that you will not find anywhere else but is what is the same every place where any form of this word is used in "the word of God". Please use this [link](#) to access the Word Study which deals with every place where any form of this word is used.
  - d. The phrase: "Lord" means: ". . . .

- e. The phrase: "yet the dogs eat of the crumbs which fall from their masters' table" means: 'Here she says the basis for her hope of a miracle'. Notice that she acknowledged and accepted the insult. That attitude is why she received her request.
27. **C15-S27**: "Jesus" grants her request because of her true Biblical "faith".
- The phrase: "Then Jesus answered and said unto her" means: 'This was His answer'. Notice that the basis of His fulfilling this request is the same as when He granted the request from the centurion (**Matthew 8:5-13**).
  - The phrase: "O woman" means: 'Notice that "Jesus" no longer uses insults'.
  - The phrase: "great is thy faith" means: 'This is why He granted her request. This is also the basis for us receiving miracles from God'.
  - The phrase: "be it unto thee even as thou wilt" means: 'He granted exactly what she requested'.
28. **C15-S28**: Our sentence says: "And her daughter was made whole from that very hour". Notice that it was not immediate. There are times where God makes a promise but does not grant it immediately. We need to keep our faith until we receive the promise.
29. **C15-S29**: "Jesus" returns home.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report that "Jesus" left there and returned near His home.
  - The phrase: "And Jesus departed from thence, and came nigh unto the sea of Galilee" means: 'This is where He started and ended His journey'.
  - The phrase: "and went up into a mountain, and sat down there" means: "'Jesus" prepared to teach'. He had returned to doing ministry.
30. **C15-S30**: "Jesus" ministered in a way that brought glory to God.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds to report of what happened when "Jesus" returned to doing ministry.
  - The phrase: "And great multitudes came unto him" means: 'They came for healing and to see miracles. God the Father, and "Jesus" accepted this because it allowed Him to preach the Gospel and, hopefully, some would get truly saved'.
  - The phrase: "having with them those that were lame, blind, dumb, maimed, and many others" means: 'These were all of the different types of people who needed miraculous healing'.
  - The phrase: "and cast them down at Jesus' feet; and he healed them" means: "'Jesus" took care of their physical needs as a sign that He was God's "Christ"'.
  - The phrase: "Insomuch that the multitude wondered" means: 'The "multitude wondered" if He was truly God's "Christ" and, if not, how He could do so many miracles'.
  - The phrase: "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see" means: 'This is when, and why, they "wondered"'.
  - The phrase: "and they glorified the God of Israel" means: 'Regardless of what they thought about "Jesus", they knew that it was God Who provided the power. Therefore, "they glorified the God of Israel"'.
31. **C15-S31**: "Jesus" has compassion on the people. Seriously consider this sentence and try to imagine people, of today, sticking around a preaching service this long and in these conditions.
- The phrase: "Then Jesus called his disciples unto him, and said" means: "'Jesus" gave instructions with an explanation of why He gave them'.
  - The phrase: "I have compassion on the multitude" means: 'This is what motivated "Jesus"'.
  - The phrase: "because they continue with me now three days" means: 'This is why'.
  - The phrase: "and have nothing to eat" means: 'This is another reason why'.
  - The phrase: "and I will not send them away fasting" means: 'This is what "Jesus" refused to do'.
  - The phrase: "lest they faint in the way" means: 'This is why'.
32. **C15-S32**: The disciples ask Him how the need will be met.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from the disciples.
  - b. The phrase: "And his disciples say unto him" means: 'This phrase tells us who spoke the rest of this sentence. When you are in the middle of something it is harder to remember everything than it is when you are looking at it from the side. We can say that they should have remembered the last time when "Jesus" told them the same thing with a different group. But we have the advantage of looking at it after everything was done'.
  - c. The phrase: "Whence should we have so much bread in the wilderness" means: 'They saw the physical limit of where they were and what was available'.
  - d. The phrase: "as to fill so great a multitude?" means: 'They saw the need'.
33. **C15-S32**: "Jesus" asks what is available.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus" to their prior question. Obviously, He was sending them to see what was available for Him to use as the basis of a miracle.
  - b. Our sentence says: "And Jesus saith unto them, How many loaves have ye?".
34. **C15-S34**: The disciples answer. Our sentence says: "And they said, Seven, and a few little fishes". So, obviously, the disciples went and searched for what was available.
35. **C15-S35**: "Jesus" commanded that things be done orderly. Our sentence says: "And he commanded the multitude to sit down on the ground". Thus, we see Him doing the same thing as before. And, since God does not change, we can expect a similar response when we have a need and see in "the word of God" how God provided for the need in a prior circumstance.
36. **C15-S36**: "Jesus" prayed and then provided. Again, our sentence says: "And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude". This is the same as was reported the other time that "Jesus" fed a multitude.
37. **C15-S37**: The provision was more than needed to satisfy all. Our sentence says: "And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full". Again, we see that God provides an abundance. And, as reported elsewhere, people who claim that can't afford to tithe are wasting God's provision. God provides an abundance but God does not provide enough to be wasteful.
38. **C15-S38**: The number of people fed. Our sentence says: "And they that did eat were four thousand men, beside women and children". Again, the details are different, such as the numbers of things reported. But, we see the general circumstances are the same and we see "Jesus" providing for them the same way. And, this is our example of what we can expect God to do for us when we are truly saved and truly have dedicated our life to His service.
39. **C15-S39**: "Jesus" went to the next place of ministry. Our sentence says: "And he sent away the multitude, and took ship, and came into the coasts of Magdala". Once more, we see "Jesus" finishing with one group of people and moving to another place and group of people where He will minister again.
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# Chapter 16 Overview

## **Chapter 16 Summary: Starting the Show-Down.**

[Matthew 16](#) and [Mark 8](#) tell us pretty much the same thing with the start of Mark 8 actually matching the end of Matthew 15. In addition, we read similar lessons in [Luke 9](#) and [Luke 12](#).

In these chapters, we see arguments over doctrine, which are, basically, arguments over authority. The religious leaders claim that they have the top authority because of religious traditions. "Jesus" claims that He has the top authority because He demonstrates approval from God with His miracles. In all related chapters, "Jesus" warns His disciples, and us, against "the doctrine of the Pharisees and of the Sadducees", which is religious hypocrisy. While the same lesson is taught in each of these Bible chapters, the lesson was taught at different times and in different circumstances. It should also be obvious that this lesson is a "precept" that never changes but has multiple applications. And, it should also be obvious that "Jesus" taught certain lessons more than once.

As a result, there is no conflict between the Gospel reports because they are giving us different applications of the basic doctrine. And, in general, the doctrine of this warning is explained in the note for [Mark 8:17-LJC](#). Further, while the context of the account by Luke is totally different, the accounts by Matthew and Mark are similar enough for a comparison of the two accounts.

In [Matthew 16:1-4](#) and [Mark 8:11-13](#), we read that "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven." (There are similar accounts in [Matthew 12:39-40](#) and [Luke 11:29-32](#).) "Jesus told them": "there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

In [Matthew 16:2-3](#) and [Luke 12:54-57](#), we read the '*Parable of Clouds and Wind*'. It is also found in the [Table of Parables in the New Testament](#).

[Matthew 16:5-12](#); [Mark 8:14-21](#) and [Luke 12:1-12](#) tell us about "Jesus" warning His disciples against "the doctrine of the Pharisees and of the Sadducees", which is religious hypocrisy.

[Matthew 16:5-12](#); [Mark 8:14-21](#) and [Luke 12:1-12](#) tell us about "Jesus" warning His disciples against "the doctrine of the Pharisees and of the Sadducees" is religious hypocrisy.

[Matthew 16:13-20](#); [Mark 8:27-30](#) and [Luke 9:18-20](#) tell us that they "came into the coasts of Caesarea Philippi" where "Jesus" asked His disciples: "Whom say the people that I am?". Peter answered: "The Christ of God". Following this confession, all three (3) Gospel accounts tell us that "Jesus" started telling His disciples that He would be crucified and rise again.

[Matthew 16:13-20](#); [Mark 8:27-30](#); [Luke 9:18-27](#); [John 4:42](#); [John 6:69](#) and [John 11:27](#) all contain a profession of faith that "Jesus" is "Christ" and is "the Son of God".

[Matthew 16:21-28](#); [Mark 8:31-38](#) and [Luke 9:21-27](#) tell us that "Jesus" started teaching His disciples about His death and resurrection and what people must do if they decided to "come after me". These all tell us the requirements, that "Jesus" gave, for saved people to receive reward, and not punishment, when He returns to rule this world for 1,000-years. These instructions occur between the time that Peter declaring that "Jesus" is the "Christ" and the time of the Mount of Transfiguration. In context, all three events (the declaration, the instruction, and the Mount experience) are related.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-4. The Pharisees require a sign.  
5-12. Jesus warns his disciples of the leaven of the Pharisees and Sadducees.  
13-15. The people's opinion of Christ,  
16-20. and Peter's confession of him.  
21-22. Jesus foretells his death;  
23. reproves Peter for dissuading him from it;  
24-28. and admonishes those that will follow him, to bear the cross. '.

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1. [C16-S1](#): The religious leaders demanded that "Jesus" do what they demanded.
  - a. The phrase: "The Pharisees also with the Sadducees came" means: '*They came to "Jesus" looking to start a fight*'.



- b. The phrase: "and tempting desired him that he would shew them a sign from heaven" means: 'This is what they asked for. They thought they were being sly by trying to get Him to do this so that they could claim that He did miracles on their demand and that proved that they had authority over "Jesus"'.
2. **C16-S2:** "Jesus" answers their temptation.
  - a. The phrase: "He answered and said unto them" means: "'Jesus" pointed out that they claimed to be able to tell future weather based upon signs that they could read'.
  - b. The phrase: "When it is evening, ye say" means: 'This is the time that they read the weather sign'.
  - c. The phrase: "It will be fair weather" means: 'This is their prediction'.
  - d. The phrase: "for the sky is red" means: 'Here's why'.
3. **C16-S3:** A well-known sign from the physical reality.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds another common weather prediction.
  - b. The phrase: "And in the morning" means: 'This is the time that they read the weather sign'.
  - c. The phrase: "It will be foul weather to day" means: 'This is their prediction'.
  - d. The phrase: "for the sky is red and lowring" means: 'Here's why'.
4. **C16-S4:** They refuse to use the same methods to know spiritual truths.
  - a. The phrase: "O ye hypocrites" means: 'Each and every one of them personally were "hypocrites" because they claimed to be the spiritual experts among the Jews but could not provide the proof of this sentence'.
  - b. The phrase: "ye can discern the face of the sky" means: 'Each and every one of them personally could make a weather prediction'.
  - c. The phrase: "but can ye not discern the signs of the times?" means: 'None of them could personally make a spiritual prediction'.
  - d. This is an important truth to consider. The religious leaders taught people the many applications of "the word of God", just like preachers do today. And, they referenced lessons from famous religious leaders in their past, just like preachers do today. However, they did not do the job of a prophet, which was to provide the single interpretation of the Law of God. And, preachers of today also do not do that job. And, they claimed that their applications corrected the single interpretation. But "Jesus" repeatedly proved them wrong in that claim. When there is a disagreement between the single interpretation and one of many applications, the single interpretation is always right. But, just like these religious leaders did, the preachers of today claim that their application corrects the true single interpretation.
5. **C16-S5:** The consequence of their attitude of heart.
  - a. The phrase: "A wicked and adulterous generation seeketh after a sign" means: "'Jesus" tells them God's judgment of their actions and the motivations of their hearts which led to their actions'.
  - b. The phrase: "and there shall no sign be given unto it" means: "'Jesus" refuses their demand except for the sign given to all men everywhere'. Thus, they can not claim that "Jesus" had to do miracles when they demanded. They could not claim that they had authority over Him.
  - c. The phrase: "but the sign of the prophet Jonas" means: 'This is explained more elsewhere. This is the sign of "Jesus" being dead and in Hell for three days and three nights'.
6. **C16-S6:** "Jesus" left people with a wrong attitude of heart. He refused to talk further with them. Our sentence says "And he left them, and departed".
7. **C16-S7:** The conditions which are important to understand the next incident.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the circumstance which caused the disciples to not understand the doctrine which "Jesus" gave to them.

- b. The phrase: "And when his disciples were come to the other side" means: 'They left the people and the religious leaders when "Jesus" did'.
  - c. The phrase: "they had forgotten to take bread" means: 'This was the source of confusion'.
- 8. **C16-S8**: "Jesus" warns His disciples against the attitude of heart displayed by the religious leaders.
  - a. The phrase: "Then Jesus said unto them" means: "'Jesus" did not say this until they reached the other side of the lake. I imagine He waited until He was calmed down after dealing with the religious hypocrites'.
  - b. The phrase: "Take heed and beware of the leaven of the Pharisees and of the Sadducees" means: 'This was His message which had to be understood spiritually but which they tried to understand physically'.
- 9. **C16-S9**: The disciples misunderstand the warning.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds how they tried to figure out the meaning of His message.
  - b. The phrase: "And they reasoned among themselves, saying" means: 'This is what they did'.
  - c. The phrase: "It is because we have taken no bread" means: 'This was their wrong conclusion'.
- 10. **C16-S10**: "Jesus" rebukes their misunderstanding.
  - a. The phrase: "Which when Jesus perceived" means: 'This is when "Jesus" realized that they misunderstood His message'.
  - b. The phrase: "he said unto them" means: "'Jesus" taught them the right way to figure out spiritual truths'. The next few sentences have to be considered together in order to understand this answer.
  - c. The phrase: "O ye of little faith" means: 'He said that they had "little faith" because He had already, twice, proven that He could provide physical food. Therefore, they should have believed that He could handle their forgetting to bring bread. They should have understood that His message had nothing to do with their forgetting bread'.
  - d. The phrase: "why reason ye among yourselves" means: 'They should have asked Him for clarification. He had already proven that he would give clarification any time that they asked for it'.
  - e. The phrase: "because ye have brought no bread?" means: 'They were looking at the wrong thing to try and seek understanding'. And, this is the source of much doctrinal error. People look at the physical when they should understand the spiritual.
- 11. **C16-S11**: "Jesus" reminds them that He does not need to buy physical bread.
  - a. The phrase: "Do ye not yet understand" means: 'Understanding comes from realizing how different circumstances have the same spiritual lesson'.
  - b. The phrase: "neither remember the five loaves of the five thousand, and how many baskets ye took up?" means: 'They had an abundance of food left over when "Jesus" fulfilled that physical need'. They did not need to worry about physical food.
- 12. **C16-S12**: "Jesus" reminds them of the second evidence that He provided. Our sentence says: "Neither the seven loaves of the four thousand, and how many baskets ye took up?". Between the two, they should have understood that there was not a problem providing physical food. Therefore, they should have understood that His message had to be understood spiritually.
- 13. **C16-S13**: "Jesus" asks them how they did not consider the spiritual meaning of His statement.
  - a. The phrase: "How is it that ye do not understand that I spake it not to you concerning bread" means: "'Jesus" asks them how they did not understand that there was no physical need and, therefore, they were given a spiritual message'.
  - b. The phrase: "that ye should beware of the leaven of the Pharisees and of the Sadducees?" means: 'He was warning them against the spiritual doctrinal error of "the

- Pharisees and of the Sadducees". That is, the error which results when men use natural reasoning to try and discern a spiritual truth'.
14. **C16-S14:** Then the disciples truly considered and understood the message from "Jesus".
    - a. The phrase: "Then understood they" means: 'True understanding came only after they were told the right way to achieve true understanding'.
    - b. The phrase: "how that he bade them not beware of the leaven of bread" means: 'A spiritual message can not be rightly understood from a physical perspective'.
    - c. The phrase: "but of the doctrine of the Pharisees and of the Sadducees" means: 'The true spiritual message was about doctrine'.
  15. **C16-S15:** "Jesus" verifies that they are ready for the next level of discipleship.
    - a. The phrase: "When Jesus came into the coasts of Caesarea Philippi" means: "'Jesus" led His disciples away from the area of their normal ministry so that he could give them a very important lesson in private'.
    - b. The phrase: "he asked his disciples, saying" means: 'This is how He introduced the subject. He approached it indirectly'.
    - c. The phrase: "Whom do men say that I the Son of man am?" means: 'First He asked them what others said in order to get them thinking about their own personal belief'.
  16. **C16-S16:** The disciples answer the question asked.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds their answer to the question from "Jesus".
    - b. The phrase: "And they said" means: 'These are the various answers from other men'.
    - c. The phrase: "Some say that thou art John the Baptist" means: 'This is what Herod thought'.
    - d. The phrase: "some, Elias" means: 'He was considered to be the most important of the Old Testament prophets'.
    - e. The phrase: "and others, Jeremias, or one of the prophets" means: 'These are all the other wild guesses'.
  17. **C16-S17:** "Jesus" asks for their personal belief.
    - a. The phrase: "He saith unto them" means: "'Jesus" now asks for their personal belief'.
    - b. The phrase: "But whom say ye that I am?" means: 'Here He is changing from what others say to what they each personally believe'. He had to verify their personal belief, and level of spiritual maturity, before teaching them spiritual lessons which required more spiritual maturity. And, even after He verified their level of spiritual maturity, they still refused to accept what He taught them.
  18. **C16-S18:** Peter answers for all of them.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from Peter.
    - b. The phrase: "And Simon Peter answered and said" means: 'This is who answered'.
    - c. The phrase: "Thou art the Christ" means: 'This was his answer'.
    - d. The phrase: "the Son of the living God" means: 'This is what was also part of the answer'.
  19. **C16-S19:** "Jesus" says that Peter is blessed for accepting what was spiritually revealed.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the response from "Jesus".
    - b. The phrase: "And Jesus answered and said unto him" means: "'Jesus" gave this answer'.
    - c. The phrase: "Blessed art thou, Simon Barjona" means: 'First He said that Peter was blessed by God'.
    - d. The phrase: "for flesh and blood hath not revealed it unto thee" means: 'Next He said why'.
    - e. The phrase: "but my Father which is in heaven" means: 'Next He said Who revealed this spiritual truth'.
  20. **C16-S20:** "Jesus" gives Peter a new name to reflect his new spiritual role.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds an additional revelation from "Jesus".
  - b. The phrase: "And I say also unto thee" means: "'Jesus" added this revelation'.
  - c. The phrase: "That thou art Peter" means: 'He personally was a pebble'.
  - d. The phrase: "and upon this rock I will build my church" means: "'Jesus" would "build His church" upon "the rock" which was "Christ"".
  - e. The phrase: "and the gates of hell shall not prevail against it" means: 'All of the power of Hell would not win against the ongoing personal relationship which is "Christ"'.
21. **C16-S21:** "Jesus" announces that the disciples will be made apostles.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a promise from "Jesus" as a direct result of Peter's profession of true faith. "Jesus" promises to make Peter a true apostle and give him the power of a true ambassador for Heaven.
  - b. The phrase: "And I will give unto thee the keys of the kingdom of heaven" means: 'This is a promise that many people do not truly consider the implications. "Jesus" gave Peter the authority to open the doors of Heaven. This is why God used Peter to preach to the Jews on Pentecost. This is why God did not save the Samaritans ([Acts 8](#)) when Philip first preached but saved them when Peter showed up because Peter had the power to open the doors to Heaven in salvation. This is also why God used Peter to open the doors to Heaven in salvation for the Gentiles when Peter was sent to the house of Cornelius ([Acts 10](#)). '.
  - c. The phrase: "and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" means: 'This is the true power of an ambassador. A true ambassador can make peace for a country that is at war and he can start a war. That is literally the power that "Jesus" is given to Peter to represent the kingdom of Heaven on Earth. A true ambassador has to be appointed to his position in a face-to-face meeting with the head of the country. That is why people who claim to be apostles today are lying representatives of Hell and not of Heaven. They have not seen the literal physical "Jesus" in a face-to-face meeting where He gave them the power that we read in this sentence'.
22. **C16-S22:** "Jesus" tells the disciples to keep the truth quiet. Our sentence says: "Then charged he his disciples that they should tell no man that he was Jesus the Christ". It means: 'God does not reveal everything to everyone. Some things are revealed to only a few people until God knows that it is time to make everyone aware of the knowledge'.
23. **C16-S23:** "Jesus" starts to preach a new truth which must be accepted spiritually. Here, "Jesus" literally preached to events of the Gospel before they happened.
- a. The phrase: "From that time forth began Jesus to shew unto his disciples" means: 'Jesus prophesied the events of the Gospel only to His disciples before they happened. They suffered more than they had to because they refused to believe the prophecies. No, they did not want to hear, nor believe, prophecies of His suffering and death. But, because they rejected those prophecies, they could not accept the prophecies about His future resurrection'. Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#).
  - b. The phrase: "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed" means: ". This is one of several places in the Gospel accounts where we read that "Jesus" gave these prophecies. The first part of the [Prophecies](#) Section of the [Significant Gospel Events Study](#) is references to the 'Suffering and Death of Jesus'. Not only does that section have Old Testament references, but it also has the references in the Gospel accounts for the several times that "Jesus" gave these prophecies to His disciples.
  - c. The phrase: "and be raised again the third day" means: 'This is the prophecy that should have encouraged them. However, they could not accept this prophecy while rejecting the earlier prophecy'.

24. **C16-S24:** Peter rejects the new teaching. Lots of people preach about this error by Peter while not recognizing when they do the same.
- The phrase: "Then Peter took him" means: 'Peter literally laid hands on "Jesus" because he was so upset that he was not thinking clearly. And, while it is often denied, many other people also let emotions override reason, especially about religious matters'.
  - The phrase: "and began to rebuke him, saying" means: 'Peter had the wrong attitude because of his emotions'.
  - The phrase: "Be it far from thee" means: 'This is what Peter wanted to force the future to be. However, it does not matter what we want nor how emotional we become, when we object to God's determined action, we lose. And, with all of the Old Testament prophecies, what "Jesus" prophesied had to happen'.
  - The phrase: "Lord" means: 'Here, Peter got the title right but forgot the true relationship which goes with that title. And, many other people do the same. In addition, devils encourage people to disrespect their "Lord" and disregard the true aspects of that relationship'.
  - The phrase: "this shall not be unto thee" means: 'Like many other people, Peter declares that his will overcomes the will of God'.
25. **C16-S25:** "Jesus" rebukes Peter for his rejection.
- Our sentence starts with the word "But". The prior sentence told us what Peter wanted, and truly believed was the will of God. Meanwhile, this sentence tells us that "Jesus" said that Peter's claim actually represented the desire of Satan.
  - The phrase: "But he turned, and said unto Peter" means: "'Jesus" physically turned to directly confront Peter'.
  - The phrase: "Get thee behind me, Satan" means: "'Jesus" recognized the true source of the doctrine which Peter claimed'.
  - The phrase: "thou art an offence unto me" means: "'Jesus" had already defeated Satan three times when Satan tempted Him. It was not yet time for His crucifixion. Therefore, any fight that Satan started, at that time, would be lost by Satan'.
  - The phrase: "for thou savourest not the things that be of God" means: 'Here's why "Jesus" said what He did in this sentence. And, we are all guilty, at times, of putting the desires of the flesh above "the things that be of God"'.
  - The phrase: "but those that be of men" means: 'This was Peter's, and Satan's, highest priority'.
26. **C16-S26:** "Jesus" states the requirement to be a true disciple.
- The phrase: "Then said Jesus unto his disciples" means: "'Jesus" said this to the most spiritually mature followers that He had'.
  - The phrase: "If any man will come after me" means: 'This is the condition to not just go to heaven but to also have a high position in Heaven. "Jesus" has the highest position other than God the Father and part of that was due to what He was willing to suffer for us. That is the attitude that God looks for in His leaders'.
  - The phrase: "let him deny himself" means: 'This is the first step in suffering for the good of others. No one can be willing to suffer for others unless they do this first. And, no one received a God given leadership position without this attitude'.
  - The phrase: "and take up his cross" means: 'This is literally being willing to suffer greatly and even volunteering to step into the position of suffering. This step can only be done after the prior step is completed'.
  - The phrase: "and follow me" means: 'Consider what the "Son of God" did when He set aside the power, glory and riches in heaven to be born a weak human being, put up with our attitudes, be criticized, rejected, suffer and literally go to Hell for unthankful people. Accepting that attitude and that type of path through life in what this phrase means'.
27. **C16-S27:** Here's why the prior sentence should be obeyed. We find the exact phrase of "save his life" in: [Matthew 16:25](#); [Mark 8:34](#); [Luke 9:24](#) and [Luke 17:33](#). Please also see the Message called: [Loss of Everlasting Rewards](#).

- a. The phrase: "For whosoever will save his life shall lose it" means: 'whosoever tries to save and enjoy this current physical life will lose the future life with a perfected body. For example, they will not be allowed to return with "Christ" to rule this world for 1,000 years'.
  - b. The phrase: "and whosoever will lose his life for my sake shall find it" means: 'whosoever is willing to give up all of the pleasures of this physical life, and even suffer and die as a martyr, for the sake of "Jesus" and the Gospel, will receive the reward of enjoying life in a perfected body. They will be allowed to return with "Christ" to rule this world for 1,000 years'.
28. **C16-S28**: Why the prior sentence is true. We need to consider the long-term results of our lifestyle.
- a. The phrase: "For what is a man profited" means: 'Where is the everlasting reward?'
  - b. The phrase: "if he shall gain the whole world" means: 'If someone could own this entire world to only give it up at death'.
  - c. The phrase: "and lose his own soul?" means: 'If the cost is not receiving the type of thinking and the way of making decisions of the will and the emotional responses which God rewards in heaven?'
29. **C16-S29**: Consider the cost to our "own soul". Our sentence says: "or what shall a man give in exchange for his soul?" This is an alternative to the prior sentence. It asks: 'If a man looses his soul, how will he get it back?'
30. **C16-S30**: The basis of rewards from God. .
- a. The phrase: "For the Son of man shall come in the glory of his Father with his angels" means: 'While this can be mistaken for the return of Christ, that is when He returns with His saints. Also, the next phrase is the "judgment seat of Christ", which happens while the "great tribulation" is happening on Earth'.
  - b. The phrase: "and then he shall reward every man according to his works" means: 'This is a reference to "judgment seat of Christ"'. It is mentioned here in context of following "Jesus" in order to save our soul.
31. **C16-S31**: Prophecy of the '*Transfiguration of Jesus Christ*'.
- a. The phrase: " Verily I say unto you" means: 'This is a prophecy which they can rely on'.
  - b. The phrase: "There be some standing here" means: 'Peter, James and John'.
  - c. The phrase: "which shall not taste of death" means: 'This will happen before they die'.
  - d. The phrase: "till they see the Son of man coming in his kingdom" means: 'They will experience the '*Transfiguration of Jesus Christ*'.
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## Chapter 17 Overview

### **Chapter 17 Summary: Chapter Theme: Lessons in Spiritual Maturity**

Our chapter starts with the report on the '*Mount of Transfiguration*'. It teaches that that the Old Testament Law, represented by "Moses", and the Old Testament prophets, represented by "Elias", were in complete agreement with "Jesus". They "appeared in glory, and spake of his decease which he should accomplish at Jerusalem" ([Luke 9:30-31](#)). Thus, our first lesson in spiritual maturity is that the Old Testament is in complete agreement with the New Testament and supports it.

Next, we read about "Jesus" casting out a devil that His disciples could not cast out. This teaches us that there are different levels of spiritual powers. Some devils are more powerful than other devils and some angels are more powerful than other angels. (Consider [Jude 1:9](#)). It should also be obvious that some devils are more powerful than some angels and that some angels are more powerful than some devils. But, as our Gospel accounts report, none are more powerful than our "Lord Jesus Christ". And, the only Being who is more powerful than our "Lord Jesus Christ" is God the Father.

Next, we are taught that our own level of spiritual power is dependent upon our own level of true Biblical "faith". And, part of having a strong "faith" is "fasting". However, that "fasting" must be done in the Biblical manner. That is, not letting other people know that you are "fasting" and only doing it to draw closer to God, who is the source of all true spiritual power.

Last, our chapter deals with a lesson on how to deal with government employees and others who exercise power in this physical world and abuse it. "Jesus" and Peter crossed a border and the border guards demanded payment that they had no right to demand from "Jesus" and Peter. We see "Jesus" teaching how to deal with such abuse in [Matthew 17:24-27](#). Basically we have a limited amount of time, energy and resources in this physical world. If we spend them on fighting over things of this physical world then we can not spend them on fighting the spiritual battle and doing what God commands us to do in order to build His kingdom. We are to accept the abuse with the true "faith" that God will provide if we are truly devoting our life to the service of God.

[Matthew 17](#); [Mark 9](#) and [Luke 9](#) tell us pretty much the same thing. Please also see several Sections in the [Significant Gospel Events Study](#) about the incidents of these chapters. That document provides many links where other places in the Gospels provide related doctrines.

[Matthew 17:1-13](#); [Mark 9:3-13](#) and [Luke 9:28-36](#) tells us about the '*Mount of Transfiguration*'. It was prophesied in [Matthew 16:28](#); [Mark 9:1](#) and [Luke 9:27](#). Please see the note for [Matthew 17:1](#) for an explanation of the incident and how the three reports fit together. Please see the [Prophecies](#) and [Prophecies Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for more related Bible references.

[Matthew 17:9](#); [Mark 9:9](#) and [Luke 9:36](#) tells us "Jesus" commanded the three disciples: "Tell the vision to no man, until the Son of man be risen again from the dead".

[Matthew 17:10-13](#) and [Mark 9:11-13](#) have a question from Peter, James and John about the prophecy about Elias and the answer from "Jesus" which related the prophecy to John the Baptist.

[Matthew 17:14-21](#) and [Mark 9:14-27](#) and [Luke 9:37-43](#) tell us about "Jesus" driving out a devil that the twelve couldn't drive out. The Gospel of Mark has the most details about this incident and that Book Study should be seen for those details. Please see the Section called [Jesus and Devils](#), in the Significant Gospel Events Study, about the incidents of this chapter. Please see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.

[Matthew 17:22-23](#); [Mark 9:30-32](#) and [Luke 9:43-45](#) tells us that they stayed in Galilee for awhile before returning to Capernaum. While in Galilee, "Jesus", again, prophesied His suffering, death and resurrection but the disciples refused to believe the prophecy.

[Matthew 17:24-27](#) tells us about the government officials demanding "tribute" which they were not entitled to receive. In spite of that fact, "Jesus" did a miracle to produce the money and told Peter to pay the "tribute". This lets us know that government officials are "ministers of God" even when they are being corrupt. In addition, it lets us know that the example from "Jesus" is to not waste time arguing with corrupt officials, over non-spiritual matters, but spend our time serving the "kingdom of God".

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*The Treasury of Scripture Knowledge provides a chapter outline as:*

1-13.	The	transfiguration	of	Christ.
14-21.	He	heals	the	lunatic,
22-23.	foretells	his	own	passion,
24-27.	and pays tribute. '			

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1. **C17-S1:** The start of the report on the transfiguration of "Jesus".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. That means that our sentence and chapter are added to the prior chapter. We can not properly understand the spiritual lessons of this chapter unless we first understand the spiritual lessons of the prior chapter.
  - b. The phrase: "And after six days Jesus taketh Peter, James, and John his brother" means: 'These are the three disciples which "Jesus" referenced in the last sentence of the prior chapter'.
  - c. The phrase: "and bringeth them up into an high mountain apart" means: 'The other disciples were not allowed to accompany them'.
  - d. The phrase: "And was transfigured before them" means: 'The "figure" (outward appearance) of "Jesus" was moved from what will be seen as His glorified body, from the spiritual reality, ("trans"), and overlaid what is normally seen in this physical reality'.
  - e. The phrase: "and his face did shine as the sun". Our "face" is 'the main thing which we use to reveal our character'. The spiritual meaning of our phrase is: 'The face of "Jesus" physically revealed His spiritual character'.
  - f. The phrase: "and his raiment was white as the light" means: 'His clothing revealed His spiritual character also'.
2. **C17-S2:** Still living, but physically dead, prophets appeared.
  - a. The phrase: "And, behold" means: 'Pay close attention to this addition'.
  - b. The phrase: "there appeared unto them Moses and Elias talking with him" means: 'the representatives of the Old Testament Law and prophets showed up to show their support of "Jesus"'. Note: they were physically dead but could not show up unless they were spiritually alive.
3. **C17-S3:** Peter spoke foolishly. While lots of people like to preach about his foolishness, many religious people make similar mistakes. Peter, James and John were there to be witnesses and to pass on the spiritual message, when it was time. (Please see note for prior sentence about the spiritual message.) Instead, like lots of religious people do even today, he wanted to make a physical memorial which would cause people to worship the memorial instead of receiving the spiritual message.
  - a. The phrase: "Then answered Peter, and said unto Jesus" means: 'This is what Peter said before he thought about the true spiritual message'. If you look at the reports in all of the Gospel accounts, you will see that "Jesus" just ignored Peter's suggestion like a parent sometimes ignores foolishness by their child.
  - b. The phrase: "Lord" means: 'Peter used the right title but his suggestion was not the right one to make'.
  - c. The phrase: "it is good for us to be here" means: 'This much was true even if he misunderstood why they were there'.
  - d. The phrase: "if thou wilt" means: 'It was right to ask for permission'.
  - e. The phrase: "let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" means: 'This suggestion was wrong because it would end up with the wrong influence upon others'.
4. **C17-S4:** God spoke audibly.
  - a. The phrase: "While he yet spake" means: 'Like others sometimes do, Peter spoke too soon'.
  - b. The word: "behold" means: 'Pay close attention to what follows in this sentence'.
  - c. The phrase: "a bright cloud overshadowed them" means: 'God the Father gave a sign to the Jews, and to us, that He was Whom spoke'.



- d. The phrase: "and behold a voice out of the cloud, which said" means: 'Other times, such as [Acts 9](#), others did not understand the "voice from heaven" However, this time God the Father made sure that they understood so that they could be witnesses to others about what happened'.
  - e. The phrase: "This is my beloved Son" means: 'This is the most important part of the message. God the Father never said the same for anyone else in an audible voice to witnesses. Therefore, all claims that someone is a greater religious authority than "Jesus" is are liars'.
  - f. The phrase: "in whom I am well pleased" means: 'God said this as "Jesus" prepared to go to Jerusalem to be crucified. No other so-called god, nor any religious leader, ever paid a similar price for the sins of others. "God is love" ([1John 4:8](#); [1John 4:16](#)) and "Jesus" demonstrated the character of God like no one else has ever done'.
  - g. The phrase: "hear ye him" means: 'This is a command from the most powerful Being who exists anywhere. Religions and people who claim to represent God while they claim to bypass "Jesus", prove that they are liars because God the Father will not go around His own personal command'.
5. [C17-S5](#): The disciples react to the audible voice of God.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the disciples to hearing God the Father speak in an audible voice.
    - b. The phrase: "And when the disciples heard it" means: 'This is when they reacted'.
    - c. The phrase: "they fell on their face" means: 'This is a sign of physical worship'.
    - d. The phrase: "and were sore afraid" means: 'This is obedience to the command from God, especially when we sin. They surely knew that they had sinned even if they did not know what that sin might have been'.
  6. [C17-S6](#): "Jesus" provides comfort.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did after God the Father spoke and the disciples reacted.
    - b. The phrase: "And Jesus came and touched them, and said" means: 'This was so that they knew Who spoke and because there are times when just a physical touch provides comfort'.
    - c. The phrase: "Arise, and be not afraid" means: 'This is what "Jesus" said to comfort them'. They were not there for judgment but to be physical witnesses.
  7. [C17-S7](#): The spiritual witnesses left. Our sentence adds that the spiritual experience ended. Our sentence says: "And when they had lifted up their eyes, they saw no man, save Jesus only".
  8. [C17-S8](#): "Jesus" instructs them on what to say.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the follow-up by "Jesus".
    - b. The phrase: "And as they came down from the mountain" means: 'This is when "Jesus" spoke'.
    - c. The phrase: "Jesus charged them, saying" means: 'This is how "Jesus" spoke'. The word "charge" means: 'A superior authority gives a formal and legal command to a subordinate which includes the necessary rights and responsibilities to accomplish the assigned task'.
    - d. The phrase: "Tell the vision to no man, until the Son of man be risen again from the dead" means: 'This is what "Jesus" spoke'.
  9. [C17-S9](#): The disciples ask about a different, but related, religious claim.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds this question which was prompted by their seeing Elias.
    - b. The phrase: "And his disciples asked him, saying" means: 'This was their question and it was a matter of curiosity and not something deeply significant'.

- c. The phrase: "Why then say the scribes that Elias must first come?" means: 'This was their question about the doctrine which they had been taught'. This question is based upon [Malachi 4:5-6](#).
10. [C17-S10](#): "Jesus" answers the basis of the claim.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus".
  - b. The phrase: "And Jesus answered and said unto them" means: 'This is the answer from "Jesus"'.
  - c. The phrase: "Elias truly shall first come, and restore all things" means: 'This answer is based upon [Malachi 3:1](#) and [Malachi 4:5-6](#)'.
11. [C17-S11](#): "Jesus" gives a possible application of the claim.
  - a. Our sentence starts with the word "But". "Jesus" is still talking about the return of Elias and changing from a future prophecy to saying that the prophecy has already been fulfilled.
  - b. The phrase: "But I say unto you" means: "'Jesus" is telling them something different from what they believed'.
  - c. The phrase: "That Elias is come already" means: 'This is what they did not know and that only "Jesus" realized that the prophecy had been fulfilled'.
  - d. The phrase: "and they knew him not" means: "'Jesus" said that none of the Jews recognized the fulfillment of the prophecy in John the Baptist'.
  - e. The phrase: "but have done unto him whatsoever they listed" means: 'They let the king behead him with no protest because he condemned them along with the king and his wife'.
12. [C17-S12](#): "Jesus", again, prophecies His own suffering and death. Our sentence says: "Likewise shall also the Son of man suffer of them" Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for more Bible references related to this prophecy.
13. [C17-S13](#): The disciples understood the spiritual meaning of the first prophecy. They also rejected the second prophecy. Our sentence says: "Then the disciples understood that he spake unto them of John the Baptist".
14. [C17-S14](#): A man asked for a miracle.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" and His disciples encountered when they reached the bottom of the mountain. Please also consider the other Gospel accounts which provide details which Matthew chose to not report.
  - b. The phrase: "And when they were come to the multitude" means: 'This is the time and circumstance when "Jesus" had to deal with the problem that these sentences are reporting'.
  - c. The phrase: "there came to him a certain man" means: 'This man was important for this incident but not in general because we are not told his name'.
  - d. The phrase: "kneeling down to him, and saying" means: 'He humbled himself before making his request'.
  - e. The phrase: "Lord" means: 'He recognized "Jesus" as God in human flesh'. This is the role of the "Son of God" which we need to direct all requests to for a miracle.
  - f. The phrase: "have mercy on my son" means: 'Here is his basic request based upon the character of "Jesus"'.
  - g. The phrase: "for he is lunatick, and sore vexed" means: 'This is the problem that he wants solved'. The word "lunatick" is defined as: 'A person affected by insanity, supposed to be influenced or produced by the moon, or by its position in its orbit; a madman'.
  - h. The phrase: "for oftentimes he falleth into the fire" means: 'This is the first evidence presented by the father'.
  - i. The phrase: "and oft into the water" means: 'This is the second evidence presented by the father'.

15. **C17-S15**: The man testified that the power given to the disciples was insufficient. Our sentence says: "And I brought him to thy disciples, and they could not cure him".
16. **C17-S16**: "Jesus" expresses frustration.
  - a. The phrase: "Then Jesus answered and said" means: 'Here "Jesus" reveals His frustration'.
  - b. The phrase: "O faithless and perverse generation" means: 'He was frustrated that His disciples did not have enough faith to do the job. He was also frustrated with the Jews in general for having so little faith that devils could easily possess them'.
  - c. The phrase: "how long shall I be with you?" means: 'He knew the answer to this particular question. He asked this question instead of: *What are you going to do when I am gone?*'.
17. **C17-S17**: "Jesus" expresses the need for the saved to spiritually mature and the lost to get truly saved. Our sentence says: "how long shall I suffer you?" This question is actually different from the prior question. "Jesus" had to suffer with their lack of true Biblical "faith" and with their refusal to accept truth. Mark tell us that "the scribes (were) questioning with them". Therefore, part of His frustration was because of them and their insisting on teaching doctrinal error and their questioning true doctrine.
18. **C17-S18**: "Jesus" commands them what to do. Our sentence says: "bring him hither to me".
19. **C17-S19**: "Jesus" commands the devil to leave.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that "Jesus" did what the disciples could not do.
  - b. The phrase: "And Jesus rebuked the devil" means: "'Jesus" told the devil that he was wrong to possess the child and ordered the devil out'.
  - c. The phrase: "and he departed out of him" means: 'The devil left, but not immediately'.
  - d. The phrase: "and the child was cured from that very hour" means: 'Notice that "the child was cured", but not immediately. The father had to maintain his faith for that hour. Many people lose faith if they don't get immediate results. Such faith is weak and rarely receives miracles from God'.
20. **C17-S20**: The disciples seek understanding.
  - a. The phrase: "Then came the disciples to Jesus apart, and said" means: 'Notice that they waited until the multitude were no longer present'. We often have to get alone with God in order to receive the answers which we need to understand true spiritual matters.
  - b. The phrase: "Why could not we cast him out?" means: 'This was the spiritual question which they needed answered. And, this answer applies to us even today'.
21. **C17-S21**: "Jesus" explains why the disciples failed. We read the same doctrine in [Matthew 21:21](#) and [Luke 17:6](#).
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. . . .
  - b. The phrase: "And Jesus said unto them" means: "'Jesus" explains why they "could not we cast him out"'. . . .
  - c. The phrase: "Because of your unbelief" means: 'They thought that they had strong faith, but this answer said that they had more "unbelief" than they thought they had'.
  - d. The phrase: "for verily I say unto you" means: "'Jesus" is giving them a verified answer in the next phrase'.
  - e. The phrase: "If ye have faith as a grain of mustard seed" means: 'This is the smallest of seeds'.
  - f. The phrase: "ye shall say unto this mountain" means: 'This is an example of what can be done. This is not to be taken literally because no one would need to do this exact thing to serve God'.
  - g. The phrase: "Remove hence to yonder place" means: 'This is the action of the example'.
  - h. The phrase: "and it shall remove" means: 'This is the result of the example'.

- i. The phrase: "and nothing shall be impossible unto you" means: 'This is the principal behind the example'.
- 22. **C17-S22**: "Jesus" explains the difference. Our sentence says: "Howbeit this kind goeth not out but by prayer and fasting". That is: 'Some devils require more spiritual power than what was required for the example'.
- 23. **C17-S23**: "Jesus", again, prophecies His own suffering and death.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence starts out telling us that the disciples were home and the circumstances different from the prior time when "Jesus" gave them this prophecy. Therefore, our sentence tells us that "Jesus" added another attempt to get them to believe the prophecy.
  - b. The phrase: "And while they abode in Galilee" means: "'Jesus" and His disciples were home and, probably, relaxed'.
  - c. The phrase: "Jesus said unto them" means: "'Jesus" tried, again, to get them to accept the prophecy'.
  - d. The phrase: "The Son of man shall be betrayed into the hands of men" means: 'This is the part that they rejected'.
  - e. The phrase: "And they shall kill him" means: 'They also rejected this part and even more strongly than the prior phrase'.
  - f. The phrase: "and the third day he shall be raised again" means: 'This is the part that should have encouraged them. However, they could not accept this part while rejecting the prior two phrases'. It has been my experience that many saved people, especially preachers, have the same type of problem with doctrine. There is doctrine that would help them greatly but it is rejected because it is dependent upon another doctrine which they refuse to accept no matter how many Bible references they are shown.
- 24. **C17-S24**: The disciples react but still refuse to believe. Our sentence says: "And they were exceeding sorry". This lets us know that they never got to the good news because they were too busy rejecting the bad news.
- 25. **C17-S25**: The start of the next incident.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentences. Our sentence starts the report of the last incident in this chapter. By starting with the word "And", we are to know that this report is related to the rest of the chapter and that all reports of this chapter have a common doctrinal message. That common doctrinal item was reported in the Chapter Summary.
  - b. The phrase: "And when they were come to Capernaum" means: 'This was the home city of "Jesus" and of many of the disciples'.
  - c. The phrase: "they that received tribute money came to Peter, and said" means: 'These were government officials which we call immigration today'.
  - d. The phrase: "Doth not your master pay tribute?" means: "'Jesus" and all His disciples went home without paying immigration tribute at the border'.
- 26. **C17-S26**: Peter answers their question. Our sentence says: "He saith, Yes". He meant: 'Yes, "Jesus" and His disciples paid tribute when it was due. However, they did not owe it to those border guards'.
- 27. **C17-S27**: "Jesus" gets Peter to consider the truth.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a doctrinal lesson from "Jesus", which is in all of the remaining sentences of this chapter.
  - b. The phrase: "And when he was come into the house" means: 'This is when "Jesus" spoke to Peter'.
  - c. The phrase: "Jesus prevented him, saying" means: "'Jesus" stopped Peter just before he entered the house ("prevented him") and said the next phrase'.
  - d. The phrase: "What thinkest thou, Simon?" means: "'Jesus" wanted Peter to think about what He said and understand the spiritual doctrine behind what He was going to tell Peter to do'. "Jesus" calls him "Simon" because he was offended in his flesh with

these government officials trying to abuse their authority and receive money which was not due to them.

28. [C17-S28](#): "Jesus" points out their error and their attempted abuse of power. Our sentence says: "of whom do the kings of the earth take custom or tribute?" This is what "Jesus" wanted Peter to think about first. He wanted Peter to know that He understood what the border guards were doing. And, He wanted Peter to learn how to deal with similar abuse of power. Saved people are to trust God to provide for their needs and not worry about such abuse. God knows what they are doing and God will judge them when it is time. However, the saved need to understand that devils use such abuse to distract God's people from doing their job in the ongoing spiritual war between God and devils. Therefore, God's true people are to not be upset by such abuse because it happens all of the time in this corrupt world. God's people are to rely on God to provide them what they need to ignore the abuse and concentrate on what they are to do to serve God. That is the lesson of this incident.
  29. [C17-S29](#): "Jesus" points out their true authority. Our sentence says: "of their own children, or of strangers?". This sentence is added to the prior sentence and shows us that "Jesus" understood that the border guards had no right to demand the money which they were demanding.
  30. [C17-S30](#): Peter answers the question. Our sentence says: "Peter saith unto him, Of strangers". Thus, Pete realized that "Jesus" knew what the border guards were trying to do.
  31. [C17-S31](#): "Jesus" points out that the government officials are abusing their authority. Our sentence says: "Jesus saith unto him, Then are the children free". "Jesus" said that they were abusing their power and said it as a prelude to the next sentence.
  32. [C17-S32](#): "Jesus" tells Peter to not correct the abuse but trust God to provide.
    - a. The phrase: "Notwithstanding" means: 'Don't be upset with the wrong that they are doing'.
    - b. The phrase: "lest we should offend them" means: 'God gave them their position and tells us to not offend the government officials'. God lets evil people take government positions so that His people learn to not depend upon the government and to depend upon God for their needs.
    - c. The phrase: "go thou to the sea, and cast an hook, and take up the fish that first cometh up" means: 'This was the action that Peter was to personally take in order to resolve this problem' .
    - d. The phrase: "and when thou hast opened his mouth, thou shalt find a piece of money" means: 'This was the miraculous provision of God'. Please see the [Table of Miracles in the Gospels](#) about this, and similar, miracles.
    - e. The phrase: "that take, and give unto them for me and thee" means: 'Give them what God has provided for their wrong demand'. In these types of circumstances, we are to leave the judgment of others to God and we are to not let devils distract us from our spiritual job to serve God.
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# Chapter 18 Overview

## Chapter 18 Summary: Additional Lessons on Spiritual Maturity: Forgiveness

Our chapter starts out with "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?". The phrase, "At the same time", connects the doctrine of this chapter to the doctrine of the prior chapter.

"Jesus" answered their question with an example and saying that we must trust God like a little child trusts their parents if we want to "enter into the kingdom of heaven". From there, "Jesus" gives doctrine about "offenses". From there, He goes into the fact that He came to this physical reality to seek and save the lost. And, lost and carnal people do not always act right. Therefore, "Jesus" next gives the doctrine for how to deal with trespasses by other saved people. This leads to Peter saying: "Lord, how oft shall my brother sin against me, and I forgive him?". From that question to the end of the chapter, "Jesus" is giving us the answer to that question. Unfortunately, His answer is often preached wrong. Therefore, the true student of "the word of God" needs to be aware of doctrinal error being taught and make sure that they believe the truth.

[Matthew 18:1-35](#); [Mark 9:33-50](#); [Mark 10:42-45](#); [Luke 9:46-48](#) and [Luke 14:7-11](#), "Jesus" gives us a few lessons on spiritual maturity.

Within those lessons, [Matthew 18:1-6](#); [Mark 9:33-37](#); [Mark 10:42-45](#) and [Luke 9:46-48](#) teach a lesson on being "greatest in the kingdom of heaven". In this lesson, "Jesus" used "a child" as His object lesson.

[Matthew 18:6-20](#) teach about "offenses". The note for [Matthew 18:7](#) explains the doctrine of offenses caused by the "world". And, [Matthew 18:15-20](#) deals with the doctrine of offenses caused by a "brother" ('another saved person').

In [Matthew 18:7-9](#); [Matthew 19:13-15](#); [Mark 10:13-16](#) and [Luke 18:15-17](#) "Jesus" explained God's opinion about "little children". Please see the note for [Matthew 18:2](#) for an analysis of this entire incident and a comparison with the equivalent reports from Mark and Luke.

[Matthew 18:10-14](#) is unique to this Gospel. It teaches about the protection that God places on little children that are '*younger than the age of accountability*'. They have guardian "angels" in Heaven who get them protection from God. And even if God allows something to happen to the child, [Matthew 18:7](#) warned us: "Woe unto the world because of offences!".

In [Matthew 18:12-14](#) and [Luke 15:3-7](#), we read '*The Parable of the Lost Sheep*'.

[Matthew 18:15-35](#) and [Luke 17:1-4](#) both teach on forgiveness but the circumstances and the specific lessons are different. [Matthew 18:21-35](#) has the well known account of Peter asking "Jesus": "Lord, how oft shall my brother sin against me, and I forgive him?" and "Jesus" giving God's answer in '*The Parable of the Lost Forgiveness*'. That parable is also found in the [Table of Parables in the New Testament](#).

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### The Treasury of Scripture Knowledge provides a chapter outline as:

1-6. Christ warns his disciples to be humble and harmless,  
7-9. to avoid offences,  
10-14. and not to despise the little ones;  
15-20. teaches how we are to deal with our brethren when they offend us,  
21-22. and how oft to forgive them;  
23-31. which he sets forth by a parable of the king that took account of his servants,  
32-35. and punished him who shewed no mercy to his fellow. '

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1. [C18-S1](#): The disciples were worried about their relative positions in the future.
  - a. The phrase: "At the same time" means: 'This means that what follows is related to the doctrine of the prior chapter, especially the last incident reported there. "Jesus" had told them to not worry about abuses and to concentrate on serving God. As a direct result, the disciples were wondering about their everlasting rewards and their relative positions in "the kingdom of Heaven". '.
  - b. The phrase: "came the disciples unto Jesus, saying" means: 'Here we see that they went to the right source for their answer'.

- c. The phrase: "Who is the greatest in the kingdom of heaven?" means: 'This was the question that they asked Him'.
2. **C18-S2**: "Jesus" started His answer with the required attitude for true Biblical salvation.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus".
  - b. The phrase: "And Jesus called a little child unto him" means: "'Jesus" used the "little child" as a physical illustration of His answer'.
  - c. The phrase: "and set him in the midst of them, And said" means: 'What follows is the start of His answer which goes on for several sentences'.
  - d. The phrase: "Verily I say unto you" means: 'This has been verified by "Jesus" and we are to verify this truth for ourselves'.
  - e. The phrase: "Except ye be converted" means: '**There must be a change if someone has true Biblical salvation**'.
  - f. The phrase: "and become as little children" means: 'The truly saved must trust "Jesus" like a "little child" trusts their parents'.
  - g. The phrase: "ye shall not enter into the kingdom of heaven" means: 'Unless these conditions are met, a person remains lost. It does not matter what prayer they say nor whatever religious thing they do. There must be a God caused change or the person remains lost'.
3. **C18-S3**: "Jesus" provides the application of the required attitude.
  - a. The phrase: "Whosoever therefore shall humble himself as this little child" means: 'This is the attitude that we are to copy'.
  - b. The phrase: "the same is greatest in the kingdom of heaven" means: 'This is our method for becoming "greatest in the kingdom of heaven"'.
4. **C18-S4**: "Jesus" gives the basis for His answer. Our sentence says: "And whoso shall receive one such little child in my name receiveth me". It means: 'We are to accept the humble as true representatives of "Jesus". The proud are the opposite of representatives of "Jesus"'.
5. **C18-S5**: "Jesus" warns against doing the opposite.
  - a. Our sentence starts with the word "But". While our prior sentence told us how to act right, this sentence tells us the wrong action to take.
  - b. The phrase: "But whoso shall offend one of these little ones which believe in me" means: 'God protects His children, especially the young. Many people believe the doctrinal error of their being exempt from this warning because they are saved. However, the word "whoso" excludes any claim of exemption'.
  - c. The phrase: "it were better for him that a millstone were hanged about his neck" means: 'This assures that there is no escape from the punishment'.
  - d. The phrase: "and that he were drowned in the depth of the sea" means: 'This matches the "sin unto death" found in [Romans 6:16](#)'.
6. **C18-S6**: "Jesus" says that the world does the opposite and will reap "Woe!". Our sentence says: "Woe unto the world because of offences!".
7. **C18-S7**: Why God condemns what He allows.
  - a. The phrase: "for it must needs be that offences come" means: 'Think about Judas Iscariot. His betrayal was required for our salvation but God did not force him into that position. He had an attitude that what he thought was right and it did not matter what evidence that God gave to him that he was wrong. Sine he had that attitude, God chose him for his role but it was his choice to maintain that attitude and reap the consequences of it'.
  - b. The phrase: "but woe to that man by whom the offence cometh!" means: 'This is the warning to everyone who has an attitude like Judas Iscariot. God will use such people to test His people, just like God uses Satan. But, just like all devils, being used by God does not negate the consequences of our personal choices'.
8. **C18-S8**: The first application of the conclusion.
  - a. The phrase: "Wherefore if thy hand or thy foot offend thee" means: 'This is what people are to do personally for themselves. "Jesus" is using physical examples of our body, but they shouldn't really offend. However, attitudes of our flesh do

- offend. Therefore, the true spiritual application is to apply this action to the offensive attitudes of our flesh'.
- b. The phrase: "cut them off, and cast them from thee" means: 'Completely get rid of any part of us which offends'.
  - c. The phrase: "it is better for thee to enter into life halt or maimed" means: 'We are better off being saved even with part of us gone'.
  - d. The phrase: "rather than having two hands or two feet to be cast into everlasting fire" means: 'Than to go to the "lake of fire"'.
9. **C18-S9:** The second application of the conclusion.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" is adding a second example so that we will know that this doctrine is part of God's law which He will use when He judges us.
  - b. The phrase: "And if thine eye offend thee" means: 'This is what people are to do personally for themselves. "Jesus" is using physical examples of our body, but they shouldn't really offend. However, attitudes of our flesh do offend. Therefore, the true spiritual application is to apply this action to the offensive attitudes of our flesh'.
  - c. The phrase: "pluck it out, and cast it from thee" means: 'Completely get rid of any part of us which offends'.
  - d. The phrase: "it is better for thee to enter into life with one eye, " means: 'We are better off being saved even with part of us gone'.
  - e. The phrase: "rather than having two eyes to be cast into hell fire" means: 'Anyone who is sent into "' will eventually also go to the "lake of fire"'.
10. **C18-S10:** The warning based upon the conclusion.
- a. The phrase: "Take heed that ye despise not one of these little ones" means: 'This is a reference back to the start of the chapter with an application of the prior two sentences. If we "despise one of these little ones", then we have an attitude of our flesh which needs to be cut out'.
  - b. The phrase: "for I say unto you" means: 'Here's why'.
  - c. The phrase: "That in heaven their angels do always behold the face of my Father which is in heaven" means: 'This is the Biblical basis for claims about guardian angels'.
11. **C18-S11:** Why God will judge like this. Our sentence says: "For the Son of man is come to save that which was lost". means: 'If God's people despise little children, then when they are mature enough to be saved, there is a good chance that they will refuse salvation. There, supposedly, was a country leader who said: *'I would become a Christian if it wasn't for Christians'*. When we take the name of "Christ", and then refuse to act like Him, we destroy His reputation and do the work of the devil'.
12. **C18-S12:** "Jesus" wants us to think. Our sentence says: "How think ye?" It means: 'Consider what follows this sentence'. The following parable is about the importance than winning the lost.
13. **C18-S13:** The '*Parable of the Lost Sheep*'.
- a. The phrase: "if a man have an hundred sheep" means: 'This is the first part of the circumstances of this parable'.
  - b. The phrase: "and one of them be gone astray" means: 'This is the second part of the circumstances of this parable'.
  - c. The phrase: "doth he not leave the ninety and nine" means: 'This is the normal and expected behavior of an owner shepherd'.
  - d. The phrase: "and goeth into the mountains" means: 'This is where he will search'.
  - e. The phrase: "and seeketh that which is gone astray?" means: 'This is why he will search'.
14. **C18-S14:** Finding the lost brings joy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the normal response of a owner shepherd finding his sheep.
  - b. The phrase: "And if so be that he find it" means: 'This is the cause of the reported response'.
  - c. The phrase: "verily I say unto you" means: '"Jesus" verified this response'.



- d. The phrase: "he rejoiceth more of that sheep" means: 'This is the response'.
  - e. The phrase: "than of the ninety and nine which went not astray" means: 'This is the comparison'.
15. **C18-S15**: God reacts the same way. Our sentence says: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" means: 'God does not want to lose people any more than the owner shepherd wants to lose a sheep'.
16. **C18-S16**: How to treat an offense from a spiritual brother.
- a. The word "Moreover" means: 'Going above and beyond the prior lesson'. "Jesus" is giving another related lesson which is more important than winning the lost.
  - b. The phrase: "if thy brother shall trespass against thee" means: 'This is the source of disputes within the family of God'.
  - c. The phrase: "go and tell him his fault between thee and him alone" means: 'Don't make the dispute public, at least at the beginning'.
  - d. The phrase: "if he shall hear thee" means: 'This is a possible condition'.
  - e. The phrase: "thou hast gained thy brother" means: 'This is the result of that condition'.
17. **C18-S17**: Another possible result.
- a. Our sentence starts with the word "But". Where the prior sentence talked about a dispute being resolved, this sentence talks about the dispute not being resolved with the first action.
  - b. The phrase: "But if he will not hear thee" means: 'This is the condition of the dispute not being resolved. Now, the dispute is made partially public'.
  - c. The phrase: "then take with thee one or two more" means: 'This is what is required, by God, for a dispute to be made legal. This officially makes it something which can end up as part of our judgment by God'.
  - d. The phrase: "that in the mouth of two or three witnesses every word may be established" means: 'This makes the result something which is established before God and available for judgment in His court'.
18. **C18-S18**: The third and fourth steps.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the next steps in proper dispute resolution within the church.
  - b. The phrase: "And if he shall neglect to hear them" means: 'This person refuses to accept the judgment of several saved people'.
  - c. The phrase: "tell it unto the church" means: 'Make the dispute public within the church but do not broadcast it outside of the church'.
  - d. The phrase: "but if he neglect to hear the church" means: 'Now, this person has rejected the second highest human authority on this Earth, lower only than "the word of God"'.
  - e. The phrase: "let him be unto thee as an heathen man and a publican" means: 'Treat him as lost and put him out of the church'.
19. **C18-S19**: The rights and responsibilities of apostles.
- a. The phrase: "Verily I say unto you" means: "'Jesus" has verified the truth of this sentence'.
  - b. The phrase: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" means: 'God will accept the judgment of the church so long as it does not go against what "the word of God" says literally'.
20. **C18-S20**: The need for spiritual partners. This tells us the power of cooperative prayer.
- a. The phrase: "Again I say unto you" means: "'Jesus" is adding a promise'.
  - b. The phrase: "That if two of you shall agree on earth as touching any thing that they shall ask" means: 'This assumes that what they agree on is within the will of God. Therefore, they must, obviously, verify that their wish is within the will of God'.
  - c. The phrase: "it shall be done for them of my Father which is in heaven" means: 'This is the promised result of cooperative prayer within the will of God'.
21. **C18-S21**: Why we have this promise.

- a. The phrase: "For where two or three are gathered together in my name" means: 'This is the conditional requirement for receiving the power of cooperative prayer'.
  - b. The phrase: "there am I in the midst of them" means: 'Obviously, we must accept this promise by faith and be willing to let "Jesus" direct our prayer'.
22. **C18-S22:** Peter asks the question which results in '*The Parable of the Lost Forgiveness*'.
- a. The phrase: "Then came Peter to him, and said" means: 'Peter is asking for a legal decision'. I have heard this preached, several times, as doctrinal error. Preaching which ignores the last two sentences of the following parable is perverting the answer by using the way of Satan. Be careful what you accept as doctrine from the remainder of this chapter.
  - b. The phrase: "Lord" means: 'This is the role of "the Son of God" which renders binding legal decisions'.
  - c. The phrase: "how oft shall my brother sin against me" means: 'So, Peter is asking about repeated offenses. This is not asking about the same offense done repeatedly because that does not fit within the lesson of the following parable. In addition, this is asking about clarification for what "Jesus" said about "if thy brother shall trespass against thee". Preachers have applied the following to felony criminal abuse where a, supposedly, saved person is causing permanent medical damage to their marriage partner and is trying to murder the marriage partner. Such action is not a "trespass" and "Jesus" said differently in [Matthew 5:21-22](#)'.
  - d. The phrase: "and I forgive him?" means: 'Peter is saying that a saved person does what God requires, but the other saved person continues to offend'.
23. **C18-S23:** Peter gives a possible answer to his question. Our sentence says: "till seven times?" 'This number is often (but not always) used symbolically for completion within the Bible'.
24. **C18-S24:** "Jesus" tells Peter how far off he is.
- a. The phrase: "Jesus saith unto him" means: 'This is the answer from "Jesus"'.
  - b. The phrase: "I say not unto thee, Until seven times" means: "'Jesus" rejects to possible answer from Peter'.
  - c. The phrase: "but, Until seventy times seven" means: 'This answer means without limit'.
25. **C18-S25:** The start of '*The Parable of the Lost Forgiveness*'.
- a. The word "Therefore" means: 'This parable is a direct result to the answer from "Jesus" in the prior sentence. It is given to teach us what "Jesus" meant in a more detailed way'.
  - b. The phrase: "Therefore is the kingdom of heaven likened unto a certain king" means: 'This is how God will judge the saved when they get to Heaven'. Remember that God did not give us "the word of God" so that we could argue doctrine but so that we could learn the character of God and become like Him ([John 5:39](#)).
  - c. The phrase: "which would take account of his servants" means: 'This parable is teaching us about the judgment that the saved will receive in Heaven ([Romans 14:12](#))'.
26. **C18-S26:** What the king discovered.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding more detail to the parable about judgment.
  - b. The phrase: "And when he had begun to reckon" means: 'The lord was checking his books and judging his servants'.
  - c. The phrase: "one was brought unto him, which owed him ten thousand talents" means: 'This was a servant who spent what belonged to his lord for his own lusts. That is the only way that servant could owe his lord such a large amount of money'. This servant was, obviously, covetous. He wanted more than he could afford on his own salary. Likewise, when we get to Heaven, even as saved people, we will owe God for sins done since becoming "children of God".
27. **C18-S27:** The legal judgment of the king.

- a. Our sentence starts with the word "But". The prior sentence said that the servant owed much more than he could pay. This sentence says what the lord could legally do to collect what was owed to him.
  - b. The phrase: "But forasmuch as he had not to pay" means: 'This is symbolic of all people. What is owed for sin is not just the immediate results but all of the consequences in the future. Think of all of the results of Adam letting sin into this world. Those far forward consequences are what we have to pay for'.
  - c. The phrase: "his lord commanded him to be sold, and his wife, and children" means: 'He and all of his family were to be sold into slavery'.
  - d. The phrase: "and all that he had, and payment to be made" means: 'In addition, all that he possessed were to be sold for payment'.
28. **C18-S28**: The pleading of the servant.
- a. The phrase: "The servant therefore fell down, and worshipped him, saying" means: 'The servant recognized the difference in their positions'.
  - b. The phrase: "Lord, have patience with me, and I will pay thee all" means: 'The servant made a promise that he could not keep but which he made out of desperation, Likewise, none of us can pay the full debt for our sin'.
29. **C18-S29**: The reaction of the lord. In the parable, the lord represents God the Father and shows us how God the Father reacts when someone truly repents.
- a. The phrase: "Then the lord of that servant was moved with compassion" means: 'This shows us how God feels'.
  - b. The phrase: "and loosed him, and forgave him the debt" means: 'This shows us how God reacts'.
30. **C18-S30**: The different attitude of the forgiven servant.
- a. Our sentence starts with the word "But". The prior sentence told us how the lord acted and this sentence tells us how the servant acted differently.
  - b. The phrase: "But the same servant went out" means: 'This is how he reacted to mercy by his lord'.
  - c. The phrase: "and found one of his fellowservants" means: 'This is how he treated his fellow servant instead of acting like his lord'.
  - d. The phrase: "which owed him an hundred pence" means: 'Where he had owed a great amount, his fellow servant owed a little amount'.
  - e. The phrase: "and he laid hands on him, and took him by the throat, saying, Pay me that thou owest" means: 'This servant was, obviously, covetous'.
31. **C18-S31**: A similar pleading.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence says that his fellow servant ask for the same patience that he had asked for from his lord.
  - b. The phrase: "And his fellowservant fell down at his feet, and besought him, saying" means: 'The fellow servant acted like this servant had acted'.
  - c. The phrase: "Have patience with me, and I will pay thee all" means: 'This servant made the same request as he had made'.
32. **C18-S32**: A different reaction. This is symbolic of how men treat other men and refuse to consider the mercy which they received from God.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence is adding how one servant responded to the request by another servant. This, of course, represents how men treat each other even after God grants them mercy.
  - b. The phrase: "And he would not" means: 'The servant who had received mercy refused to grant mercy'.
  - c. The phrase: "but went and cast him into prison, till he should pay the debt" means: 'This is how one servant treated another servant'.
33. **C18-S33**: The reaction of the "fellowservants". This is symbolic of saved people praying for God to help another saved person.
- a. The phrase: "So when his fellowservants saw what was done" means: 'This is when they reacted'.

- b. The phrase: "they were very sorry" means: 'This is how they felt and why they reacted'.
  - c. The phrase: "and came and told unto their lord all that was done" means: 'This is symbolic of saved people praying and "bearing one another's burdens". (Galatians 6:2)'
34. **C18-S34:** The further reaction of the lord.
- a. The phrase: "Then his lord, after that he had called him, said unto him" means: 'This is the type of judgment we should expect from God if we don't forgive our fellow man their trespasses'.
  - b. The phrase: "O thou wicked servant" means: 'This was his judgment of the character of the servant. God wants us to learn His character and become like Him so that we are not like this servant'.
  - c. The phrase: "I forgave thee all that debt, because thou desiredst me" means: 'God forgives us of sin when we ask'.
  - d. The phrase: "Shouldest not thou also have had compassion on thy fellowservant" means: 'God expects us to have compassion on our fellow man'.
  - e. The phrase: "even as I had pity on thee?" means: 'God expects us to learn to have His character and to become like Him'.
35. **C18-S35:** The new judgment of the lord. This sentence is what preachers like to skip, just like Satan took scripture out of context when he quoted it to tempt "Jesus". The start of our parable told us that this servant could not pay. Therefore, this sentence tell us that he was literally tortured to death. As pointed out in the notes for this parable, this servant did not truly repent and God does not forgive people who refuse to repent. Also, people claim that forgiveness is everlasting and can not be lost, but our sentence shows that claim to be a lie. In addition, an earlier report in this chapter told us that people have to let God change them or they are not truly saved. This parable adds that the change which God requires is for us to become more like Him, especially in our dealing with our fellow man.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the judgment by the lord.
  - b. The phrase: "And his lord was wroth" means: 'His lord was angry with an anger which was fierce and refused to be satisfied'.
  - c. The phrase: "and delivered him to the tormentors" means: 'This phrase makes it clear that doctrine which denies punishment by God is a lie'.
  - d. The phrase: "till he should pay all that was due unto him" means: 'Since he did not have the money to pay, he was literally tormented to death'.
36. **C18-S36:** God will judge us the same way. Pay attention to the word "trespasses" and make sure that you use the Biblical definition for that word.
- a. The phrase: "So likewise shall my heavenly Father do also unto you" means: 'We should expect God to judge us this way if we do not fulfill the next phrase'.
  - b. The phrase: "if ye from your hearts forgive not every one his brother their trespasses" means: 'This is what God demands and the phrase "from your hearts" means that we must change our thinking, the way that we react emotionally and the way that we make decisions of our will when it comes to the other person'.
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# Chapter 19 Overview

## **Chapter 19 Summary: The Testimony of the Righteous versus the Religious.**

Our chapter starts out with the Pharisees picking a doctrinal argument over marriage. And, every religious argument that I have heard on this matter goes against what "the word of God" literally says and that includes the '*Good, Godly, fundamental KJV only Baptists*'.

First, "the word of God" says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" ([2Timothy 2:15](#)). The true definition of the word "dividing" is: "A Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result". In Math, we separate numbers. In "the word of God", we separate the definitions of words. Almost everyone uses the wrong definitions for the words "fornication" ([1Corinthians C5S1](#); [Galatians C5S20](#); [Ephesians C5S2](#)) and [adultery](#). I have seen God remove a man from the pastorate for insisting that the definition used by the Pharisees, for the word "adultery" was correct and, as a result, he claimed that "Jesus" taught doctrinal error.

When two children of God get married, they swear an oath, which is enforced by the court of God, and that sign a contract which is enforced by the courts of man. Divorce is having the court of man set aside that contract but does not affect the oath sworn before God. The "word of God" makes a difference between '*divorce*' and '*remarriage*'. However, most religious doctrines ignore the Biblical distinction and condemn all divorced people as if they were '*remarriage*'.

Next, the claim that '*God is always against divorce*' is a claim that "Jesus" spoke doctrinal error in this chapter when he said: "except it be for fornication" ([C19-S8](#)). In addition, it is a claim that '*God is against God*' because [Isaiah 50:1](#) and [Jeremiah 3:8](#) tell us that God is divorced. Now, it should be obvious that I can not get into that large doctrinal argument in this summary. However, the reader needs to be aware that people still teach doctrinal error on this subject today.

Next, the disciples tried to keep people from bringing their children to "Jesus" so that He could bless them and he said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven". After that we have the account of the rich young ruler leaving "Jesus" as a lost man because he was not willing to give up things in this world in order to have true Biblical salvation. And our chapter ends with "Jesus" explaining the rewards given to people who truly dedicate their lives to serving God.

Thus, it is hoped that the reader understands how the theme of this chapter is derived from the reports of incidents within the chapter.

[Matthew 19](#); [Mark 10](#) and [Luke 18](#) are all similar in that they tell accounts which compare the fruit of a truly saved person, who has a changed life, to the false hope in works of fleshly religion.

In [Matthew 19:1-12](#) and [Mark 10:1-12](#) "Jesus" answers questions about divorce. Please see the note for [Mark 10:2](#) about the word "divorce" and an extensive discussion on the true Biblical doctrine involved.

In [Matthew 19:13-15](#); [Matthew 18:1-6](#); [Mark 10:13-16](#) and [Luke 18:15-17](#) "Jesus" explained God's opinion about "little children".

In [Matthew 19:16-30](#); [Mark 10:17-27](#); [Luke 10:25-37](#) and [Luke 18:18-27](#) "Jesus" explained about "inheriting eternal life".

[Matthew 15:19](#); [Matthew 19:18](#) and [Matthew 26:59-60](#) all warn us against "false witnesses". Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.

Please also see the Doctrinal Study called: [godly Financial Principals](#), related to the lesson in [Matthew 19:21](#).

[Matthew 19:23-26](#); [Mark 10:23-27](#) and [Luke 18:24-27](#) tell us the teaching on "riches" which is based upon the prior accounts about the rich young ruler who, apparently, choose to go to Hell rather than give up Earthly riches.

In [Matthew 19:27-30](#); [Mark 10:28-31](#) and [Luke 18:28-30](#), "Jesus" made a statement which led to Peter asking about our heavenly rewards. The answer given, to that question, is similar to what we read in [Luke 22:28-30](#) and [Hebrews 11:24-26](#), although the details are different.

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**The Treasury of Scripture Knowledge provides a chapter outline as:**

1-2. Christ heals the sick;  
3-9. answers the Pharisees concerning divorcement;

10-12. shows when marriage is necessary;  
 13-15. receives little children;  
 16-19. instructs the young man how to attain eternal life;  
 20-22. and how to be perfect;  
 23-26. tells his disciples how hard it is for a rich man to enter into the kingdom of God;  
 27-30. and promises reward to those that forsake any thing to follow him. '.

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1. **C19-S1:** "Jesus" crossed the Jordan, again, and ministered on the far side.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence and chapter are adding a new report to what has already been reported in this Gospel account.
  - b. The phrase: "And it came to pass" means: 'This is the start of a new account'.
  - c. The phrase: "that when Jesus had finished these sayings, he departed from Galilee" means: "'Jesus" finished His teaching in His home region and then left there'.
  - d. The phrase: "and came into the coasts of Judaea beyond Jordan" means: 'This is where "Jesus" went next to minister'.
  - e. The phrase: "And great multitudes followed him; and he healed them there" means: 'This was His reception and what He did for the people so that they would listen to His doctrine'.
2. **C19-S2:** The "Pharisees" came back for another doctrinal fight.
  - a. The phrase: "The Pharisees also came unto him, tempting him" means: 'This is why the Pharisees came'.
  - b. The phrase: "and saying unto him" means: 'They deliberately picked a doctrinal argument over a subject which was much disputed'. And, this subject is still much disputed even though "the word of God" is clear about it.
  - c. The phrase: "Is it lawful for a man to put away his wife for every cause?" means: 'They are asking about divorce. But, notice that they say: "for every cause". Thus, they hope to entangle "Jesus" in arguments about various causes'.
3. **C19-S3:** "Jesus" quoted scripture as the basis of His answer.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer that "Jesus" gave them. They wanted to argue about "causes", therefore, "Jesus" started them with God's basic "cause" for marriage.
  - b. The phrase: "And he answered and said unto them" means: 'This is the answer from "Jesus"'. Supposedly, lawyers are taught to never ask a question, in public, that you do not know what answer will be given. Without a doubt, the Pharisees did not expect this answer or they would not have started a doctrinal dispute in public.
  - c. The phrase: "Have ye not read" means: 'This references [Genesis 1:27](#) and [Genesis 2:24](#) and that verse is also quoted by [Ephesians 5:31](#)'.
  - d. The phrase: "that he which made them at the beginning made them male and female" means: 'This is the difference which God created and each has a different function based upon how God created them'.
  - e. The phrase: "And said, For this cause shall a man leave father and mother, and shall cleave to his wife" means: 'This is how God established the progression of life from one generation to another'.
  - f. The phrase: "and they twain shall be one flesh?" means: "'Flesh" is different from "body". The two are to be in agreement about what they will do with their lives and how they will do whatever they wish to accomplish. In this sentence, the "flesh" is dealing with the desires, emotions and decisions of the will within this physical reality'.
4. **C19-S4:** "Jesus" gave them the true intention of marriage. Our sentence says: "Wherefore they are no more twain, but one flesh". It means: 'wherever you look, the two are to be in agreement and working together to achieve the same goals'.

5. **C19-S5:** "Jesus" gave them the commandment from God about marriage. Our sentence say: "What therefore God hath joined together, let not man put asunder". This is quoted at Christian marriages but forgotten when disagreements occur in life. And, divorce is the result of men thinking their own sinful desires are greater than the law of God. And, just to be clear, it only takes one of the two to have this attitude in order to result in a divorce.
6. **C19-S6:** The "Pharisees" asked about the exception specified by religion.
  - a. The phrase: "They say unto him" means: 'The "Pharisees" said this'.
  - b. The phrase: "Why did Moses then command to give a writing of divorcement, and to put her away?" means: 'This is referencing [Deuteronomy 24:1-4](#)'.
7. **C19-S7:** "Jesus" explains the difference between the intention of religion and the intention of God.
  - a. The phrase: "He saith unto them" means: "'Jesus" gave this answer'.
  - b. The phrase: "Moses because of the hardness of your hearts suffered you to put away your wives" means: 'This is what religion commanded and God allowed'.
  - c. The phrase: "but from the beginning it was not so" means: 'It did not fulfill God's original intent'.
8. **C19-S8:** "Jesus" states the only non-condemned reason for remarriage.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the distinction between divorce and remarriage. The prior sentence dealt with divorce. This sentence deals with remarriage.
  - b. The phrase: "And I say unto you" means: "'Jesus" states this doctrine'.
  - c. The phrase: "Whosoever shall put away his wife" means: 'This is divorce'.
  - d. The phrase: "except it be for fornication" means: 'This is the allowed exception that many deny'. By doing so, they claim that their opinion has more authority than God has.
  - e. The phrase: "and shall marry another" means: 'This is remarriage. This is an addition to divorce that not every divorced person makes. Therefore, the rest of this sentence does not apply to all divorced people but only to those who remarry'.
  - f. The phrase: "committeth adultery" means: 'This is a spiritual sin which is a violation of the person's vow. This is not sex'.
  - g. The phrase: "and whoso marrieth her which is put away doth commit adultery" means: 'This person is committing a sin with the person whom they marry'.
9. **C19-S9:** The disciples object to the rule from "Jesus".
  - a. The phrase: "His disciples say unto him" means: 'They are different people from who spoke what was said earlier in this chapter'.
  - b. The phrase: "If the case of the man be so with his wife" means: 'This is the conditional requirement for the next phrase'.
  - c. The phrase: "it is not good to marry" means: 'This is what they thought'. Basically, their thought was that if they could not get a divorce then they would be better off staying single. They regarded the threat of divorce as the main way of controlling their wife.
10. **C19-S10:** "Jesus" explains that only a few people can "receive" this truth.
  - a. Our sentence starts with the word "But". The prior sentence told us that the disciples thought that people would be better off remaining single. In this sentence, "Jesus" says that not everyone can live without sex.
  - b. The phrase: "But he said unto them" means: "'Jesus" said this'.
  - c. The phrase: "All men cannot receive this saying" means: 'Not everyone can live without sex'.
  - d. The phrase: "save they to whom it is given" means: 'Only the people that God makes able can go without sex'.
11. **C19-S11:** "Jesus" explains that there are three type of men who do not marry.
  - a. The phrase: "For there are some eunuchs" means: 'These are men who live without sex'.
  - b. The phrase: "which were so born from their mother's womb" means: 'Some men are born with no desire for sex'.

- c. The phrase: "and there are some eunuchs, which were made eunuchs of men" means: 'Some men are cut so that they can not participate in sex'.
  - d. The phrase: "and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake" means: 'Some men put their desire to serve God above their desire for sex because having sex means spending time with the woman and they are not willing to take the time away from their service to God'.
12. **C19-S12:** "Jesus" says that this command is here for those men who can "receive it". Our sentence says: "He that is able to receive it, let him receive it". There are a whole lot of 'good, Godly, fundamental KJV only Baptists' who disobey this command. Instead of "letting him receive it", They harass the single man non-stop about remaining single.
13. **C19-S13:** People sought to have "Jesus" bless their children.
- a. The phrase: "Then were there brought unto him little children" means: 'This is what people did'.
  - b. The phrase: "that he should put his hands on them, and pray" means: 'This is why'.
  - c. The phrase: "and the disciples rebuked them" means: 'This is the reaction of the disciples'.
14. **C19-S14:** "Jesus" said to allow it.
- a. Our sentence starts with the word "But". Where the prior sentence told us the reaction by the disciples, this sentence tells us the different reaction by "Jesus".
  - b. The phrase: "But Jesus said" means: 'This is the reaction by "Jesus"'.
  - c. The phrase: "Suffer little children, and forbid them not, to come unto me" means: 'This is the commandment of "Jesus"'.
  - d. The phrase: "for of such is the kingdom of heaven" means: 'This is why'.
15. **C19-S15:** "Jesus" blessed the children. Our sentence says "And he laid his hands on them, and departed thence".
16. **C19-S16:** The start of the next incident.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence starts a new report which is added to the prior reports of this chapter.
  - b. The phrase: "And, behold" means: 'Pay close attention'.
  - c. The phrase: "one came and said unto him" means: 'Other Gospel accounts tell us that he was a rich young ruler'.
  - d. The phrase: "Good Master" means: 'He regarded "Jesus" as a religious teacher and not as God in human flesh'.
  - e. The phrase: "what good thing shall I do" means: 'Like many religious people, he thought that true salvation is earned and not a free gift'. There is no conflict between "grace" and "works". True spiritual "works" are not possible unless we receive "grace" first. However, the person who claims to have received "grace" and never produces any true spiritual "works" is mistaken.. True spiritual "works" are the direct result of "grace".
  - f. The phrase: "that I may have eternal life?" means: 'This is what he claimed to want. However, he was not willing to accept God's requirement that true salvation was to have a higher priority in life than anything in this world'.
17. **C19-S17:** "Jesus" asks a question to see where this man was spiritually.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence is adding the question from "Jesus" to what the man said. This question is designed to make him think.
  - b. The phrase: "And he said unto him" means: '"Jesus" said this to the man'.
  - c. The phrase: "Why callest thou me good?" Most people use the wrong definition of the word "good". The true Biblical definition is: 'what comes from God'. "Jesus" asked this question because the man thought that he could accept or reject whatever "Jesus" told him. He refused to consider what "Jesus" said as a message direct from God.
18. **C19-S18:** "Jesus" answers him from a spiritual perspective.



- a. The phrase: "there is none good but one, that is, God" means: 'This is a clarification to the prior sentence. It tells us that only God is "good". Therefore, "good" can only come from God'.
  - b. The phrase: "but if thou wilt enter into life" means: 'This is speaking of entering everlasting life, which is true spiritual salvation'.
  - c. The phrase: "keep the commandments" means: 'There is more to this than what most people think. "Jesus" explained that true keeping of the commandments is from the heart'. Please see the [Jesus and the Ten Commandments](#) Section of the [Significant Gospel Events Study](#) for more related Bible references to this truth.
19. [C19-S19](#): The man tries to avoid responsibility. Our sentence says: "He saith unto him, Which?" His question means: 'Which one of the commandments. However, God expects us to keep all from out heart'.
20. [C19-S20](#): "Jesus" gives him several commandments as examples.
- a. The phrase: "Jesus said" means: 'This was the answer from "Jesus"'.
  - b. The phrase: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother" means: 'These are several of the ten commandments'. (Please see the [Jesus and the Ten Commandments](#) Section of the [Significant Gospel Events Study](#).)
  - c. The phrase: "and, Thou shalt love thy neighbour as thyself" means: 'This adds the second greatest commandment, which is a summary of the Ten Commandments'.
21. [C19-S21](#): The man claims doctrinal error which is based upon wrong understanding and wrong judgment.
- a. The phrase: "The young man saith unto him" means: 'This is what he claimed and it is what many people believe'.
  - b. The phrase: "All these things have I kept from my youth up" means: 'He may have kept them outwardly, but not from his heart like "Jesus" explained was required by God. In addition, he claimed obedience "from my youth up". However, that does not remove the sins from the age-of-accountability to youth'.
22. [C19-S22](#): "Jesus" does not correct him but tells him what to do to get a correct understanding and judgment.
- a. The phrase: "Jesus said unto him" means: '"Jesus" gives him this answer to show him his true heart'.
  - b. The phrase: "If thou wilt be perfect" means: 'This is what God requires in order to get into Heaven on our own. Of course, no one can fulfill this standard except "Jesus"'.
  - c. The phrase: "go and sell that thou hast, and give to the poor" means: 'This is what I did and that very few are willing to do'.
  - d. The phrase: "and thou shalt have treasure in heaven" means: 'This is the promise that I believed. People can claim this promise, but unless they fulfill the prior phrase, God will not give them this promise'.
  - e. The phrase: "and come and follow me" means: 'This is what most saved people have a very hard time doing'.
23. [C19-S23](#): The man proved that he was not willing to pay the price.
- a. Our sentence starts with the word "But". The prior sentences told us that he asked how to be saved and "Jesus" answered his question. This sentence changes direction and tells us that he was not willing to pay the price required. He walked away lost.
  - b. The phrase: "But when the young man heard that saying" means: 'This is when he responded'.
  - c. The phrase: "he went away sorrowful" means: 'This is how he responded'.
  - d. The phrase: "for he had great possessions" means: 'This is why he responded this way'.
24. [C19-S24](#): "Jesus" explains the source of his wrong decision.
- a. The phrase: "Then said Jesus unto his disciples" means: 'This was when "Jesus" explained the doctrine to His disciples'.
  - b. The phrase: "Verily I say unto you" means: 'This is a verified truth'.

- c. The phrase: "That a rich man shall hardly enter into the kingdom of heaven" means: 'This is not never but very rarely. This is because the rich have a harder time making serving God the top priority of their life'.
25. **C19-S25:** "Jesus" gives a comparison to help understanding.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a figure of speech to illustrate the prior sentence.
  - b. The phrase: "And again I say unto you" means: ". . . ."
  - c. The phrase: "It is easier for a camel to go through the eye of a needle" means: 'This is a figure of speech which is debated about the exact meaning'. Please see the Detailed Note for more on this phrase.
  - d. The phrase: "than for a rich man to enter into the kingdom of God" means: 'This is not "the kingdom of Heaven", which speaks about spiritual salvation. No, "the kingdom of God" is God's character in you. There are many people who claim to be saved but do not display God's character. Such people will go to Heaven but will not receive everlasting rewards there.'
26. **C19-S26:** The disciples are amazed because the doctrine from "Jesus" directly opposes the doctrine that they were taught.
- a. The phrase: "When his disciples heard it" means: 'This is when and why they reacted'.
  - b. The phrase: "they were exceedingly amazed, saying" means: 'This is how they reacted'.
  - c. The phrase: "Who then can be saved?" means: 'This is what they reacted about. They misunderstood what "Jesus" said, just like lots of people today misunderstand the prior sentence. But the answer from "Jesus," on our next sentence, answered what they thought He said and what He actually said'.
27. **C19-S27:** "Jesus" tells them that God can do the impossible.
- a. Our sentence starts with the word "But". The prior sentence told us that the disciples did not understand what "Jesus" truly said and were "exceedingly amazed" at what they thought He said. Our current sentence tells us that "Jesus" had a different reaction.
  - b. The phrase: "But Jesus beheld them, and said unto them" means: "'Jesus" understood how they felt and gave them an answer without correcting their misunderstanding'.
  - c. The phrase: "With men this is impossible; but with God all things are possible" means: 'Both salvation and sanctification are beyond men's reach. However, both are quite possible for God to do'.
28. **C19-S28:** Peter asks a question based upon having a core belief torn away.
- a. The phrase: "Then answered Peter and said unto him" means: 'Since salvation and sanctification were not based upon what they had believed, Peter asked, for all of them, what they could expect to receive when they got to Heaven'.
  - b. The phrase: "Behold, we have forsaken all" means: 'Pay close attention to what we gave up in order to follow'.
  - c. The phrase: "and followed thee" means: 'We acted in true faith'.
  - d. The phrase: "what shall we have therefore?" means: 'What is our everlasting reward?'.
29. **C19-S29:** "Jesus" promises His disciples great rewards in eternity.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus" to Peter's question.
  - b. The phrase: "And Jesus said unto them" means: 'This is the answer from "Jesus"'.
  - c. The phrase: "Verily I say unto you" means: 'This is a verified truth'.
  - d. The phrase: "That ye which have followed me" means: 'This promise is limited to these twelve with Paul replacing Judas Iscariot'.
  - e. The phrase: "in the regeneration when the Son of man shall sit in the throne of his glory" means: 'This is in the 1,000 years reign of "Christ"'.

- f. The phrase: "ye also shall sit upon twelve thrones" means: 'They will be twelve of the twenty-four elders who are just below the "Lord Jesus Christ" in authority'.
  - g. The phrase: "judging the twelve tribes of Israel" means: 'This is what they will do'.
30. [C19-S30](#): "Jesus" promises all true disciples great rewards in eternity.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds a promise for others who are saved and serving.
  - b. The phrase: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands" means: 'These are the qualifications to receive the following promise'.
  - c. The phrase: "for my name's sake" means: ". . . ."
  - d. The phrase: "shall receive an hundredfold" means: 'This part of the promise is for this life. Missionaries have found this to be true in their mission church families'.
  - e. The phrase: "and shall inherit everlasting life" means: 'This is the most important part of the promise. This is for Heaven'.
31. [C19-S31](#): "Jesus" warns that God's standard for judgment is different from what men use. The next chapter continues with doctrine from "Jesus" to His disciples. That doctrine continues through [Matthew 20:16](#), which repeats this sentence with another phrase added onto it.
- a. Our sentence starts with the word "But". The prior sentence was a promise for all saved and serving. However, this sentence tells us how the rewards of such people will vary. Please see the Detailed Note for other references where this doctrine is found.
  - b. The phrase: "But many that are first shall be last" means: 'The saved and serving who make themselves most important in this life will have the least reward in Heaven'.
  - c. The phrase: "and the last shall be first" means: 'People who humble themselves in this life will have the greatest rewards in Heaven'.
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## Chapter 20 Overview

### **Chapter 20 Summary: The Basis of Everlasting Rewards.**

Our last chapter told us about 'The Testimony of the Righteous versus the Religious'. There, "Jesus" emphasize that we need to have the right testimony or we probably are a religious lost person and not truly saved. Now, in this chapter, "Jesus" is going to teach the saved 'The Basis of Everlasting Rewards'. After our salvation, God leaves us here, in this physical reality, to mature spiritually, and to work in His kingdom, and to earn 'Everlasting Rewards'. And, as our chapter teaches, the basis for receiving 'Everlasting Rewards' is working in God's kingdom. However, we must mature beyond being a spiritual "babe" before we can go to work in God's kingdom. And, no baby ever truly wants to grow up and become responsible. Therefore, part of the lessons in this chapter are reasons for us to mature spiritually.

In the '*Parable of the Field Laborers*', we learn that there is greater reward when we "work by hope" compared to when we "work by faith". Yes, we are to "live / walk by faith". But God also wants us to have "hope". For "faith", we find the promise of God in the word of God, we find and do what is required by God in order for us to receive the promise, then we wait with the firm conviction that God will keep His promise in His time and in His way. With "hope", we also work and wait. However, we have no promise from God. We know the character of God and work to please God even without any promise.

Next, we see that James, John and their mother asked "Jesus" to promise them a position in His kingdom and we see that even people who serve in hope sometimes want assurances. In response, "Jesus" explains how to be great in His kingdom. That is, we need to keep serving with the right attitude and keep trusting the character of God.

Our chapter ends with two blind men trusting His character and asking Him to heal them. Thus, we have a demonstration of true hope. And, we see that serving God in "hope" requires more spiritual maturity than serving God in "faith".

[Matthew 20:1-16](#) gives us the '*Parable of the Field Laborers*'). It, and other parables, which are found in the Gospels, are listed in the [Table of Parables](#) along with links to where the various parables are found within the Book Studies of the Gospel accounts. This parable is only found in Matthew's Gospel account because it is telling us the legal way that "Jesus" rewards His servants as "Christ" and "King". In addition, we have a related parable called the '*Parable of the Two Sons*' in: [Matthew 21:28-32](#). It also deals with the householder (father) sending labourers (two sons) to work in his field.

[Matthew 20:17-19](#) and [Mark 10:32-34](#), "Jesus" went to Jerusalem for the final confrontation and prophesied His betrayal, suffering and death while on the way to Jerusalem. [Luke 18:31-34](#) tells the same things, and that the telling happened on the same trip, but may actually be different, repeated, messages from "Jesus" to His disciples. This is also just before [John 12](#) starts. In particular, "Jesus" prophesied His own betrayal, persecution, death and resurrection, that He would be "scourged" and "mocked" and "crucified" and that He would suffer many other things. Please see the [Prophecies](#) Section and the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more related Bible references to these prophecies and their fulfillment within the Gospel accounts.

[Matthew 20:20-28](#) and [Mark 10:35-45](#) tell us about James, John and their mother coming to "Jesus" and asking to sit on His right hand and left hand in the kingdom. [Luke 22:23-30](#) also tells us the same thing as part of this account. "Jesus" explains that it is not His decision to make and then questions them about their resolve in this matter. Please also see the note for [Matthew 20:20](#) which has the report by Matthew compared to the report by Mark.

Please also see the Message called [Basic doctrine of Baptism](#). In [C20-S23](#), "Jesus" was "baptized" ('identified with') fire because He went to Hell to pay for our sins.

In [Matthew 20:25-28](#); [Mark 10:42-45](#) and [Luke 22:24-30](#), "Jesus" explained how to be called great in His kingdom. In addition, [John 13:12-15](#) gives us an example of this doctrine which we are commanded to follow.

[Matthew 20:29-43](#); [Mark 10:46-52](#) and [Luke 18:35-43](#) tell us about "Jesus" healing two blind men, one of whom was Bartimaeus.

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*The Treasury of Scripture Knowledge provides a chapter outline as:*

1-16. Christ, by the similitude of the labourers in the vineyard, shows that God is debtor unto no man; 17-19. foretells his passion; 20-28. by answering the mother of Zebedee's children, teaches his disciples to be lowly; 29-34. and gives two blind men their sight. '.

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1. **C20-S1:** The start of the '*Parable of the Field Laborers*'. This parable is continuing the doctrine that "Jesus" taught to His disciples about their rewards in Heaven under the New Testament.
  - a. The phrase: "For the kingdom of heaven is like unto a man that is an householder" means: 'The "householder" symbolically represents God. God is the "householder" of Heaven and this parable is about "the kingdom of heaven".'
  - b. The phrase: "which went out early in the morning to hire labourers into his vineyard" means: 'This phrase represents how God dealt with the Jews under the Old Testament. In general, God promised the Jews blessings on this Earth if they served Him. The Jews were "hired labourers" and the "vineyard" was where God expected to get fruit (new spiritual life) in this world'.
2. **C20-S2:** The symbolism of workers working by faith.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the symbolism of the covenant which God made with the Jews.
  - b. The phrase: "And when he had agreed with the labourers for a penny a day" means: 'God's covenant is symbolically represented by the phrase "agreed with the labourers for a penny a day". The Jews agreed to serve God for blessings in this world such as the promised land'.
  - c. The phrase: "he sent them into his vineyard" means: 'This, symbolically, represents God sending the Jews to take the Gospel to the world'.
3. **C20-S3:** The symbolism of workers working by hope.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the covenant of the New Testament. It requires us to work for God based upon "hope" in His character where the Old Testament was based upon "faith" in the promises which were written in "the word of God".
  - b. The phrase: "And he went out about the third hour" means: 'This is later in the day and represents a later time in the history of man'.
  - c. The phrase: "and saw others standing idle in the marketplace" means: 'These people were not serving God nor were they serving Satan'.
  - d. The phrase: "And said unto them; Go ye also into the vineyard" means: 'God tells believers, in the New Testament, to go into His "vineyard" with the *Great Commission*'.
  - e. The phrase: "and whatsoever is right I will give you" means: 'Notice that they did not have an agreed payment but that the workers had to trust the character of the "householder". Likewise, while there are promises in the New Testament, most of the promised rewards, for working in God's "vineyard", are promises which we will not get until we reach Heaven. Thus, we work now for unknown amount of future rewards and we work based upon "hope" in the character of God'.
4. **C20-S4:** The laborers went to work. Our sentence says: "And they went their way". These workers represent the early church who worked in God's "vineyard" before the New Testament was written with all of the promises that we have today.
5. **C20-S5:** More workers working by hope. Our sentence says: "Again he went out about the sixth and ninth hour, and did likewise". These represent different times in church history when we read about great revivals and many missionaries going out into the world.
6. **C20-S6:** Last hour hiring.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that God is hiring workers right up to the time of the '*Rapture*'. Many people believe that these workers represent us today because they expect the '*Rapture*' in their lifetime.
  - b. The phrase: "And about the eleventh hour he went out" means: 'This is the last hour of the day and represents the last years of the '*Church Age*''.

- c. The phrase: "and found others standing idle, and saith unto them" means: 'God is still looking for lost and carnal people who are not serving devils so that He can send them into His "vineyard"'.
  - d. The phrase: "Why stand ye here all the day idle?" means: 'God still asks why we are not working for Him'.
- 7. **C20-S7:** Why they were not working.
  - a. The phrase: "They say unto him" means: 'This is the answer that many give to God'.
  - b. The phrase: "Because no man hath hired us" means: 'Many believe they have not received a *call*'. But, "the word of God" makes it clear that all saved are *called* but devils cause believers to believe the lie that they have to have some overwhelming emotional experience before God calls them'.
- 8. **C20-S8:** Last hour workers working by hope.
  - a. The phrase: "He saith unto them" means: 'This is what God says even today'.
  - b. The phrase: "Go ye also into the vineyard" means: 'Each and every one of us has a command. We don't need a so-called *call*'.
  - c. The phrase: "and whatsoever is right" means: 'God still tells us to work based upon "hope" in His character that we will be rewarded in Heaven'.
  - d. The phrase: "that shall ye receive" means: 'This is our promise. We are not told exactly what we will receive there. We are only promised that we will receive "whatsoever is right" and that is based upon the spiritual results which we produce for God'.
- 9. **C20-S9:** All laborers were paid.
  - a. The phrase: "So when even was come" means: 'This symbolically represents the time of the *Rapture*'.
  - b. The phrase: "the lord of the vineyard saith unto his steward" means: 'God the Father will command our "Lord Jesus Christ"'.
  - c. The phrase: "Call the labourers, and give them their hire" means: 'This represents the "judgment seat of Christ"'.
  - d. The phrase: "beginning from the last unto the first" means: 'The New Testament saints will be judged first'.
- 10. **C20-S10:** The last hour laborers were paid for a full day of work.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the payment given to those hired in the last hour.
  - b. The phrase: "And when they came that were hired about the eleventh hour, they received every man a penny" means: 'This represents the value that God puts on people serving Him, even at the last hour'.
- 11. **C20-S11:** The first hour workers were paid the same.
  - a. Our sentence starts with the word "But". The prior sentence told us what the people hired at the last hour received and this sentence tells us what people received who were hired in the first hour. Our sentence starts with the word "But" because they did not receive what they assumed that they would receive.
  - b. The phrase: "But when the first came" means: 'This is a different group of workers than the prior sentence dealt with'.
  - c. The phrase: "they supposed that they should have received more" means: 'They forgot their agreement and made a wrong assumption'.
  - d. The phrase: "and they likewise received every man a penny" means: 'They received exactly what they agreed to work for'.
- 12. **C20-S12:** The first hour workers murmured against the owner.
  - a. The phrase: "And when they had received it" means: 'This is when the first workers received the wage that they agreed to work for'.
  - b. The phrase: "they murmured against the goodman of the house, Saying," means: 'They expressed upset'.
  - c. The phrase: "These last have wrought but one hour" means: 'They said why they were upset'.

- d. The phrase: "and thou hast made them equal unto us" means: 'They compared themselves to other people instead to what they agreed to work for ([2Corinthians 10:12](#))'.
  - e. The phrase: "which have borne the burden and heat of the day" means: 'They were complaining about conditions which they had agreed to work under'. The problem with that attitude is explained in the Detailed Note.
13. [C20-S13](#): The owner reminded them of their agreement at the time of hire.
- a. Our sentence starts with the word "But". The prior sentence told us about the workers complaining while this sentence tells us that the goodman did not agree with their complaint.
  - b. The phrase: "But he answered one of them, and said" means: 'This teaches us God's character and how He will answer our complaints'.
  - c. The phrase: "Friend, I do thee no wrong" means: 'We should not complain when we receive what we agreed to receive'.
  - d. The phrase: "didst not thou agree with me for a penny?" means: 'This was their agreement'. One lesson is that if we want greater reward from God then we need to become more like God by becoming His friend ([2Chronicles 20:7](#)).
14. [C20-S14](#): The owner says that what he does to others does not affect his agreement with them.
- a. The phrase: "Take that thine is, and go thy way" means: 'When we receive what we agreed to, then we have no basis for complaint'.
  - b. The phrase: "I will give unto this last, even as unto thee" means: 'How God treats others does not affect His treatment of us'. The simple lesson is that we receive greater everlasting rewards from God when we become God's friend and learn to be like Him. "Hope", based upon God's character, receives better rewards than "faith", which is based upon a promise. In both cases, the person is working for God in God's kingdom. However, they have two different attitudes of heart and God, mainly, judges our heart.
15. [C20-S15](#): The owner reminds them of his lawful right. Our sentence says: "Is it not lawful for me to do what I will with mine own?" We need to be positive that our judgments are based on God's law and not on our own emotions or beliefs.
16. [C20-S16](#): The owner tells them to judge righteously. Our sentence says: "Is thine eye evil, because I am good?". It means: 'God's goodness does not make us evil. Our own sinful nature does that'.
17. [C20-S17](#): The precept that is the basis of this parable.
- a. The phrase: "So the last shall be first, and the first last" means: 'This is a reference to the last sentence of the prior chapter and what started this parable'. By saying the same thing twice, "Jesus" is making it clear that this precept is part of God's law and what He will use to judge us. By surrounding the parable with this precept, God is letting us know that the precept is the basis of our parable. The people who humble themselves ("the last") will receive the greatest reward ("shall be first") and the people who make themselves important before men ("the first") will receive the least reward ("shall be last"). Thus, God is telling us the type of character to have for the greatest everlasting rewards.
  - b. The phrase: "for many be called, but few chosen" means: 'Every saved person is "called" but only a "few" will be allowed to return with "Christ" when He returns to rule this world ({"chosen"} [Revelation 17:14](#))'.
  - c. Related to this this is an error which some people claim based upon some commentator. They claimed that what comes before and after the word "but" must be polar opposites. Since all "called" are saved, that claim would make all "chosen" lost. Be careful of what you believe which is based upon someone writing it. Verify everything and make sure that it is true in all circumstances before accepting some claim.
18. [C20-S18](#): "Jesus", again, prophesies His own suffering and death.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report that "Jesus", again, tried to prepare His disciples for the future by giving them this

- prophecy. They should have been encouraged by the prophecy of His resurrection but they first had to accept the prophecy of His death.
- b. The phrase: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them" means: "Jesus" said the rest of this sentence while He was alone with His disciples'.
  - c. The word: "behold" means: 'Pay close attention. "Jesus" has tried to give them this prophecy more than once before and they keep rejecting it'.
  - d. The phrase: "we go up to Jerusalem" means: "Jesus" knew that He was on His way to be crucified at this time. He is trying to prepare His disciples for what will happen. Please realize that He did not give this prophecy to anyone else'.
  - e. The phrase: "and the Son of man shall be betrayed unto the chief priests and unto the scribes" means: 'Judas Iscariot was with them, at this time, but had not yet decided to betray "Jesus"'. They rejected this phrase but much more strongly rejected the next three phrases'.
  - f. The phrase: "and they shall condemn him to death" means: 'They rejected this phrase very strongly'.
  - g. The phrase: "And shall deliver him to the Gentiles to mock, and to scourge" means: 'They really rejected this phrase'.
  - h. The phrase: "and to crucify him" means: 'They absolutely refused to accept this phrase'.
  - i. The phrase: "and the third day he shall rise again" means: 'This is what "Jesus" wanted them to accept but they could not accept it while refusing to accept what had to come before it'. This is the exact same attitude that people have when they reject the Gospel. They would have no problem accepting salvation if they believed that they needed it. However, they absolutely refuse to accept that God will send them to Hell and the "lake of fire" for eternity. Many accept a little punishment for a little while. That is why they accept the lie about Purgatory.
19. **C20-S19:** The mother of James and John tried to secure the everlasting place of her children.
- a. The phrase: "Then came to him the mother of Zebedee's children with her sons" means: 'This was James and John with their mother'. Mark has details which Matthew does not include and Mark does not include the report of their mother. So, it is worth while comparing the two reports if you want the details.
  - b. The phrase: "worshipping him" means: 'This is the correct way to approach God when you want something from God'.
  - c. The phrase: "and desiring a certain thing of him" means: 'This is why they approached and worshipped'.
20. **C20-S20:** "Jesus" asked her what she wanted. Our sentence says: "And he said unto her, What wilt thou?"
21. **C20-S21:** Her request.
- a. The phrase: "She saith unto him" means: 'The mother of James and John made this request'. Mark says that they asked "Jesus". Obviously, all three asked with Matthew reporting the mother asking and Mark reporting the men asking.
  - b. The phrase: "Grant that these my two sons may sit" means: 'This was the request'. If you pay attention to the reports, the other ten were upset with James and John but "Jesus" was not. God is not upset with our wanting to be in a higher position in Heaven and, as these two reports tell us, God requires us to do more to serve Him if we wish to have a higher position in eternity.
  - c. The phrase: "the one on thy right hand, and the other on the left, in thy kingdom" means: 'This is also part of the request. Basically, these are the two highest positions under "Jesus"'.
22. **C20-S22:** The answer from "Jesus".
- a. Our sentence starts with the word "But". The prior sentence said that they made the request. This sentence does not directly answer the request. Instead, it lets them, and us, know that there is more required in order to fulfill the request than what they realize.



- b. The phrase: "But Jesus answered and said" means: 'This sentence, and the next, are the answer from "Jesus"'.
  - c. The phrase: "Ye know not what ye ask" means: 'Each and every one of you personally do not know all that is required in order to fulfill your request'.
- 23. **C20-S23:** "Jesus" asked if they were prepared to pay the full price.
  - a. The phrase: "Are ye able to drink of the cup that I shall drink of" means: 'This is a figure of speech which means experience the problems in life and suffer like "Jesus" did'.
  - b. The phrase: "and to be baptized with the baptism that I am baptized with?" means: 'This means be identified with going to Hell to pay for the sins of others'.
- 24. **C20-S24:** They said yes Our sentence says: "They say unto him, We are able". Many people believe they can handle something before they actually experience it. Just look at all of the sports injuries. Each of those people expected to be able to do whatever they tried to do and not experience an injury.
- 25. **C20-S25:** "Jesus" explained why that was not sufficient.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds details which "Jesus" knew but which James and John did not know.
  - b. The phrase: "And he saith unto them" means: "'Jesus" prophesied the type of life and death that James and John would experience while serving Him'.
  - c. The phrase: "Ye shall drink indeed of my cup" means: 'They would experience suffering in their lives. James was the first martyr ([Acts 12:2](#)). Reportedly, John was boiled alive in oil and [Revelation 1](#) tells us that he was sent to the island of Patmos to be worked and starved to death'.
  - d. The phrase: "and be baptized with the baptism that I am baptized with" means: 'They were both identified with suffering for service the "Jesus"'.
    - e. The phrase: "but to sit on my right hand, and on my left, is not mine to give" means: "'Jesus" could not promise them what they asked for'.
    - f. The phrase: "but it shall be given to them for whom it is prepared of my Father" means: 'That decision belonged to God the Father'.
- 26. **C20-S26:** The other disciples were upset.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction by the other ten disciples. And, the next sentence gives us the correction by "Jesus".
  - b. The phrase: "And when the ten heard it" means: 'This is when the others reacted'.
  - c. The phrase: "they were moved with indignation against the two brethren". The word "indignation" means: 'extreme anger, mingled with contempt, disgust or abhorrence'. Therefore, our phrase means: 'The other ten were extremely angry and upset with James and John'.
- 27. **C20-S27:** "Jesus" explained how the world determines who will be greatest.
  - a. Our sentence starts with the word "But". Our prior sentence says that ten of the disciples were extremely upset with James and John. This sentence tells us that "Jesus" had a totally different reaction.
  - b. The phrase: "But Jesus called them unto him, and said" means: "'Jesus" gave them a different perspective. He wanted His disciples not fighting and loving one another. However, He also wanted to correct the attitude that we should not be doing all that we can (rightly do), to advance our own personal position in eternity. God actually wants us to have that as a goal of this life and the next sentence tells us how to accomplish that goal'.
  - c. The phrase: "Ye know that the princes of the Gentiles exercise dominion over them" means: "'Jesus" is reminding them that other cultures have different ways of doing things and different priorities than our own culture has. It is easy and natural for anyone in any culture to think that their culture is right and best in all areas of life that it deals with. And, people have the same attitude about their religion. However, that attitude is often proven to be wrong'.

- d. The phrase: "and they that are great exercise authority upon them" means: 'People are willing to die for religion and country even when they don't know all that is going on and why they are being sent out to die'.
28. **C20-S28:** "Jesus" explained how to become greatest in the "kingdom of heaven".
- Our sentence starts with the word "But". The prior sentence told us how the Gentiles used authority. And, this sentence tells us that we are to do otherwise.
  - The phrase: "But it shall not be so among you" means: 'We are to not use the ways of this world'.
  - The phrase: "but whosoever will be great among you, let him be your minister" means: 'There is nothing wrong with having ambition for eternity. In fact, God commands it and encourages it. However, we must channel our ambition the right way and avoid wrong ways to advance. Here, we are to seek to become the number one servant of God and of God's people'.
  - The phrase: "And whosoever will be chief among you, let him be your servant" means: 'We are to devote our life to the care of others if we want God to give us a higher position in eternity. God honors people who truly devote their life to helping those who are under them instead of demanding that those who are under them must lift them up higher'.
  - The phrase: "Even as the Son of man came not to be ministered unto, but to minister" means: "'Jesus" is our primary example'. (Please see the Doctrinal Study called **What Did Jesus Do?** for how He provides us an example of how to act in this world.)
  - The phrase: "and to give his life a ransom for many" means: "'Jesus" died for us. God honors His martyrs'.
29. **C20-S29:** They continued their journey to Jerusalem.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence is adding another way-mark on the journey of "Jesus" on His way to Jerusalem to be crucified.
  - The phrase: "And as they departed from Jericho" means: 'Back in **Matthew 19:1**, we read "he departed from Galilee, and came into the coasts of Judaea beyond Jordan". Now He is further on His journey and leaving Jericho'.
  - The phrase: "a great multitude followed him" means: 'There were a lot more people than just "Jesus" and His disciples'.
30. **C20-S30:** "Jesus" heals two blind men.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the circumstances for the last incident that is reported in this chapter.
  - The phrase: "And, behold" means: 'Pay close attention'.
  - The phrase: "two blind men sitting by the way side" means: 'These were the men who needed a miracle'. Mark identifies "blind Bartimaeus, the son of Timaeus" because he was the main beggar in this incident. Matthew tells us that there were two because Matthew tells us how "Jesus" fulfilled God's law and accurate reporting is important in legal matters.
  - The phrase: "when they heard that Jesus passed by" means: 'This is when they reacted'.
  - The phrase: "cried out, saying, Have mercy on us" means: 'This is what they asked for'.
  - The phrase: "O Lord" means: 'Here they worshipped Him and recognized "Jesus" as God in human flesh. (Pay attention to the capitalization of the title "Lord")'.
  - The phrase: "thou Son of David" means: 'Here, they acknowledged that "Jesus" was God's "Christ" Who was sent to offer the Jews God's kingdom. And, healing was one of the things which were to be part of the kingdom'.
31. **C20-S31:** The multitude tried to shut them up.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of "the multitude". Most of the people from that city were used to seeing these

- beggars and ignoring them. Therefore, the beggars were not accepting being ignored and upset the multitude by not acting as expected.
- b. The phrase: "And the multitude rebuked them" means: 'Be careful of mob opinion. It is usually wrong'.
  - c. The phrase: "because they should hold their peace" means: 'The beggars were not acting like expected and the mob told them to act like expected'.
  - d. The phrase: "but they cried the more, saying" means: 'They were not willing to remain in the position that they were in. Therefore, they tried to do something about it'.
  - e. The phrase: "O Lord" means: 'Here they worshipped Him and recognized "Jesus" as God in human flesh. (Pay attention to the capitalization of the title "Lord")'.
  - f. The phrase: "thou Son of David" means: 'Here, they acknowledged that "Jesus" was God's "Christ" Who was sent to offer the Jews God's kingdom. And, healing was one of the things which were to be part of the kingdom'.
32. **C20-S32**: They cried more for their miracle.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction by "Jesus".
  - b. The phrase: "And Jesus stood still, and called them" means: 'This is what "Jesus" did'.
  - c. The phrase: "and said" means: 'The next phrase is what "Jesus" said'.
  - d. The phrase: "What will ye that I shall do unto you?" means: 'This is an offer from "Jesus" to provide their need'. **James 4:2** says: "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not". They kept crying and asking until they received their request.
33. **C20-S33**: Their request. Our sentence says: "They say unto him, Lord, that our eyes may be opened".
34. **C20-S34**: "Jesus" granted their request.
- a. The phrase: "So Jesus had compassion on them" means: "'Jesus" felt their hurt and knew their need'.
  - b. The phrase: "and touched their eyes" means: "'Jesus" fixed their problem'.
  - c. The phrase: "and immediately their eyes received sight" means: 'They received their request'.
  - d. The phrase: "and they followed him" means: 'This was their reaction and it should be the reaction of everyone who is blessed by God'.
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# Chapter 21 Overview

## **Chapter 21 Summary: The Start of the Final Religious Conflict.**

Our chapter starts out with "Jesus" riding into Jerusalem "sitting upon an ass, and a colt the foal of an ass". He did this, and much more starting in this chapter, to fulfill prophecy. Here we see Him offering Himself as their "King". He already knows that they will reject Him as their "King", which is why he has already given spiritual birth to the church and trained the disciples who will become His apostles (except Paul) after He returns to Heaven.

With that basic understanding written, we can look at more of the detail. Our chapter starts with His ride into Jerusalem and the people celebrating because they believe that He will start the 1,000-years reign of "Christ". And, the first thing, which Matthew reports, that He does as their "King", is cleanse the Temple by driving out the money changers, the people selling animals and, in general, cleaning up the most obvious evidences of a corrupt religion. He then starts offering the benefits of the kingdom by healing "the blind and the lame". As a result of that, Matthew reports: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased" Their reaction proves that they had no care for the common Jew beyond how they could help the leaders achieve greater prestige and power.

Our chapter continues with them saying to "Jesus": "Hearest thou what these say?" They actually expected Him to deny His position as God's "Messiah / Christ". (That is what the people were acknowledging when they were "saying, Hosanna to the Son of David".)

After that, He did a miracle which, symbolically, showed God's plan to destroy the Jewish nation / religion because they had all of the outward appearances of life ("leaves on the fig tree") but they had no "fruit" ('[new life](#)'). This was because the religious leaders insisted that only Jews could be saved and even among the Jews, only the ones that they approved of. However, God had used His prophets to tell them that God wanted them to take His plan of salvation to the "Gentiles" ([Isaiah 11:10](#); [Isaiah 42:1](#); [Isaiah 49:6](#); [Isaiah 49:22](#); [Isaiah 54:3](#); [Isaiah 60:3](#); [Isaiah 60:5](#); [Isaiah 60:11](#); [Isaiah 60:16](#); [Isaiah 61:6](#); [Isaiah 61:69](#); [Isaiah 62:2](#); [Isaiah 66:12](#); [Isaiah 66:19](#); [Malachi 1:11](#)). The Jews refused to obey God's plan, which is why God brought destruction upon them. In this chapter, we read that "Jesus" gave them one last chance to truly Biblically repent and serve God and God's "King". Instead, they crucified Him.

After the miracle, which was done on the way to the Temple, and after "Jesus" arrived at the Temple, the religious leaders confronted "Jesus" and demanded that He answer their question of: "By what authority doest thou these things?" Their own religion told them that a true prophet worked by the authority of God and "Jesus" had done so many miracles that there could be no doubt that He was a prophet from God ([John 3:2](#)). However, the religious leaders were determined to ignore all evidence. Instead of arguing with them, "Jesus" asked them: "The baptism of John, whence was it? from heaven, or of men?" As their answer, the religious leaders proved themselves to be liars when they claimed: "We cannot tell". They either lied when they claimed to be the ultimate authority on all things spiritual and all things from God, or they lied when they claimed "We cannot tell". Either way, they proved themselves to be liars.

"Jesus" then gave them a parable and asked them about it and they replied: "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". In their answer, they proved that they knew that God would destroy them and all of their followers. And, when "Jesus" referenced scripture to tell them the judgment of God upon them and the nation which followed them, they sought to kill "Jesus".

Thus, we see that that men, who are more concerned with their own worldly power and position than they are concerned about spiritual matters, will go to any and all lengths of sin in order to achieve their goals. In this chapter, and continuing through several more chapters, we read that "Jesus" offered the Jews the kingdom but they were refused the kingdom because they refused to submit to Him as their "King". Likewise, people who claim to be saved today will not be allowed to be part of the kingdom (1,000-years reign of "Christ"), if they personally refused to submit to "Jesus" as their "King".

Starting in [Matthew 21:1](#); [Mark 11:1](#); [Luke 19:28](#) and [John 12:12](#); and continuing through the end of each chapter, we have the sequence of events which start from when "Jesus" entered Jerusalem for the final conflict. During His trip to Jerusalem, "Jesus" taught His disciples the difference between 'A fruitful

religion versus a show religion'. Now, in this chapter, we see the religious leaders argue that the show religion is right and them plot the death of "Jesus" because He insisted that God rejected the show religion. While "Jesus" was in Jerusalem, He cleansed the Temple and acted like the Jew's "King", which led to His crucifixion. This was because the Jewish leaders realized that His turning the people to God would reduce their religious, and secular authority and power.

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Please see the [Gospel Time Sequences](#) for the time sequences of incidents reported in this chapter and for references where other Gospel accounts report the same incidents. Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled.

[Matthew 21:1-17](#); [Mark 11:1-11](#); [Luke 19:28-44](#) and [John 12:12-16](#) all give the basis for what is called 'Palm Sunday'. Please see the note for [Matthew 21:1-LJC](#) for a significant explanation of the prophecy and doctrine involved.

In [Matthew 21:1-3](#); [Mark 11:1-3](#) and [Luke 19:29-30](#), we are told that "Jesus" prophesied that the disciples would find a colt tied, whereon never man sat. This is a fulfillment of [Zechariah 9:9](#) and [Psalms 148](#) which show us how they praised Him.

[Matthew 21:5](#); [Matthew 21:7](#); [Mark 11:7](#); [Luke 19:35-38](#) and [John 12:12](#) all tell about "Jesus" being "glorified".

[Matthew 21:12-13](#) and [Mark 11:15-19](#); [Luke 19:45-48](#) and [John 2:13-16](#) all tell about "Jesus" cleaning the Temple. The chief priests sought to destroy "Jesus" over this act.

[Matthew 21:15-16](#) and [Luke 19:39-40](#) tell us that the Pharisees objected to "Jesus" being "glorified".

[Matthew 21:18-22](#); [Mark 11:12-14](#) and [Mark 11:20-21](#) tell us about "Jesus" cursing the fig tree because it had no fruit.

[Matthew 21:23-27](#); [Mark 11:27-33](#) and [Luke 20:1-7](#) report that the chief priests and the elders challenged "Jesus" as He taught in the Temple. "Jesus" responded by asking them if the baptism of John the Baptist was from Heaven or not. Please see the Doctrinal Study, called [John the Baptist](#), which has links to all of the other references in the Bible for John the Baptist. Please see the notes for [Matthew 21:23](#) and [Matthew 21:24](#) about the doctrine involved in this disagreement.

In [Matthew 21:28-31](#), "Jesus" give us the '[Parable of the Two Sons](#)'. This parable was to let the religious leaders know that they were not doing the job that God gave to them and that they were also preventing the Jews from doing the job that God chose the Jews to do. Please see the [Table of Parables in the New Testament](#) for links to all parables in the New Testament.

[Matthew 21:28-32](#): gives us the '[Parable of the Two Sons](#)'. In addition, [Matthew 21:31-32](#) give us the spiritual application from "Jesus".

[Matthew 21:33-46](#); [Mark 12:1-11](#) and [Luke 20:9-19](#) that "Jesus" give us the '[Parable of the Hirelings Killing the Heir](#)'. This is a prophecy by "Jesus" about how "the chief priests, and the scribes, and the elders" would have Him killed. [Matthew 21:33-46](#) also tells us about the religious leaders killing the prophets. Please see the [Table of Parables in the New Testament](#) for links to all parables in the New Testament.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-11. Christ rides into Jerusalem upon an ass;  
12-16. drives the buyers and sellers out of the temple;  
17-22. curses the fig-tree;  
23-27. puts to silence the priests and elders,  
28-32. and rebukes them by the similitude of the two sons,  
33-46. and the husbandmen who slew such as were sent to them. '

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1. [C21-S1](#): "Jesus" prepares for His triumphant entry.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The prior two chapters told us about "Jesus" journeying to Jerusalem for the final confrontation with the religious leaders and His crucifixion. This sentence, and chapter, tells us about when he arrived at the place He would stay while He ministered in Jerusalem.

- b. The phrase: "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives" means: 'This is close to the house of Mary, Martha and Lazarus'.
  - c. The phrase: "then sent Jesus two disciples, Saying unto them" means: "Jesus" and His disciples have been walking to get where they are. "Jesus" had no chance to go by Himself and see what was where he sent the disciples. This is a prophecy, even if people don't recognize it as such'.
  - d. The phrase: "Go into the village over against you" means: 'This is where He told them to go'.
  - e. The phrase: "and straightway ye shall find an ass tied, and a colt with her" means: 'This is what He prophesied they would find'.
  - f. The phrase: "loose them, and bring them unto me" means: 'This is what He told them to do'.
2. C21-S2: How to answer any challenge.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. . . .
  - b. The phrase: "And if any man say ought unto you" means: "'Jesus" was not positive if anything would be said'.
  - c. The phrase: "ye shall say" means: 'Each and every one of you personally shall give the following answer'.
  - d. The phrase: "The Lord hath need of them" means: 'Notice the capitalization of the title "Lord". God gives us things to hold unto and use, but they belong to Him and He has the right to call for them at any time'.
  - e. The phrase: "and straightway he will send them" means: 'This is what "Jesus" prophesied that the man would do'. He was positive how this man would react. The real question is how many of the people, who claim to be saved, could God rely on this way?
3. C21-S3: This sentence is a continuation of the prior sentence and, together, they are a fulfillment of the prophecies found in Zechariah 9:9 and in Genesis 49:10 and Isaiah 40:9. And, our next sentence directly tells us that it fulfills the prophecy of Zechariah.
- a. The phrase: "All this was done, that it might be fulfilled which was spoken by the prophet, saying" means: "'Jesus" did many things to fulfill prophecy and provide proof that He really was God's "Christ"'. . . .
  - b. The phrase: "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" means: 'This is the Old Testament prophecy'.
4. C21-S4: The disciples obeyed.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of obedience to the report of the command given.
  - b. The phrase: "And the disciples went, and did as Jesus commanded them" means: 'This is the first thing that they did'.
  - c. The phrase: "And brought the ass, and the colt" means: 'This is the next thing that they did'.
  - d. The phrase: "and put on them their clothes" means: 'This is the next thing that they did'.
  - e. The phrase: "and they set him thereon" means: 'This is the next thing that they did'.
5. C21-S5: The multitude honored "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. . . .
  - b. The phrase: "And a very great multitude spread their garments in the way" means: 'This was an impromptu runner such as a bride or great person is given to walk on and keep their shoes from getting dirty'.
  - c. The phrase: "others cut down branches from the trees, and strawed them in the way" means: 'The ass would have no trouble walking on these and they would keep down the dust and prevent it from getting on "Jesus"'. . . .

6. **C21-S6:** How the multitude honored "Jesus".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. The prior sentence said what they did and this sentence adds what they said.
  - b. The phrase: "And the multitudes that went before, and that followed, cried, saying" means: "Jesus" was surrounded by people praising Him'.
  - c. The phrase: "Hosanna to the Son of David" means: 'This is a recognition the He was God's "Christ"'.
  - d. The phrase: "Blessed is he that cometh in the name of the Lord" means: 'This is a recognition the He was sent by God'.
  - e. The phrase: "Hosanna in the highest" means: 'This is praise to God the Father for sending "Jesus"'.
7. **C21-S7:** Their praise affected "all the city".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the people in the city to the parade that the people made as "Jesus" entered the city.
  - b. The phrase: "And when he was come into Jerusalem" means: 'This is when the people reacted'.
  - c. The phrase: "all the city was moved, saying" means: 'This is how the people reacted'.
  - d. The phrase: "Who is this?" means: 'This is why the people reacted. They asked this question because they wanted to know what all of the fuss was about'.
8. **C21-S8:** "Jesus" is identified as the person being honored.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer to the question of the prior sentence.
  - b. The phrase: "And the multitude said" means: 'This is who answered the question of the prior sentence'.
  - c. The phrase: "This is Jesus the prophet of Nazareth of Galilee" means: 'This is how they answered. Notice that they named Him, but also that they identified Him as a "prophet". In addition, they said that He was from "Nazareth of Galilee" even though the religious leaders insisted that no prophet ever came from there before'. That argument is misleading because many Old Testament prophets came from some place where they were the first prophet from that place. That argument is a claim that God can not do something new and different, which is obvious nonsense. In addition, though the people did not know it, He actually came from Bethlehem.
9. **C21-S9:** "Jesus" starts to act like God's "King".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds what "Jesus" did when He arrived at the Temple.
  - b. The phrase: "And Jesus went into the temple of God" means: 'This is where "Jesus" reacted against the procedures of a false religion'. This is what "Jesus" did at this time. When God's church of Jerusalem changed to preaching a false works salvation, and refused correction from God three times, God had the Temple destroyed.
  - c. The phrase: "and cast out all them that sold and bought in the temple" means: 'These people could have done their business outside of the Temple but devils had them move into the Temple in order to pollute the worship of God both physically and spiritually'.
  - d. The phrase: "and overthrew the tables of the moneychangers" means: 'These people changed the emphasis from worshipping God to making money'. Money, and all that it represents, is the main thing used by devils to destroy people's relationship with God.
  - e. The phrase: "and the seats of them that sold doves" means: 'This literally turned the Temple into a barn and, symbolically, reduced God the level of an animal, which is lower than man'.

- f. The phrase: "And said unto them, It is written" means: 'This is a reference to [Isaiah 56:7](#)'.
  - g. The phrase: "My house shall be called the house of prayer" means: 'This is the main purpose of the Temple'.
  - h. The phrase: "but ye have made it a den of thieves" means: 'This is what they turned it into, according to "Jesus"'. According to "the word of God", the priests were to inspect all animals before they could be sacrificed to make sure that they had no blemish. According to history, they would find some small thing to use to reject almost all animals. Then a local would offer to buy the animal, at less than the true value, to save the person from driving the animal home. Then another local would offer to sell them an animal which would pass the priest's inspection, but at an inflated price. After the person making the sacrifice left, the rejected animal would go into the herd of animals which would pass inspection and the profits would be split between the priests and the animal dealers.
10. [C21-S10](#): "Jesus" provides the benefits of God's "kingdom". Our sentence adds that the people who truly worshipped God came to "Jesus" for healing because that was part of what was promised with God's kingdom. Our sentence says: "And the blind and the lame came to him in the temple; and he healed them".
11. [C21-S11](#): The religious leaders "were sore displeased" when they saw true worship.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the religious leaders.
  - b. The phrase: "And when the chief priests and scribes saw the wonderful things that he did" means: 'They saw the evidence of God the Father working through "Jesus" in a way that He refused to work through them. They saw evidence of approval by God the Father which they did not receive'.
  - c. The phrase: "and the children crying in the temple, and saying" means: 'The true children of God returned to worshipping God in God's temple'.
  - d. The phrase: "Hosanna to the Son of David" means: 'They praised God the Father for sending then His "Christ"'
  - e. The phrase: "they were sore displeased" means: 'This was their reaction. With this reaction, they proved that they did not serve the true God but served devils'.
  - f. The phrase: "And said unto him" means: 'The next phrase is what the "chief priests and scribes" said to "Jesus"'. Where they should have been praising God, they were complaining'.
  - g. The phrase: "Hearest thou what these say?" means: 'Of course "Jesus" heard them praising God and returning the Temple to it's true purpose'.
12. [C21-S12](#): "Jesus" answered their displeasure with a quote of scripture.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus", which was based upon scripture.
  - b. The phrase: "And Jesus saith unto them" means: 'This is the answer from "Jesus"'
  - c. The phrase: "Yea" means: 'This is a stronger affirmative answer than a simple "yes"'. "Jesus" is basically telling them that He absolutely hears the praise of God's people in the Temple of God'.
  - d. The phrase: "have ye never read" means: 'This is a quote of [Psalms 8:2](#)'.
  - e. The phrase: "Out of the mouth of babes and sucklings thou hast perfected praise?" means: 'This is the quote'.
13. [C21-S13](#): "Jesus" spent the evening with friends.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds that "Jesus" left the religious leaders after He shut their mouths.
  - b. The phrase: "And he left them" means: 'He had nothing more to say to them'.
  - c. The phrase: "and went out of the city into Bethany" means: 'This was where Mary, Martha and Lazarus lived'.
  - d. The phrase: "and he lodged there" means: '"Jesus" stayed with them at this time'.



14. **C21-S14:** The circumstances of the next incident. This miracle, like all miracles reported in the Gospel accounts, is a physical demonstration of the doctrine that it is in context with.
  - a. The phrase: "Now in the morning as he returned into the city" means: "Jesus" was going back to Jews who wanted to hear the truth and to religious leaders who hated Him and wanted to promote lies from devils'.
  - b. The phrase: "he hungered" means: 'This is how "Jesus" felt physically. It was also symbolic of what God the Father felt because His people refused to truly worship Him'.
15. **C21-S15:** "Jesus" cursed the tree for having no fruit.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. . . .
  - b. The phrase: "And when he saw a fig tree in the way" means: 'This is what "Jesus" saw. It spiritually represents what God sees when He looks at His people'.
  - c. The phrase: "he came to it" means: 'This is what "Jesus" did. It spiritually represents what God does when He calls His people'.
  - d. The phrase: "and found nothing thereon" means: 'This is what "Jesus" found. It spiritually represents what God finds when He looks at His people and sees no new spiritual fruit in their lives. Lots of people preach this incident as applying to the Jewish nation. And it does. But it also applies to saved people who do not work in God's kingdom the do the *'Great Commission'*'.
  - e. The phrase: "but leaves only" means: 'This spiritually represents religious activity which has a show of spiritual life but no true fruit (new life)'.
  - f. The phrase: "and said unto it" means: 'This is how "Jesus" reacted to what he found'.
  - g. The phrase: "Let no fruit grow on thee henceforward for ever" means: 'He cursed it. He did the same thing to the Jewish nation. And, he does the same to saved people who do not work in God's kingdom the do the *'Great Commission'*'.
16. **C21-S16:** The results of the curse. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the result of the curse. Our sentence says: "And presently the fig tree withered away". The same happens to churches and saved people who do not do the *'Great Commission'*.
17. **C21-S17:** The witnesses "marvelled".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the disciples when they saw the tree the next day.
  - b. The phrase: "And when the disciples saw it" means: 'This is when they reacted'.
  - c. The phrase: "they marvelled, saying" means: 'This is how they reacted'.
  - d. The phrase: "How soon is the fig tree withered away!" means: 'This is what they said'.
18. **C21-S18:** "Jesus" gave the spiritual application of this example. We read the same doctrine in [Matthew 17:20](#) and [Luke 17:6](#).
  - a. The phrase: "Jesus answered and said unto them" means: 'This is Who answered'.
  - b. The phrase: "Verily I say unto you" means: 'This has been verified by "Jesus" and we are to verify this truth for ourselves'.
  - c. The phrase: "If ye have faith, and doubt not" means: 'The critical phrase is "and doubt not"'.
  - d. The phrase: "ye shall not only do this which is done to the fig tree" means: 'Each and every one of you personally will be able to do the same and more'.
  - e. The phrase: "but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea" means: 'This is an extreme example of what God makes possible'.
  - f. The phrase: "it shall be done" means: 'This is the promise'.
19. **C21-S19:** "Jesus" give the promised result of having a fruitful religion. Our sentence adds a second promise. Our sentence says: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive".
20. **C21-S20:** The religious leaders demanded that "Jesus" declare His authority for what He did.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the challenge by "the chief priests and the elders of the people" to His authority.
  - b. The phrase: "And when he was come into the temple" means: 'This is where they challenged "Jesus"'.
  - c. The phrase: "the chief priests and the elders of the people came unto him" means: 'This is who they challenged "Jesus"'.
  - d. The phrase: "as he was teaching, and said" means: 'This is when they challenged "Jesus"'. Notice that they deliberately made the challenge public'.
  - e. The phrase: "By what authority doest thou these things?" means: 'They had no excuse for not knowing the obvious answer. These were the top professionals of things related to God. They could not deny knowing the evidences of to power of God that were in scripture. They could not deny that He did miracles because the people saw the miracles. The Pharisees had already tried claiming that He used the power of Satan and "Jesus" proved that to be a lie. They could not deny that the miracles were done by the power of God. They had no excuse but hoped to intimidate "Jesus" and have Him admit that He had no authority over them and no authority to teach in the Temple. However, scripture made it clear that the "chief priests" had their authority from God but that their authority was less than the authority of a prophet and certainly less than the "Son of God". The "scribes" only had the authority given to them by men because of their knowledge of scripture. Therefore, they not only had no authority but their own knowledge told them that they were wrong to challenge a prophet'.
21. **C21-S21:** The religious leaders demanded that "Jesus" declare who gave Him that authority. Our sentence says: "and who gave thee this authority?" Since our sentence starts with the word "And", it is added to the prior sentence. The note for the prior sentence explained that they had no excuse for claiming that they did not already know that His authority came from God. However, they chose to ignore the obvious truth and tried to intimidate "Jesus". As the following sentences show, that didn't work as they hoped it would.
22. **C21-S22:** "Jesus" conditionally agreed to answer them.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the answer from "Jesus".
  - b. The phrase: "And Jesus answered and said unto them" means: 'The following is the answer from "Jesus" to their challenge of His authority'.
  - c. The phrase: "I also will ask you one thing" means: 'They had to answer His question if they wanted Him to answer their question'.
  - d. The phrase: "which if ye tell me" means: 'This is the conditional requirement that they had to fulfill in order to receive His answer'.
  - e. The phrase: "I in like wise will tell you by what authority I do these things" means: 'This is the promise'. While many people deny it, all promises made as part of the New Testament have a requirement for us to fulfill in order to receive the promise.
23. **C21-S23:** "Jesus" asks His question. His question was: "The baptism of John, whence was it?". In addition, our next sentence adds a qualifying limit to their answer. In addition, "Jesus" uses simple sentences so that there is no way that they can claim that they did not understand His question.
24. **C21-S24:** "Jesus" specifies the two optional answers. Our sentence says: "from heaven, or of men?" means: It should be obvious that this sentence is a qualifying limit to the allowed answers to the question from "Jesus". This sentence was explained in the note for the prior sentence.
25. **C21-S25:** The reason why they refused to give one optional answer.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the fact that the religious leaders got together to figure out a lie which would be accepted. Remember that they deliberately started this fight before an audience. Therefore, the Jews will tell others if they give an obvious lie as their

- answer. And, with the limit on their answer from "Jesus", any answer other than the two He gave them to choose from will obviously be a lie.
- b. The phrase: "And they reasoned with themselves, saying" means: 'All of them got together to try and come up with an acceptable lie'.
  - c. The phrase: "If we shall say, From heaven" means: 'This was one of the optional answers that "Jesus" gave them'.
  - d. The phrase: "he will say unto us, Why did ye not then believe him?" means: 'This is the obvious result of their choosing that answer'.
26. **C21-S26**: The reason why they refused to give the other optional answer.
- a. Our sentence starts with the word "But". This sentence considers the other optional answers that "Jesus" gave them.
  - b. The phrase: "But if we shall say, Of men" means: 'This was one of the optional answers that "Jesus" gave them'.
  - c. The phrase: "we fear the people" means: 'This is the obvious result of their choosing that answer'.
  - d. The phrase: "for all hold John as a prophet" means: 'This is why they were afraid to claim this lie'.
27. **C21-S27**: They refused to answer because they could not avoid condemnation for their own sin. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the lie which they chose. Our sentence says: "And they answered Jesus, and said, We cannot tell". Now, I spent over thirty years as a professional and was considered the best in the world in my specialty. These men claimed to be the best in the world in their profession. And, this lie destroys their credibility and causes people to question other answer is that they give and claim that the people should accept without question. This type of loss of credibility occurs in all professions where the professional tells people to accept their answers without question. And, the people who followed their doctrine, after this answer, proved themselves to be fools and brought the judgment of God upon themselves and their children.
28. **C21-S28**: "Jesus" refused to answer them because they refused to admit truth. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the refusal by "Jesus" to answer their question since they refused to answer His question. And, in this we see the character of God. God refuses to give people promises who refuse to fulfill His requirements to receive the promise. Our sentence says: "And he said unto them, Neither tell I you by what authority I do these things".
29. **C21-S29**: "Jesus" asks them a challenging question. Our sentence starts with the word "But". It is continuing the questioning while presenting another question for them to think about. Our sentence says: "But what think ye?". Here, "Jesus" is starting a parable to show those religious leaders how they looked to God. "Jesus" does this with the '*Parable of the Two Sons*'. Please see the [Table of Parables in the New Testament](#) for links to all parables in the New Testament.
30. **C21-S30**: The start of the '*Parable of the Two Sons*'.
- a. The phrase: "A certain man had two sons" means: 'These represent the Jews and the church'.
  - b. The phrase: "and he came to the first" means: "'Jesus" is first telling us what His church will do'.
  - c. The phrase: "and said, Son" means: 'God adopts all truly saved people'.
  - d. The phrase: "go work to day in my vineyard" means: 'This is the command of the *'Great Commission*'.
31. **C21-S31**: The answer and action of the first son. This is how the church responded to the command from God. Our sentence says: "He answered and said, I will not: but afterward he repented, and went".
32. **C21-S32**: The command to the second son. Our sentence says: "And he came to the second, and said likewise". Please see the section called '*Other Prophecies*' in the [Significant Gospel Events Study](#). The Jews were also commanded to take the Gospel to the world

33. [C21-S33](#): The answer and action of the second son. This is how the church responded to the command from God. Our sentence says: "And he answered and said, I go, sir: and went not". This is how the Jews responded. Instead of taking God's message to everyone, they were filled with pride and claimed that God's choice of the Jews made them better than anyone else. They also claimed the doctrinal error that all Jews were predestined to Heaven and everyone else was predestined to Hell.
34. [C21-S34](#): The challenging question. Our sentence says: "Whether of them twain did the will of his father?". The answer to this question was obvious. The application of the answer, by "Jesus", was not obvious to these corrupt lost religious leaders.
35. [C21-S35](#): The religious leaders gave the obvious answer. Our sentence says: "They say unto him, The first".
36. [C21-S36](#): The judgment of God that is based upon attitude and action of everyone.
  - a. The phrase: "Jesus saith unto them" means: 'This is the application given by "Jesus"'.
    - b. The phrase: "Verily I say unto you" means: 'This has been verified by "Jesus" and we are to verify this truth for ourselves'.
    - c. The phrase: "That the publicans and the harlots go into the kingdom of God before you" means: 'These were the Jews which the religious leaders condemned to Hell for not keeping the religious rules that they added to God's Law'.
37. [C21-S37](#): Why each will be judged as "Jesus" says.
  - a. The phrase: "For John came unto you in the way of righteousness" means: 'Here's why the prior sentence is true. Notice that the true "way of righteousness" is different from keeping religious rules. They were told the true "way of righteousness", and rejected it. This is proven earlier in the chapter where they wanted to deny that John the Baptist was a prophet but were stopped only by their fear of the people'.
  - b. The phrase: "and ye believed him not" means: 'This also was proven earlier in the chapter'.
  - c. The phrase: "but the publicans and the harlots believed him" means: 'These were the people that the religious leaders feared and they feared the people because they knew that this phrase was true'.
  - d. The phrase: "and ye, when ye had seen it" means: 'When each and every one of them were personally shown the truth by God's representatives'.
  - e. The phrase: "repented not afterward" means: 'They refused to turn from their religious lies to obeying God'.
  - f. The phrase: "that ye might believe him" means: 'They refused to believe the message that God sent through His prophet'.
38. [C21-S38](#): The start of the '*Parable of the Hirelings Killing the Heir*'. This is also in the [Table of Parables in the New Testament](#).
  - a. The phrase: "Hear another parable" means: 'People know that a parable is an Earthly start with a Heavenly meaning. What most people miss is the second half of the truth about parables. "Jesus" deliberately did this so that the used parables to teach spiritual people truth and to lead the lose and carnal into doctrinal error. Yes, "Jesus" deliberately did this so that the lost and carnal would be punished for believing doctrinal error while the truly spiritual will be blessed for believing the truth. It also means that there are explanations of parables which are doctrinal error. God's people are to seek the help of God's "Holy Ghost" to separate truth from error'.
  - b. God's people also need to separate storied from reports of actual incidents. Devil motivated liars and deceived people call Gospel accounts stories so that God's people will be deceived and believe that their believing those accounts is optional. God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). What God did in those accounts is what we should expect God to do to us when we act the same way as people did in the true account.
  - c. The phrase: "There was a certain householder" means: 'He spiritually represents God in this parable'.
  - d. The phrase: "which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower" means: 'This is spiritual expression of what God did in this world to prepare a place of blessing for His true people'.

- e. The phrase: "and let it out to husbandmen" means: 'God put the priests in charge of His vineyard'.
  - f. The phrase: "and went into a far country" means: 'God left the priests alone after telling them what to do'.
  - g. The phrase: "And when the time of the fruit drew near" means: 'God expected them to produce new spiritual life ("fruit")'.
  - h. The phrase: "he sent his servants to the husbandmen" means: 'God sent prophets to the Jews and, in particular, to the priests'.
  - i. The phrase: "that they might receive the fruits of it" means: 'The priests were to show the prophets people who believed and obeyed God's Law'.
39. C21-S39: The treatment of the first messenger by the "husbandmen".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the reaction of the Jewish leaders to the messages from God's prophets. 1Samuel 8:7 says "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them". The Jews thought that they were rejecting the messengers (prophets). God said that they actually rejected God. And, people still make this same error today.
  - b. The phrase: "And the husbandmen took his servants, and beat one, and killed another, and stoned another" means: 'This is how the Jewish leaders treated the prophets from God'.
40. C21-S40: The treatment of more messengers by the "husbandmen". Our sentence says: "Again, he sent other servants more than the first: and they did unto them likewise" God sent prophets multiple times warning His people about future judgment. The people, foolishly, rejected the message and the messenger and thought that God would do nothing more.
41. C21-S41: The thought of the "householder".
- a. Our sentence starts with the word "But". Symbolically, God the Father did the same thing with the "Son of God" as he did with Prophets. This was the last chance the Jews, as a nation, had to do right by their covenant with God. Note: after the "great tribulation", all living Jews will be saved in a day when they see "Jesus Christ" return to this Earth. All who are living will accept Him as God's "Christ" and any who would not receive Him will be killed during the "great tribulation".
  - b. The phrase: "But last of all he sent unto them his son" means: 'Symbolically, God the Father sent His "Son" to receive spiritual "fruit" (new life). Since the Jews refused to deliver spiritual "fruit", "Jesus" started the church for that purpose'. Note, there are people who claim to be saved and act like the Jewish nation did and they actually expect God to change and reward them personally while He punished the Jewish nation. Hopefully, the reader understands that it is foolish to believe that lie.
  - c. The phrase: "saying, They will reverence my son" means: 'Actually, "Jesus" used this phrase for the Jews and for the church. "Jesus" said it in this parable because He wanted those religious leaders to realize, on their own, what God will do to them because of their attitude. He also used this phrase, knowing that it would be recorded for His church after His death. Saved people still have the choice of producing, or not producing, spiritual "fruit". This parable and Gospel account let us know the consequences of acting like the Jewish nation'.
42. C21-S42: The thoughts of the "husbandmen".
- a. Our sentence starts with the word "But". The prior sentence says what the man, in the parable, thought the "husbandmen" would do while this sentence says what they actually did. God knew what the Jews would actually do and the judgment by the Jewish religious leaders was executed by God. God is waiting to see how each saved person will personally act and their judgment is based upon their attitude and actions related to producing spiritual "fruit". for God.
  - b. The phrase: "But when the husbandmen saw the son" means: 'This is what the Jewish religious leaders ("husbandmen") thought to do with "Jesus" because they thought

- that God would do nothing about them turning God's people to following doctrinal error from devils'.
- c. The phrase: "they said among themselves" means: 'This is what they thought between themselves because they discounted and ignored the judgment from God'.
  - d. The phrase: "This is the heir" means: 'This is the person Who will truly inherit to Earth'.
  - e. The phrase: "come, let us kill him, and let us seize on his inheritance" means: 'They honestly thought that they would rule the Earth in spite of being under Roman rule'.
43. **C21-S43:** The treatment of the son by the "husbandmen".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. Our sentence adds the report of their actions based upon their thinking. Today, people who claim to be saved, and act like this, prove that they have the same thinking as the prior sentence no matter what they claim.
  - b. The phrase: "And they caught him" means: 'This is prophecy. This is symbolic of the mob with Judas Iscariot which arrested "Jesus"'. It is also symbolic of people today who claim that their religious traditions, or their own opinion, can replace the authority of "the word of God"'.
  - c. The phrase: "and cast him out of the vineyard" means: 'This is also prophecy. This is symbolic of the religious leaders who claimed that "Jesus" blasphemed. It can also be applied to people who replace the true "word of God" with some man written perversion'.
  - d. The phrase: "and slew him" means: 'This is also prophecy. Obviously, this is symbolic of the crucifixion. It also applies today to religions and people who claim to be based upon "the word of God" but teach a doctrine which is completely opposed the character of the true "Jesus Christ"'.
44. **C21-S44:** "Jesus" asked what they believed would be the reaction by the lord?
- a. The phrase: "When the lord therefore of the vineyard cometh" means: 'This is symbolic of the death of those Jews and of the death of everyone today who claims to be saved and has not brought any spiritual "fruit" to God'.
  - b. The phrase: "what will he do unto those husbandmen?" means: "'Jesus" asked them for their honest judgment and His word asks everyone what they honestly believe today'.
45. **C21-S45:** The answer of the religious leaders. Our sentence says: "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons". It means: 'This was their answer. Something similar should be the answer of everyone today who claims to be saved. Not only should people expect this in their personal lives, but churches and countries should expect the same'. Look at how God gave England an empire that spanned the world while they spread the Gospel around the world and took it away when they stopped spreading the Gospel. Look at famous ministries in the U.S. which grew while they spread the Gospel around the world and shrank or were completely destroyed when they stopped spreading the Gospel. And, God does the same in the lives of individuals.
46. **C21-S46:** The reference to scripture.
- a. The phrase: "Jesus saith unto them" means: "'Jesus" pointed them to scripture as the basis of His parable'.
  - b. The phrase: "Did ye never read in the scriptures" means: 'This sentence quotes [Psalms 118:22-23](#) and references [Isaiah 8:14](#) and [Isaiah 28:16](#) and [Zechariah 3:8-9](#)'.
  - c. The phrase: "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?" means: 'This is the quote'.
47. **C21-S47:** The concluding judgment of God.
- a. The phrase: "Therefore say I unto you" means: 'This is the concluding prophecy from "Jesus"'. "The kingdom of God" was given to the church because the Jews refused to do their part in their relationship with God'. Likewise, everyone who claims to be saved but refuses to participate in the '*Great Commission*' should also expect God to remove His blessings from their life.

- b. The phrase: "The kingdom of God shall be taken from you" means: 'The "kingdom of God" is actually God's character in you and it is the change that God brings into the lives of people who are truly saved and serving God while they are in this life. Once we die, there are no more changes possible. And, the more we are like God, the greater will be our position in eternity. Therefore, this is not only a change for today but it also determines what we have in eternity'.
  - c. The phrase: "and given to a nation bringing forth the fruits thereof" means: 'The emphasis is on "bringing forth the fruits thereof". Our rewards in eternity will be directly according to how much we personally "bring forth the fruits thereof"'.

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48. [C21-S48](#): Another reference to scripture.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another prophecy to the prior sentences. This sentence reference, and indirectly quote, [Isaiah 8:14-15](#). They also indirectly reference [Psalms 2:12](#); [Psalms 34:18](#); [Psalms 51:17](#); [Isaiah 57:15](#) and [Isaiah 60:12](#). They all reference the Old Testament truth that people who serve the "Son of God" will be broken from their sinful ways. However, those people who refuse to serve the "Son of God" will be utterly destroyed.
  - b. The phrase: "And whosoever shall fall on this stone shall be broken" means: "Jesus Christ" will break saved people from their sinful life-styles'.
  - c. The phrase: "but on whomsoever it shall fall, it will grind him to powder" means: "Jesus Christ" will utterly destroy all who reject His rule for their life'.
49. [C21-S49](#): This sentence adds the realization by the religious leaders. Our sentence says: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them".
50. [C21-S50](#): They were too afraid to do what they wanted to do.
- a. Our sentence starts with the word "But". While the prior sentence told us what they "perceived", this sentence tells us what they wanted to do, as a result, but feared to do.
  - b. The phrase: "But when they sought to lay hands on him" means: 'This is what they wanted to do'.
  - c. The phrase: "they feared the multitude" means: 'Remember that they deliberately started this fight in public. Remember their limited options the next time that you want to start a fight in public'.
  - d. The phrase: "because they took him for a prophet" means: 'The common Jew, especially those listening the teaching of "Jesus" in the Temple, believed this about "Jesus". The people would react violently because they knew that God cursed the nation every time that the religious leaders killed a prophet of God'.
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## Chapter 22 Overview

### **Chapter 22 Summary: Continuation of the Final Religious Conflict.**

Starting in [Matthew 21:1](#); [Mark 11:1](#); [Luke 19:28](#) and [John 12:12](#); and continuing through the end of each chapter, we have the sequence of events which start from when "Jesus" entered Jerusalem for the final conflict. During His trip to Jerusalem, "Jesus" taught His disciples the difference between 'A fruitful religion versus a show religion'. Now, in this chapter, we see the religious leaders argue that the show religion is right and them plot the death of "Jesus" because He insisted that God rejected the show religion. While "Jesus" was in Jerusalem, He cleansed the Temple and acted like the Jew's "King", which led to His crucifixion. This was because the Jewish leaders realized that His turning the people to God would reduce their religious, and secular authority and power.

Our chapter starts with "Jesus" continuing to teach the common Jews, the chief priests and the Pharisees after He had shut the mouths of the chief priests and Pharisees. In the prior chapter, they picked a doctrinal fight, "Jesus" shut their mouths and returned to teaching the common Jews. The chief priests and the Pharisees were still there but had moved to the background to try and figure out "how they might entangle him in his talk" ([Matthew 22:8](#)).

The teaching by "Jesus", in this chapter, starts with the '*Parable of The Marriage of the King's Son*'. It should be obvious that this is teaching us about the "marriage supper of the Lamb" ([Revelation 19:9](#)). In this parable, a man was there without a marriage garment. While many people object, the true teaching is that some people will be in Heaven but not allowed to attend the "marriage supper of the Lamb". The doctrinal teaching is for saved people to be sure that they not only are saved but are also qualified to attend the "marriage supper of the Lamb".

Next, we read about the religious leaders sending different groups to challenge "Jesus" and He shuts the mouths of every group. First there were the Pharisees with the Herodians. Then were the Sadducees. Then were the lawyers. And, after all of them failed to trip "Jesus" up, He asked them a question which they could not answer. Thus, he put an end to their trying to challenge Him doctrinally. And, after this chapter, Matthew spends the next three chapters reporting doctrine which "Jesus" taught to His disciples. Therefore, all of these chapters are dealing with Doctrine before Matthew gets into the betrayal of "Jesus".

Please see the [Gospel Time Sequences](#) for the time sequences of incidents reported in this chapter and for references where other Gospel accounts report the same incidents. Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled.

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[Matthew 21:28-22:14](#); [Mark 12:1-12](#) and [Luke 20:8-19](#) tell us several parables that "Jesus" gave after "the chief priests, and the scribes, and the elders" challenged His authority in [Matthew 21:23-27](#); [Mark 11:27-33](#) and [Luke 20:1-7](#). This chapter is continuing the doctrine of the prior chapter.

[Matthew 22](#); [Mark 12](#) and [Luke 20](#) all tell us some of the same things. In addition, they probably happened at the same time as the accounts in [John 8](#). Later, at [John 8:20](#), we are told "These words spake Jesus in the treasury, as he taught in the temple" and the accounts in these other Gospels happened in the Temple and end with "Jesus" being by the "treasury". In addition, while the specific accounts differ, all Gospels report the same types of incidents between the religious leaders and "Jesus"

[Matthew 22:1-14](#) has the '*Parable of The Marriage of the King's Son*'. Please see the [Table of Parables in the New Testament](#) for links to other similar parables. This parable is different from, but teaches the same doctrine, as the '*Parable of The Great Supper*' ([Luke 14:16-24](#)).

[Matthew 22:15-46](#); [Mark 12:13-37](#) and [Luke 20:20-40](#) tell us about when "the chief priests, and the scribes, and the elders" tried to use others to destroy "Jesus". In the start of that section, within Luke's Gospel account, we read "so they might deliver him unto the power and authority of the governor". Even though the religious leaders had some civil authority, they could not sentence someone to death. But, the "governor" could. Therefore, this is when they decided to kill "Jesus".

In [Matthew 22:16-33](#); [Mark 12:13-17](#) and [Luke 20:20-26](#) we read that "the Herodians" tried an argument about money and taxes.

In [Matthew 22:23-33](#); [Mark 12:18-27](#) and [Luke 20:27-40](#) we read that "the Sadducees" tried an argument about the resurrection.



[Matthew 22:23-32](#); [Matthew 24:31](#); [Matthew 25:1-13](#); [Matthew 27:52-53](#), and in many other places within the New Testament, tell us about the resurrection of the dead. Therefore, these references should be used to comfort the saints about [God's](#) repeated promise of our own resurrection.

In [Matthew 22:34-40](#) and [Mark 12:28-33](#) tell us that "the scribes" tried an argument about the Mosaic Law. They were also embarrassed.

[Matthew 22:41-46](#); [Mark 12:35-37](#) and [Luke 20:41-44](#) all cover the time when "Jesus" asked "How say the scribes that Christ is the Son of David?"

In [Matthew 22:46](#); [Mark 12:34](#) and [Luke 20:40](#) tells us "And no man after that durst ask him any question".

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-8. The parable of the marriage of the king's son.  
9-11. The vocation of the Gentiles.  
12-14. The punishment of him that wanted the wedding garment.  
15-22. Tribute ought to be paid to Caesar.  
23-33. Christ confutes the Sadducees for the resurrection;  
34-40. answers the lawyer, which is the first and great commandment;  
41-46. and puzzles the Pharisees by a question about the Messias. '.

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1. [C22-S1](#): The start of the '*Parable of The Marriage of the King's Son*'.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that "Jesus" said another parable to "the chief priests and Pharisees" with many general Jews also listening.
  - b. The phrase: "And Jesus answered and spake unto them again by parables, and said" means: "Jesus" added this parable as another "answer" to their challenge to His authority'. This sentence starts the '*Parable of The Marriage of the King's Son*'. This parable is different from, but teaches the same doctrine, as the '*Parable of The Great Supper*' ([Luke 14:16-24](#)).
  - c. The phrase: "The kingdom of heaven is like unto a certain king" means: 'In this parable, the king represents God the Father'.
  - d. The phrase: "which made a marriage for his son" means: 'This parable is about "the marriage supper of the Lamb"' ([Revelation 19:9](#))'.
  - e. The phrase: "And sent forth his servants to call them that were bidden to the wedding" means: 'This symbolically represents God sending prophets to the Jews and telling them to serve God so that they could go to Heaven and "the marriage supper of the Lamb"'.
  - f. The phrase: "and they would not come" means: 'Many of the Jews refused to believe "the word of God" and ended up dying lost'.
2. [C22-S2](#): The invited guests refused to come to the king's marriage feast.
  - a. The phrase: "Again, he sent forth other servants, saying" means: 'God the Father sent prophets to the Jews several times with His message'.
  - b. The phrase: "Tell them which are bidden" means: 'The prophets were told to take God's message to the Jews'.
  - c. The word: "behold" means: 'The Jews were told to pay close attention to the message from God'.
  - d. The phrase: "I have prepared my dinner" means: 'God the Father prepared everything in Heaven for those people who believed His message'.
  - e. The phrase: "my oxen and my fatlings are killed" means: 'God prepared everything for people to celebrate true spiritual salvation'.
  - f. The phrase: "and all things are ready" means: 'There is nothing to keep people from being there'.
  - g. The phrase: "come unto the marriage" means: 'This is an invitation to more than going to Heaven. This invitation is given to the friends of "Jesus" who proved their friendship by helping Him to take the Gospel to the people of this world'.

3. **C22-S3:** Some "made light" of the invitation and others "entreated (the servants) spitefully, and slew them".
  - a. Our sentence starts with the word "But". The prior sentence told us about the king sending messengers to his guests and told them to come to the marriage feast of his son. Our current sentence is still talking about the invitation while telling us that the guests "made light of it". Symbolically, in the parable, the prior sentence told us about God sending prophets to the Jews and told them to come to the "marriage supper of the Lamb". And, symbolically, our current sentence is still talking about the invitation while telling us that the Jews "made light of it". In addition, this parable can also be applied to the saved during the '*Church Age*' on an individual basis.
  - b. The phrase: "But they made light of it" means: 'They treated "the word of God" as something which was optional and not a command'.
  - c. The phrase: "and went their ways, one to his farm, another to his merchandise" means: 'Some felt that their place in this world was more important and others thought that the riches of this world were more important'.
  - d. The phrase: "And the remnant took his servants, and entreated them spitefully, and slew them" means: 'Many served devils and preached false religions while doing all they could to stop the message from God'.
4. **C22-S4:** The king brought justice to the people who rejected his invitation.
  - a. Our sentence starts with the word "But". Our sentence is still talking about how the people treated the messengers from the king (God) while turning to hoe the king (God) reacted.
  - b. The phrase: "But when the king heard thereof" means: 'This is when the king, and God, knew absolutely how his messengers were treated'.
  - c. The phrase: "he was wroth". The word "wroth" is defined as: 'Very angry; much exasperated'.
  - d. The phrase: "and he sent forth his armies" means: 'Symbolically, for the Jews, this happened after the Temple was destroyed'. In the lives of saved people today, God uses devils and other people to bring punishment upon the disobedient child of God. (Please see [Colossians 3:8](#) about the "children of wrath").
  - e. The phrase: "and destroyed those murderers" means: 'Destruction sometimes means death but sometimes it means severe loss while remaining alive'.
  - f. The phrase: "and burned up their city" means: 'Symbolically, this relates to the tome that the Jews had no home country. Likewise, symbolically, it can relate to a child of God being out of church and estranged from family and other ways of having no basis for their life'.
5. **C22-S5:** The king recognized reality.
  - a. The phrase: "Then saith he to his servants" means: 'The king said this to his servants. Symbolically, it is what God the Father said to the angels about the Jewish nation when He had "Jesus" start the '*Church Age*'. God the Father will say the same to angels about people who refuse to work in His kingdom, even though they are saved'.
  - b. The phrase: "The wedding is ready" means: 'The "marriage supper of the Lamb" is ready'.
  - c. The phrase: "but they which were bidden were not worthy" means: 'God will not allow unworthy people to attend even if they are saved and in Heaven'.
6. **C22-S6:** The king invited others. Our sentence says: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage". It means: 'The saved are God's servants in this world today. They are commanded to do this with the '*Great Commission*'. In addition, the 144,000 virgin male Jews will have this command during the "great tribulation"'.
  - a. The phrase: "So those servants went out into the highways" means: 'Symbolically, this represents saved people taking the Gospel everywhere today'.
  - b. The phrase: "and gathered together all as many as they found" means: 'All people are invited to be saved and to serve'.
7. **C22-S7:** The wedding feast "was furnished with guests".
  - a. The phrase: "So those servants went out into the highways" means: 'Symbolically, this represents saved people taking the Gospel everywhere today'.
  - b. The phrase: "and gathered together all as many as they found" means: 'All people are invited to be saved and to serve'.

- c. The phrase: "both bad and good" means: 'God will save anyone who accepts "Jesus" as their "Lord" and are willing to obey and serve'.
  - d. The phrase: "and the wedding was furnished with guests" means: 'God determines when there are enough'.
8. **C22-S8**: The king found a man not properly prepared for the feast. This is the part of the parable which many want to deny and others deliberately pervert. Many '*good, Godly, fundamental, KJV only Baptists*' insisted that it must mean something other than what is literally written in "the word of God". Such a claim makes them a lying hypocrite when they criticize others for doing the same thing.
- a. The phrase: "And when the king came in to see the guests" means: 'This was a practice in the days of the Gospel accounts. It is symbolic of God the Father seeing who is at the "wedding feast of the Lamb"'.
  - b. The phrase: "he saw there a man which had not on a wedding garment" means: 'In those days, everyone wore "a wedding garment" except the bride and groom. No one was allowed to distract from the wedding couple'.
  - c. **Revelation 19:8** says: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints". Notice that her "wedding garment" is "the righteousness of saints". Only **Romans 3:10** says: "As it is written, There is none righteous, no, not one". (That is a reference to **Psalms 14:1-3** and **Psalms 53:1-3**). However, saved people are given "his righteousness" (**Matthew 6:33**; **Romans 3:25-26**) when they obey by true Biblical "faith". The saved person who refuses to obey does not receive "his righteousness". As a result, they do not have "a wedding garment" and they are not allowed to attend the "marriage supper of the lamb", even though they are saved and in heaven. And, yes, I understand that this disagrees with lots of doctrines about who will be at the "marriage supper of the lamb". However, I have never heard any Biblically based argument and all are religious opinions.
  - d. The phrase: "And he saith unto him" means: 'God will tell such a person the next phrase and the second next sentence'.
  - e. The phrase: "Friend, how camest thou in hither not having a wedding garment?" means: 'God calls him "friend" because he is saved and in Heaven. However, that is not enough to get him into the "marriage supper of the lamb"'.
9. **C22-S9**: The man had no answer for his failure. Our sentence says: "And he was speechless". Many saved people will be this way when they are judged by God and made aware of all of the rewards which God wanted to give them but could not because they refused to obey and to bring spiritual "fruit" to God.
10. **C22-S10**: The king judged the man for his failure.
- a. I got into a big argument about this phrase. because lots of different people have lots of different opinions about what it means and their opinions have nothing to do with the definitions of the words within the phrase. God does not change (**Malachi 3:6**; **Hebrews 13:8**). Therefore, every word in the Bible has only one definition and no two words have the same definitions. In addition, according to the rule of context, the definition of a phrase, within "the word of God", must be the combination of the definitions of the words within the phrase with the relationship between the words defining the relationship between the definitions. And, because God does not change, the definition of a phrase, within "the word of God", must be the same every place that it is used. Yes, there are different applications of the phrase, but no application defines the phrase. So, the people who claim that this phrase has three different definitions are wrong. Likewise, the people who claim that this phrase has a definition which is totally unrelated to the definitions of the words within it are also wrong. Please see the Message called **Outer Darkness** about this phrase. This phrase only occurs three times and all are within the Gospel of Matthew. However, **the last sentence in chapter 25** speaks about the same thing without using that exact phrase.
  - b. The phrase: "Then said the king to the servants" means: 'This is symbolic of God telling this to the angels'.

- c. The phrase: "Bind him hand and foot, and take him away, and cast him into outer darkness" means: 'This is what people insisted can not be in Heaven while the literal words require it to be in Heaven. Something which is not in the same place is "outside" and not in the "outer" part of the group. In addition, people insisted that there can be no variableness in the amount of light in Heaven (no relative darkness). Such a claim does not have a Biblical basis and goes against the physical attributes of "light", which God gave it at creation and never changed those attributes. In addition, "light" is used symbolically for knowledge and understanding. This claim says that "the word of God" lies when it says that God the Father knows things that no one else knows, not even the "Son of God"'.
    - d. The phrase: "there shall be weeping and gnashing of teeth" means: 'This phrase is the real reason that people argue that "outer darkness" can not be in Heaven. People want to believe the lie of: *'no tears in heaven'* even though God does not "wipe away all tears from their eyes" ([Revelation 21:4](#)) until after the "great with throne judgment", when the only people are the saved in Heaven'. There is much more to that doctrinal argument but it needs to be a separate Study.
11. [C22-S11](#): The precept that is the basis of this parable. This is another Bible truth that people have fits about because it proves a favorite doctrinal error to be a lie.
- a. The phrase: "For many are called" means: 'Here's why the prior parable is true and tells us how God will give different rewards to different saved people in Heaven'. Many preachers like to claim the lie that only preachers are "called". However, many of the Pauline Epistles make it clear that all saved people are "called". People need to study that "the word of God" actually says instead of believing what some preacher says that they like in their natural sinful self and that they never verify. In addition, "Jesus" put this sentence as the summary of the prior parable because everyone who is saved is "called". However, "few are chosen" to attend the "marriage supper of the Lamb".
  - b. The phrase: "but few are chosen" means: 'Out of all that are available in Haven, only a few are selected to receive this reward'. People hate this precept because they want to believe the lie that *'everyone will receive a mansion right next door to Peter'*. I've had people literally (in message but not in words) tell me: *'I said the magic prayer of salvation. I can devote my life to fulfilling the lusts of the flesh and "Jesus" has no choice. He must forgive all of my sins and give me a mansion right next door to Peter'*. I do not exaggerate. And, while people might deny that claim, they can only do so if their own doctrine and way of determining what "the word of God" says does not allow it. If their doctrine allows personal opinion to have greater authority than what is literally written in "the word of God", then their doctrine allows the prior claim.
12. [C22-S12](#): The start of the next incident.
- a. The phrase: "Then went the Pharisees" means: 'These were the self-appointed religious experts who claimed that they could do the job which God gave to the priests. They taught religious error instead of the pure "word of God"'.
    - b. The phrase: "and took counsel how they might entangle him in his talk" means: 'They thought that they could match wits with "Jesus" and win'.
13. [C22-S13](#): The challenge from the Herodians.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the details of how the Pharisees tried to accomplish the prior sentence.
  - b. The phrase: "And they sent out unto him their disciples with the Herodians" means: 'The "Herodians" supported the then current government. They group had differences with the Pharisees, but the two groups agreed to set aside their differences in order to attack "Jesus"'.
    - c. The phrase: "saying, Master" means: 'They started out calling Him *'Teacher'* with a capitalized word, which means the top level of teacher. They did not accept Him as God in human flesh and were using insincere flattery with the belief that such would sway Him'.

- d. The phrase: "we know that thou art true, and teachest the way of God in truth" means: 'This is a blatant lie. If they truly believed this then they would not be trying to "entangle him in his talk". The true "way of God" never leads to error. Math and the Scientific method have "the way of God" as their basis. It would not be possible for Math and true science to always work in all circumstances if their basis, "the way of God", did not always work in all circumstances. Whether they knew and believed this truth, or not, is irrelevant. Their action, in this case, shows that they are insincere and that they believe that they can show that what "Jesus" commands men to do does not always work in all circumstances'.
  - e. The phrase: "neither carest thou for any man" means: 'They recognized that "Jesus" did not agree that people who had higher social standing were, necessarily, better people but that He judged each person by their own actions. They acknowledged that He was like John the Baptist who publically condemned the king for his public sin'.
  - f. The phrase: "for thou regardest not the person of men" means: 'This is why they recognized that the prior phrase was true'.
14. **C22-S14**: They ask "Jesus" for His opinion. Our sentence says: "Tell us therefore, What thinkest thou?" means: 'Tells us what you think after we gave you this insincere flattery'.
  15. **C22-S15**: The trap question. Our sentence says: "Is it lawful to give tribute unto Caesar, or not?" means: 'They could only imagine their answers and any answer which they could think of would be a trap which would make some of the Jews mad. However, God is not limited to our thinking and it is foolish to think you can trap God into doing what you want Him to do'.
  16. **C22-S16**: "Jesus" calls them on their true intention.
    - a. Our sentence starts with the word "But". The prior sentence told us how these Jews thought they had trapped "Jesus" while this sentence, and the next few, show otherwise.
    - b. The phrase: "But Jesus perceived their wickedness" means: "'Jesus" was not fooled by their insincere flattery and understood that they meant the exact opposite of what their words purported to claim'.
    - c. The phrase: "and said" means: 'What follows is the answer from "Jesus" where He calls them on their true intentions'.
    - d. The phrase: "Why tempt ye me" means: 'This is what they were truly trying to do with their flattery. They were pretending to be His admirers while they intended to stab Him in the back with their words'.
    - e. The phrase: "ye hypocrites?" means: 'Each and every one of you personally are liars who are pretending to be the exact opposite of what you really are'.
  17. **C22-S17**: "Jesus" demands an illustrative coin. Our sentence says: "Shew me the tribute money." means: "'Jesus" demanded that they show an example of what they were arguing about'.
  18. **C22-S18**: They provided the penny. Our sentence says: "And they brought unto him a penny". means: 'They gave Him a coin which was issued by the government'.
  19. **C22-S19**: "Jesus" asks His question.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. "Jesus" is adding a thought which they did not consider. Many people complain about taxes but fail to consider what the government provides and that it takes money to provide the services which the government provides. However, that is not the true main consideration. "Jesus" makes the main consideration clear in His answer to them and even with His answer written down, most people miss it. People are upset about the percentage of income which taxes take and corrupt governments. However, if the saved truly "rendered unto God the things that are God's", then their life would be dedicated to the service of God. And, in that case, it would be God's responsibility to provide all that was required for them to live and pay their taxes. The true servants of God don't have to worry about taxes, because those are God's responsibility. No, their responsibility is to serve God. And these people claimed to be servants of God, they were truly servants of their own fleshly lusts.

- b. The phrase: "And he saith unto them" means: 'The following, and the second next sentence, is they answer from "Jesus"'.
  - c. The phrase: "Whose is this image and superscription?" means: "'Jesus" made them acknowledge that the money was created by the government'. If they really objected so much to the government, they could have lived off the land like John the Baptist did. However, they wanted the lifestyle provided by the government with out sharing the responsibilities of that lifestyle. That shows a sinful selfish nature.
- 20. **C22-S20**: They answer the question. Our sentence says: "They say unto him, Caesar's". That means 'The coin was made by the government. If they wanted to use the things of the government, and participate in what the government provided, they had to share the support of the government'. People who object today can move to the middle of nowhere in Canada or other places in the world. But, they are not willing to live without what governments provide.
- 21. **C22-S21**: "Jesus" provides the righteous answer.
  - a. The phrase: "Then saith he unto them" means: 'This is the final answer from "Jesus"'.
    - b. The phrase: "Render therefore unto Caesar the things which are Caesar's" means: 'Pay your taxes or stop using the things provided by government, which would require moving to an area that no government controls'.
    - c. The phrase: "and unto God the things that are God's" means: 'This is the most important requirement and what is most neglected, especially by religious people'. Remember that when corrupt government officials demanded tribute money that they were not entitled to, "Jesus" had Peter go catch a fish and pay with money that God provided. He did not fight with the government nor did He worry about corrupt government officials. He worried about always doing what God the Father wanted and that is what we are also supposed to worry about. Most people see the physical part of this statement ("Render therefore unto Caesar the things which are Caesar's") while they ignore the doctrine in the rest of the command ("and unto God the things that are God's"). In our next chapter ([Matthew 23:23](#)), we read that "Jesus" said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone". Therefore, we see that they did not "render unto God" the attitudes of the heart ("have omitted the weightier matters of the law, judgment, mercy, and faith") that God required.
- 22. **C22-S22**: They left in defeat.
  - a. The phrase: "When they had heard these words" means: 'This is when they reacted'.
  - b. The phrase: "they marvelled" means: 'This is how they reacted emotionally'.
  - c. The phrase: "and left him, and went their way" means: 'This is how they reacted physically'.
- 23. **C22-S23**: The Sadducees were next to try to challenge "Jesus" and also proved that they were fools.
  - a. The phrase: "The same day came to him the Sadducees" means: 'This identifies the next group of fools and when they tried to prove that they were wiser than God in human flesh'.
  - b. The phrase: "which say that there is no resurrection" means: 'This was their main claim to foolish wrong doctrine'. And, there are lots of people who are just as foolish today.
  - c. The phrase: "and asked him, Saying, Master" means: 'Like the Pharisees and Herodians, they started out calling Him 'Teacher' with a capitalized word, which means the top level of teacher. They did not accept Him as God in human flesh and were using insincere flattery with the belief that such would sway Him'.
  - d. The phrase: "Moses said" means: 'Their claim is a reference to [Deuteronomy 25:5-10](#) with references to [Genesis 38:8](#); [Genesis 38:11](#) and [Ruth 1:11](#)'. Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for other Bible references to this prophecy.
  - e. The phrase: "If a man die, having no children" means: 'This is the circumstance which Moses dealt with'.

- f. The phrase: "his brother shall marry his wife" means: 'This is the solution which Moses provided'.
  - g. The phrase: "and raise up seed unto his brother" means: 'This is the result which Moses intended'.
24. **C22-S24**: They provide their ridiculous scenario.
- a. The phrase: "Now there were with us seven brethren" means: ". This is their made up circumstance.
  - b. The phrase: "and the first, when he had married a wife, deceased, and, having no issue" means: 'He married, died and produced no child'.
  - c. The phrase: "left his wife unto his brother" means: 'This is what Moses commanded'..
  - d. The phrase: "Likewise the second also, and the third, unto the seventh" means: 'Obviously, the woman was barren'.
25. **C22-S25**: They end their made up scenerio. Our sentence says: "And last of all the woman died also".
26. **C22-S26**: They ask what they believe is a trap question. Our sentence says: "Therefore in the resurrection whose wife shall she be of the seven?".
27. **C22-S27**: They provide their reason for believing they had a trap. Our sentence says: "for they all had her". Notice that "Jesus" let them continue their foolishness until they were finished. Therefore, they can not claim that He trapped them or did not let them complete their presentation.
28. **C22-S28**: "Jesus" tells them that their ridiculous scenario is based upon doctrinal error.
- a. The phrase: "Jesus answered and said unto them" means: 'Now that they had said their foolishness, "Jesus" lets all listeners know that they are being foolish'.
  - b. The phrase: "Ye do err" means: 'Each and every one of you personally are making an error'.
  - c. The phrase: "not knowing the scriptures" means: 'Here's the first reason why you make that error'.
  - d. The phrase: "nor the power of God" means: 'Here's the second reason why you make that error'.
29. **C22-S29**: The first reason their doctrine is wrong.
- a. The phrase: "For in the resurrection they neither marry, nor are given in marriage" means: 'God made woman to be a companion of man in this life. The marriage vows are 'till death do us part' And [Romans 7](#) makes it clear that this separation is an important basis for a Biblical doctrine'. Yes, there are religious fools, such as Mormons, who claim that vows last past marriage, and other religious fools, such as Muslims who claim that sex lasts into eternity, but both claims arte based upon the lusts of the flesh and neither is Biblical.
  - b. The phrase: "but are as the angels of God in heaven" means: 'This phrase disproves the doctrinal error which is based upon [Genesis 6:2-4](#) and which claims that angels had sex with women and caused them to birth "mighty men which were of old, men of renown". In this phrase, "Jesus" is saying that angels do not participate in sex and neither do people after death'.
30. **C22-S30**: The second reason their doctrine is wrong.
- a. Our sentence starts with the word "But". Where the prior sentence dealt with one part of their doctrinal error, this sentence changes to another part of their doctrinal error. Please see the Detailed Note for links to every place in the Bible where the title of "I am" is applied to God.
  - b. The phrase: "But as touching the resurrection of the dead" means: 'Where the prior sentence dealt with the error of claiming that people had sex after death, this sentence deals with the claim that there is no resurrection from the dead'.
  - c. The phrase: "have ye not read that which was spoken unto you by God, saying" means: 'Where "Jesus" could have used several different arguments, He chose to stick with scripture. Notice that He says: "which was spoken unto you by God". If God did not speak the scriptures then He does not have to keep any of the promises found in scripture. And, as explained in [1Corinthians 15](#), then all religion is a vain lie and worse than useless'.

- d. The phrase: "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" means: 'This is what God said. And the next sentence explains the significance of this statement'.
31. [C22-S31](#): The truth which provides the precept showing their doctrinal error. Our sentence says: "God is not the God of the dead, but of the living". The word: "is" as: 'a current verb on ongoing existence'. Therefore, our phrase means: 'God currently is the God of the currently living Abraham, and Isaac, and Jacob'.
32. [C22-S32](#): The "multitude...were astonished at his doctrine".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the reaction of "the multitude" and reminds us that these fools picked these arguments in public.
  - The phrase: "And when the multitude heard this" means: 'This is when they reacted'.
  - The phrase: "they were astonished at his doctrine" means: 'This is how and why they reacted'.
33. [C22-S33](#): The lawyers try next.
- Our sentence starts with the word "But". This sentence continues the subject of religious leaders challenging "Jesus" while changing to tell about a different group.
  - The phrase: "But when the Pharisees had heard that he had put the Sadducees to silence" means: 'This is when the Pharisees gathered and tried again'.
  - The phrase: "they were gathered together" means: 'They got together and found the one that they thought had the best chance of beating "Jesus"'.
34. [C22-S34](#): They try a question about the Mosaic Law.
- The phrase: "Then one of them, which was a lawyer" means: 'The prior group of Pharisees tried with the Herodians and asked about taxes. Now, a lawyer will try to trip "Jesus" with a question about spiritual law'.
  - The phrase: "asked him a question, tempting him, and saying, Master" means: 'This was his attitude when he asked this question. By "tempting him". he thought to get "Jesus" to say something wrong. And, as shown earlier in this chapter with the prior questions, he started out calling "Jesus" "Master" (*Teacher* with a capitalized word, which means the top level of teacher. He did not accept "Jesus" as God in human flesh and were using insincere flattery with the belief that such would sway Him)'.
  - The phrase: "which is the great commandment in the law?" means: 'This was his question'. Please see the Section called [Jesus and the Ten Commandments](#) in the Significant Gospel Events Study for links to other places in the Bible where we see that "Jesus" dealt with them and the "great commandment".
35. [C22-S35](#): "Jesus" answers in this sentence and the next few sentences. all must be considered together for contextual reasons.
- The phrase: "Jesus said unto him" means: "'Jesus" gave this answer to his question. Mark gives us more details about this discussion and the notes for Mark explain why this lawyer could not trap "Jesus" into saying the wrong thing. in fact, Mark reports "when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God". The answer from the lawyer emphasized the religious activity while the answer from "Jesus" emphasized the personal relationship with God. And, when the lawyer understood that he could not catch "Jesus" with a technical legal trick, the religious leaders gave up on trying to beat "Jesus" in arguments of doctrine'.
  - The phrase: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" means: 'Please see the Detailed Note for the details of these words and their doctrinal significance'.
36. [C22-S36](#): "Jesus" qualifies His answer. Our sentence says: "This is the first and great commandment". This is a continuation of the answer started in [C22-S35](#).
37. [C22-S37](#): "Jesus" adds to His answer. Our sentence says: "And the second is like unto it, Thou shalt love thy neighbour as thyself". This is a continuation of the answer started in [C22-S35](#). By adding this sentence, "Jesus" prevents the lawyer from emplacing religious responsibilities to the point of denying personal responsibilities to other people, especially to other Jews. The religious Jews thought they were better than everyone else and denied their



- responsibilities to their fellow man and by including this sentence, "Jesus" cut off all religious doctrine which supported such doctrinal error.
38. [C22-S38](#): "Jesus" specifies the importance of His answers. Our sentence says: "On these two commandments hang all the law and the prophets". This is a continuation of the answer started in [C22-S35](#). By including this sentence, "Jesus" is making these two sentences the summary for all of the 'Ten Commandments' and all of the Old Testament. And, by doing so, "Jesus" cuts off any argument based upon the Old Testament which goes against these commandments because a legal argument can not go against the foundation of the law.
  39. [C22-S39](#): "Jesus" asks His replying question.
    - a. The phrase: "While the Pharisees were gathered together" means: 'They were still gathered expecting the lawyer to win the prior attack. And, the religious leaders had attacked "Jesus" three times. Therefore, He decided to stop any further attacks by proving that they could not answer His question because their additions to the doctrine of the Bible contradicted itself'.
    - b. The phrase: "Jesus asked them, Saying" means: 'He deliberately asked the gathering of them to shut all of their mouths'.
    - c. The phrase: "What think ye of Christ?" means: 'They taught many things about what the Old Testament said about God's "Messiah" / "Christ". His next question points out the error of their doctrine'.
  40. [C22-S40](#): A further qualifying question. Our sentence says: "whose son is he?". This is a simple question which sets them up for His next question. This is what they tried to do to Him three times and He now proves to them that He is better than they are at this type of argument. And, He is giving them notice that from that point into the future, He will destroy their reputation and authority any time they try to attack His authority in the future.
  41. [C22-S41](#): The answer from the religious leaders. Our sentence says: "They say unto him, The Son of David" means: 'This was the accepted answer and it was correct'.
  42. [C22-S42](#): The question which proves the error in their doctrine.
    - a. The phrase: "He saith unto them" means: "'Jesus" asked this question of the religious leaders'.
    - b. The phrase: "How then doth David in spirit call him Lord, saying" means: 'This proves that king David was a prophet giving prophecy when He wrote this Psalm'. Please also see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for other Bible references to this same prophecy.
    - c. The phrase: "The LORD said unto my Lord" means: 'This is a quote of [Psalms 110:1](#). This quote includes the next two phrases.'
    - d. The phrase: "Sit thou on my right hand" means: 'This is the position of power. It makes "Jesus Christ" the second most powerful being anywhere, second only to God the Father.'
    - e. The phrase: "till I make thine enemies thy footstool?" means: 'God the Father provides the power for "Jesus Christ" to defeat all devils and armies of Satan and men when He returns to this World'.
  43. [C22-S43](#): Their doctrine claimed that a "son" could never be "lord" of his own father. "Jesus" asked them: "If David then call him Lord, how is he his son?". The prior quote and this question prove that their doctrine was wrong. And, with this proof, "Jesus" showed them that they would never win a doctrinal argument with Him. Thus, they stopped this type of attack on Him.
  44. [C22-S44](#): The prior question shut the mouths of all of them.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the conclusion of this chapter.
    - b. The phrase: "And no man was able to answer him a word" means: 'They could not answer Him because His questions proved that they taught doctrinal error while claiming to be the top experts on Bible doctrine'.
    - c. The phrase: "neither durst any man from that day forth ask him any more questions" means: 'No one challenged "Jesus" on doctrinal issues any more'.

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# Chapter 23 Overview

## **Chapter 23 Summary: Wrong Religious Judgment Versus Righteous Judgment.**

In this chapter, "Jesus" starts out by warning the Jews, who were listening to Him, against "the scribes and the Pharisees". He says that they love all of the outward signs of being religious but have no evidence of a God-caused changed life. Their inward person does not match the outward show. That is why He says: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not".

Next, "Jesus" tells them what attitudes to have and how to act in order to show their inward attitudes. From those instructions, "Jesus" returns to the Pharisees and says "Woe!" to them several times. And, each time He describes their wrong religious attitudes and actions which caused Him to say, as God's messenger, "Woe!". He ends His sayings against them with: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar". After that, "Jesus" ends the chapter with a prophesy against Jerusalem. Thus, in this chapter, we read about "Jesus" pronouncing "Woe!" against the religious leaders and prophesying their destruction. And, we read why he gave that judgment so that we could know what not to do. Finally, we also read different attitudes and actions we are to have in order to prove that we truly serve God.

Please see the [Gospel Time Sequences](#) for the time sequences of incidents reported in this chapter and for references where other Gospel accounts report the same incidents. Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled.

In [Matthew 23:1-12](#); [Mark 12:38-40](#) and [Luke 20:45-47](#), "Jesus" talks to the general people and tells "Beware of the scribes". After this warning, Matthew's Gospel tells us How "Jesus" says "Woe!" to the "scribes and Pharisees" and finishes up with a warning of judgment to come upon all who ignore His commandment to "Beware of the scribes". This warning takes the entire chapter of Matthew 23.

In [Matthew 23:37-39](#) and [Luke 13:34-35](#) "Jesus" prophesied the destruction of Jerusalem because they rejected Him and crucified Him. [prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) Bible references to similar events.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

*1-4. Christ admonishes the people to follow the good doctrine, not the evil examples, of the Scribes and Pharisees.*

*5-12. His disciples must beware of their ambition.  
13-33. He denounces eight woes against their hypocrisy and blindness,  
34-39. and prophesies of the destruction of Jerusalem. '*

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1. [C23-S1](#): "Jesus" warns the multitude.
  - a. The phrase: "Then spake Jesus to the multitude, and to his disciples, Saying" means: "Jesus" said this after He had shut the mouths of the religious leaders four times. These people were witnesses to it. Three times they started a doctrinal fight in public and he shut their mouth each time. Then He challenged them on their doctrine of authority and very quickly proved that their doctrine was wrong. All of that happened because the religious leaders wanted the people to follow them and ignore "Jesus". So new, in this chapter, "Jesus" is warning about the judgment of God coming on the religious leaders and all of their followers. He is trying to make sure that the religious leaders never challenge Him on doctrine again. However, they show their true nature by having Him crucified. And, all of the Jews which supported their decision proved to God that they also deserved to go to Hell.'

- b. The phrase: "The scribes and the Pharisees sit in Moses' seat" means: "Jesus" warns them that these people ("scribes and the Pharisees") love to claim that they are the top authority representing God ("sit in Moses' seat").
  - c. The phrase: "All therefore whatsoever they bid you observe, that observe and do" means: 'Obey their verbal doctrine'.
  - d. The phrase: "but do not ye after their works" means: 'Don't follow their example'.
  - e. The phrase: "for they say, and do not" means: 'Here's why. They are hypocrites. Don't follow the example of hypocrites'.
2. **C23-S2:** This is the evidence that they are hypocrites.
- a. The phrase: "For they bind heavy burdens and grievous to be borne" means: 'They make the service of God hateful'.
  - b. The phrase: "and lay them on men's shoulders" means: 'They make others do more than God demands'.
  - c. The phrase: "but they themselves will not move them with one of their fingers" means: 'They make no personal effort to obey their own laws'.
3. **C23-S3:** Their acts do not match their mouth.
- a. Our sentence starts with the word "But". Where the prior sentence told us what the religious leaders refused to do, this sentence tells us what they did.
  - b. The phrase: "But all their works they do for to be seen of men" means: 'Everything that they do is a religious show. They are concerned about what men think about them but not with what God thinks about them'.
  - c. The phrase: "they make broad their phylacteries, and enlarge the borders of their garments" means: 'They wear obviously religious clothes all the time so that people think they are going to church all of the time. And, when people have only one set of special clothes for going to church, they don't do dirty manual labor while wearing those clothes. Likewise, they want people to know that they are never available to do dirty manual labor like helping someone in need'.
  - d. The phrase: "And love the uppermost rooms at feasts" means: 'They always want everyone to recognize them as to top person in the local social order every time that they show up'.
  - e. The phrase: "and the chief seats in the synagogues" means: 'They want the same treatment at church'.
  - f. The phrase: "And greetings in the markets" means: 'They want everyone to constantly honor them'.
  - g. The phrase: "and to be called of men, Rabbi, Rabbi" means: 'They want everyone to constantly recognize their position as the top religious teacher'.
4. **C23-S4:** Do not claim a title that belongs to God.
- a. Our sentence starts with the word "But". Where the prior sentence told us how the false religious leaders acted, this sentence tells us not to act the same way.
  - b. The phrase: "But be not ye called Rabbi" means: 'Don't seek to be recognized as the top religious teacher'. Let me clarify. We can let "Christ" work through us so long as we make it clear that it is not our own ability to find the answers and teach but that it is God working through us.
  - c. The phrase: "for one is your Master, even Christ" means: "Christ" is Who teaches us how to live and please God ("Master"). This is repeated in the second next sentence, making it part of the law of God.
  - d. The phrase: "and all ye are brethren" means: 'In and of ourselves, we are not significantly better than anyone else. Therefore, our own natural abilities are not capable of producing significant spiritual truths'.
5. **C23-S5:** Do not let a man take God's role in your life.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds instructions on acknowledging the true source of our spiritual life.
  - b. The phrase: "And call no man your father upon the earth" means: 'This is addressing a spiritual "father" and not the physical. The Roman Catholic doctrine directly

- violates this commandment because they claim that their priests and their pope are to be called spiritual fathers. No man and no religion produces spiritual life.'
- c. The phrase: "for one is your Father, which is in heaven" means: 'Only God produces spiritual life ("Father")'. (Please notice the capitalization, which makes this a title of God.)
6. **C23-S6:** Do not let a man take the role of "Christ" in your life.
    - a. The phrase: "Neither be ye called masters" means: 'Don't try to claim that spiritual lessons come from you. All spiritual truths which are taught are really the result of God working through the person doing the teaching'.
    - b. The phrase: "for one is your Master, even Christ" means: 'Here's why. "Christ" is Who teaches us how to live and please God ("Master")'. This is repeating what the second prior sentence said, making it part of the law of God.
  7. **C23-S7:** How to be great in the sight of God. Our sentence starts with the word "But". Our prior sentences told us to not be full of pride. This sentence is changing direction and telling us how to be best in Heaven. We also see "Jesus" say a similar thing in [Mark 9:35](#) and [Mark 10:44](#). Our sentence says: "But he that is greatest among you shall be your servant" means: 'We must become the servant of all if we wish to be great in heaven'.
  8. **C23-S8:** God will do to us what is opposite to what we do to ourselves. We see the same doctrine, as this sentence says, in [Luke 14:11](#); [Luke 18:14](#) and [1Peter 5:6](#)
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how God will judge attitudes of pride.
    - b. The phrase: "And whosoever shall exalt himself shall be abased" means: 'The saved people who make themselves greater and fill themselves with pride will be taken down and embarrassed by God'.
    - c. The phrase: "and he that shall humble himself shall be exalted" means: 'The saved people who make themselves less and lift up God working through them will be made more important by God'.
  9. **C23-S9:** The first "Woe!"
    - a. Our sentence starts with the word "But". Our prior sentence said that the saved who humble themselves will be blessed. Now this sentence changes directions and says "woe" to religious people who filled themselves with pride.
    - b. The phrase: "Woe unto you" means: 'This is the judgment of God'.
    - c. The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
    - d. The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
  10. **C23-S10:** What the "Pharisees" do spiritually.
    - a. The phrase: "for ye shut up the kingdom of heaven against men" means: 'This is why "Jesus" said "woe!" in the prior sentence. They were supposed to take God's gospel to the world. Instead, they preached a false gospel which came from devils'.
    - b. The phrase: "for ye neither go in yourselves" means: 'They were all lost and going to Hell'.
    - c. The phrase: "neither suffer ye them that are entering to go in" means: 'They actively fought against people who preached the truth and insisted that people believe their lie so that the people could not be saved'.
  11. **C23-S11:** The second "Woe!". Our next sentence says why "Jesus" said this "woe!".
    - a. The phrase: "But woe unto you" means: 'This is the judgment of God'.
    - b. The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
    - c. The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
  12. **C23-S12:** What the "Pharisees" do physically.
    - a. The phrase: "for ye devour widows' houses" means: 'Each and every one of them personally are so consumed with having the things of this world that they would even take the house of a widow and put her, and her children, out to live in the street'.

- b. The phrase: "and for a pretence make long prayer: therefore ye shall receive the greater damnation" means: 'In addition to that action, they put on a religious show to convince other men that they are holy'.
13. **C23-S13:** The third "Woe!" Our next sentence says why "Jesus" said this "woe!".
- The phrase: "Woe unto you" means: 'This is the judgment of God'.
  - The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
  - The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
14. **C23-S14:** What the "Pharisees" do religiously.
- The phrase: "for ye compass sea and land to make one proselyte" means: 'Each and every one of them personally will go to any length required in order to make someone else a student of their evil religious ways'. An example of this type of attitude is the historical fact that the Spanish soldiers killed all of the young men in a conquered area and raped all of the women until they were pregnant and telling them that they had to raise their children as Roman Catholics.
  - The phrase: "and when he is made" means: 'The next phrase is the end result'.
  - The phrase: "ye make him twofold more the child of hell than yourselves" means: 'Each and every one of them personally make sure that the younger generation become an even more perverted religious fanatic'.
15. **C23-S15:** The fourth "Woe!"
- The phrase: "Woe unto you, ye blind guides, which say" means: 'Each and every one of them personally claimed to be a religious guide to others while they knew nothing about the spiritual reality and about God'.
  - The phrase: "Whosoever shall swear by the temple, it is nothing" means: 'They claimed that it did not matter if someone called on God as their witness because God had no effect upon this world'.
  - The phrase: "but whosoever shall swear by the gold of the temple, he is a debtor!" means: 'However, if they claimed that the gold in the Temple backed their claim, then he owed the Temple the amount that was claimed to back a debit'.
  - Thus, they claimed that the gold was more powerful than God Who made the gold.
16. **C23-S16:** God's judgment of their error.
- The phrase: "Ye fools and blind" means: 'Each and every one of them were fools and knew nothing about true value'.
  - The phrase: "for whether is greater, the gold" means: 'They claimed that the gold was greater but gold is part of this physical reality that we shall all leave and that God will eventually destroy'.
  - The phrase: "or the temple that sanctifieth the gold?" means: 'The temple was where they worshipped God and received help from God'.
17. **C23-S17:** Their next error in judgment.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another foolish doctrine from the Pharisees.
  - The phrase: "And, Whosoever shall swear by the altar, it is nothing" means: 'The altar was where they sacrificed to God and received help from God. Therefore, again, they said that the help from God meant nothing'.
  - The phrase: "but whosoever sweareth by the gift that is upon it, he is guilty" means: 'They claimed that the animal sacrificed was more valuable than the help from God, which is why they made the sacrifice in the first place. In other words, they were losing value to sacrifice to God and give true worship to God'.
18. **C23-S18:** How to judge righteously.
- The phrase: "Ye fools and blind" means: 'Each and every one of them were fools and knew nothing about true value'.
  - The phrase: "for whether is greater" means: 'Choose between the following two items as to which is greater'.
  - The phrase: "the gift" means: 'The easily replaceable thing that is offered to God'.

- d. The phrase: "or the altar that sanctifieth the gift?" means: 'Or the place where you meet with God and set aside the gift for God's use so that God will bless you'.
19. **C23-S19**: The right relative value of the altar.
- The phrase: "Whoso therefore shall swear by the altar" means: 'This is a reference to the prior two sentences and "Jesus" is explaining the true spiritual significance. He is telling them how to figure the true spiritual value'.
  - The phrase: "swaereth by it, and by all things thereon" means: 'The Pharisees claimed that the gift was greater than the gift and the altar. They claimed that the altar was only stones and not as valuable as the animal sacrifice. But, from the spiritual perspective, God considered the sacrifice to be part of the altar. Therefore, the altar truly was of greater value. The mistake of the Pharisees was to only look at the physical items and to not consider spiritual value of a sacrifice and of worship to God'.
20. **C23-S20**: The right relative value of the Temple.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the true way to value the temple. It is a reference back to what "Jesus" said in the sentences just before He was talking about the "altar".
  - The phrase: "And whoso shall swear by the temple" means: 'When someone swears, they are calling upon whatever they swear by to be a witness of the truth of their oath'.
  - The phrase: "swaereth by it, and by him that dwelleth therein" means: 'When the Jews swore by the temple, they were calling upon God, and all worship to God, as a witness to their oath'.
21. **C23-S21**: The right relative value of Heaven.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what "Jesus" said about "swearing by heaven".
  - The phrase: "And he that shall swear by heaven" means: 'This is what the Jews did even though they did not understand the true significance of it'. Such actions are very foolish.
  - The phrase: "swaereth by the throne of God" means: 'They were calling on the judgment of God, and all of His Heavenly power and angers, to judge and punish any lie made in such an oath'.
  - The phrase: "and by him that sitteth thereon" means: 'They were calling on the person of God, and His character, to bring judgment if their oath was a lie'.
22. **C23-S22**: The fifth "Woe!". Our next two sentences says why "Jesus" said this "woe!".
- The phrase: "Woe unto you" means: 'This is the judgment of God'.
  - The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
  - The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
23. **C23-S23**: Here's why the prior sentence said "woe!". They valued the smallest physical thing while ignoring matters of character.
- The phrase: "for ye pay tithes of mint and anise and cummin" means: 'They counted the number of leaves and the number of seeds they had so that they could tithe the exact right number'.
  - The phrase: "and have omitted the weightier matters of the law" means: 'They ignored the most important parts of the Law because they were not physical things'. . . .
  - The phrase: "judgment, mercy, and faith" means: 'These were the "weightier matters of the law". They expected God to give these to them but they refused to give the same to other people. They were like the servant in the parable of 'The lost forgiveness' ([Matthew 18:23-35](#))'.
  - The phrase: "these ought ye to have done" means: 'Each and every one of them personally should have done righteous "judgment, mercy, and faith"'. . . .
  - The phrase: "and not to leave the other undone" means: 'and not refused to tithe and recognize God's provision for them'.
24. **C23-S24**: They are blind to true value.

- a. The phrase: "Ye blind guides" means: 'Each and every one of them personally were spiritually blind even while they claimed to be guides in spiritual matters. As spiritually blind people, they did not truly understand how the spiritual worked. But they claimed to be spiritual "guides" because they had memorized what other spiritually blind religious people claimed'.
  - b. The phrase: "which strain at a gnat" means: 'This they did in order to claim that they kept the Mosaic Law, about what to eat, to the smallest possible amount'.
  - c. The phrase: "and swallow a camel" means: 'This phrase, obviously, was an exaggeration of the physical. However, "Jesus" said it as a symbolic expression of what they did spiritually. They accepted lies from devils which were such a obvious spiritual lie that it would be like the devil required them to "swallow a camel". And, they accepted these obvious spiritual lies because they were spiritually blind,'.
25. **C23-S25:** The sixth "Woe!". Our next two sentences says why "Jesus" said this "woe!".
- a. The phrase: "Woe unto you" means: 'This is the judgment of God'.
  - b. The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
  - c. The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
26. **C23-S26:** Why the prior sentence said "woe". This is another example of the truth said in **C23-S23**.
- a. The phrase: "for ye make clean the outside of the cup and of the platter" means: 'They literally did this to an excess. Symbolically, this phrase speaks about their apparent religious zeal for appearances in their own personal life'.
  - b. The phrase: "but within they are full of extortion and excess" means: 'These are obviously attitudes, of the heart, which cause sinful actions'.
27. **C23-S27:** The right symbolic action.
- a. The phrase: "Thou blind Pharisee" means: 'This is a command to be done on the individual personal level. They were each personally spiritually blind and needed to obey this command in order to ever understand anything spiritual'.
  - b. The phrase: "cleanse first that which is within the cup and platter" means: 'Clean up your personal attitudes of the heart first'.
  - c. The phrase: "that the outside of them may be clean also" means: 'When the heart is spiritually clean, it will cause the outward actions to also be clean'.
28. **C23-S28:** The seventh "Woe!". Our next two sentences says why "Jesus" said this "woe!".
- a. The phrase: "Woe unto you" means: 'This is the judgment of God'.
  - b. The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
  - c. The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
29. **C23-S29:** How God views them spiritually.
- a. The phrase: "for ye are like unto whited sepulchres" means: 'This is what they looked like spiritually. The rest of this sentence explains why He said this. This is also why the prior sentence said "Woe"'.
  - b. The phrase: "which indeed appear beautiful outward" means: 'This defines the outward appearance of the illustration by "Jesus" and also explained their outward appearance'.
  - c. The phrase: "but are within full of dead men's bones, and of all uncleanness" means: 'This is what was on the inside of the illustration and what God saw on the inside of those religious men'.
30. **C23-S30:** "Jesus" clearly explains His illustration so that there is no misunderstanding of His spiritual meaning.
- a. The phrase: "Even so ye also outwardly appear righteous unto men" means: 'Each and every one of them personally matched His illustration. Yes, their outside looked good'.
  - b. The phrase: "but within ye are full of hypocrisy and iniquity" means: 'Their personal inside was totally different'. Please see the Detailed Note for the definitions of these words.



31. **C23-S31**: The eighth "Woe!". Our next two sentences says why "Jesus" said this "woe!".
- The phrase: "Woe unto you" means: 'This is the judgment of God'.
  - The phrase: "scribes and Pharisees" means: 'This is who will receive that judgment of God'.
  - The phrase: "hypocrites!" means: 'This is why they will receive that judgment of God. They claimed to be righteous while they were hidden sinners'.
32. **C23-S32**: They lie about how they would have acted in the past.
- The phrase: "because ye build the tombs of the prophets" means: 'They make a monument out of the tomb of the prophet that they don't have to listen to. The common Jew regarded them as messengers from God. Now that they are no longer around to condemn the religious leaders, they can lie to the general Jew and claim that they also agreed with the prophet so that the common Jew is fooled into thinking that the religious people agreed with the message from God'.
  - The phrase: "and garnish the sepulchres of the righteous" means: 'They decorate these tombs also for the same reason'.
  - The phrase: "And say" means: 'They tell lies because there is no one around to call them on their lies'.
  - The phrase: "If we had been in the days of our fathers" means: 'This is what they claim, but the next few sentences make it clear that they were liars'. And, if there was any doubt, they demanding that "Jesus" be crucified, in spite of the common Jew regarding Him as a true prophet. Their future action proves that these claims were lies.
  - The phrase: "we would not have been partakers with them in the blood of the prophets" means: 'This is what they claim and this is proven to be a lie by their future actions with "Jesus"'.
33. **C23-S33**: They have the same character as the men who "killed the prophets".
- The phrase: "Wherefore ye be witnesses unto yourselves" means: 'Here, "Jesus" is referencing their prior behavior towards Him. In just the prior chapter, which is part of the same discussion as this chapter, they tried to "entangle him in his talk" three times. And, as "Jesus" knew and had prophesied, they would next try to "destroy" Him, which leads to the crucifixion. In just the prior sentence we read that they claimed that they would have acted differently. However, their current behavior matches the behavior of their fathers when their fathers decided to kill the prophets. They were each personally "witnesses unto yourselves" by their actions'.
  - The phrase: "that ye are the children of them which killed the prophets" means: 'A child receives the character of their parents. This phrase is not speaking about the then current religious leaders being physical descendants of the elders but of their having the same character'.
34. **C23-S34**: They will do the same to "Jesus". Our sentence says: "Fill ye up then the measure of your fathers". It means: 'Go ahead and crucify your God-given savior and prove that each and every one of you personally are as evil as your fathers'.
35. **C23-S35**: They act like the first helper of Satan.
- The phrase: "Ye serpents" means: 'Each and every one of you personally display the character of the serpent when it tempted Eve'.
  - The phrase: "ye generation of vipers" means: 'Each and every one of you personally act like a sneaky poisonous snake'.
  - The phrase: "how can ye escape the damnation of hell?" means: 'Their only hope was to change their character to become like God and they already proved that they refused to do that. Therefore, they each earned "the damnation of hell"'.
36. **C23-S36**: Prophecy of how they will treat true believers. [Luke 11:49-51](#) is an equivalent sentence but it was said at another time and place. This shows us that "Jesus" taught the same doctrine multiple times.
- The phrase: "Wherefore, behold" means: 'Pay close attention to the prophecy which is given because of your character'.
  - The phrase: "I send unto you prophets, and wise men, and scribes". The word "send" means: 'is used for present tense and future tense'. Therefore, our

phrase is telling us what "Jesus" will do in the future. In addition, since He starts from "the blood of righteous Abel", this prophecy is not limited to the Jews. And, in context, "Jesus" has been identifying religious fanatics who murdered God's prophets and who would crucify "Jesus". Therefore, this prophecy is against all religious fanatics who have the same character.

- c. The phrase: "and some of them ye shall kill and crucify" means: 'History has told us that this has been done'.
  - d. The phrase: "and some of them shall ye scourge in your synagogues" means: 'History has told us that this has been done. Think about the testimony of Paul'.
  - e. The phrase: "and persecute them from city to city" means: 'Think why Pilgrims and others moved to America'.
  - f. The phrase: "That upon you may come all the righteous blood shed upon the earth" means: 'This is the judgment that God will bring upon all such people'.
  - g. The phrase: "from the blood of righteous Abel" means: 'The murder of Able is recorded in [Genesis 4:8](#)'.
  - h. The phrase: "unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" means: 'The murder of Zacharias son of Barachias is recorded in [2Chronicles 24:20-22](#)'.
37. [C23-S37](#): The men living then would do these things. Our sentence says: "Verily I say unto you, All these things shall come upon this generation". Please note that "Jesus" did not say only this generation. And, I believe there is historical evidence of this prophecy occurring more than once.
38. [C23-S38](#): Why Jerusalem will be punished. They did not have to follow their religious leaders but they did so without verifying the accuracy of the doctrine which they were taught.
- a. The phrase: "O Jerusalem, Jerusalem, thou that killest the prophets" means: 'Jerusalem was the religious center for the Jews. The entire city was blamed because they allowed their religious leaders to teach doctrines from devils and obey commandments from devils. Many people blame the leaders and claim that the people have no power. However, the truth is that the leaders can not lead people against what they truly believe. And, we see this truth in the number of times that the religious leaders wanted to act against "Jesus", "but they feared the people".'
  - b. The phrase: "and stonest them which are sent unto thee" means: 'This is only one way that the people killed the prophets which God sent to them to correct their doctrine before He had to punish them'.
  - c. The phrase: "how often would I have gathered thy children together" means: 'God wanted to gather the people and teach them truth which would bet them blessings from God'.
  - d. The phrase: "even as a hen gathereth her chickens under her wings" means: 'God wanted to protect His people'.
  - e. The phrase: "and ye would not!" means: 'God gave each of us a free will and will not take it away, not even to keep people out of an eternity in the "lake of fire".'
39. [C23-S39](#): Prophecy of the future of Jerusalem. Our sentence says "Behold, your house is left unto you desolate". It means: 'God would no longer work through the Jews to take His Gospel to the world. Yes, the Jerusalem Church was the original 'Mother Church'. And, yes, thousands of Jews were saved and they brought the Gospel to the Samaritans and the Gentiles. But the religious leaders complained when Peter did what God told him to do in order to accomplish God's will. In addition, they kept preaching a works salvation claiming that Jews had to be circumcised in order to be saved and had to keep Jewish traditions in order to be right with God. Three times God sent them a message to correct their doctrine. After that, God sent the Roman Army to destroy the Temple so that they could not keep their traditions. And, I believe, that is when God brought a judgment upon them for "a sin unto death" ([Romans 6:16](#)). God used the church in Antioch to take His Gospel around the world. And, Jerusalem was "left desolate" because they had no one left to produce spiritual life in the New Testament. Thus, we see this prophecy fulfilled at least two ways'.
40. [C23-S40](#): When the prophecy will end.
- a. The phrase: "For I say unto you" means: 'Here's why "Jesus" gave the prior prophecy'.

- b. The phrase: "Ye shall not see me henceforth, till ye shall say" means: 'They would not get a chance at true salvation until they changed their attitude'.
  - c. The phrase: "Blessed is he that cometh in the name of the Lord" means: 'This must be their attitude individually and as a nation before they can get saved. Without an individual attitude change, they will refuse to listen and will die lost. Also, any surviving Jews will have this attitude when "Christ" returns to this Earth because they will be looking at extinction. And, any Jew who will still refuse to accept "Jesus Christ" as their "Lord" and "King" will be killed during the "great tribulation". That is the only way that God can fulfill the prophecies given.'
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# Chapter 24 Overview

## **Chapter 24 Summary: Prophecy of Future Events.**

All of [Matthew 24:1-25:30](#); [Matthew 10:17-23](#); [Mark 13](#); [Luke 21:5-36](#) and [Luke 21:8-36](#) are dealing with prophecies of future events. Please see the notes for each sentence for the details related to these prophecies. Please also see the [Prophecies](#), [Prophecy Fulfilled](#), [Promises](#) and other Sections of the [Significant Gospel Events Study Bible](#) references to similar events.

Please also see the Doctrinal Study called [False Things According to the Bible](#) in relationship to the many warnings in our chapter.

While these references all deal with the same general subject, the details vary. No single references has all of the details and each reference has details not found in the other references. Therefore, all need to be studied together in order to understand all that can be understood. In addition, the notes in the related Book Studies provide further details and links to matching references within the Bible. Therefore, they should also be studied for a fuller understanding.

Some of these prophecies apply to the saved of today and some do not. Unfortunately, too many so-called '*prophecy experts*' do not make this distinction. Within these chapters "Jesus" said: "such things must needs be; but the end shall not be yet" and "these are the beginnings of sorrows". Many preachers miss the fact that the sentences associated with these phrases are prophecies that apply to today.

Many people fail to realize that true, unfulfilled, Biblical prophecy is actually a promise, from God, about what will happen in the future. Therefore, we can find some promises that can apply to us personally which are within these prophecies.

With that in mind, we need to realize that Satan has lots of ministers who proclaim all kinds of lies about unfulfilled prophecy. For example, there are current events which match where "Jesus" said: "the end shall not be yet". However, there are lots of preachers who deliberately lie or who are deceived and claim that the '*Rapture*' ("the end") has to happen immediately. Now, with that error acknowledged, we can find some promises that can apply to us personally which are within these prophecies. They are:

- [Matthew 24:6](#); [Mark 13:7](#) and [Luke 21:9](#) tell us: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet".
- [Matthew 24:9-10](#); [Mark 13:12-13](#) and [Luke 21:12](#) tell us: "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved". History tells us that this prophecy has been fulfilled in Hitler's Germany and other places and times. Therefore, it can not be only for the "great tribulation"
- [Matthew 24:42-51](#) tells us that God will judge us for if we stay true to our profession of salvation or if we will act like lost and carnal people. Likewise, [Mark 13:35-37](#) and [Luke 21:36](#) say to "watch". Therefore, we are warned to maintain a good testimony through our death regardless of what circumstances that God lets us endure.

In addition to those divisions, there is also a division based upon time. The three broad categories, of time, are:

- [Matthew 24:4-13](#); [Matthew 10:17-23](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the '*Rapture*'.
- [Matthew 24:14-31](#); [Mark 13:14-27](#) and [Luke 21:20-28](#) have prophecies of events that will happen to Jews during the "great tribulation".
- [Matthew 24:32](#); [Mark 13:26-37](#) and [Luke 21:29-38](#) give the '*Parable of the Fig Tree*' and the command to "watch". This is a command for today.

Now, with those references separated, we can deal with the other prophecies within our chapter.

[Matthew 24:1-2](#); [Mark 13:1-2](#) and [Luke 21:5-6](#) also prophesy the destruction of the Temple in Jerusalem. In addition, [Luke 19:41-44](#) prophesies the destruction of Jerusalem and of the Temple in Jerusalem.

In [Matthew 24:3](#); [Mark 13:3-4](#) and [Luke 21:7](#), we read that the disciples asked "Jesus": "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (These sentences also warn us against "false christs". Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.)

[Matthew 10:17-23](#); [Matthew 24:4-13](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the '*Rapture*'.

[Matthew 24:4-5](#); [Matthew 24:23-25](#); [Mark 13:5-6](#) and [Luke 21:8](#) give the same message about "false Christs". In addition, [Matthew 24:10-13](#) warns about people claiming to be saved but living in hate instead of in love.

[Matthew 24:6-8](#); [Mark 13:7-8](#) and [Luke 21:9-11](#) warn about "wars and rumours of wars". We are told that "the end shall not be yet". Therefore, anyone who claims otherwise is a liar and / or deceived and is deceiving others.

[Matthew 24:9-13](#); [Mark 13:9-13](#) and [Luke 21:12-19](#) warn about persecution of the true "witnesses" of "Christ" by religious and civil authorities. In addition, [Matthew 24:20-13](#) warns about "false prophets" and people claiming to be saved but living in hate instead of in love.

[Matthew 24:14](#) and [Mark 13:10](#) says, that "the gospel must first be published among all nations". Matthew tells us that this is the: "gospel of the kingdom". That means that this must happen during the "great tribulation" because the "gospel of the kingdom" is for Jews and not for the '*Church Age*'.

[Matthew 24:14-31](#); [Mark 13:14-27](#) and [Luke 21:20-28](#) have prophecies of events that will happen to Jews during the "great tribulation".

[Matthew 24:15-18](#); [Mark 13:14-16](#) and [Luke 21:20-22](#) warn about "the abomination of desolation" (the "beast" of Revelation) being in the temple and presenting himself as '*god in human flesh*', but in fact will be a devil in human flesh. In addition, the Jews are warned to flee to the mountains. These verses speak about the time known as the "great tribulation".

[Matthew 24:15-18](#); [Mark 13:18-20](#) and [Luke 21:20-22](#) warn the Jews to pray about the circumstances when they have to flee.

[Matthew 24:19](#); [Mark 13:17](#) and [Luke 21:23](#) say: "woe to them that are with child, and to them that give suck in those days!". This warning is not for the '*Church Age*'.

As part of the "great tribulation", [Luke 21:8](#); [Matthew 24:4-5](#); [Matthew 24:23-25](#); [Mark 13:5-6](#) and [Mark 13:21-22](#) warn about more false christs. (Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.)

[Matthew 24:25](#) and [Mark 13:23](#) warn us to personally "take ye heed" of true Biblical prophecy.

[Matthew 24:29-30](#); [Mark 13:24-25](#) and [Luke 21:24-26](#) warn about terrible things that will happen just before the return of "Christ".

[Matthew 24:27-31](#); [Mark 13:26-27](#) and [Luke 21:27-28](#) tell about "Christ's" return to Earth to rule and reign.

[Matthew 24:31](#); [Mark 13:27](#) and [Luke 21:28](#) tell about "Christ" gathering the Jews "from the uttermost part of the earth to the uttermost part of heaven".

[Matthew 24:32](#); [Mark 13:28-30](#) and [Luke 21:29-32](#) give the '*Parable of the Barren Fig Tree*' and the command to "watch".

[Matthew 24:34](#); [Mark 13:30](#) and [Luke 21:32](#) tell us "Verily I say unto you, that this generation shall not pass, till all these things be done".

[Matthew 24:35](#); [Mark 13:31](#) and [Luke 21:33](#) say: "Heaven and earth shall pass away; but my words shall not pass away". This is a promise that God will preserve His word and that we can rely upon it no matter what circumstances we find ourselves in. Please see the [Promises](#) Section of the [Significant Gospel Events Study](#) for Bible references to similar events.

[Matthew 24:35-36](#); [Mark 13:31-37](#) and [Luke 21:33-36](#) give us a final warning and final commandments which are based upon these prophecies and on the precept which started these Bible references.

[Matthew 24:37-39](#) and [Luke 17:26-27](#) tell us that the days of the "great tribulation" will be like the days of Noah.

[Matthew 24:40-51](#) give us the command to "watch" with illustrations and a parable to teach the application.

In [Matthew 24:43-44](#) and [Luke 12:39](#), we read the '*Parable to Watch for the Thief*'. It is also found in the [Table of Parables in the New Testament](#).

In [Matthew 24:45-51](#) and [Luke 12:42-48](#), we read the '*Parable of the Wise Steward*'. It is also found in the [Table of Parables in the New Testament](#). Please also see the Doctrinal Study called: [godly Financial Principals](#), related to these verses.

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***The Treasury of Scripture Knowledge provides a chapter outline as:***

1-2. Christ foretells the destruction of the temple;  
3-28. what and how great calamities shall be before it;  
29-35. the signs of his coming to judgment.  
36-41. And because that day and hour are unknown,  
42-51. we ought to watch like good servants, expecting every moment our Master's coming. '

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1. **C24-S1**: "Jesus" and His disciples left the religious crowd.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a report of a new incident. "Jesus" had been dealing with the multitude and the religious leaders in the Temple. Now our chapter tells us that "Jesus" and His disciples left the Temple. This chapter, and the next chapter, report prophecies and doctrines which "Jesus" gave to His disciples but not to others. Once more, we see that God gives certain blessings to those people who are close to Him which He does not give to others.
  - b. The phrase: "And Jesus went out, and departed from the temple" means: *"Jesus" left, with His disciples, from the Temple where he had been speaking to the multitude and the religious leaders. The verses in this chapter and the next chapter are told only to His disciples'.*
  - c. The phrase: "and his disciples came to him for to shew him the buildings of the temple" means: *'The disciples were impressed by the buildings and the workmanship required in order to create them'.*
2. **C24-S2**: "Jesus" responds to what they point out.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the response from "Jesus".
  - b. The phrase: "And Jesus said unto them" means: *"Jesus" said this'.*
  - c. The phrase: "See ye not all these things?". Today we would say: *'Don't you see these things'* in order to get people to look closer and consider what they are looking at.
3. **C24-S3**: "Jesus" prophesies their future.
  - a. The phrase: "verily I say unto you" means: *'This is a prophecy that "Jesus" wants them to verify when it happens'.*
  - b. The phrase: "There shall not be left here one stone upon another" means: *'History tells us that this was done by the Roman Army'.*
  - c. The phrase: "that shall not be thrown down" means: *'Reportedly, the Temple was burned, melted the gold and the gold ran between the stones of the Temple. And, the Roman Army threw down all of the stones so that they could get at the melted gold'.*
4. **C24-S4**: The disciples seek more prophecy.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that "Jesus" sat down to teach His disciples. What He taught to just them is in this chapter and the next chapter.
  - b. The phrase: "And as he sat upon the mount of Olives" means: *'This was where "Jesus" sat'.*
  - c. The phrase: "the disciples came unto him privately, saying" means: *'The following was revealed privately and only to the disciples'.*
  - d. The phrase: "Tell us, when shall these things be?" means: *'They were asking for prophecy. Pay attention to what they asked and to the answers given. They*

asked "when" and were only given general signs, not an exact measure of time. God reveals many things. But, God always keeps the exact time and how hidden for unfulfilled promises and unfulfilled prophecies. Therefore, anyone who claims to know the exact time that God will fulfill a prophecy is a liar who received his so-called answer from a devil'.

5. **C24-S5:** The disciples specify the prophecy they are most interested in.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds two more questions about future prophecies.
  - b. The phrase: "and what shall be the sign of thy coming" means: 'This is a very interesting question. They refused to accept His prophecies of His suffering and death. Therefore, they missed the prophecy of His resurrection from the dead because they had to accept His death first. Likewise, this question requires their first accepting that He will go away. I can't say if they accepted that He would go to Heaven. But, in order to ask this question, they had to first accept that He would leave for some significant amount of time'.
  - c. The phrase: "and of the end of the world?" means: 'Now, this is a question that is easy for them to ask once they accept that this world will end. Too many people believe the religious lie that the world is a gazillion years old and that it will last for another gazillion or more years. According to the only reliable measurement of the physical age of the world, the decay of the magnetic field of the world, it is less than ten thousand years old. According to the times given in the Bible, it is just over seven thousand years old. People believe the religious lie of Evolution because they want to believe that this world will last forever and that man will find a physical cure for the corruptions of sin called disease and aging. In order to ask this question, they had to accept the fact that this physical world will end some day. And, that means they had to reject the religious lies which are similar to Evolution'.
  - d. There are two basic reasons why people want to know the answers to these questions. The first reason is wanting to be full of pride and to be seen by other men as an expert on prophecy. "Jesus" condemned the religious people who were full of pride. The second reason is that people want to live a life of fulfilling the lusts of the flesh and, at the last moment, start serving God. They hope that God will give them credit for spending their life serving Him because that is what they plan on doing when he returns. That is a belief that God is too stupid to know what they really did most of their life. That is a denial that God is recording all of the attitudes and actions of our entire life. None of us know when our death will happen. Therefore, "Jesus" taught us to devote our entire life to the service of God and then we don't have to worry about when we will leave this physical world and face the judgment of God.
6. **C24-S6:** "Jesus" starts with a warning against false prophecy.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a warning from "Jesus". When it comes to unfulfilled prophecy, this is the first and most important thing to be aware of. The world is full of lying deceivers and prophecy attracts many of them.
  - b. The phrase: "And Jesus answered and said unto them" means: 'The first answer from "Jesus" was a warning'.
  - c. The phrase: "Take heed that no man deceive you" means: 'This is the warning'.
7. **C24-S7:** Here's why the warning is given first.
  - a. The phrase: "For many shall come in my name, saying" means: 'There are many lying deceivers who will claim to be from the "Lord Jesus Christ", but who actually represent devils and their lies'.
  - b. The phrase: "I am Christ; and shall deceive many" means: 'True "antichrists" are in [1John](#) and [2John](#). And, the doctrine of them is covered in the Study called [False things according to the Bible](#). Too many of God's people believe the lie from those deceivers that

the "Beast", of [Revelation](#), is the only Biblical "antichrist". As a result, God's people ignore the ones who are alive in their time and are deceived by them'.

8. [C24-S8](#): "Jesus" warns against false signs.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another warning. Notice the use of the personal pronoun of "ye". We each are deceived or believe truth on a personal basis.
  - b. The phrase: "And ye shall hear of wars and rumours of wars" means: 'We all personally hear many things which are designed to make us afraid or to be, at least, sources of gossip'.
  - c. The phrase: "see that ye be not troubled" means: 'This is how we are to react'.
  - d. The phrase: "for all these things must come to pass" means: 'These things happening is not optional. These things are part of God's test for all people'.
  - e. The phrase: "but the end is not yet" means: 'When COVID first happened, many claimed: *'The Rapture' is about to happen!*. I told people *'No!, It'd not'* because of this particular prophecy. As "Jesus" is warning us, we need to be careful about declaring that some unfulfilled prophecy is about to happen. We need to stay calm and keep serving God because Satan uses these things to get God's people to stop serving and to sit around worrying about what is not about to happen'. (In one of his Epistles, Paul rebuked people who were doing that exact thing.)
9. [C24-S9](#): Here's why many people will believe false prophets and false signs.
  - a. The phrase: "For nation shall rise against nation, and kingdom against kingdom" means: 'The fighting between government leaders will cause people to believe that the end is about to happen'. Think about how many people worry about World War Three and men destroying the world with nuclear bombs.
  - b. The phrase: "and there shall be famines, and pestilences, and earthquakes, in divers places" means: 'Natural disasters will cause other people to believe that some supernatural force is causing the disaster and will destroy the world. Yes, a supernatural force, called God, is causing those things. However, it is not to destroy the world but to cause people to turn towards God in belief'.
10. [C24-S10](#): What the signs truly mean. Our sentence says: "All these are the beginning of sorrows". For the people caught in the disaster, it is a cause of "sorrows". But, as we already read: "but the end is not yet". These "sorrows" are for some people but not for the whole world.
11. [C24-S11](#): Resulting persecution for Jews and for the true church.
  - a. The phrase: "Then shall they deliver you up to be afflicted" means: 'This has happened for the Jews and for the true church at different times'.
  - b. The phrase: "and shall kill you" means: 'This also has happened for the Jews and for the true church at different times'.
  - c. The phrase: "and ye shall be hated of all nations for my name's sake" means: 'This happened for the Jews about the time of World War Two'. This can still happen in the future. People use religion for an excuse to murder more than just about any other reason.
12. [C24-S12](#): Resulting attitudes.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds other wrong reactions. Persecution and threat of death cause many people to turn against those that they should support.
  - b. The phrase: "And then shall many be offended" means: 'Abusers always blame the victim for the abuse. They claim that the victim forced them to be abusive. And fearful people support the abuser hoping that their support will protect them from abuse'.
  - c. The phrase: "and shall betray one another" means: 'Many people will do this when they believe it will deflect attention from themselves'.
  - d. The phrase: "and shall hate one another" means: 'Many people believe the liars who claim that the people of their own group are the cause of then not having what they want. As a result, they hate the victims instead of calling the liars on their lies'.



13. **C24-S13**: Future deception.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another related prophecy.
  - The phrase: "And many false prophets shall rise" means: 'When people are having a hard time, they look for any way to get out of their own trouble and for any hope of the trouble ending. As a result, "false prophets" claim to know the future and people pay them and make excuses when they are proven to be liars. If someone is good at spinning a believable lie, he is supported no matter how much evidence there is that he is a liar'.
  - The phrase: "and shall deceive many" means: 'Many people are fools and believe lies when those lies match what they want to believe in their natural sinful reasoning'.
14. **C24-S14**: Effect upon people.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another related prophecy.
  - The phrase: "And because iniquity shall abound". The word "iniquity" means: 'ongoing lifestyle sins'. Therefore, our phrase means: 'When many people see that most people seem to be getting away with ongoing lifestyle sins, they become discouraged about living right, especially when they are persecuted for doing so'.
  - The phrase: "the love of many shall wax cold" means: 'With their discouragement, they usually keep up the outward form of religion, but turn their own heart away from their responsibilities in their ongoing personal relationship with God'. (See **Revelation 2:4**. The people in that church were not lost, they only had let their love get cold.)
15. **C24-S15**: Requirement to be assured of true salvation.
- Our sentence starts with the word "But". The prior sentence told us about saved people who turned away from serving God. This sentence tells us about saved people who continue to serve God. Devils have caused people to believe error by having people claim that "endurance" is required for true salvation and that anyone who does not "endure unto the end" must be lost. However, that does not match the context. Our context makes this phrase how we have assurance of our salvation. It does not mean that the person who does not "endure unto the end" must be lost. It only means that they will not have the assurance of their salvation.
  - The phrase: "But he that shall endure unto the end" means: 'This phrase is providing the contrast to the prior sentence where the saved person had a love of "Jesus" which "waxed cold"'.
  - The phrase: "the same shall be saved" means: 'This is how someone has assurance of true salvation'.
16. **C24-S16**: What God will accomplish before the end.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another related prophecy.
  - The phrase: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations". There is a problem interpreting this sentence. Nations come and go. There have been people who went places and brought the Gospel without a record being kept. While lots of people want to argue if, and when, this first phrase has been accomplished, only God knows the truth.
  - The phrase: "and then shall the end come" means: 'At the start of this chapter, they asked about the end of "the great tribulation" and "the end of the world". I personally believe that this sentence speaks about "the end of the world". However, it can be argued otherwise'.
17. **C24-S17**: The sign for Jews to run and hide.
- The phrase: "When ye therefore shall see the abomination of desolation" means: 'This phrase identifies the person which **Revelation** calls the "Beast" but which the true "antichrists" have convinced many people that he is the only "antichrist"'.

- b. The phrase: "spoken of by Daniel the prophet" means: 'This is referencing [Daniel 9:23-27](#)'.
  - c. The phrase: "stand in the holy place" means: 'This is referencing the "holy of holies" in the Temple which still has to be built'.
  - d. The phrase: "(whoso readeth, let him understand:)" means: 'This requires spiritual understanding'.
  - e. The phrase: "Then let them which be in Judaea flee into the mountains" means: 'This is warning Jews which are alive during the "great tribulation"'.
  - f. The phrase: "Let him which is on the housetop not come down to take any thing out of his house" means: 'This is another warning to Jews which are alive during the "great tribulation"'.
  - g. The phrase: "Neither let him which is in the field return back to take his clothes" means: 'This is another warning to Jews which are alive during the "great tribulation"'.
18. [C24-S18](#): The danger to Jews who can't run.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a "woe" to women with children which slow them down. There is a saying of: '*nits make flees*'. People who are bent upon genocide definitely will kill infants, children and women.
  - b. The phrase: "And woe unto them that are with child" means: 'Pregnant women have problems running fast'.
  - c. The phrase: "and to them that give suck in those days!" means: 'Women carrying infants have problems running fast'.
19. [C24-S19](#): The possible danger of weather to the Jews.
- a. Our sentence starts with the word "But". Where the prior sentence warned about children slowing down mothers, this sentence warns about weather slowing down everyone.
  - b. The phrase: "But pray ye that your flight be not in the winter" means: "'Jesus" already warned to not get coats and, therefore, there is no time to prepare for travel in any bad weather'.
  - c. The phrase: "neither on the sabbath day" means: 'It will be against the law to travel then'.
  - d. The phrase: "For then shall be great tribulation" means: 'Here's why the Jews should pray like the first phrases said to do'. The Jews who are caught will be tortured to death with no consideration other than that they are Jews.
  - e. The phrase: "such as was not since the beginning of the world to this time" means: 'Never before that time has there been as bad of a time for the Jews, including all of the times that people already tried to exterminate the Jews'.
  - f. The phrase: "no, nor ever shall be" means: 'There will never be a similar time after that'.
20. [C24-S20](#): The possible danger to everyone.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds why God has to end those days.
  - b. The phrase: "And except those days should be shortened" means: 'Except God stops the murderous rage that devils will whip people into'.
  - c. The phrase: "there should no flesh be saved" means: 'Everyone will try to murder everyone else until there is no one left alive'.
  - d. The phrase: "but for the elect's sake those days shall be shortened" means: 'God will end the rage to keep the Jews alive who returned to a true relationship with God'.
21. [C24-S21](#): What to not believe. This is a warning to all saved against true "antichrists".
- a. The phrase: "Then if any man shall say unto you" means: 'After you understand what is coming ("then"), avoid being deceived'.
  - b. The phrase: "Lo, here is Christ, or there" means: 'If someone tells you that the "Son of God" has returned to rule this world'.

- c. The phrase: "believe it not" means: 'Enough said'.
22. **C24-S22**: Here's why the warning of the prior sentence was given.
- The phrase: "For there shall arise false Christs." means: 'These are the true "antichrists" which we are warned against in [1John](#) and [2John](#)'.
  - The phrase: "and false prophets" means: 'The doctrine of them is covered in the Study called [False things according to the Bible](#)'.
  - The phrase: "and shall shew great signs and wonders" means: 'They will do true miracles using the power of devils'. Right now devils are restricted in what they can do and will be restricted until God's "Holy Ghost" is removed at the '[Rapture](#)'. However, once He is removed ([2Thessalonians 2:7](#)), then there is no restriction on devils doing miracles.
  - The phrase: "insomuch that, if it were possible, they shall deceive the very elect" means: 'The only way that people will avoid being deceived is to know the character of God so well that they can tell if a person is representing a devil or the true God'.
23. **C24-S23**: The warning in prophecy. Our sentence says: "Behold, I have told you before". It means: 'Pay close attention to the prophecy and don't lose any of the true meaning of the prophecy'.
24. **C24-S24**: What to not believe and where to not go.
- The phrase: "Wherefore if they shall say unto you" means: 'These are lies which are to not be believed'.
  - The phrase: "Behold, he is in the desert" means: 'The first lie'.
  - The phrase: "go not forth" means: 'Don't go looking'.
  - The phrase: "behold, he is in the secret chambers" means: 'The second lie'.
  - The phrase: "believe it not" means: 'Enough said'.
25. **C24-S25**: The coming of "Jesus Christ" will be sudden and unexpected. This sentence, and the next sentence, can be applied to the '[Rapture](#)' or to the '[Second Coming](#)'.
- The phrase: "For as the lightning cometh out of the east" means: 'It occurs suddenly and with no warning'.
  - The phrase: "and shineth even unto the west" means: 'It can be seen a long ways away'.
  - The phrase: "so shall also the coming of the Son of man be" means: 'This is our example of the '[Rapture](#)' and of the '[Second Coming](#)''.
26. **C24-S26**: Here's why people will know that the prior sentence is true. Many birds will gather to eat the many carcasses.
- The phrase: "For wheresoever the carcase is" means: 'This will happen any place where bodies drop because they have been abandoned by peoples' spirits and souls'.
  - The phrase: "there will the eagles be gathered together" means: 'The birds will clean up the dead bodies'.
27. **C24-S27**: Conditions just before the return. This sentence matches [Revelation 8:12](#).
- The phrase: "Immediately after the tribulation of those days shall the sun be darkened" means: 'Revelation says that the sun will give up one third of its light'.
  - The phrase: "and the moon shall not give her light" means: 'Revelation says that the moon will give up one third of its light'.
  - The phrase: "and the stars shall fall from heaven" means: 'Revelation says that one third of stars will give up their light'.
  - The phrase: "and the powers of the heavens shall be shaken" means: 'God will prove to all of the lost people that He is the most powerful Being anywhere. The actions of this sentence will prove that God not only controls the Earth but He controls all of creation. It takes more power to reduce the light than it takes to cut it off'.
  - The phrase: "And then shall appear the sign of the Son of man in heaven" means: '[Revelation 9:1](#) says that the "bottomless pit" will be opened and everyone will see the smoke from it'.
  - The phrase: "and then shall all the tribes of the earth mourn" means: '[Revelation 9:3-4](#) says that out of the "bottomless pit" will come "locusts with power, as the scorpions of the earth have power to torment those men which have not the seal of God in their foreheads, for five months"'

- g. Be warned: [Revelation 9:6](#) says: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them". Imagine someone trying to blow their brains out with a gun, losing half of their head, and continuing to live and be tormented.
  - h. The phrase: "and they shall see the Son of man coming in the clouds of heaven with power and great glory" means: 'This is the *'Second Coming'*'.
28. [C24-S28](#): All Jews and saved will be in one place. I believe this is just before the return and is speaking of God's people gathering for the return of "Christ".
- a. The phrase: "And he shall send his angels with a great sound of a trumpet" means: [Revelation 8](#) speaks about "seven angels which had the seven trumpets" and the sounding of each "trumpet" brings in another judgment upon the people living on Earth. However, I believe that this "trumpet" is different because it causes a gathering and not a judgment'.
  - b. The phrase: "and they shall gather together his elect from the four winds" means: 'This is speaking about all who were saved during the "great tribulation" and are still alive on the Earth'.
  - c. The phrase: "from one end of heaven to the other" means: 'This is speaking about all who are already in Heaven and who will return with "Christ"'.
29. [C24-S29](#): The *'Parable of the Fig Tree'*.
- a. The word "Now" means: 'After you understand what was just written'. John is starting a new subject with this sentence.
  - b. The phrase: "Now learn a parable of the fig tree" means: 'Like all parables, there are lost and carnal people who claim to be an expert and give the wrong interpretation of this parable'.
  - c. The phrase: "When his branch is yet tender, and putteth forth leaves" means: 'This happens every Spring in many parts of the world with many types of trees'.
  - d. The phrase: "ye know that summer is nigh" means: 'This is a sign that everyone, who lives in those areas, know personally'.
  - e. The phrase: "So likewise ye, when ye shall see all these things" means: 'In the same manner, when you see the signs given earlier in this chapter'.
  - f. The phrase: "know that it is near, even at the doors" means: 'The return of "Christ" is near. Notice that "Jesus" does not give an exact time, nor date. All prophecies are this way. God never tells us exactly when He will fulfill an unfulfilled prophecy and God never tells us exactly how He will do so. As with this sentence, God reveals much, but not all of the exact details. Therefore, anyone who claims to know all of the exact details or the exact date of an unfulfilled prophecy is a liar'.
30. [C24-S30](#): The time interval for the fulfillment of prophecy.
- a. The phrase: "Verily I say unto you" means: "'Jesus" has verified these prophecies'.
  - b. The phrase: "This generation shall not pass" means: 'He is speaking about the generation living on Earth during the "great tribulation"'.
  - c. The phrase: "till all these things be fulfilled" means: 'All of the prophecies will happen exactly as God says that they will happen'.
31. [C24-S31](#): The precept that is the basis for belief.
- a. The phrase: "Heaven and earth shall pass away" means: 'The physical Heaven and earth will be replaced with new versions'.
  - b. The phrase: "but my words shall not pass away" means: 'The "word of God" will last forever'.
32. [C24-S32](#): No one can prophecy "that day and hour".
- a. Our sentence starts with the word "But". Where the prior sentences told us what we can know, this sentence tells us what we can not know.
  - b. The phrase: "But of that day and hour knoweth no man" means: 'We can not know the exact "day and hour". Anyone who claims otherwise is proving that they are a lying minister of Satan'.
  - c. The phrase: "no, not the angels of heaven" means: 'The angels are always with God. Yet, God the Father has not revealed the exact "day and hour" to them'.

- d. The phrase: "but my Father only" means: 'Some things are only known by God the Father'. This proves the doctrine, to be a lie, which claims that everyone will know everything when they get to Heaven.
33. **C24-S33**: An analogy.
- Our sentence starts with the word "But". The prior sentence told us what we can not know while this sentence tells us what we can know.
  - The phrase: "But as the days of Noe were" means: 'Our next sentence gives us the details to explain the summary that this phrase is'.
  - The phrase: "so shall also the coming of the Son of man be" means: 'The details of the next sentence will return to this Earth before "Jesus Christ" returns'.
34. **C24-S34**: The signs to look for.
- The phrase: "For as in the days that were before the flood they were eating and drinking" means: 'Here's why God brought judgment then and why God will bring judgment in the future. Their entire focus in life was the physical pleasures of the flesh ("they were eating and drinking") and completely ignored the spiritual considerations and ignored God. In fact, they mocked Noah and his warnings from God'.
  - The phrase: "marrying and giving in marriage" means: 'In addition to food, they were concerned with the physical pleasures of sex'.
  - The phrase: "until the day that Noe entered into the ark" means: 'This is the day that they stopped mocking Noah and his warnings from God'.
  - The phrase: "And knew not until the flood came, and took them all away" means: 'Even then, they did not believe, nor know, the warnings until "the flood came" seven days later'.
  - The phrase: "so shall also the coming of the Son of man be" means: 'People will be so concentrated on the physical that they will totally ignore all of the spiritual signs which God will reveal in this physical reality'.
35. **C24-S35**: God will choose who will go up in the '*Rapture*'.
- The phrase: "Then shall two be in the field" means: 'Both are together doing the same thing'.
  - The phrase: "the one shall be taken, and the other left" means: 'One will go up in the '*Rapture*' and the other left behind'.
36. **C24-S36**: Another illustration of the choice by God.
- The phrase: "Two women shall be grinding at the mill" means: 'Both are together doing the same thing'.
  - The phrase: "the one shall be taken, and the other left" means: 'One will go up in the '*Rapture*' and the other left behind'.
37. **C24-S37**: The command to obey as a result.
- The phrase: "Watch therefore". The Biblical meaning of the word "watch" means: 'is an active verb and not passive. This is the same action as a soldier has when his camp is surrounded by enemies'. Therefore, our phrase means: 'As a result of what was just written and said by "Jesus", be always actively looking for His return and the reason why is in the next phrase'.
  - The phrase: "for ye know not what hour your Lord doth come" means: 'You want Him to find you serving Him and not doing sin'.
38. **C24-S38**: The warning to pay attention to.
- Our sentence starts with the word "But". . . . .
  - The phrase: "But know this" means: "'Jesus" uses an illustration to tell us why we need to constantly keep watch. Some things happen suddenly and with no advance notice. Therefore, people not watching will be caught by surprise'.
  - The phrase: "that if the goodman of the house had known in what watch the thief would come" means: 'Thieves don't give home owners notice that they are coming'.
  - The phrase: "he would have watched" means: 'If there is a guard watching diligently, then there is not the surprise'.
  - The phrase: "and would not have suffered his house to be broken up" means: 'If the home owner had been prepared, he would have prevented loss. Likewise, if the saved are watching diligently then they can avoid an unpleasant surprise'.

39. [C24-S39](#): The attitude to keep.
- The phrase: "Therefore be ye also ready" means: 'This is the conclusion from the prior parable'.
  - The phrase: "for in such an hour as ye think not the Son of man cometh" means: 'Expect to be caught by surprise. Therefore, always be ready'.
40. [C24-S40](#): The reward to gain.
- The phrase: "Who then is a faithful and wise servant" means: 'These are the requirements to receiving the remainder of this sentence'.
  - The phrase: "whom his lord hath made ruler over his household" means: 'This is referencing 'the Parable of the Pounds' ([Luke 19:11-27](#)) and 'the Parable of the Talents' ([Matthew 25:14-30](#))'.
  - The phrase: "to give them meat in due season?" means: 'This will happen in the 1,000 years reign of "Christ"'.
41. [C24-S41](#): The promise to believe.
- The phrase: "Blessed is that servant, whom his lord when he cometh shall find so doing" means: 'This is the promise for blessings if we are serving God and watching for the return of "Jesus" when He actually comes'.
42. [C24-S42](#): Assurance from "Jesus Christ". Our sentence says: "Verily I say unto you, That he shall make him ruler over all his goods" means: 'This is the promise for being made a ruler if we are serving God and watching for the return of "Jesus" when He actually comes'.
43. [C24-S43](#): The warning to heed.
- Our sentence starts with the word "But". The prior sentences gave promises of blessings for the saved servant who is doing right. This sentence changes direction and promises curses for the saved servant who is doing wrong.
  - The phrase: "But and if that evil servant shall say in his heart" means: 'This is the judgment given by God to the servant who brought no spiritual profit in 'the Parable of the Pounds' ([Luke 19:11-27](#)) and 'the Parable of the Talents' ([Matthew 25:14-30](#))'.
  - The phrase: "My lord delayeth his coming" means: 'This is the foolish basis for many people not working in God's kingdom after they are saved'.
  - The phrase: "And shall begin to smite his fellowservants" means: 'This is the way that saved people begin to act when they no longer "fear the Lord"'. That doctrinal error follows people becoming liberal in their doctrine because they believe the prior phrase. First the lose fear of losing everlasting rewards then they lose fear of punishment in this physical reality. And, when they are punished, they think that '*God isn't being fair*'.
  - The phrase: "and to eat and drink with the drunken" means: 'Next, these backslidden saved people start to live like the lost'.
  - The phrase: "The lord of that servant shall come in a day when he looketh not for him" means: 'They will be caught by surprise when their death, or the '*Rapture*', comes'.
  - The phrase: "and in an hour that he is not aware of" means: 'He will ignore signs of coming judgment that God sends'.
  - The phrase: "And shall cut him asunder" means: 'God will end his life early'.
  - The phrase: "and appoint him his portion with the hypocrites" means: 'He will be sent to "outer darkness" in Heaven'.
  - The phrase: "there shall be weeping and gnashing of teeth" means: 'Please see the Message called [Outer Darkness](#) about this phrase'.
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# Chapter 25 Overview

## ***Chapter 25 Summary: Continued Prophecy of Future Events.***

Our entire chapter is teaching on "the kingdom of Heaven". There is a precept that is stated in other chapters but which is applied here, and which is easily missed and often denied. I can't remember ever hearing it preached on. The precept is found in [Matthew 13:12](#); [Mark 4:25](#) and [Luke 8:18](#) and says: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." All everlasting rewards that the saved receive in "the kingdom of Heaven" are based upon this precept. And, Satan has people denying this truth. One of the ways that he does this is to teach errors about the interpretation of parables.

Our chapter is composed of parables. Most people know a half truth about parables, which is: 'A parable is An Earthly story with a Heavenly meaning which is designed to lead lost and carnal people into doctrinal error and only reveal the true spiritual meaning to save people who seek the meaning from God'. There is more to the full truth about parables and the half which most people don't know is: "Jesus" taught in parables so that the lost and carnal would be led into doctrinal error while the saved would have to get the true spiritual meaning from God'. As a result, many of the parables, found in the Bible, have a wrong interpretation taught about them. Therefore, the Bible student needs to be careful about what interpretation he accepts for any given parable found in the Bible.

Please see the [Table of Parables in the New Testament](#) for links to all parables found in the New Testament. In addition to those links, there is doctrinal truth about parables which the true Bible student needs to know. That is, in addition to teaching the wrong interpretation of parables, lost and carnal people also teach a wrong way for how to interpret parables. For example, there is a written claim that all "parables" are "allegories". However, an "parable" can be different from a "allegory". Please see the note for [Galatians 4:24](#) about the true difference and the [Table of Parables in the New Testament](#) for other important considerations about parables.

Returning to the precept mentioned at the start of these notes, it is given in the 'Parable of the Pounds' ([Luke 19](#)). That parable is parallel to the 'Parable of the Talents' ([Matthew 25](#)) found in this chapter. Both parables teach the same lesson using different words. So, our current chapter has examples of the errors taught about parables. And, the truth is that errors are taught about every parable found in this chapter because Satan doesn't want God's people to know the truth about them. If they know the truth, then God's people will be motivated to serve God while they are in this life. If they believe the errors, they will believe that they will be rewarded while refusing to fulfill God's requirements to receive the reward.

Our chapter starts with the word "Then". It is telling us that our chapter occurs after understanding the spiritual lessons of the prior chapter. The two chapters are one discourse from "Jesus" and need to be considered together. Now, one preacher insisted that the theme of these two chapters was "preparation". (I believe he read that from a commentator because he also, at other times, pushed other doctrinal errors which came from commentators.) The fact is that when you act, you are no longer "preparing". When you receive judgment which is based upon your actions, you are no longer "preparing". The fact is that these two chapters are telling us about "judgment". Yes, there are statements about "preparation", but the actions or lack of actions, are steps beyond "preparation". In addition, "judgment" is an additional level beyond that. The commentator used the way of Satan to pervert the message of "the word of God" by leaving out part of the truth. Go back and read the prior chapter. You will see warnings about God's judgment based upon people accepting, and acting, of truth; or their not acting right because they believed doctrinal error. Now read through this chapter and you will see actions, or lack thereof, and judgments based upon those actions or failures to act. The fact is that this doctrinal error lets people believe that they still have time to prepare and it allows people to believe that they do not have to act now if they want a good judgment of their life.

There is another danger posed by the errors taught about the precepts of this chapter. [1Corinthians 2:7](#) says: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory". Part of that "wisdom of God" are the laws of Math which never change and are never wrong. Plus, God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, the laws of Math are always held true in "the word of God". People who claim that there are Math or true Science errors in "the word of God" are blaming God's "perfect word" for their own errors.

If you remove either side of an addition problem, you change the answer. In "the word of God", the word "and" is used for the Mathematical function of addition. Therefore, denying either side of an "and" is changing the message of "the word of God". And, people do this with one of the parables in our chapter in order to support the doctrinal error of '*No tears in Heaven*'. Our parable tells us that a saved person suffered loss "and" was punished. People claim that such a person will suffer loss of rewards but deny that he will also suffer punishment. They do this by using the way of Satan to interpret the Bible and leaving out the truth from "the word of God" and leave out the part where we are told that he suffers punishment in addition to suffering loss.

One more point. As already mentioned, God does not change. From early in "the word of God" we learn that God rewards obedience and punished disobedience. That doctrinal error requires God's people to believe that God changes before the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)) so that God will no longer give punishment for disobedience. (That error even denies the truth found in the sentences which tell us about the "judgment seat of Christ".)

The point of all of this is to warn the reader about errors which are taught about the parables found in this chapter. In addition, be warned that people teach wrong ways to interpret parables and teach lies about the character of God in order to support a well loved doctrine from devils. They want to use you to discourage others from serving God while they are in this life.

In those parables the person who did not return a profit to their lord, after their lord told them to work for a profit in His kingdom, lost the single "pound" / "talent" that they had. (Obviously, the application of the parables, especially as understood with the context, are warnings to the saved about how we will be judged by our "Lord".) The greatest reward was given to the person who produced the greatest profit for their Lord while the servant who produced no profit lost even the "pound" / "talent" that they were originally given. Therefore, those parables should also be considered with what it taught in this chapter in order to fully understand the message of this chapter. Please also see the Doctrinal Study called: [godly Financial Principals](#), related to these verses.

[Matthew 25:1-13](#) gives us the '*Parable of The Ten Virgins*'. This parable is warns people to be sure that they have the indwelling "Holy Spirit", before "Jesus Christ" comes for them in death or the '*Rapture*'. Those people who fail to do this will not be allowed into Heaven. Please also see the Messages called: [Ten Virgins](#).

[Matthew 25:14-30](#) gives us the '*Parable of Talents*'. This parable is related to the '*Parable of The Householder*', found in [Mark 13:34](#) and to the 'the '*Parable of the Ten Pounds*' found in [Luke 19:11-27](#). All three promise variable rewards based upon the amount of spiritual profit brought to God's kingdom while we are still in this world. Please also see the Messages called: [Loss of Everlasting Rewards](#) and [Pounds and Talents](#) for the application of these parables. Please also see the Doctrinal Study called: [godly Financial Principals](#), related to these verses.

[Matthew 25:31-46](#) gives us the '*Sheep and Goat Judgment*'. We need to be careful because there is some doctrinal error taught about this judgment.

[Matthew 25:41-46](#) is a well-known Bible reference where "Jesus" will tell people, who have a false claim of salvation, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels". In addition, [Luke 13:25-27](#) is a parable that teaches the same truth. Many do not recognize it as a parable. However, since it is '*An Earthly story with a Heavenly meaning which is designed to lead lost and carnal people into doctrinal error and only reveal the true spiritual meaning to save people who seek the meaning from God*', it is, in fact, a "parable". This is the '*Parable of the Rejected Claims*'.

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**The Treasury of Scripture Knowledge provides a chapter outline as:**

1-13. The parable of the ten virgins,  
14-30. and of the talents.  
31-46. Also the description of the last judgment. '

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1. [C25-S1](#): The start of the '*Parable of the Ten Virgins*'.
  - a. Our sentence starts with the word "Then". Please see the note in the Chapter Summary, above, about the importance of this word starting this sentence and this chapter. Please also see the Detailed Notes for the various sentences of this parable for other references to related Messages, Doctrinal Studies and Word Studies.



- b. The phrase: "Then shall the kingdom of heaven be likened unto ten virgins" means: 'This is a parable which uses "ten virgins" to give us a picture ("likened") of a spiritual truth about "the kingdom of heaven"'.
  - c. The phrase: "which took their lamps" means: 'The "lamps", of that time, held oil to burn and produce light. The "oil" is used symbolically for God's "Holy Ghost"'. The phrase: "lamp" is used symbolically for us. Just as the "lamps" held the "oil" inside of them, during the New Testament the truly saved have God's "Holy Ghost" inside of them!'.
  - d. The phrase: "and went forth to meet the bridegroom" means: 'This phrase represents people going to meet "Jesus" when they die!'.
2. **C25-S2:** How the virgins thought.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the judgment of the character of the "ten virgins".
  - b. The phrase: "And five of them were wise" means: 'They received true "wisdom" from God!'.
  - c. The phrase: "and five were foolish" means: 'They rejected true "wisdom" from God!'.
  - d. Note: These were "virgins". they had not sinned sexually. Likewise, many claim to be free from sin, like the people that Paul met in [Acts 19](#). They had repented and been baptized "Unto John's baptism", but they were not saved because they had not received "Jesus" as their personal "Lord" and did not have God's indwelling "Holy Ghost". They were "foolish" because they believed what religion told them and did not verify what was truly required according to "the word of God".
3. **C25-S3:** Why the prior sentence called some virgins wise and some foolish.
- a. The phrase: "They that were foolish took their lamps, and took no oil with them" means: 'This foolishness can be understood in the physical world. Having a lamp with no way to use it to produce light is foolish. Carrying it around is wasted effort. Likewise, symbolically, obeying a religion which does not include God's indwelling "Holy Spirit" is also w foolish wasted effort!'.
  - b. The phrase: "But the wise took oil in their vessels with their lamps" means: 'These were "wise" because they did what was required by the "bridegroom" and what was required to get into Heaven!'.
4. **C25-S4:** How they all acted the same.
- a. The phrase: "While the bridegroom tarried" means: 'This is symbolically speaking about people who are alive and waiting for death to bring them to the judgment of "Jesus Christ"'.
  - b. The phrase: "they all slumbered and slept" means: 'Lost, carnal and most people who claim to be saved are not concentrating on the spiritual causes of events in this life. Most people are looking at physical causes. They are spiritually "asleep". And, that is the symbolic meaning of this phrase!'.
5. **C25-S5:** The main event finally happened.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the next event in this parable. It is also symbolically representing the next spiritual event of our lives.
  - b. The phrase: "And at midnight there was a cry made" means: 'I believe this is the basis for the sayings about the "midnight hour"'.
  - c. The word: "behold" means: 'Pay close attention to the message!'.
  - d. The phrase: "the bridegroom cometh" means: 'This cry has been going on for almost two thousand years. And, because of the delay, most people ignore the message!'.
  - e. The phrase: "go ye out to meet him" means: 'Each and every one of you personally will go out and meet "Jesus Christ" at death whether you are prepared for that meeting or not. (The *Rapture* is actually a form because our spirit and soul will leave our corrupt body behind and not take it to Heaven!'.
6. **C25-S6:** All prepared for the event. Our sentence says: "Then all those virgins arose, and trimmed their lamps". It means: 'Every religious person does whatever they think is a last minute preparation to meet their God, if they have the chance before death!'.

7. **C25-S7:** The foolish were not sufficiently prepared.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a symbolic message of what religious people will want to do when they discover that their religious activities are not sufficient to get them into Heaven.
  - b. The phrase: "And the foolish said unto the wise" means: 'This is symbolic for the religious people asking the truly saved to give them what they need to get into Heaven. This is dealing with people who believe the lie that they can live for the lusts of the flesh and the lusts of this world and say '*a last minute prayed*', as they are dying and still receive '*a mansion right next door to Peter*'.
  - c. The phrase: "Give us of your oil" means: 'This is symbolic for people who believe that if **THEY** do the right religious act, God has no option but must Give them His indwelling "Holy Spirit"'.  
 d. The phrase: "for our lamps are gone out" means: 'This is symbolic for religious people finally realizing that they do not have God's indwelling "Holy Spirit" ("oil in their personal lamp")'.
8. **C25-S8:** The wise refused the request of the foolish.
  - a. Our sentence starts with the word "But". The prior sentence told us about religious people demanding a religious act to get them into Heaven. And, this sentence tells us that their request is not possible. They must receive God's indwelling "Holy Spirit" from God ("go ye rather to them that sell").
  - b. The phrase: "But the wise answered, saying" means: 'This is symbolic for saved people answering the religious lost people'.
  - c. The phrase: "Not so; lest there be not enough for us and you" means: 'The saved can not give God's indwelling "Holy Spirit"'. They can be used by God to deliver His message and His salvation. But, all true spiritual works are done by God working through the saved. The saved, themselves, do not do the actual spiritual works no more than a pen can write anything by itself'.
  - d. The phrase: "but go ye rather to them that sell, and buy for yourselves" means, symbolically, '*Go the God and receive salvation from Him*'.
9. **C25-S9:** Those who were wise participated in the event.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the consequence of waiting too long to get truly saved. One popular doctrinal error from devils claims: '*You can get saved any time that you want. God is a God of a gazillion chances to get saved*'. The truth is that God promises everyone one chance to get saved but after that there is no promise but only God's "grace". **Genesis 6:3** says: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years". Unless God seeks us, we will not get saved (**Romans 3:11** says: "There is none that understandeth, there is none that seeketh after God)". Since we do not seek Him while we are lost, and If He stops seeking us, we may continue to live but we will die lost.
  - b. The phrase: "And while they went to buy" means: 'This is symbolic for people who delay their salvation while they seek the lusts of the flesh and the lusts of this world'.
  - c. The phrase: "the bridegroom came" means: 'This is symbolic of the '*Rapture*' or of death'. There is a doctrinal error taught by the "Left Behind" series which claims that people who do not go up in the '*Rapture*' can earn their way into Heaven. However, **2Thessalonians 2:10-12** says: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness". Such people will not earn their way into Heaven but will believe a lie which assures that they end up in the "lake of fire".

- d. The phrase: "and they that were ready went in with him to the marriage" means: 'Everyone who has God's indwelling "Holy Spirit" is assured of going to Heaven and nothing can cause them to lose that promise of salvation'.
  - e. The phrase: "and the door was shut" means: 'People who miss God's true salvation do not get another chance'. The claim of '*an unlimited number of chances to be saved*' is a lie from Satan.
10. **C25-S10**: Those who were foolish were denied participation.
- a. The phrase: "Afterward came also the other virgins" means: 'This symbolically represents people who trusted in religion until it was too late to be saved'.
  - b. The phrase: "saying, Lord, Lord, open to us" means: 'I once saw where someone recorded the dying moments of well known atheists and they were crying to avoid Hell, but it was too late'. The same is true for the religious lost.
11. **C25-S11**: They did not have the right relationship.
- a. Our sentence starts with the word "But". Our last sentence told us about lost people seeking salvation when it was too late. And our current sentence tells us that they could not get what they seek.
  - b. The phrase: "But he answered and said" means: 'This is symbolic of what "Jesus" will tell the religious lost'.
  - c. The phrase: "Verily I say unto you" means: "'Jesus" will have verified this with the books in Heaven'.
  - d. The phrase: "I know you not". The word "know" includes 'an ongoing personal relationship'. Therefore, our phrase means: 'They may have had a religious relationship with the spirit who claimed to be "Jesus", but they did not have an ongoing personal relationship with the true "Jesus" of the Bible'.
12. **C25-S12**: The concluding command.
- a. The phrase: "Watch therefore" means: 'As a result of the spiritual lesson of the prior parable, keep an active watch which matches what a guard soldier must do when camped in enemy territory'.
  - b. The phrase: "for ye know neither the day nor the hour wherein the Son of man cometh" means: 'Here's why. Since we can not know when "Jesus" will come for us personally, and we don't want to be caught doing sin, we must live our life expecting Him to come at any instant'.
13. **C25-S13**: The start of the '*Parable of the Ten Talents*'. There is a lot of doctrinal error taught based upon this parable. Basically, it teaches that, at the "judgment seat of Christ", God gives rewards and punishment. Thus, the most egregious doctrinal error is a denial of punishment. In order to support that lie from Satan, people have to act like Satan and leave out **C25-S27**. Therefore, please pay attention to the full context of this parable,. Please also see the Detailed Notes for the various sentences of this parable for other references to related Messages, Doctrinal Studies and Word Studies.
- a. The phrase: "For the kingdom of heaven is as a man travelling into a far country" means: 'Symbolically, this parable teaches about "Jesus Christ" returning to Heaven and giving true "spiritual gifts" to the saved with instructions to produce true "spiritual fruit" with those true "spiritual gifts". Our parable also teaches about the judgment that the saved will receive at the "judgment seat of Christ" based upon how much true "spiritual fruit" that they produce'.
  - b. Please note, at least one preacher claimed (I believe based upon what he read from a commentator) that this parable had nothing to do with judgment. And, that the theme of this chapter, and all parables in it, only dealt with preparation. Be careful what you accept from commentators. As I explain in the start of the **Table of Parables in the New Testament**, "Jesus" used parables to lead lost and carnal people into doctrinal error. Therefore, there is published doctrinal error about parables, most especially about this parable. The commentator also teach doctrinal error about how to properly understand a parable. And, as far as anyone has ever shown me, I am the only person in the entire world to identify and explain every parable in the Gospels. In addition, I show that if you use God's way to interpret parables, there are no errors and no conflicts between the true

interpretation and anywhere else in "the word of God". So, upon what basis does any commentator, or any preacher, claim to know more about parables and to correct me. Before God, I testify that every claim which I have heard is based upon ungodly pride.

- c. The phrase: "who called his own servants" means: 'This is symbolic of the saved being "called" by "Jesus Christ"'.  
d. The phrase: "and delivered unto them his goods" means: 'This is symbolic of the saved being given "spiritual gifts"'.  
14. C25-S14: What was distributed to each servant.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what the man ("Jesus Christ") did for his servants (the "saved"). The parable tells about His giving the "talents" before He left, because this is a story which is limited to the physical universe. However, since a parable teaches a spiritual truth, the spiritual giving is done when someone gets saved and, supposedly, becomes a servant of God.
  - b. The 'Parable of the Pounds' (Luke 19) is parallel to this parable. In our parable we see three servants. In the parable in Luke, we see ten servants. However, in the parable in Luke, seven of the servants are sent to Hell. Thus, just like our current parable, that parable has three servants facing the "judgment seat of Christ". In our parable we see each servant given a different amount. In the parable in Luke, each servant is given the same amount. In our parable we see each servant is given talents. In the parable in Luke, each servant is given a "pound" (money). And, I believe that covers most, in not all, of the differences. However, what is the same in both parables is the main lesson. The saved servant who produced a spiritual profit for God received a reward. And, the saved servant who refused to produce a spiritual profit for God received a punishment. And, while that is the main lesson of these parables, Satan has convinced many people to pervert these parables in order to claim that the main spiritual lesson is not taught by these parables.
  - c. The phrase: "And unto one he gave five talents, to another two, and to another one" means: 'He gave different amounts to each servant. Our next phrase explains why'. Some people argue that "talents" and "spiritual gifts" are two different things. Other people argue otherwise, that there is not a difference in what they are, only in how people use them. That is not an argument worth getting into. Our third next sentence tells us that the "talent" was money and not what we think of as a "talent" today. Therefore, it had a different physical meaning when "Jesus" told the parable. However, for our parable, the "talents" symbolically represent "spiritual gifts". And, God sometimes give additional "spiritual gifts" to some people after they have spiritually matured, to some extent, and have proven to be faithful with the "spiritual gift" which God gave them earlier. Therefore, it is possible for saved people, who are serving God, to end their life with more "spiritual gifts" than they started with. And, such people are people who use their "spiritual gifts" to bring God a spiritual profit.
  - d. The phrase: "to every man according to his several ability" means: 'This is what limits God in giving us spiritual things'. Some people use their "spiritual gifts" in this world the wrong way. They do not produce "spiritual fruit" with their "spiritual gifts". Others, get full of pride, like we read in 1Corinthians. When God knows that His child will do one of those things, He limits their "spiritual gifts".
  - e. The phrase: "and straightway took his journey" means: 'Symbolically, this represents "Jesus" returning to Heaven. In addition, symbolically, it represents "Jesus" giving someone a "spiritual gift" at salvation, but then not telling them about it and not telling them how to use it. Instead, He requires the person to spiritually mature and accept instructions from God's "Holy Spirit"'.  
15. C25-S15: The first doubled what he was given.

- a. The phrase: "Then he that had received the five talents went and traded with the same" means: 'The first servant used what he was given to trade and receive a profit'.
  - b. The phrase: "and made them other five talents" means: 'His profit was to double what he was given'.
16. **C25-S16:** The second did the same.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that the second servant did like the first servant.
  - b. The phrase: "And likewise he that had received two" means: 'The second servant also used what he was given to trade and receive a profit'.
  - c. The phrase: "he also gained other two" means: 'His profit was to double what he was given'.
17. **C25-S17:** The third wasted his opportunity.
- a. Our sentence starts with the word "But". While the prior two sentences tell about servants making a profit, this sentence tells about a servant not making a profit.
  - b. The phrase: "But he that had received one went and digged in the earth" means: 'This servant did differently than the first two servants. Instead of using his talent to produce a profit for his lord, this servant wasted his opportunity'.
  - c. The phrase: "and hid his lord's money" means: 'He disobeyed his lord and did not use what he was given for the purpose that he was given it'.
18. **C25-S18:** Then came the time of reckoning.
- a. The phrase: "After a long time the lord of those servants cometh" means: 'Symbolically, this represents when we die and face judgment at the "judgment seat of Christ"'.
  - b. The phrase: "and reckoneth with them" means: '**2Corinthians 5:10** says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"'. This is where people reject the clear doctrine of "the word of God". They deny that "the word of God" clearly says that saved people in Heaven will receive "bad". And, our parable also tells us this truth.
19. **C25-S19:** The first servant reported.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of the first servant.
  - b. The phrase: "And so he that had received five talents came and brought other five talents, saying" means: 'This servant brought his profit when he reported to be judged. He brought proof of what he did and there will be a record in Heaven proving what the saved did with the life that God gives to them'.
  - c. The phrase: "Lord" means: 'Notice that this word is capitalized. This is only used for God in the Bible. This capitalization makes it clear that this parable is teaching us a spiritual lesson about the "judgment seat of Christ" and how the saved will be judged when they get to "the kingdom of Heaven". This servant realized who he really worked for'.
  - d. The phrase: "thou deliveredst unto me five talents" means: 'He first reports what "talents" he was given to work with. Symbolically, this represents people recognizing what "spiritual gifts" they were given to work with and produce a spiritual profit for God'.
  - e. The word: "behold" means: 'Pay close attention'. This is here to let us know that God will pay very close attention to everything which we do with our life after He saves us.
  - f. The phrase: "I have gained beside them five talents more" means: 'Here he reports the profit that he produced. Likewise, all saved will have to report what they did for God after being saved'.
20. **C25-S20:** The first servant received his reward. All saved people want this response from "Jesus". However, most who claim to be saved are not doing what this parable teaches is required in order to receive this reward.

- a. The phrase: "His lord said unto him" means: 'This uses a lower-case "lord" for the parable. However, the spiritual message is that the saved will be judged by their "lord", the "Lord Jesus Christ".'
  - b. The phrase: "Well done, thou good and faithful servant" means: 'This is what saved people want to hear. Notice that his personal character is judged ("thou good and faithful servant") based upon his actions. The actions are the evidence of our internal motivations which come from our character'.
  - c. The phrase: "thou hast been faithful over a few things" means: "'Jesus Christ" will recognize how the saved became like God while living in the flesh'.
  - d. The phrase: "I will make thee ruler over many things" means: 'This is first the promised reward for becoming like God'.
  - e. The phrase: "enter thou into the joy of thy lord" means: 'This is second the promised reward for becoming like God'.
21. C25-S21: The second servant reported.
- a. The phrase: "He also that had received two talents came and said" means: 'This servant acted like the first servant. He brought proof of what he did and there will be a record in Heaven proving what the saved did with the life that God gives to them. By having two good servants as witnesses, we can know that this is part of the law of God and be sure that all saved will receive the same type of judgment'.
  - b. The phrase: "Lord" means: 'Notice that this word is capitalized. This is only used for God in the Bible. This capitalization makes it clear that this parable is teaching us a spiritual lesson about the "judgment seat of Christ" and how the saved will be judged when they get to "the kingdom of Heaven". This servant realized who he really worked for'.
  - c. The phrase: "thou deliveredst unto me two talents" means: 'He first reports what "talents" he was given to work with. Symbolically, this represents people recognizing what "spiritual gifts" they were given to work with and produce a spiritual profit for God'.
  - d. The word: "behold" means: 'Pay close attention'. This is here to let us know that God will pay very close attention to everything which we do with our life after He saves us.
  - e. The phrase: "I have gained two other talents beside them" means: 'Here he reports the profit that he produced. Likewise, all saved will have to report what they did for God after being saved'.
22. C25-S22: The second servant received his reward. All saved people want this response from "Jesus". However, most who claim to be saved are not doing what this parable teaches is required in order to receive this reward.
- a. The phrase: "His lord said unto him" means: 'This uses a lower-case "lord" for the parable. However, the spiritual message is that the saved will be judged by their "lord", the "Lord Jesus Christ".'
  - b. The phrase: "Well done, thou good and faithful servant" means: 'This is what saved people want to hear. Notice that his personal character is judged ("thou good and faithful servant") based upon his actions. The actions are the evidence of our internal motivations which come from our character'.
  - c. The phrase: "thou hast been faithful over a few things" means: "'Jesus Christ" will recognize how the saved became like God while living in the flesh'.
  - d. The phrase: "I will make thee ruler over many things" means: 'This is first the promised reward for becoming like God'.
  - e. The phrase: "enter thou into the joy of thy lord" means: 'This is second the promised reward for becoming like God'.
23. C25-S23: The third servant reported.
- a. The phrase: "Then he which had received the one talent came and said" means: 'This servant did as the prior two. Every saved person will have to give an account for themselves'.
  - b. The phrase: "Lord" means: 'Notice that this word is capitalized. This is only used for God in the Bible. This capitalization makes it clear that this parable is teaching us a

spiritual lesson about the "judgment seat of Christ" and how the saved will be judged when they get to "the kingdom of Heaven". This servant also realized who he really worked for'.

- c. The phrase: "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed" means: 'This is a lie about the character of "Jesus Christ". This servant represents those saved people who listen to doctrinal error from lying preachers. [John 5:39](#) says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me". Religious fools study their Bible in order to argue doctrine and are led into errors. True servants of "Jesus Christ" study their Bible in order to learn His character. Such are not led into error like this servant was. As we saw with the first two servants, they knew His character and knew that He would reward them. Therefore, they each returned a doubled profit.'
  - d. The phrase: "And I was afraid" means: 'He claims this but was not afraid enough to avoid disobedience. The true "fear of the Lord" is a fear that we will receive the judgment that our parable reports this servant receiving. The true "fear of the Lord" will cause us to become profitable servants.'
  - e. The phrase: "and went and hid thy talent in the earth" means: '[Genesis 2:7](#) says: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". This phrase, symbolically, means that this saved person took what God gave him to produce a spiritual profit and put it into the things of this world and of the flesh. Reportedly, Elvis Presley had a good testimony of salvation. That was reported by several well known and reliable preachers. He started out singing in church. But he switched to singing for the world and for worldly profit. He, reportedly, became in lots of sins of corruption and lived in constant fear of men. Elvis is an example of this type of saved servant'.
  - f. The phrase: "lo, there thou hast that is thine" means: 'He expected his "Lord" to be satisfied with no profit. In the 'Parable of the Pounds' ([Luke 19](#)), those who did not even return the original "pound" were sent to Hell. However, in both parables, the servant who returned what he was originally given lost that and he also received punishment. And, that truth is what devil-motivated saved preachers are desperate to deny. They believe the lie that '[There are no tears in Heaven](#)'. However, the truth is that '[There are no tears in the second Heaven](#)'. God does not "wipe away all tears from their eyes" ([Revelation 21:4](#)) until after the "great with throne judgment", when the only people are the saved in Heaven. The Biblical truth is that there will be saved people in Heaven who are crying their eyes out an average of twice a week for more than 1,000 years. Yes, God does, eventually, give mercy, but not until those saved people learn a lesson which they will never forget'.
24. [C25-S24](#): The third servant was judged.
- a. The phrase: "His lord answered and said unto him" means: ". . . ."
  - b. The phrase: "Thou wicked and slothful servant" means: 'Again, we see a judgment of his personal character. We are selfish and self centered when we are first born and when we are first saved. In order for this servant to have remained this way, he had to refuse all lessons which were designed to make him mature spiritually. This is the character of someone who was saved but only accepted the outward appearances of being religious while remaining the same inside'.
  - c. The phrase: "thou knewest that I reap where I sowed not, and gather where I have not strawed" means: 'This is a wrong characterization of God. God gives us our initial "spiritual gifts", which is "sowing". God works with the willing saved to produce spiritual results all of their life and He removes sin (weeds) from their life. That is what is meant by "strawed". So, this claim is a lie about God's character, but God does not dispute it. Instead, God asks why their belief did not lead them to fear of failure and cause them to produce a profit'.
  - d. The phrase: "Thou oughtest therefore to have put my money to the exchangers" means: 'I believe this is speaking about supporting missions financially, but that is my own personal belief'.

- e. The phrase: "and then at my coming I should have received mine own with usury" means: 'The person who claims to be saved and ignores the fact that they will face judgment after physical death is a fool'.
25. C25-S25: The third servant lost everything.
- a. The phrase: "Take therefore the talent from him" means: 'He lost everything. A lot of fools believe they will still get a "mansion" when they are a spiritual pauper and are only promised "a place". Bed space in a dorm room for 10,000 fulfills the true promise. In addition, he was not promised to be "made a ruler" like the other to servants were promised. He will not return to rule this world with "Jesus Christ". Finally, as explained elsewhere, he will not be allowed to attend the "marriage supper of the Lamb"'.  
 b. The phrase: "and give it unto him which hath ten talents" means: 'In Luke, the servants of God questioned this decision. However, God is rewarding the most profitable servant, as explained in our next sentence'.
26. C25-S26: The precept that is the basis of this parable.
- a. The phrase: "For" means: 'Here's why the decision of the prior sentence was made'..  
 b. The phrase: "unto every one that hath shall be given" means: 'The people who produce a true spiritual profit for God will be given more so that they can produce even more for God'.  
 c. The phrase: "and he shall have abundance" means: 'They will have more than they need so that they can help others to become profitable for God'.  
 d. The phrase: "but from him that hath not shall be taken away even that which he hath" means: 'God is not going to waste anything more on saved people who prove that they will not do what God commands'.
27. C25-S27: The punishment of the third servant.
- a. I got into a big argument about the phrase within this sentence which is: "outer darkness". There was an argument because lots of different people have lots of different opinions about what it means and their opinions have nothing to do with the definitions of the words within the phrase. God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, every word in the Bible has only one definition and no two words have the same definitions. In addition, according to the rule of context, the definition of a phrase, within "the word of God", must be the combination of the definitions of the words within the phrase with the relationship between the words defining the relationship between the definitions. And, because God does not change, the definition of a phrase, within "the word of God", must be the same every place that it is used. Yes, there are different applications of the phrase, but no application defines the phrase. So, the people who claim that this phrase has three different definitions are wrong. Likewise, the people who claim that this phrase has a definition which is totally unrelated to the definitions of the words within it are also wrong.
- b. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds punishment to the loss already suffered by this servant. And, that is what a lot of people object to because they believed the lie from devils that there is no punishment in Heaven. Not only do they alter the message of this parable, but they also deny the truth about this doctrine which is found in several places within "the word of God". That written, this note will only continue with what is in this sentence and parable and the context of this chapter.
- c. The phrase: "And cast ye the unprofitable servant into outer darkness" has lots of doctrinal errors attached to it.
- i. The word "and", in "the word of God", is: 'the Mathematical function of addition. If you remove either side of an addition problem, you change the answer. Likewise, if you ignore, or remove, what is written on either side of an "and", in "the word of God", you change the message of "the word of God"'.  
 ii. Next, our phrase includes the phrase "the unprofitable servant". People have argued that someone who made a *'Deathbed*



*Profession*' never had a chance to serve God and, therefore, could not generate a spiritual profit for God. And, as a result, God could not send people to "outer darkness" just because they did not bring God a profit. And, that argument is foolish. First of all, if you truly understand the true doctrine of salvation, you would know that true '*Deathbed Professions*' are extremely rare. People who believe in them believe that someone is saved just because they said a proper prayer and not because "Jesus" accepted their request to make Him their "Lord". Second of all, someone who makes a '*Deathbed Profession*' does not have time to be a "servant". Therefore, they can not be an "unprofitable servant" and this phrase can not apply to them. And, while we could carry on with this foolishness, we will move on. This phrase applies to saved people who had a chance to be a true "servant of God" and refused to do their job.

- iii. Next, we have the phrase "outer darkness". It has caused all kinds of arguments with different preachers insisting that their opinion is more authoritative than what is literally written in "the word of God". Please see the Message called [Outer Darkness](#) about this phrase. This phrase only occurs three times and all are within the Gospel of Matthew.
  - d. The phrase: "there shall be weeping and gnashing of teeth" means: '*Most people who object to this phrase also object to earlier phrases in this sentence and rarely get to this phrase before, effectively, calling God a liar because they are sure that God couldn't possibly do what He said that He would do. Such fools need to consider the Jews who refused to believe that God really would punish them the four times they were carried into Babylon*'.
    - i. One fool claimed that because this happened in Hell, it could not happen anywhere else. Obviously, he ignores the many times that it happens in this life like the time that king Herod murdered all children two years old and younger.
    - ii. The more popular opinion is that this phrase can not possibly happen in Heaven. There are lots of places which prove that doctrinal error to be a lie from Satan. That doctrine calls [Revelation 21:4](#) a lie because the only people left are saved p[people in Heaven when "God shall wipe away all tears from their eyes".
    - iii. One argument is that people have friends or family members who are '*backslidden*'. And, instead of giving those people a warning, they insisted that God couldn't possibly give a thousand years of tears to someone who agreed to serve God when they accepted Him as their personal "Lord" and then refused to fulfill their own agreement while demanding that God still save them. Such fools are ignoring the true doctrine of the Bible and the historical lessons from the Bible
28. [C25-S28](#): The start of the '*Sheep and Goats Judgment*'. Please also see the Detailed Notes for the various sentences of this parable for other references to related Messages, Doctrinal Studies and Word Studies.
- a. The phrase: "When the Son of man shall come in his glory" means: '*This is commonly called 'the Second Return'. This is when He touches down on the Earth to start His rule and reign for 1,000 years. The 'Rapture' is not counted as a return because he only flies through the air and does not touch down on the Earth*'.
  - b. The phrase: "and all the holy angels with him". I can not be positive, at this point, but i believe that He has angels with Him to take care of the devils that have roamed the Earth freely during the "great tribulation". They are now bound in Hell or the "lake of fire" during the 1,000 years reign of "Christ".
  - c. The phrase: "then shall he sit upon the throne of his glory" means: '*I believe this will be in the Temple but can not be positive. It may be elsewhere since the "beast" defiled the Temple which will be standing then*'.

- d. The phrase: "And before him shall be gathered all nations" means: 'All living people will be judged by "Jesus Christ"'.
  - e. The phrase: "and he shall separate them one from another" means: 'There is a simple choice in how He separates people. Did they help His people during the "great tribulation" or did they not help His people'.
  - f. The phrase: "as a shepherd divideth his sheep from the goats" means: 'This is the story which makes this a parable. The true division is spiritual as explained for the prior phrase'.
  - g. The phrase: "And he shall set the sheep on his right hand" means: 'The "right hand" represents power and blessings'. See further in this parable for where "the word of God" tells us this truth.
  - h. The phrase: "but the goats on the left" means: 'The "left hand" represents cursed and punishment'. See further in this parable for where "the word of God" tells us this truth.
29. **C25-S29:** The reward for some and the reason for the reward.
- a. The phrase: "Then shall the King say unto them on his right hand" means: "Jesus" will say this in His role as "King of kings". This is what He will say to the people who are blessed and why they were selected to be blessed'.
  - b. The phrase: "Come, ye blessed of my Father" means: 'Each and every one of them personally will be blessed by God the Father'.
  - c. The phrase: "inherit the kingdom prepared for you from the foundation of the world" means: 'They will go into the 1,000 years reign of "Christ" in their current human bodies. These are the people who will create children during the 1,000 years reign of "Christ"'.
  - d. The phrase: "For I was an hungred, and ye gave me meat" means: 'This is the first reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
  - e. The phrase: "I was thirsty, and ye gave me drink" means: 'This is the next reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
  - f. The phrase: "I was a stranger, and ye took me in" means: 'This is the next reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
  - g. The phrase: "Naked, and ye clothed me" means: 'This is the next reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
  - h. The phrase: "I was sick, and ye visited me" means: 'This is the next reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
  - i. The phrase: "I was in prison, and ye came unto me" means: 'This is the next reason why some will be blessed. While not everyone did this, some did and everyone in this group did one of these things'.
30. **C25-S30:** The first question.
- a. The phrase: "Then shall the righteous answer him, saying" means: 'The people that are blessed and allowed to go into the 1,000 years reign will ask the following questions'.
  - b. The phrase: "Lord" means: 'They will acknowledge Him as God in human flesh'.
  - c. The phrase: "when saw we thee an hungred, and fed thee?" means: 'This question is in response to the first thing that He said they did which ended in their being blessed'.
31. **C25-S31:** The second question. Our sentence says: "or thirsty, and gave thee drink?" means: 'This question is in response to the next thing that He said they did which ended in their being blessed'.
32. **C25-S32:** The third question. Our sentence says: "When saw we thee a stranger, and took thee in?" means: 'This question is in response to the next thing that He said they did which ended in their being blessed'.
33. **C25-S33:** The fourth question. Our sentence says: "or naked, and clothed thee?" means: 'This question is in response to the next thing that He said they did which ended in their being blessed'.

34. **C25-S34**: The fifth question. Our sentence says: "Or when saw we thee sick, or in prison, and came unto thee?" means: 'This question is in response to the next thing that He said they did which ended in their being blessed'.
35. **C25-S35**: The answer.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the answer to all of their questions.
  - The phrase: "And the King shall answer and say unto them" means: "Jesus" will say this in His role as "King of kings". This is what He will say why the people are blessed'.
  - The phrase: "Verily I say unto you" means: "Jesus" will have verified this with the books in Heaven'.
  - The phrase: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" means: 'This is the same doctrine as we read in [Matthew 18](#)'.
36. **C25-S36**: The curse for some and the reason for the curse.
- The phrase: "Then shall he say also unto them on the left hand" means: "Jesus" will say this in His role as "King of kings". This is what He will say to the people who are cursed and why they were selected to be cursed'.
  - The phrase: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" means: 'This may mean the "lake of fire", since it says "everlasting fire" and Hell is not everlasting. It may also mean: *'Go to Hell'* until the "great white throne" judgment and, after that, go to the "lake of fire". The difference is not worth arguing about, especially since we do not have enough scripture to say definitely based upon scripture'.
  - The phrase: "For I was an hungred, and ye gave me no meat" means: 'This is the first reason why some will be cursed. While not everyone did this, some did and everyone in this group did one of these things'.
  - The phrase: "I was thirsty, and ye gave me no drink" means: 'This is the next reason why some will be cursed. While not everyone did this, some did and everyone in this group did one of these things'.
  - The phrase: "I was a stranger, and ye took me not in" means: 'This is the next reason why some will be cursed. While not everyone did this, some did and everyone in this group did one of these things'.
  - The phrase: "naked, and ye clothed me not" means: 'This is the next reason why some will be cursed. While not everyone did this, some did and everyone in this group did one of these things'.
  - The phrase: "sick, and in prison, and ye visited me not" means: 'This is the next reason why some will be cursed. While not everyone did this, some did and everyone in this group did one of these things'.
37. **C25-S37**: The question about the curse.
- The phrase: "Then shall they also answer him, saying" means: 'The people who are cursed will ask the following question'.
  - The phrase: "Lord" means: 'They will acknowledge Him as God in human flesh'.
  - The phrase: "when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" means: 'They will want to know the basis of their being cursed and sent the "lake of fire"'.
38. **C25-S38**: The answer.
- The phrase: "Then shall he answer them, saying" means: ". . . ."
  - The phrase: "Verily I say unto you" means: "Jesus" will have verified this with the books in Heaven'.
  - The phrase: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" means: 'This is the same doctrine as we read in [Matthew 18](#)'.
39. **C25-S39**: The end result of those who refuse to help God's people.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a summary of this parable and judgment.
  - b. The phrase: "And these shall go away into everlasting punishment" means: 'God's final judgments last for ever'.
  - c. The phrase: "but the righteous into life eternal" means: 'God's final judgments last for ever'.
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# Chapter 26 Overview

## **Chapter 26 Summary: The "Last Supper".**

Please see the Section called [Sequence of the Betrayal of Jesus](#) in Doctrinal Study called [Gospel Time Sequences](#) about these events.

[Matthew 26](#); [Mark 14](#); [Luke 22](#); [John 13](#) and various other Bible references deal with the 'Last Supper' and the betrayal of Jesus. ("Jesus" said that He had the 'Last Supper' with the twelve before His crucifixion: "his hour was come that he should depart out of this world"). Links to Bible references, which are related to this chapter, can be found in the [Betrayal of Jesus](#) are in the [Gospel Time Sequence Study](#). In addition, there are several references to these chapters in the [Significant Gospel Events Study](#) in Sections like [Prophecies](#), [Prophecy Fulfilled](#) and [Promises](#) and other Sections of that reference document. Further, this chapter is found in the Study called [Miracles in the Gospels](#). Hopefully, with all of these Bible references, the reader understands that the events of this chapter are critical to true Bible "faith".

[Matthew 26:1-2](#) and [Mark 14:1](#) say that the Passover was in two (2) days. [Luke 22:1](#) says, that the Passover was "nigh". [John 12:1](#) say that the Passover was in six (6) days. Thus, all of the Gospel accounts are synced by time within a couple of days.

[Matthew 26:2](#) is one of several places where we read that "Jesus" prophesied His own betrayal, persecution, death and resurrection. Please see the [Prophecy](#), [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for links to related Bible references. Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on "resurrection".

[Matthew 26:3-5](#); [Mark 14:1-2](#); [Luke 22:2](#) and [John 11:47-53](#) tell us that the "chief priests and the Pharisees" plotted the death of "Jesus". [Matthew 26:3-5](#); [Mark 14:1-2](#); [Luke 22:2](#) and [John 11:47-53](#) tell us that the "chief priests and the Pharisees" plotted the death of "Jesus" and they "sought" to take "Jesus", but delayed their action until a more convenient time. That time came when Judas Iscariot betrayed "Jesus", as we are told in [Mark 14:10](#).

[Matthew 26:6-13](#) and [Mark 14:3-9](#); [Luke 7:36-50](#) and [John 12:1-11](#) tell us about the time that "Jesus" and His disciples ate a meal at the house of Simon the leper and Mary Magdalene anointed "Jesus" for His death.

[Matthew 26:1](#) and [Mark 14:9](#) tell us: "Wheresoever this gospel's shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.". This was well before any of the New Testament was written and what is written in the new Testament is the basis for "this gospel (that is) preached".

[Matthew 26:14-16](#); [Mark 14:10-11](#) and [Luke 22:3-6](#) report that Judas plots with the chief priests to betray "Jesus". "Jesus" also prophesied that this would happen in [John 6:70-71](#). Please see the [Prophecy Fulfilled](#) Section, and of the [Significant Gospel Events Study](#), for other Bible references to prophecies fulfilled within the Gospels.

[Matthew 26:17-19](#); [Mark 14:12-16](#) and [Luke 22:7-13](#) report the preparation for the Passover / 'Last Supper' of "Jesus". John does not report the preparation but has far more about the actual 'Last Supper' than any other gospel writer. In addition, the note for [Luke 22:7](#) gives us the symbols of the Lord's Supper found in in Passover.

[Matthew 26:18](#); [Mark 14:13-16](#) and [Luke 22:10](#) all tell us that "Jesus" prophesied what the disciples would find when they went to prepare the upper room for the "feast of unleavened bread". The sentence which follow the prophecy tell us that the prophecy was fulfilled exactly as "Jesus" said. The indication of the Gospel reports is that this was so common that the disciples expected the prophecy to be fulfilled exactly as "Jesus" said.

[Matthew 26:20-30](#); [Mark 14:17-46](#); [Luke 22:14-38](#); [John 13:1-14:31](#) and [1Corinthians 11:23-34](#) report the 'Last Supper' of "Jesus".

[Matthew 26:20](#); [Mark 14:17](#) and [Luke 22:14](#) all tell us that the 'Last Supper' of "Jesus" started just after "even". Please also see the note for [Luke 22:7](#) about the symbols of the Lord's Supper which are found in passover.

[Matthew 26:21-25](#); [Mark 14:18-21](#); [Luke 22:21-23](#) and [John 13:21-30](#) present the prophecy by "Jesus" that Judas would betray Him. Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

[Matthew 26:26-29](#); [Mark 14:22-25](#) and [Luke 22:19-20](#) present the ceremony that "Jesus" created for us to remember Him and His suffering by. This celebration from the 'Last Supper' is commonly called "the Lord's Supper".

[Matthew 26:30](#); [Mark 14:26](#); [Luke 22:39](#) and [John 18:1](#) all tell us "when they had sung an hymn, they went out into the mount of Olives".

[Matthew 26:31-32](#); [Mark 14:27](#) and [John 16:32](#) are during the "Last Supper" and tell us that "Jesus" prophesied His own betrayal, persecution, death and resurrection. Please see the [Prophecy](#), [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for links to related Bible references. Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on "resurrection".

[Matthew 26:31](#); [Mark 14:27-28](#) and [John 16:32](#) present the prophecy by "Jesus" that all of the disciples would be offended by Him that night. This prophecy was fulfilled in [Matthew 26:56](#); [Mark 14:50-52](#) and [John 18:10-11](#). Mark's account also tells us that Mark started to follow but ran after his robe was grabbed. In addition, [Luke 22:54](#) reports: "And Peter followed afar off". Further, [John 18:16](#) reports: "But Peter stood at the door without.". Therefore, since Peter was outside of where "Jesus" was taken, we can know that he followed but did not stay with "Jesus".

[Matthew 26:32](#) reports the resurrection of "Jesus". Please see the [Prophecy](#), [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for links to related Bible references. Please also see the section called [Appearances of Jesus Christ After the Resurrection](#) for more references about on "resurrection".

[Matthew 26:33-35](#); [Mark 14:29-31](#); [Luke 22:31-34](#) and [John 13:37-38](#) tell us that "Jesus" prophesied Peter's denial. The rest of the disciples also denied that they would scatter.

[Matthew 26:34](#); [Mark 14:29-31](#); [Luke 22:31-34](#); [John 13:37-38](#) and [John 16:32](#) tell us that "Jesus" prophesied that Peter would deny knowing Jesus.

[Matthew 26:36-46](#); [Mark 14:32-42](#); [Luke 22:39-53](#) and [John 18:1-13](#) all tell us that "Jesus" went to Gethsemane and report His agony there. (Although [Luke 22:39](#) calls it "the mount of Olives".) The reader can search these accounts for uniquely reported events such as the fact that "there appeared an angel unto him from heaven, strengthening him." ([Luke 22:43-44](#) ).

[Matthew 26:36-39](#); [Mark 14:32-35](#) and [Luke 22:39-40](#) tell us that "Jesus", and the eleven, went to the "garden of Gethsemane". There, "Jesus" left most in one place, took Peter, James and John further and left them and went, by Himself, further to pray. At each spot, "Jesus" told His disciples to pray that they not enter into temptation.

The prayer of "Jesus" is reported in: [Matthew 26:39](#); [Matthew 26:42](#); [Matthew 26:44](#); [Mark 14:36](#) and [Luke 22:41-42](#).

[Matthew 26:40-45](#); [Mark 14:37-42](#) and [Luke 22:45-46](#) tell us about "Jesus" finding the disciples asleep three times when they were supposed to be praying. Judas Iscariot came with the mob while "Jesus" talked to them the third time.

[Matthew 26:46](#) and [Mark 14:42](#) tell us that "Jesus" prophesied the arrival of Judas Iscariot and the mob to arrest Him just before they came and before the other disciples realized that the mob was coming.

[Matthew 26:47-50](#); [Mark 14:43-46](#); [Luke 22:47-54](#) and [John 18:2-13](#) report the betrayal and arrest of "Jesus".

[Matthew 26:51-55](#); [Mark 14:47-49](#); [Luke 22:49-53](#) and [John 18:10-11](#) all tell us about Peter cutting off the servant's ear during the arrest of "Jesus". Those references also tell us about "Jesus" healing the man. Some of the details are only told in one of the Gospels. This event is also found in the [Table of Miracles within the Gospels](#).

[Matthew 26:56](#); [Mark 14:50-52](#) and [John 18:10-11](#) all tell that the disciples all scattered. This fulfills the prophecy by "Jesus" found in [Matthew 26:31](#) and [Mark 14:27](#). Mark's account also tells us that Mark started to follow but ran after his robe was grabbed. In addition, [Luke 22:54](#) reports: "And Peter followed afar off". Further, [John 18:16](#) reports: "But Peter stood at the door without.". Therefore, since Peter was outside of where "Jesus" was taken, we can know that he followed but did not stay with "Jesus".

[Matthew 26:57-27:2](#); [Mark 14:53-15:1](#); [Luke 22:54-23:1](#) and [John 18:12-28](#) tell about the trial of "Jesus" by Caiaphas and the scribes and elders and the "council".

[Matthew 26:57](#); [Mark 14:53](#); [Luke 22:54](#) and [John 18:24-28](#) all tell us that "Jesus" is taken before Caiaphas the high priest.

In [Matthew 26:58](#); [Mark 14:54](#); [Luke 22:54](#) and [John 18:15-16](#) we read that Peter followed at a distance. In addition, John's Gospel also tells us that John followed with Peter and that John was the person who got Peter into the high priest's house.

[Matthew 15:19](#); [Matthew 19:18](#) and [Matthew 26:59-60](#) all warn us against "false witnesses". Please see the Doctrinal Study called [False Things according to the Bible](#) for links to other false things which God warns us against.

During the trial of "Jesus" by Caiaphas and the scribes and elders and the "council", we see them trying to get "Jesus" to make a statement which they can use to bring a false charge against Him. [John 18:19-23](#) has questioning which is only recorded in John. This questioning was done either before or after the seeking of false witnesses recorded in [Matthew 26:59-63](#) and [Mark 14:55-60](#).

In [Matthew 26:59-61](#) and [Mark 14:55-59](#) we read about the "false witnesses".

[Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#) all tell us that "Jesus" would be in the grave "three days and three nights". Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

In [Matthew 26:62-63](#) and [Mark 14:60-61](#) tell us that "Jesus" refused to answer anything until they asked Him: "Art thou the Christ, the Son of the Blessed?".

In [Matthew 26:63](#); [Mark 14:62](#); [Luke 22:67-71](#) all tell us that "Jesus" directly answered that He was God's "Christ". Please see the [Prophecy Fulfilled](#) Section, and other Sections of the [Significant Gospel Events Study](#), for other references to this truth. [John 10:24](#) also has the same question and answer but it was an earlier time in the ministry of "Jesus". Therefore, they already had this answer but it was not given during an official trial like the later event was during an official trial.

[Matthew 26:64](#) and [Mark 14:62](#) and [Luke 22:67-69](#) and [John 14:3](#) present the prophecy by "Jesus" of His return to this Earth. There are several other prophecies in this chapter and they can be found in the [Prophecies](#) Section of this Study.

In [Matthew 26:65-66](#); [Mark 14:63-64](#) and [Luke 22:71](#) all tell us that the high priest accused "Jesus" of blaspheme because He answered their question honestly. They condemned Him for doing exactly what God's word taught that God's "Christ" would do.

[Matthew 26:67-68](#); [Mark 14:65](#) and [Luke 22:63-65](#) report that the high priest's servants and guards abuse "Jesus".

[Matthew 26:67-68](#) and [Mark 14:65](#) tell us that the religious leaders, who were at the trial held by the high priest, "began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands". In addition, these references tell us that the high priest's servants and guards abuse "Jesus".. This is a fulfillment of prophecy found in [Luke 18:32](#) and [Mark 10:34](#). Please see the [Prophecies](#) and [Prophecy Fulfilled](#) Sections in the [Significant Gospel Events Study](#) for similar Bible references.

[Matthew 26:69-75](#); [Mark 14:66-72](#); [Luke 22:56-62](#); [John 18:15-18](#) and [John 18:25-27](#) all tell us that Peter denies knowing "Jesus". Each of the Gospels give us some details about this event which are not in the other Gospels. Piecing these accounts together we see that it was two servant maids and a guard who questioned Peter. The first maid also opened the door for John and Peter. The account from John gives us a unique report about Peter's denial.

[Matthew 26:69](#); [Mark 14:66](#); [Luke 22:55](#) and [John 18:18](#) all tell us that Peter sat at the fire of the servants to the "High priest".

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-2.	Christ	foretells	his	own	death.
3-5.	The	rulers	conspire	against	him.
6-13.	The	woman	anoints	his	feet.
14-16.	Judas	bargains	to betray	him.	17-25. Christ eats the passover;
26-29.		institutes	his	holy	supper;
30-35.	foretells	the	desertion	of his	disciples, and Peter's denial;
36-46.		prays	in	the	garden;
47-56.	and	being	betrayed	by	a kiss,
57-68.		is	carried	to	Caiaphas,
69-75.	and denied of Peter. '.				

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1. **C26-S1:** "Jesus", again, prophesies His suffering and death.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds another prophecy to the prior two chapters of prophecy.
  - b. The phrase: "And it came to pass, when Jesus had finished all these sayings" means: 'The following was said as a separate prophecy after "Jesus" gave the prior prophecies. Where the prior prophecies were for years ahead and even for end times, this prophecy toll happen within a few days'.
  - c. The phrase: "he said unto his disciples" means: 'This is whom "Jesus" gave the prophecy. Every time that any Gospel account reports this prophecy, "Jesus" is giving it exclusively to His disciples'.
  - d. The phrase: "Ye know that after two days is the feast of the passover" means: "'Jesus" is trying to make them see the connection between the passover and His death to pay for our sins. He is our "passover"'
  - e. The phrase: "and the Son of man is betrayed to be crucified" means: 'The word "and" connects His being crucified to the "passover" and you can not drop either side of the word "and" without changing the message'.
2. **C26-S2:** The religious leaders plotted together to fulfill the prophecy.
  - a. The phrase: "Then assembled together the chief priests, and the scribes, and the elders of the people" means: 'All of the religious leaders got together to plan the murder'.
  - b. The phrase: "unto the palace of the high priest, who was called Caiaphas" means: 'They met in the home of the man who was most responsible for representing God'.
  - c. The phrase: "And consulted that they might take Jesus by subtilty, and kill him" means: 'This was the reason for their meeting'.
3. **C26-S3:** They considered the best time to do it.
  - a. Our sentence starts with the word "But". The prior sentence told us what the religious leaders wanted to do while this sentence tells us why they could not do it right away.
  - b. The phrase: "But they said, Not on the feast day" means: 'There were considerations which would cause them trouble. In particular, they could not do what was obviously the devil's work on a holy day celebrating their deliverance from the control of Satan'.
  - c. The phrase: "lest there be an uproar among the people" means: 'This is how the common Jews would react if the religious leaders obviously served Satan on a holy day'.
4. **C26-S4:** The start of the incident where Mary Magdalene anointed "Jesus" for His burial. We get more details on this incident in the other Gospel accounts. Please see the Gospel references, above, for links to those other Gospel accounts.
  - a. The phrase: "Now when Jesus was in Bethany" means: 'This was where the incident happened'.
  - b. The phrase: "in the house of Simon the leper" means: 'He, apparently, became a leper after this incident because he could not have close social contacts while he was a leper'. The other Gospel accounts tell us that he was also a Pharisee and he deliberately invited "Jesus", his disciples and Lazarus so that he could very rudely, and very publically, insult all of them. However, "Jesus" went knowing that God would use the incident for His glory and would receive the legal evidence against Simon to justify punishing him. My personal guess is that the leprosy was part of that punishment.
  - c. The phrase: "There came unto him a woman having an alabaster box of very precious ointment" means: 'We are told elsewhere that this was Mary, the sister of Martha and Lazarus'.
  - d. The phrase: "and poured it on his head, as he sat at meat" means: 'She made a public display of what she was doing'.
5. **C26-S5:** All of the disciples were offended.
  - a. Our sentence starts with the word "But". Our prior sentence says that Mary honored "Jesus" while this sentence says that all of the disciples were offended instead of joining her in honoring "Jesus". Remember that their host was



- deliberately insulting "Jesus" and them. To counter that insult, God had Mary honor Him.
- b. The phrase: "But when his disciples saw it" means: 'Notice that they all reacted this way'.
  - c. The phrase: "they had indignation, saying" means: 'Notice how they all reacted'.
  - d. The phrase: "To what purpose is this waste?" means: 'Notice why they all reacted'.
6. **C26-S6**: What they thought would have been a better use. Our sentence says: "For this ointment might have been sold for much, and given to the poor". [John 12:4-5](#) tells us that it was actually Judas Iscariot who said this statement. However, since Matthew gives us the legal perspective, all were guilty of reacting with "indignation".
  7. **C26-S7**: "Jesus" asked them about their motive.
    - a. The phrase: "When Jesus understood it" means: 'This is when and why "Jesus" reacted'.
    - b. The phrase: "he said unto them" means: 'Notice the plural word of "them". "Jesus" said this to all of His disciples'.
    - c. The phrase: "Why trouble ye the woman?" means: 'Notice the personal pronoun of "ye". They were each and every one of them personally guilty of reacting wrongly'.
  8. **C26-S8**: "Jesus" tells them her motive. Our sentence says: "for she hath wrought a good work upon me". Our sentence starts with the word "for", which means: 'Here's why "Jesus" spoke up for her'. In addition, the Biblical usage of the word "good" is: 'What comes from God'. Therefore, she did a Godly work which they misunderstood because they were looking at it from a physical perspective instead of from a spiritual perspective.
  9. **C26-S9**: Why their motive is wrong.
    - a. The phrase: "For ye have the poor always with you" means: 'This is a truth that is often ignored and even denied by liberals'. The whole basis of Communism, socialism and other programs to rob productive people, so that they stop being productive or hide their wealth or move away. And then the program says to give to the poor who waste what they are given and refuse lessons on how to not be wasteful and not live beyond what they have. It is part of their sin nature called covetousness and it does not matter how much they are given, they can waste it all and keep on demanding more. In most cases, poverty is due to ignorance coupled with a refusal to learn better ways to live. A simple example is that when the Jews went into the "promised land", it was "a land flowing with milk and honey". After the death of "Jesus", when they were driven out and the land was given to Arabs, it was turned into a desert by their lifestyle. After the Jews returned, the land became prosperous again with many crops growing. And, Arabs demand that it be given back to them again so that they can turn it into a desert again because they refuse to give up their lifestyle which is destructive to land. Likewise, many studies of poor people show that they remain poor through multiple generations because they refuse to change their lifestyle. And, that is the basis of the truth which "Jesus" said here.
    - b. The phrase: "but me ye have not always" means: 'This is another prophecy of His death and, later, His return to Heaven. In addition, "Jesus" gives another reason for what He said in the next sentence'.
  10. **C26-S10**: Why her motive is better.
    - a. The phrase: "For in that she hath poured this ointment on my body" means: ". . . ."
    - b. The phrase: "she did it for my burial" means: 'This is why she did it. While all of the disciples rejected the prophecy from "Jesus" about His death, Mary believed it and acted on it'.
  11. **C26-S11**: The everlasting consequence of her action.
    - a. The phrase: "verily I say unto you" means: "'Jesus" verified this prophecy'.
    - b. The phrase: "Wheresoever this gospel shall be preached in the whole world" means: 'This will be done repeatedly everywhere and throughout all time. Very few other people have been so honored and at the time that she lived her name was

- permanently changed to include the town where she had been a whore. Men never forget what you did that was wrong. God never forgets what you did that was right'.
- c. The phrase: "there shall also this, that this woman hath done" means: 'What she did to honor "Jesus" is what God will make sure that men remember and even some of the men who remember this act forget her life of sin'.
  - d. The phrase: "be told for a memorial of her" means: 'This is why "Jesus" decreed that this be done'. We might not receive recognition here, but we can be sure that "Jesus" remembers everything that we do for His glory.
12. **C26-S12:** The reaction by Judas Iscariot.
    - a. The phrase: "Then one of the twelve, called Judas Iscariot" means: 'The prior act is what led Judas Iscariot to betray "Jesus". He did not care about the spiritual implications. He only cared about the money. And, he finally realized that he would not get rich, in this world, while serving "Jesus". Therefore, he looked for the quickest way to get rich and acted as this sentence says. "Jesus" also prophesied that this would happen in [John 6:70-71](#)'.
    - b. The phrase: "went unto the chief priests, And said unto them" means: 'Judas figured they would give him the most money'.
    - c. The phrase: "What will ye give me" means: 'Here he is asking for money'.
    - d. The phrase: "and I will deliver him unto you?" means: 'Here he is promising to betray "Jesus" to them'.
  13. **C26-S13:** The covenant of blood. Our sentence says: "And they covenanted with him for thirty pieces of silver". This fulfills the prophecies of [Psalms 41:9](#) and [Zechariah 11:12-13](#). We are told what eventually happened with the "thirty pieces of silver" in [Matthew 12:3-9](#).
  14. **C26-S14:** Judas Iscariot looked for the chance to do his part. Our sentence says: "And from that time he sought opportunity to betray him". [John 13:27](#) reports: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."
  15. **C26-S15:** The disciples sought directions from "Jesus".
    - a. The phrase: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him" means: 'The "feast of unleavened bread" was dictated by God in [Exodus 12:17-20](#)'. I found another fourteen references to this "feast" in the Bible. This "feast" is attached to "Jesus" dying to pay for our sins and it, symbolically, represents His getting His people to stop sinning.
    - b. The phrase: "Where wilt thou that we prepare for thee to eat the passover?" means: 'They were going to prepare for the God-ordained "feast" but did not know that it would also be the '*Last Supper*'.
  16. **C26-S16:** "Jesus" sent them to the man who was prepared to serve.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds . . .
    - b. The phrase: "And he said, Go into the city to such a man, and say unto him" means: 'Obviously, "Jesus" knew this man and his willingness to submit to the will of God. He was a disciple even though he did not travel with "Jesus". He represents what pastors consider to be reliable and faithful church members'.
    - c. The phrase: "The Master saith, My time is at hand; I will keep the passover at thy house with my disciples" means: 'This is the message that "Jesus" sent through His disciples'.
  17. **C26-S17:** The disciples prepared for the "Last Supper".
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a summary of the preparation being made.
    - b. The phrase: "And the disciples did as Jesus had appointed them" means: 'They obeyed'.
    - c. The phrase: "and they made ready the passover" means: 'They completed the preparation'.
  18. **C26-S18:** The time that the "Last Supper" started.
    - a. The word "Now" means: 'After the preparation was completed. This is the start of Matthew's report of the actual '*Last Supper*'.

- b. The phrase: "when the even was come, he sat down with the twelve" means: 'This is when the *Last Supper* happened'. My pastor says that our celebration of the "Lord's Supper" should also be in the evening to accurately follow the symbolism involved.
19. [C26-S19](#): "Jesus" prophesies His betrayal.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the prophecy from "Jesus" that He will be betrayed. He has given this prophecy several times before this and every time the disciples rejected it. Please see the [Prophecies](#) and the [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for other Bible references related to this prophecy.
  - The phrase: "And as they did eat, he said" means: "'Jesus" said this during the supper'.
  - The phrase: "verily I say unto you" means: "'Jesus" verified this prophecy'.
  - The phrase: "that one of you shall betray me" means: 'This prophecy was given only hours before it was fulfilled'.
20. [C26-S20](#): The reaction by the disciples.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the emotional reaction by "Jesus". We are not told why. I imagine part of it was for the future judgment of Judas which will result because he was willfully deceived. I imagine part of it was for all of the future suffering of people who will also be deceived and go to Hell in spite of His paying for their sins. And yes, I imagine part of it is for His own future suffering. However, knowing His revealed character, I imagine most of His emotional response was for you and me and not for Himself.
  - The phrase: "And they were exceeding sorrowful" means: 'They found this prophecy hard to believe but did not outright reject it like they did the prophecies of His death'.
  - The phrase: "and began every one of them to say unto him, Lord" means: 'All of them asked the same question, which is in the next phrase'. And, while eleven of them used the title of "Lord" ('God in human flesh'), according to [Matthew 26:25](#), Judas used the title of "Master" ('teacher').
  - The phrase: "is it I?" means: 'This is what each asked'.
21. [C26-S21](#): "Jesus" identifies Judas Iscariot indirectly." Jesus" reveals Judas as his betrayer as reported in [Matthew 26:21-25](#); [Mark 14:18-20](#); [Luke 22:21](#); [John 13:10](#); [John 13:18-19](#); [John 13:21-31](#).
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence, and the next two sentences, add the answer from "Jesus" the disciples asking "is it I?" in response to "Jesus" saying: "Verily I say unto you, that one of you shall betray me".
  - The phrase: "And he answered and said" means: 'This was the answer from "Jesus"'.
  - The phrase: "He that dippeth his hand with me in the dish" means: 'They were all doing this as was common in that culture and time. [John 13:26](#) adds: "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". This, apparently, happened after our current sentence but none of the other disciples understood the significance of it'.
  - The phrase: "the same shall betray me" means: 'Here, "Jesus" identifies Judas Iscariot indirectly'.
22. [C26-S22](#): The fulfillment of prophecy with a warning.
- The phrase: "The Son of man goeth as it is written of him" means: '{lease see the section called *Suffering and Death of Jesus* in the [Prophecies](#) Section of the [Significant Gospel Events Study](#)'.
  - The phrase: "but woe unto that man by whom the Son of man is betrayed!" means: 'Judas was sent to Hell until he is resurrected to become the "beast" of [Revelation](#), or another is raised with his spirit like John the Baptist fulfilled the prophecies about Elias returning'.

23. **C26-S23**: The better option for Judas Iscariot. In this sentence, "Jesus" says: "it had been good for that man if he had not been born". Anyone who ends up in the "lake of fire" would be better off if they had never been born. And, Judas was warned here before he earned a place in that lake where there is the greatest torture.
24. **C26-S24**: Even Judas asked if he was the betrayer. Our sentence says: "Then Judas, which betrayed him, answered and said, Master, is it I?". 'Notice that he uses "Master" instead of "Lord" like all of the other disciples'.
25. **C26-S25**: "Jesus" firmly answers Yes. Our sentence says: "He said unto him, Thou hast said" means: "'Jesus" confirmed to Judas that he was the betrayer'.
26. **C26-S26**: The start of the new ceremony.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the start of the memorial ceremony which "Jesus" gave to the church.
  - The phrase: "And as they were eating" means: 'This was when "Jesus" did this'.
  - The phrase: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said" means: 'This is what "Jesus" did to create a symbolic ceremony'.
  - The phrase: "Take, eat" means: 'Make this part of your physical body'. Symbolically, let "Jesus" control how you live in your body. Please see the Doctrinal Study called [What Did Jesus Do?](#) for practical instruction from the Gospels on how to live in this world as a true Biblical "Christian".
  - The phrase: "this is my body" means: 'Since "Jesus" was still in His physical body as He said this, this entire ceremony is symbolic'.
27. **C26-S27**: The symbolism of blood.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the ceremony of the cup to the ceremony of the bread.
  - The phrase: "And he took the cup, and gave thanks, and gave it to them, saying" means: 'This is what "Jesus" did to create the second part of a symbolic ceremony'.
  - The phrase: "Drink ye all of it" means: 'We are to have all of the symbolic meaning in out life'.
  - The phrase: "For this is my blood of the new testament". The word "blood" means: 'is the source of life'. The phrase: "new testament" means: 'This replaces the religious part of the Old Testament'. Our phrase means: 'The new testament is to give us new spiritual life through our receiving the indwelling Holy Spirit'.
  - The phrase: "which is shed for many for the remission of sins" means: 'We are "justified by faith", which means that God blots out the record on our ongoing sins as we obey the indwelling Holy Spirit, by faith, and display the new spiritual life which is this part of the new testament'.
28. **C26-S28**: The relationship to the "marriage supper of the lamb".
- Our sentence starts with the word "But". Our prior sentence told us that "Jesus" did drink the fruit of the vine while this sentence says that He will not do so again until the specified time.
  - The phrase: "But I say unto you" means: "'Jesus" is making an announcement of what He will do and there will be not exception to this announcement'.
  - The phrase: "I will not drink henceforth of this fruit of the vine" means: 'Men make six forms of corrupt "fruit of the vine" and argue over which of those six should be used at the "Lord's Supper" and which kind "Jesus" turned the water into as the *Marriage Feast at Cana*'. However, our next phrase says that he will drink it in Heaven and none of the corrupt versions made by man will be in Heaven. What is served there will be incorrupt. Therefore, we should use the least corrupt version which we can find'.
  - The phrase: "until that day when I drink it new with you in my Father's kingdom" means: 'As mentioned, this "fruit of the vine" will not be corrupt because it will be in Heaven. It will be different from the six kinds made by men. And, this is what "Jesus" truly turned the water into. He will drink it with the saved at the "marriage supper of the Lamb"'.

29. **C26-S29**: They moved to the next place and phase of the evening.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the start of the next phase of the evening.
  - The phrase: "And when they had sung an hymn" means: 'They worshipped God to end that phase of the evening and the end the ceremony which "Jesus" had initiated'.
  - The phrase: "they went out into the mount of Olives" means: 'They went to the phase of the next phase of their evening'. John's Gospel gives us much doctrine which told them while they were walking to "the mount of Olives".
30. **C26-S30**: Prophesied fulfillment of scripture.
- The phrase: "Then saith Jesus unto them" means: ". . . ."
  - The phrase: "All ye shall be offended because of me this night" means: 'This is another prophecy by "Jesus" which the disciples all rejected. They refused to believe that He would die and they refused to believe that all of them would flee from Him'.
  - The phrase: "for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" means: 'This is a quote of [Zechariah 13:7](#)'.
31. **C26-S31**: Prophecy of action after the resurrection.
- Our sentence starts with the word "But". The prior sentence was a prophecy of what would happen before the death of "Jesus". This sentence changes time to provide a prophecy of what will happen after His resurrection.
  - The phrase: "But after I am risen again" means: 'This is when this prophecy will take place'.
  - The phrase: "I will go before you into Galilee" means: 'There are indications that He returned to Heaven from there but I can not make it a doctrinal statement'. The physical brothers and sisters of "Jesus" did not get saved until after the resurrection. That was probably another reason for His going to Galilee.
32. **C26-S32**: Peter speaks based upon pride.
- The phrase: "Peter answered and said unto him" means: 'Many people are encouraged by the reports of Peter messing up because if "Jesus" could love and use Peter in spite of these mess-ups, then "Jesus" can love and use anyone'.
  - The phrase: "Though all men shall be offended because of thee" means: 'This is foolish bragging that he would be better than "all men"'.
  - The phrase: "yet will I never be offended" means: 'Of course, Peter being proven wrong about this statement is well known'.
33. **C26-S33**: Prophecy of Peter's denial.
- The phrase: "Jesus said unto him" means: '"Jesus" said this to Peter'.
  - The phrase: "Verily I say unto thee" means: '"Jesus" verified this prophecy'.
  - The phrase: "That this night, before the cock crow" means: 'This was the sign given to Peter to remind him of the prophecy'.
  - The phrase: "thou shalt deny me thrice" means: 'This is the prophecy'.
34. **C26-S34**: Peter's second boasting based upon pride.
- The phrase: "Peter said unto him" means: 'Peter said this and our next sentence said that all of the others said the same'.
  - The phrase: "Though I should die with thee" means: 'This means regardless of circumstances'.
  - The phrase: "yet will I not deny thee" means: 'This is an easy thing to claim when you are not facing threat'.
35. **C26-S35**: The other disciples join Peter in boastful pride. Our sentence says: "Likewise also said all the disciples" means: 'This sentence is usually skipped. People like to talk about Peter messing up while, inside, they believe that would not do the same. This sentence lets us know that most people would do like Peter did'.
36. **C26-S36**: "Jesus" assigns most of the disciples a place to pray.
- The phrase: "Then cometh Jesus with them unto a place called Gethsemane" means: 'This was where "Jesus" prayed while the disciples slept'.
  - The phrase: "and saith unto the disciples" means: '"Jesus" told the disciples what to do'.

- c. The phrase: "Sit ye here, while I go and pray yonder" means: 'This is what "Jesus" said to them'.
37. **C26-S37**: "Jesus" took Peter, James and John to another place.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how "Jesus" revealed more to the inner circle of disciples.
  - The phrase: "And he took with him Peter and the two sons of Zebedee" means: 'They were the inner circle of disciples'.
  - The phrase: "and began to be sorrowful and very heavy" means: "'Jesus" revealed to them how He was truly feeling'.
38. **C26-S38**: "Jesus" tells them to stay there and pray.
- The phrase: "Then saith he unto them" means: "'Jesus" said this only to the three of the inner circle'.
  - The phrase: "My soul is exceeding sorrowful, even unto death" means: 'This was how "Jesus" was feeling because He knew that His torture and death were only hours away. Even though He was God in human flesh, He still had human flesh and human feelings about pain and death'.
  - The phrase: "tarry ye here, and watch with me". The word "watch" means: 'stand guard against enemy forces'. They did not understand that the enemy forces were spiritual, being devils, and that their attack would be to make them sleepy. **Ephesians 6:11** says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil". It is easy for us to forget that we have the help of God's indwelling "Holy Spirit" and they did not. And, it is possible that they did not consider "the wiles of the devil" and His use of sleep to keep them from praying with "Jesus".
39. **C26-S39**: "Jesus" went another place to pray.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds It is adding what "Jesus" did that was different.
  - The phrase: "And he went a little farther" means: "'Jesus" separated Himself in order to pray privately with God the Father'.
  - The phrase: "and fell on his face, and prayed, saying" means: 'This was how "Jesus" prayed. He took a posture of humbleness and submission'.
  - The phrase: "O my Father" means: "'Jesus" started His prayer recognizing His personal relationship with God the Father. Again, this is not just a prayer to God the Father like most religious people pray. It is deliberately personal in nature'.
  - The phrase: "if it be possible" means: "'Jesus" is asking for a conditional response. I personally believe that "Jesus" knew that His request was not possible if God was to save people. But, He prayed this prayer and God's "Holy Spirit" had it reported so that we would know that there was not other possible way for us to be saved. '.
  - The phrase: "let this cup pass from me" means: 'This request is to avoid the future experience. In particular, the word "cup" is used symbolically for the spiritual part of the experience. Many people concentrate on what "Jesus" went through physically but don't consider the emotional, mental, and spiritual aspects of how He was treated including God the Father "forsaking" Him and His being dragged into Hell by devils'.
  - The phrase: "nevertheless not as I will, but as thou wilt" means: 'This is the spiritually mature attitude that God wants all of His people to take'.
40. **C26-S40**: "Jesus" returns the first time to find the three sleeping.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what happened when "Jesus" checked on His closest disciples who were to pray with Him.
  - The phrase: "And he cometh unto the disciples, and findeth them asleep" means: 'This is what "Jesus" did and what He found'.
  - The phrase: "and saith unto Peter" means: 'True Godly leadership makes the leader responsible for what the followers do or do not do. **Romans 5:14** tells us that Adam sinned

- even though Eve ate the forbidden fruit first. Likewise, "Jesus" is speaking to Peter here even though all three slept. Peter was the leader and, therefore, responsible'.
- d. The phrase: "What, could ye not watch with me one hour?" means: 'Again, this was a command which matches one given to a soldier watch for enemies while in a war zone. In this case, the enemies were spiritual devils and they used sleep as their weapon'.
41. **C26-S41:** "Jesus" instructs them again.
    - a. The phrase: "Watch and pray" means: "'Jesus" again instructs them what to do'.
    - b. The phrase: "that ye enter not into temptation" means: 'This is a specific command on what they are to pray for'. Earlier in this chapter "Jesus" warned them that they would sin by abandoning Him. And, they all denied that they personally would do so. And, later in our chapter, Matthew reports that they did exactly as prophesied. And, they missed the help of God because, as our sentences tell us, they fell asleep instead of watching unto prayer for God to help them to not sin.
    - c. The phrase: "the spirit indeed is willing, but the flesh is weak" means: 'Here, "Jesus" acknowledges their condition and why they slept'.
  42. **C26-S42:** "Jesus" returns to solitary prayer.
    - a. The phrase: "He went away again the second time" means: 'This reports the second, of three, times that "Jesus" prayed'.
    - b. The phrase: "and prayed, saying" means: 'Notice that He prayed the same prayer as before but uses different words. This is different from saying some memorized prayer over and over. "Jesus" called that "vain repetitions" ([Matthew 6:7](#))'.
    - c. The phrase: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" means: 'This is what Matthew reports "Jesus" praying'.
  43. **C26-S43:** "Jesus" returns the second time to find the three sleeping.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what "Jesus" found the next time that He checked on them.
    - b. The phrase: "And he came and found them asleep again" means: 'The other Gospel accounts give us a slightly different report while not causing a conflict. Please compare the various accounts if that level of detail is important to you'.
    - c. The phrase: "for their eyes were heavy" means: 'Here's why they slept. While people can point the finger, most of us, at some times, succumb to the desires of the flesh which war against what God's "Holy Spirit" wants us to do'.
  44. **C26-S44:** "Jesus" returns to solitary prayer.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report that "Jesus" returned to pray a third time.
    - b. The phrase: "And he left them, and went away again, and prayed the third time" means: 'This is what "Jesus" did'.
    - c. The phrase: "saying the same words" means: 'This is important to understand. We do not have to use different words every time that we pray to God about a certain thing. We can use the same words or we can use different words, as we see in this Gospel account. The main thing to avoid is "vain repetitions" ([Matthew 6:7](#))'.
  45. **C26-S45:** "Jesus" returns the third time to find the three sleeping.
    - a. The phrase: "Then cometh he to his disciples" means: 'This is when the next action by "Jesus" happened'.
    - b. The phrase: "and saith unto them" means: 'The next phrases are what "Jesus" said'.
    - c. The phrase: "Sleep on now, and take your rest" means: 'It is too late to pray for help'.
    - d. The word: "behold" means: 'Pay close attention to the next phrase, which is prophecy'.
    - e. The phrase: "the hour is at hand" means: 'It is now time for "Jesus" to be betrayed, tortured and crucified'.
    - f. The phrase: "and the Son of man is betrayed into the hands of sinners" means: 'This is the first thing that will happen within less than a day'.
  46. **C26-S46:** "Jesus" tells them that it is time for the next event of the evening.
    - a. The phrase: "Rise, let us be going" means: 'Get up and go to meet the mob'.

- b. The word: "behold" means: 'Pay close attention to the next phrase, which is prophecy'.
  - c. The phrase: "he is at hand that doth betray me" means: 'Judas Iscariot was almost there with his mob from the religious leaders'.
47. **C26-S47:** Judas Iscariot arrived with the mob.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds The arrival of Judas and the mob.
  - b. The phrase: "And while he yet spake" means: 'This is the timing of the arrival'.
  - c. The phrase: "lo, Judas, one of the twelve came" means: 'This sentence fulfills the prophecies of [Psalms 41:9](#) and [Psalms 55:12-15](#)'.
  - d. The phrase: "and with him a great multitude with swords and staves" means: 'These people fell into mob mentality. a wise person avoids becoming part of a mob'.
  - e. The phrase: "from the chief priests and elders of the people" means: 'This is who sent them. They claimed to represent God but were willing to have their entire nation punished by God and have the people go to Hell so long as they kept their positions in this world. That is the character of Satan and not of God. We are told to use the Bible to learn the character of our God and to not follow anyone who preaches another god or another lord or another Jesus or another Christ'.
48. **C26-S48:** The sign to the mob who which identified "Jesus".
- a. The phrase: "Now he that betrayed him gave them a sign, saying" means: 'This was the sign of betrayal that Judas gave them'.
  - b. The phrase: "Whomsoever I shall kiss" means: 'Several places in the Bible warn us that the most deceitful will kiss while betraying the one they claim to love'.
  - c. The phrase: "that same is he" means: 'This identified "Jesus" to the mob who might not be thinking straight while caught up into mob mentality. If you can not personally identify the person whom you hate and wish to kill, then your religious zeal is not from God but is from Satan'.
  - d. The phrase: "hold him fast" means: 'This showed that Judas did not really know "Jesus" in spite of all the time that he spent with "Jesus"'. Because of His character, and as we see reported in the Gospel accounts, there was no need to "hold him fast". "Jesus" went willingly to do the will of God the Father and die for our sins'.
49. **C26-S49:** Judas Iscariot gave the sign.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how Judas acted. It shows his foolishness to arrive leading a mob which was armed "with swords and staves" and pretend that he was arriving in a friendly and loving attitude.
  - b. The phrase: "And forthwith he came to Jesus, and said" means: 'Judas walked right up to Him still believing that he was fooling "Jesus"'.
  - c. The phrase: "Hail, master" means: 'Notice that this "master" is lower-case while the "Master" that he said while at the '*Last Supper*' was upper-case. That proves that Judas was lying then but now is revealing his true feelings'.
  - d. The phrase: "and kissed him" means: 'This is the sign of ultimate betrayal'. Please see the note for the Treasury of Scripture Knowledge, attached to the Detailed Note, for more Bible references to a kiss of betrayal.
50. **C26-S50:** "Jesus" gives Judas a chance to honestly confess his betrayal.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the response from "Jesus".
  - b. The phrase: "And Jesus said unto him" means: "'Jesus" ignored the mob and spoke to Judas in a personal manner. Regardless of whom we are with, God still deals with us in a personal manner'.
  - c. The phrase: "Friend" means: "'Jesus" called Judas this because "Jesus" had always dealt with him as a friend and Judas was still pretending to be a friend to "Jesus"'.



- d. The phrase: "wherefore art thou come?" means: 'Where are you coming from and why'. "Jesus" knew these answers, and the presence of the mob made it obvious what the answers were, but He gave Judas a chance to answer for himself.
51. [C26-S51](#): The mob physically grabbed "Jesus". Our sentence says: "Then came they, and laid hands on Jesus, and took him".
52. [C26-S52](#): The servant's ear was cut off.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the violent reaction of Peter.
  - The phrase: "And, behold, one of them which were with Jesus" means: 'Other Gospel accounts identify this as Peter'.
  - The phrase: "stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear" means: 'Apparently, the servant ducked and turned his head when Peter swung to cut his head off and only cut off the ear'.
53. [C26-S53](#): "Jesus" instructs His disciples to not fight. The other Gospel accounts tell us that "Jesus" healed the servant's ear in addition to saying this sentence.
- The phrase: "Then said Jesus unto him" means: "'Jesus" said this to Peter. This saying proves that the mob did not need the swords and staves which they brought'.
  - The phrase: "Put up again thy sword into his place" means: 'Stop threatening violence'.
  - The phrase: "for all they that take the sword shall perish with the sword" means: 'I believe that this applies to people who choose violence as a lifestyle and not to those who only serve mandatory military service'.
54. [C26-S54](#): "Jesus" explains the force He could call if He was willing to do so.
- The phrase: "Thinkest thou that I cannot now pray to my Father" means: "'Jesus" just finished an agonizing time of prayer where He agreed to do the will of God the Father'.
  - The phrase: "and he shall presently give me more than twelve legions of angels?" means: 'He could have refused to suffer and die for us, but did not'.
55. [C26-S55](#): "Jesus" explains that this is to fulfill scripture.
- Our sentence starts with the word "But". The prior sentence told us what "Jesus" could have done while this sentence tells us why He did not do that. Our sentence says: "But how then shall the scriptures be fulfilled, that thus it must be?". The 'Suffering and Death of Jesus' Part of [Prophecies](#) Section of the Significant Gospel Events Study has links to many Old Testament references which have the prophecies which "Jesus" references in this sentence. Further, the [Prophecy Fulfilled](#) Section of the Significant Gospel Events Study has links to many other Bible references of prophecies fulfilled by the death, burial and resurrection of "Jesus".
56. [C26-S56](#): "Jesus" challenges the multitude about their attitude.
- The phrase: "In that same hour said Jesus to the multitudes" means: "'Jesus" had to first calm things down and prevent further violence and get the people to stop shouting and to actually listen before He could ask the question of this sentence'.
  - The phrase: "Are ye come out as against a thief with swords and staves for to take me?" means: 'This question was asked to make them think about what they had prepared to do. The next sentence tells them why they did not have to do their preparation. However, before He could tell them the next sentence, He first had to get them calmed down and actually thinking'.
57. [C26-S57](#): "Jesus" explains why their attitude is not needed.
- The phrase: "I sat daily with you teaching in the temple" means: "'Jesus" did this, while He still had time. God the Father kept the religious leaders afraid to act until it was the right time, which means that things had to happen on the right day of the Jewish holy days to fulfill prophecy and so that the symbolic message of the holy days were also fulfilled'.
  - The phrase: "and ye laid no hold on me" means: 'They did not act because God was controlling things even if they refused to acknowledge that truth'.

58. [C26-S58](#): "Jesus" explains that this is a fulfillment of scripture.
- Our sentence starts with the word "But". The prior sentence told us that the Jewish religious leaders thought that they were deciding what to do and when while this sentence tells us that God the Father was actually in charge.
  - The phrase: "But all this was done, that the scriptures of the prophets might be fulfilled". The '[Suffering and Death of Jesus](#)' Part of [Prophecies](#) Section of the [Significant Gospel Events Study](#) has links to many Old Testament references which have the prophecies which "Jesus" references in this sentence. Further, the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) has links to many other Bible references of prophecies fulfilled by the death, burial and resurrection of "Jesus".
59. [C26-S59](#): All of the disciples fled. Our sentence says: "Then all the disciples forsook him, and fled". Please see the Detailed Note for links to where "Jesus" prophesied this action and links to references which give us more details about this action.
60. [C26-S60](#): "Jesus" is taken to Caiaphas.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the start of the next incident.
  - The phrase: "And they that had laid hold on Jesus led him away to Caiaphas the high priest" means: '[As I understand things, his son-in-law was the official "high priest"](#)'. Caiaphas had been the "high priest". When his time was up, he had his son-in-law appointed as the official "high priest", so that he could remain in power and rule through his son-in-law. Thus, while he was not the official "high priest", He was the actual'.
  - The phrase: "where the scribes and the elders were assembled" means: '[All of the religious leaders went to the true seat of religious and political power](#)'.
61. [C26-S61](#): Peter followed.
- Our sentence starts with the word "But". Two sentences prior told us that the disciples all ran away. Now, this sentence tells us that Peter didn't go far and that he followed.
  - The phrase: "But Peter followed him afar off" means: '[This was Peter's first step towards his denial](#)'. Please see [SbS-Preacher Missionaries](#) for more on this subject and for how God used Peter to teach us how He trains preachers and missionaries.
  - The phrase: "unto the high priest's palace" means: '[Peter followed where they took "Jesus"](#)'.
  - The phrase: "and went in, and sat with the servants, to see the end" means: '[This is another step towards Peter's denial](#)'.
62. [C26-S62](#): The liars could not get their lies into agreement.
- The word "Now" lets us know that Matthew is starting to report the next incident of this chapter.
  - The phrase: "the chief priests, and elders, and all the council" means: '[These were the Jewish religious leaders](#)'.
  - The phrase: "sought false witness against Jesus" means: '[This is what they were looking for](#)'.
  - The phrase: "to put him to death" means: '[This is the result that they sought](#)'.
  - The phrase: "But found none" means: '[This is the result that they found](#)'.
  - The word "yea" is: '[A stronger version of the word yes. there can be no doubt about the phrase which follows this word](#)'.
  - The phrase: "though many false witnesses came" means: '[They brought in many liars](#)'.
  - The phrase: "yet found they none" means: '[None could provide a credible lie](#)'.
63. [C26-S63](#): Two misquoted "Jesus".
- The phrase: "At the last came two false witnesses, And said" means: '[They were required by the law to bring a judgment against any Jew. As reported in other Gospel](#)'.

- accounts, the main problem was that they had trouble getting two liars to tell compatible lies'.
- b. The phrase: "This fellow said, I am able to destroy the temple of God" means: 'He actually said: "destroy this temple", meaning that others would destroy His body'.
  - c. The phrase: "and to build it in three days" means: 'He actually said "I will raise it up"'.
  - d. Please see the Detailed Note for more of an explanation and for Bible references to this truth.
64. **C26-S64:** The high priest was frustrated.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds an attempt by the high priest to make "Jesus" say something that they could use against Him. One of the hardest, but wisest, things to do is to keep silent while you hear people telling lies against you.
  - b. The phrase: "And the high priest arose, and said unto him, Answerest thou nothing?". With this, we see the high priest getting frustrated because his plan was not working like he expected it to.
65. **C26-S65:** The high priest tried to get "Jesus" to answer lies. Our sentence says: "what is it which these witness against thee?" Our next sentence (**C26-S66**) says: "But Jesus held his peace". The attempt by the high priest to provoke "Jesus" into saying something failed.
66. **C26-S67:** The High priest proved that he knew Who "Jesus" truly was.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that the high priest legally demanded ("I adjure thee") an answer from "Jesus".
  - b. The phrase: "And the high priest answered and said unto him" means: 'The high priest responded to the refusal to say anything'.
  - c. The phrase: "I adjure thee by the living God" means: 'He legally demanded an answer with God, and God's court being called on to witness the answer'.
  - d. The phrase: "that thou tell us whether thou be the Christ" means: 'This is what He demanded an answer to'.
  - e. The phrase: "the Son of God" means: 'This is Who he knew that God's "Christ" would be'.
67. **C26-S68:** "Jesus" strongly confirms what the high priest asks.
- a. The phrase: "Jesus saith unto him" means: 'Now "Jesus" answered because he made a legal demand for an answer'.
  - b. The phrase: "Thou hast said" means: 'You personally have said what you know to be true'. The high priest knew of all of the miracles that "Jesus" did and he knew that "Jesus" displayed more Godly wisdom than any other man and he knew the scriptural references which told him that these were the evidences of God's "Christ".
  - c. Devil motivated liars claim that "Jesus" was not sure if He was God's "Christ" and they make that claim based on a wrong interpretation of the prior phrase. However, the reaction by the high priest, reported in the next sentence, shows that the prior phrase was a figure-of-speech which means exactly what I provided for the prior phrase
  - d. The phrase: "nevertheless I say unto you" means: 'The next is what he is warned about, no matter what he does because of the true answer from "Jesus"'.
  - e. The phrase: "Hereafter shall ye see the Son of man sitting on the right hand of power" means: 'He would see "Jesus" sitting on the throne in Heaven when he is judged by God'.
  - f. The phrase: "and coming in the clouds of heaven" means: 'I am not sure when nor how he would experience this'.
68. **C26-S69:** The high priest condemns "Jesus" for telling the truth.
- a. The phrase: "Then the high priest rent his clothes, saying" means: 'The high priest did this to emphasize how he felt'.

- b. The phrase: "He hath spoken blasphemy" means: "Jesus" did not "blaspheme". The Jewish leaders had added to God's law saying that if anyone admitted that He was God's "Christ", then that person "blasphemed", even though they knew, from scripture, that God's "Christ" would admit Who He was'.
  - c. The phrase: "what further need have we of witnesses?" means: 'Here he had the excuse to demand the crucifixion of "Jesus"'. . . .
- 69. **C26-S70**: The high priest lies. Our sentence says: "behold, now ye have heard his blasphemy". They heard truth which was not "blasphemy". Liars always accuse truth-tellers of lying.
- 70. **C26-S71**: The high priest asks for agreement with his lie. Our sentence says: "What think ye?".
- 71. **C26-S72**: The others agree with murder. Our sentence says: "They answered and said, He is guilty of death".
- 72. **C26-S73**: The first fulfillment of prophecy about the suffering of "Christ".
  - a. The phrase: "Then did they spit in his face, and buffeted him" means: 'The religious leaders acted in a way which showed that Satan was their true god. Truly saved people are to act like God and not like a devil'.
  - b. The phrase: "and others smote him with the palms of their hands, Saying" means: 'These actions were done by servants to the religious leaders'.
  - c. The phrase: "Prophecy unto us, thou Christ" means: 'This is the perverted definition of the word "prophecy"'. Yes, before the "word of God" was completed, God let His true prophets tell future events so that people could verify that their message came from God. However, the main message from the true prophet was from the Lord and was, mainly, doctrine, law and judgment. This can be easily verified by reading the scriptural works from prophets. True prophets delivered the equivalent of the single interpretation while others, like preachers of today, delivered the many applications.
  - d. The phrase: "Who is he that smote thee?" means: 'This is a deliberate insult and they knew that their demand was not how true prophecy worked'.
- 73. **C26-S74**: The account returns to Peter. Be careful of people who claim that there are discrepancies between the Gospel accounts of Peter's denials. In one of the other Studies, and in the Doctrinal Study called: **Sequence of Gospel Events**, I explain how the various accounts fit together without any conflict.
  - a. The phrase: "Now Peter sat without in the palace" means: 'Matthew is changing the subject of his report to Peter's denial'.
  - b. The phrase: "and a damsel came unto him, saying" means: 'This is the first cause of his denial'.
  - c. The phrase: "Thou also wast with Jesus of Galilee" means: 'She identified Peter as being from Galilee'.
- 74. **C26-S75**: Peter denies for the first time.
  - a. Our sentence starts with the word "But". The prior sentence told that Peter was with "Jesus" while this sentence says that he denied.
  - b. The phrase: "But he denied before them all, saying" means: 'Peter was sitting with servants of the high priest and denied before all of them'.
  - c. The phrase: "I know not what thou sayest" means: 'This is what Peter said in denial'.
- 75. **C26-S76**: A second person identifies Peter.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of the second denial.
  - b. The phrase: "And when he was gone out into the porch" means: 'Peter left the group he was sitting with because they suspected the truth. He went to the porch to watch'.
  - c. The phrase: "another maid saw him, and said unto them that were there" means: 'This maid did not talk directly to Peter but to others so that Peter could hear'.
  - d. The phrase: "This fellow was also with Jesus of Nazareth" means: 'She, apparently, saw them together in the days prior'.
- 76. **C26-S77**: Peter denies for the second time.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of the next denial by Peter.
  - b. The phrase: "And again he denied with an oath" means: 'Peter used an oath to try and convince his listeners that his lie was actually true'. Be careful of people who swear they tell truth and use an oath to emphasize their statement.
  - c. The phrase: "I do not know the man" means: 'This is what Peter said'.
77. **C26-S78**: A third person identifies Peter.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of the third denial.
  - b. The phrase: "And after a while came unto him they that stood by" means: 'Notice the plural word of "they". One spoke for the group but there were several which held this opinion. A true child of God can live a lie for a little while but their true internal nature will come out some time'.
  - c. The phrase: "and said to Peter" means: 'This is whom they talked to'.
  - d. The phrase: "Surely thou also art one of them" means: 'This was their accusation'.
  - e. The phrase: "for thy speech bewrayeth thee" means: 'Here's why they believed their accusation. Accents let people know where someone was raised'.
78. **C26-S79**: Peter denies for the third time. Our sentence says: "Then began he to curse and to swear, saying, I know not the man". means: 'Peter forgot the prophecy and forgot that God always reveals lies told by His children. They may not be revealed in this life, but if not now then at the "judgment seat of Christ" where we will give an account for every word ([Matthew 4:4](#)) that we say. Therefore, the wise child of God always tells the truth regardless of possible consequences in this world. Think about God revealing your sin to everyone and for all time like He did to Peter'.
79. **C26-S80**: Prophecy fulfilled. Our sentence says: "And immediately the cock crew" means: 'This was the sign that "Jesus" gave to Peter so that he would know his prideful sin'.
80. **C26-S81**: Peter remembers the prophecy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that Peter realized his sin and at least some of the consequences of that sin.
  - b. The phrase: "And Peter remembered the word of Jesus, which said unto him" means: 'Peter remembered the prophecy and Who gave it to him'.
  - c. The phrase: "Before the cock crew, thou shalt deny me thrice" means: 'This was the prophecy'. Please see the [Prophecies](#) and the [Prophecy Fulfilled](#) Sections of the [Significant Gospel Events Study](#) for references to where this prophecy was given and for where it is reported as fulfilled.
81. **C26-S82**: Peter reacts. Our sentence says: "And he went out, and wept bitterly". means: 'This account is reported by God, through all Gospel authors, to give warning to God's children about what will happen to them for more than 1,000 years in Heaven if they live a life of denying "Jesus"'.

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# Chapter 27 Overview

## **Chapter 27 Summary: The Trial and Crucifixion.**

Please see the Section called [Sequence of the Crucifixion of Jesus](#) in Doctrinal Study called [Gospel Time Sequences](#) for the time sequences of incidents reported in this chapter and for references where other Gospel accounts report the same incidents. Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled.

[Matthew 27:1-34](#); [Mark 15:1-20](#); [Luke 23:1-26](#) and [John 18:29-19:16](#) tell us about the trial of "Jesus", done by Pilate and Herod. "Jesus" was sent to Pilate for a judgment of death since it was not lawful for the Jews to give a death sentence. There is quite a lot, in all of the Gospels, about this judgment. Some of the details are reported in one account but not in others. This trial fulfills [Psalms 2](#), especially [Psalms 2:2](#). In addition, please see the note for [John 18:29](#) which has historical references related to this trial, which come from the International Standard Bible Encyclopedia.

In [Matthew 27:1-2](#); [Mark 15:1-15](#); [Luke 23:1-7](#); [Luke 23:11-25](#) and [John 18:28](#) we read that "Jesus" was sent to Pilate after His trial by the Jews.

While the above is going on, [Matthew 27:3-10](#) tells us about Judas Iscariot realizing what He did and his interaction with the religious leaders. Then Matthew's account returns to telling us about the trial of "Jesus" by Pilate. In [Matthew 27:6-10](#) the religious leaders decided what to do with the "blood money" left by Judas Iscariot.

In [Matthew 27:11-14](#); [Mark 15:2-5](#); [Luke 23:3](#) and [John 18:33-37](#), we read about Pilate questioning "Jesus": and the various Gospel accounts tell us different details. The accounts start with Pilate asking "Jesus": "Art thou the King of the Jews?" The answer is reported in [Matthew 27:11](#); [Mark 15:2](#); [Luke 23:3](#) and [John 18:34](#). The answer from "Jesus", in every Gospel account, is almost the same words ("Thou sayest it"), except that John relates more of the conversation. Supposedly, that phrase ("Thou sayest it") is a figure-of-speech which means: 'This is a truth which has no valid questioning against it'.

[Matthew 27:12-14](#); [Mark 15:3-5](#) and [Luke 23:9-10](#) tell us that "Jesus" answered nothing to the accusations which the religious leaders brought against Him when He was tried by the civil authorities.

[Matthew 27:15-24](#); [Mark 15:6-14](#); [Luke 23:13-24](#) and [John 18:38-40](#) tell us that Pilate tried to release "Jesus" as part of an annual release of one criminal by the Roman government.

[Matthew 27:16-26](#); [Mark 15:7-15](#); [Luke 23:17-25](#); [John 18:40](#) and [Acts 3:14](#) tell us about We read about the crowd's preference for Barabbas over "Jesus".

([Matthew 27:17](#); [Mark 15:7-8](#); [Luke 23:13-15](#) and [John 19:3](#) ) was the first time that Pilate spoke and tried to avoid crucifying "Jesus". The first time is also when Luke reports that Pilate called the Jewish leaders and said that he would beat "Jesus" and then release Him. This was when the Jewish religious leaders stirred up the people to demand Barabbas instead ([Luke 23:13-16](#) ).

In [Matthew 27:19](#) and [John 19:13](#) we see that Pilate sat in the judgment seat. But, only [Matthew 27:19](#) tells us about Pilate's wife warning him: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him".

[Matthew 27:21-25](#); [Mark 15:12-14](#); [Luke 23:18](#); [John 18:40](#) and [John 19:14-15](#) tell us that the Jews rejected "Jesus". This was after Pilate declared "Jesus" to be innocent.

[Matthew 27:21](#); [Mark 15:12](#); [Luke 23:20](#) and [John 19:12](#), tell us that Pilate, for a second time ("spoke again to them"), spoke and tried to avoid crucifying "Jesus". This was also when Pilate tried an appeal to the masses to not crucify their "Messiah / Christ", Who would also be their "King".

Then, for "the third time", ([Matthew 27:22](#); [Mark 15:12](#); [Luke 23:22](#) and [John 19:14](#) ) Pilate tried again. The three times lets us know that Pilate was, symbolically, speaking for God and their three rejections would be used by God when he legally judged them for their rejection of "Jesus" as their "King". Thus, we see that Pilate tried more than once and more than one way to keep from crucifying "Jesus". However, Pilate eventually did, and was found guilty by God even though he, symbolically, "washed his hands and said I am innocent of the blood of this just person" ([Matthew 27:24](#) ).

In addition to that interaction, this was when the Jews said: "His blood be on us, and on our children" ([Matthew 27:25](#)).

[Matthew 27:23-25](#); [Mark 15:13-14](#); [Luke 23:21](#); [John 19:6](#) and [John 19:15-16](#) tell us that the Jewish leaders and the people prove their rejection when they cried "crucify him".

[Matthew 27:26](#); [Mark 15:15](#); [Luke 23:24](#) and [John 19:16](#) tell us that Pilate condemned "Jesus" to death. Further, [Luke 23:24](#) reports "Pilate gave sentence that it should be as they required". These references give us the reports of the official legal judgment by the Roman Government. This was after Pilate declared "Jesus" to be innocent in [John 19:4](#), [John 19:6](#) and [Luke 23:4](#).

[Matthew 27:26](#); [Mark 15:15](#) and [John 19:1](#) tell us that "Jesus" was "scourged". "Jesus" prophesied that this would happen in [Matthew 20:19](#).

In [Matthew 27:27-31](#); [Mark 15:16-19](#) and [John 19:1-5](#) we read that Pilate let his soldiers abuse "Jesus" and then brought "Jesus" back before the crowd wearing a crown of thorns and tried to release Him again. But the religious leaders stirred up the crowd to demand "crucify Him".

In [Matthew 27:28](#); [Matthew 27:28](#) and [John 19:3-4](#) we read that they "clothed him with purple" / "put on him a scarlet robe" as a mockery of His being "King of the Jews". In addition, [Matthew 27:31](#) and [Mark 15:20](#) tells us that they, later, took it off.

In: [Matthew 27:29](#); [Mark 15:17](#) and [John 19:2-3](#) we read that a "crown of thorns" was put on the head of "Jesus".

[Matthew 27:31](#); [Mark 15:20-22](#); [Luke 23:26](#) and [John 19:16-24](#) report that "Jesus" was taken to be crucified.

[Matthew 27:32](#); [Mark 15:21](#) and [Luke 23:26](#) tell us that the soldiers "laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus".

[Matthew 27:33-37](#); [Mark 15:22-24](#) and [Luke 23:34](#) tells us what the soldiers did at the time that they crucified "Jesus".

[Matthew 27:33](#); [Mark 15:22](#) and [John 19:17](#) report that We are told that "Jesus" was crucified at "Golgotha". [Luke 23:33](#) tells us the same thing only uses the name of "Calvary" for the same place.

[Matthew 27:34](#); [Matthew 27:48](#); [Mark 15:36](#); [Luke 23:36-37](#); [John 19:29-30](#) tell us that "Jesus" was given vinegar to drink while on the cross. [Matthew 27:34](#); and probably, [Luke 23:36-37](#) tell us that it was "mingled with gall: and when he had tasted thereof, he would not drink". This is assumed to be because "gall" dulled the senses and it was offered to Him as an insult. However, when it was offered plain, as in the other references, "Jesus" did drink.

[Matthew 27:35-50](#); [Mark 15:23-37](#); [Luke 23:32-46](#) and [John 19:17-30](#) report that "Jesus" was on the cross.

[Matthew 27:36-37](#) reports about the soldiers that "sitting down they watched him there". [Matthew 27:39-49](#); [Mark 15:29-36](#) and [Luke 23:35-43](#) report others watching and mocking "Jesus". Please note that some mocking was before the cross, by different groups, and there was also more mocking while "Jesus" was on the cross.

[Matthew 27:37](#); [Matthew 1:21](#); [Matthew 1:25](#); [Luke 1:31](#); [Luke 2:21](#) and [John 19:19](#) all use "JESUS", in all capitals. This capitalization directly ties these verses together, and also ties this verse to the name [Saviour](#).

[Matthew 27:37](#); [Mark 15:26](#); [Luke 23:38](#) and [John 19:19-20](#) tell us the superscription that Pilate had put on the cross of "Jesus". [John 19:21-22](#) tells us that "the chief priests of the Jews" objected to the truth of the title and wanted it changed to support their lie but Pilate refused to change the superscription.

[Matthew 27:38](#); [Mark 15:27](#); [Luke 23:32-33](#) and [John 19:17-18](#). All report that "Jesus" was crucified between two "malefactors".

[Matthew 27:39-49](#); [Mark 15:29-36](#) and [Luke 23:35-43](#) report others watching and mocking "Jesus". However, [John 19:25-27](#) tells us about the loved ones of "Jesus" being there and "Jesus" talking to them.

[Matthew 12:40](#); [Matthew 26:61](#); [Matthew 27:40](#); [Matthew 27:63](#); [Mark 14:58](#); [Mark 15:29](#); [John 2:19](#) all tell us that "Jesus" would be in the grave "three days and three nights". Please see the [Prophecies Fulfilled](#) Section of the [Significant Gospel Events Study](#) for more related Bible references.

[Matthew 27:45](#); [Mark 15:33](#) and [Luke 23:44](#) tells us that there was "darkness over the whole land (from the sixth hour) until the ninth hour". The fact that this incident is reported in three Gospel accounts makes it very important. In addition, the fact that it was prophesied also makes it important. It was prophesied in: [Psalms 105:28](#); [Joel 2:31](#); [Amos 5:18](#); [Amos 8:9](#) and [Habakkuk 3:11](#). In addition, it is related to one of the plagues on Egypt found in [Exodus 10:21-23](#). Further, it foreshadows [Revelation 6:12](#) and [Revelation 8:12](#).

[Matthew 27:50](#); [Mark 15:37](#); [Luke 23:46](#) and [John 19:30](#) all tell us that "Jesus" literally physically died and that He chose the time of His death. In [John 10:15](#) and [John 10:17](#) "Jesus" prophesied that He

would "lay down my life". In addition, we also have prophecies in the Old Testament in: [Exodus 12:46](#); [Numbers 9:12](#); [Psalms 22:14](#); [Psalms 22:16-17](#); [Psalms 34:20](#) and [Zechariah 12:10](#).

Starting in [Matthew 27:51](#), and continuing through the rest of the chapter, we read about the reaction of various people to the death of "Jesus".

we read about the resurrection of the dead in [Matthew 22:23-32](#); [Matthew 24:31](#); [Matthew 25:1-13](#); [Matthew 27:51-53](#) and in many other places within the New Testament. Therefore, these references should be used to comfort the saints about God's repeated promise of our own resurrection.

[Matthew 27:51-53](#) [Mark 15:38](#) and [Luke 23:45](#) tell us that "the veil of the temple was rent in twain from the top to the bottom."

In [Matthew 27:54](#); [Mark 15:39](#) and [Luke 23:47](#) tell us that: "when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man".

[Matthew 27:54](#) and [Luke 23:48](#) use different words to tell us that the people: "saw the earthquake, and those things that were done, (and) they feared greatly".

[Matthew 27:55-56](#); [Mark 15:40-41](#); [Luke 23:49](#) and [John 19:25](#) tell us that there were followers of "Jesus" at the cross.

[Matthew 27:57-61](#); [Mark 15:42-47](#); [Luke 23:50-56](#) and [John 19:38-42](#) report that "Jesus" was buried.

"Joseph of Arimathaea", is named in all four (4) Gospel accounts in: [Matthew 27:57](#); [Mark 15:43](#); [Luke 23:50-51](#) and [John 19:38](#).

- [Matthew 27:57-58](#); [Mark 15:42-43](#); [Luke 23:52](#) and [John 19:38](#) tell us that Joseph "went unto Pilate, and begged the body of Jesus".
- [John 19:39-41](#) tell us that Joseph and Nicodemus "took they the body of Jesus, and wound it in linen clothes with the spices" and that where they put "the body of Jesus" was in a garden.
- [Matthew 27:59-60](#); [Mark 15:46](#); [Luke 23:53](#) and [John 19:40-42](#) tell us about Joseph putting "the body of Jesus" into a "sepulchre that was hewn in stone, wherein never man before was laid" In addition, they "rolled a great stone to the door of the sepulchre, and departed".
- [Matthew 27:61](#); [Mark 15:42-47](#) and [Luke 23:55](#) report that the women who were at the "sepulchre".

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-2. Christ is delivered bound to Pilate.  
3-18. Judas hangs himself.  
19. Pilate, admonished of his wife,  
20-26. and being urged by the multitude, washes his hands, and looses Barabbas.  
27-32. Christ is mocked and crowned with thorns;  
33-38. crucified;  
39-49. reviled;  
50-61. dies, and is buried;  
62-66. his sepulchre is sealed and watched. '.

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1. [C27-S1](#): "Jesus" was sent to Pilate for crucifixion.
  - a. The phrase: "When the morning was come" means: 'This is when they took their next step. They could not take "Jesus" to the governor before he was up and ready for business. Therefore, they, and their servants, continued to abuse "Jesus" until morning'.
  - b. The phrase: "all the chief priests and elders of the people took counsel against Jesus to put him to death" means: 'This is what they determined to do even though He was innocent. That was so obvious that [Matthew 27:18](#) tells us: "For he (Pilate) knew that for envy they (the religious leaders) had delivered him (Jesus)"'.
  - c. The phrase: "And when they had bound him" means: 'They continued to treat "Jesus" as a common criminal who would try to get away. They did not understand that they were doing God's will so that "Jesus" could die and pay for our sins'.
  - d. The phrase: "they led him away, and delivered him to Pontius Pilate the governor" means: 'They were not allowed to put anyone to death. Only the Roman



governor had that authority. God made sure that representatives of all peoples were involved so that no group of people could honestly claim innocence'.

2. **C27-S2:** Judas Iscariot tried to return the blood price.
  - a. The phrase: "Then Judas, which had betrayeth him" means: 'This is who acted in this sentence'.
  - b. The phrase: "when he saw that he was condemned" means: 'He never really thought through what would be all of the consequences of his action. Most people also fail to truly consider the consequences and are, later, appalled at what they caused to happen'.
  - c. The phrase: "repented himself" means: 'Now he changed his mind about what he did'.
  - d. The phrase: "and brought again the thirty pieces of silver to the chief priests and elders, Saying" means: 'He tried to undo what he did'.
  - e. The phrase: "I have sinned in that I have betrayed the innocent blood" means: 'Here he acknowledged what he did. And, the religious leaders were also guilty of the same sin but they did not care. They believed the religious lie which assured them that they would go to Heaven and that God would not punish them for their actions because of the families which they had been born into'.
3. **C27-S3:** The religious leaders refused to undo the deal. Our sentence says: "And they said, What is that to us?" means: 'They didn't care about the consequence to Judas. They proved that Satan was their spiritual father because they didn't care about someone else going to Hell'.
4. **C27-S4:** The religious leaders told Judas it was his problem. Our sentence says: "see thou to that" means: 'That is your own personal problem. Stop bothering us with it and you take care of your own problem'.
5. **C27-S5:** Judas Iscariot tried to avoid reaping what he had sowed.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how Judas responded.
  - b. The phrase: "And he cast down the pieces of silver in the temple" means: 'Judas threw away what he had thought was so valuable. Now that it was too late, he realized that he had thrown away what was most valuable. He threw away his personal relationship with "Jesus" and, at the same time his everlasting salvation. Many people believe that as long as you are alive you can get saved but Judas shows us otherwise. Please see the Message called **Judas Iscariot was not saved**'.
  - c. The phrase: "and departed" means: 'Judas left after he realized that the religious leaders wanted nothing more to do with him after they used him to achieve their own sinful goals'.
  - d. The phrase: "and went and hanged himself" means: 'Judas realized he had no more hope of salvation and no more reason to live'. That is what a life of sin will do to someone. He lived for money. He controlled the money among the disciples. At the end of his life, he literally threw away the money.
6. **C27-S6:** The religious leaders determine what to do with the blood money.
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what the religious leaders did with the money. They thought that the physical money would make them spiritually unclean while their murder of "Jesus" had no spiritual effect. And that is the major error of religion. They believe that what is done physically forces spiritual results. However, miracles prove that the spiritual can overcome the limits of physical laws. What is done physically only affects the spiritual when we fulfill the requirements to fulfill a spiritual promise. Then, we do not force the spiritual being to keep their promise and give us a miracle. The keeping of promises is dependent upon the reliability of the spiritual being.
  - b. The phrase: "And the chief priests took the silver pieces, and said" means: 'This was the decision from the religious leaders'.
  - c. The phrase: "It is not lawful for to put them into the treasury" means: 'They believed that it was unlawful to mix spiritually unclean money with spiritually clean money'.

- d. The phrase: "because it is the price of blood" means: 'Please see the note from the Treasury of Scripture Knowledge, with the Detailed Note for this sentence. It provides a more detailed explanation of the motivations of the religious leaders'.
7. **C27-S7:** They bought a field to bury people.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what they did with the money.
  - The phrase: "And they took counsel" means: 'They asked for advice from others'.
  - The phrase: "and bought with them the potter's field" means: 'This is what they did with the money'.
  - The phrase: "to bury strangers in" means: 'This is their intended use'.
8. **C27-S8:** Why the field has its name. Our sentence says: "Wherefore that field was called, The field of blood, unto this day".
9. **C27-S9:** This fulfilled prophecy.
- The phrase: "Then was fulfilled that which was spoken by Jeremy the prophet" means: 'Commentators claim that Matthew was in error by naming Jeremiah and not Zechariah. Please see the Detailed Note for the explanation of why Matthew did not make an error. Matthew emphasized that the people giving "reprobate silver" were leading God's people into doctrinal error'.
  - The phrase: ", saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value" means: 'This is the price that the religious leaders gave for the life of "Jesus". As explained in the Detailed Note, this amount is not consistent, as the price of a man, throughout the Bible. Therefore, the emphasis which many put on the amount is due to accepting what commentators write without verifying their claims before accepting them'.
  - The phrase: "And gave them for the potter's field" means: 'A "field" was bought in more than one reference of the Old Testament and for more than one reason. In Jeremiah, the field was bought for an inheritance. In Matthew, the field was bought to bury strangers, who were the people that the Jews were supposed to take the Gospel to but the Jews refused. The price of the field was what "Jesus" paid to save those strangers'.
  - The phrase: "as the Lord appointed me" means: 'Notice that it is "the Lord" Who determined that the field be bought and that it was done for His spiritual reason'.
10. **C27-S10:** The governor asks "Jesus" about the accusations made against Him.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the governor asking "Jesus" about the accusations made against Him. Notice that the high priest legally demanded ("I adjure thee by the living God") that "Jesus" answer if He was God's "Christ" and, therefore, "the King of the Jews". When He answered YES, they rejected the truth and beat and abused Him. Now, they are using the very truth which they rejected to make an accusation against Him to the Roman governor.
  - The phrase: "And Jesus stood before the governor" means: 'The representative of the Roman government, and of all Gentiles before God, had to judge "Jesus"'.
  - The phrase: "and the governor asked him, saying" means: 'The governor sought to verify the legal claims made by the Jewish religious leaders'.
  - The word: "art" is: 'The word "are" with a never ending, ongoing form of existence'. Therefore, our phrase: "Art thou the King of the Jews?" means: 'Are you the never ending, ongoing "King of the Jews"'.
11. **C27-S11:** "Jesus" gave the strongest possible affirmation.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the answer from "Jesus".

- b. The phrase: "And Jesus said unto him" means: 'Where "Jesus" refused to answer the religious leaders, He did answer Pilate. (Look at the next sentence.) The difference in His response was due to the difference in the attitude of the person asking the question'.
  - c. The phrase: "Thou sayest" means: 'This is a figure-of-speech which means: *'This is a truth which is so well known that even you, the governor of a foreign land and culture, know it'*. Be careful of commentators. Some give a wrong interpretation of this phrase and claim that this answer shows that "Jesus" was not sure if he was or if He was not. However, "Jesus" was condemned because He very clearly told the religious that He was. Other religions claim that "Jesus" never said the very thing which the religious leaders condemned Him for admitting. Therefore, the world is full of different religious lies and each person is required, by God, to verify what they accept as truth.
12. **C27-S12**: "Jesus" refused to answer other accusations. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the refusal of "Jesus" to answer the questions and accusations by the Jewish religious leaders. It is significant that this sentence starts with the word "And", which means that the reader is required to keep it in context with the prior sentence. Where "Jesus" refused to answer the religious leaders, in this sentence, He did answer Pilate, in the prior sentence. The difference in His response was due to the difference in the attitude of the person asking the question. Our sentence says: "And when he was accused of the chief priests and elders, he answered nothing".
13. **C27-S13**: Pilate asks "Jesus" about His refusal to answer.
- a. The phrase: "Then said Pilate unto him" means: 'Pilate said this to "Jesus" because very few people have enough self control to keep their mouth shut when lies are being told about them. And, this is especially true when the lies are intended to result in death. However, "Jesus" knew that they would not listen. Therefore, no matter what He said, it could only make matters worse'.
  - b. The phrase: "Hearest thou not how many things they witness against thee?" means: 'This is what the Jewish religious leaders were doing and which "Jesus" refused to respond to'.
14. **C27-S14**: "Jesus" still refuses to answer.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the response of the governor to the refusal by "Jesus" to respond to the lies.
  - b. The phrase: "And he answered him to never a word" means: '"Jesus" refused to say anything'.
  - c. The phrase: "insomuch that the governor marvelled greatly" means: 'The governor never met anyone with such self control and, given the circumstances and type of accusations which "Jesus" ignored, it caused him to "marvel greatly"'
15. **C27-S15**: Circumstances that affected things.
- a. The phrase: "Now at that feast the governor was wont to release unto the people a prisoner". This sentence starts with the word "Now" to let us know that Matthew is starting the report of the next incident. Our phrase: means: 'This was the custom at that time which Pilate tried to use to do the right thing'.
  - b. The phrase: "whom they would" means: 'The Jews made the decision, not the governor'.
16. **C27-S16**: Introduction of Barabbas. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the information about the prisoner recommended by Pilate. Our sentence says: "And they had then a notable prisoner, called Barabbas".
17. **C27-S17**: Pilate asked the crowd for their preference.
- a. The phrase: "Therefore when they were gathered together" means: 'The Jewish religious leaders had gathered a mob who supported them and who would do their will'.
  - b. The phrase: "Pilate said unto them" means: 'The governor asked them about their tradition'.

- c. The phrase: "Whom will ye that I release unto you?" means: 'He spoke to the common Jews hoping that they would go against the will of the Jewish religious leaders'.
18. **C27-S18**: Pilate lists their choices. Our sentence says: "Barabbas, or Jesus which is called Christ?". Notice that Pilate is emphasizing that "Jesus" "is called Christ" He is trying to get the mob to understand the religious lie which the Jewish religious leaders were using to try and murder "Jesus".
  19. **C27-S19**: Pilate knew why the religious leaders wanted to murder "Jesus". Our sentence says: "For he knew that for envy they had delivered him".
  20. **C27-S20**: Pilate's wife warned him against making the judgment.
    - a. The phrase: "When he was set down on the judgment seat" means: 'Pilate sat there to show that he would render a legal judgment from the Roman government'.
    - b. The phrase: "his wife sent unto him, saying" means: 'His wife sent him a warning about his judgment'.
    - c. The phrase: "Have thou nothing to do with that just man" means: 'This is what she warned him to personally not do anything against "Jesus"'.
    - d. The phrase: "for I have suffered many things this day in a dream because of him" means: 'Here's why. God had used his wife to warn Pilate. He listened but was more afraid of losing his position when the Jewish religious leaders threatened to complain to Caesar. And, according to history, he lost his position anyway and dies in a lot lesser social and political position'.
  21. **C27-S21**: The religious leaders convinced the people to participate in the murder of "Jesus".
    - a. Our sentence starts with the word "But". Our prior sentences told us what Pilate tried to do while this sentence tells us that the Jewish religious leaders persuaded the people to do something different.
    - b. The phrase: "But the chief priests and elders persuaded the multitude that they should ask Barabbas" means: 'This is the first thing that they convinced the mob to demand'.
    - c. The phrase: "and destroy Jesus" means: 'This is the second thing that they convinced the mob to demand'.
  22. **C27-S22**: Pilate asks again.
    - a. The phrase: "The governor answered and said unto them" means: 'Pilate demanded their choice after he limited it to only the two men. He hoped to force the crowd to agree to release "Jesus"'.
    - b. The phrase: "Whether of the twain will ye that I release unto you?" means: 'Here was his question to the mob'.
  23. **C27-S23**: The crowd chose Barabbas. Our sentence says: "They said, Barabbas".
  24. **C27-S24**: Pilate asks them for their judgment of "Jesus which is called Christ".
    - a. The phrase: "Pilate saith unto them, What shall I do then with Jesus which is called Christ?" means: 'This is the second time that Pilate emphasizes to them that "Jesus is called Christ". He is hoping that they will consider the spiritual consequences of their choice. However, they had been too well trained to look at the physical religious considerations and to ignore the true spiritual considerations'. Notice that Pilate is emphasizing that "Jesus" "is called Christ" He is trying to get the mob to understand the religious lie which the Jewish religious leaders were using to try and murder "Jesus".
  25. **C27-S25**: They demand crucifixion. Our sentence says: "They all say unto him, Let him be crucified" means: 'Notice that all of the people, in that mob, said this. Thus, they each brought God's condemnation upon themselves. In a couple more sentences, they added: "His blood be on us, and on our children". Thus, they also brought God's condemnation upon their children'.
  26. **C27-S26**: Pilate asks for justification. He was trying to get them to actually think and not just support the mob mentality. Our sentence says: "And the governor said, Why, what evil hath he done?".
  27. **C27-S27**: They refuse justification and increase their demand. Our sentence starts with the word "But". Our prior sentence told us that Pilate tried to get the people to think while this sentence tells us that they refused and hung onto their mob mentality. This is the danger of

- being part of a mob. Our sentence says: "But they cried out the more, saying, Let him be crucified".
28. **C27-S28:** Pilate tried to avoid responsibility.
    - a. The phrase: "When Pilate saw that he could prevail nothing" means: 'He saw how the mob mentality had control of the people'.
    - b. The phrase: "but that rather a tumult was made" means: 'They were getting ready to riot and that would look bad for him as governor'.
    - c. The phrase: "he took water, and washed his hands before the multitude, saying" means: 'Pilate tries to ceremoniously separate himself from the guilt of his legal decision'.
    - d. The phrase: "I am innocent of the blood of this just person" means: 'This is what he claimed but he could not remove responsibility by doing a ceremony'. Lots of people want to be in charge but do not want the responsibilities of decisions which they make. However, when someone accepts a position of leadership, they also accept the responsibilities of that position.
    - e. The phrase: "see ye to it" means: 'Pilate tried to put all of the blame on the people. And, many people today blame the Jews and try to claim that the Gentiles are innocent. However, "the word of God" makes it clear that all of the people in the Earth are guilty'.
  29. **C27-S29:** "All the people" took responsibility upon themselves and their children.
    - a. The phrase: "Then answered all the people, and said" means: 'They acknowledged their own guilt. Their acknowledgement did not relieve Pilate of his guilt like he hoped it would. When more than one person is involved in a crime, all are guilty of all that is done in the crime. For example, a driver sitting in a car outside of a bank is guilty of murder if another of the criminals kills someone in the bank. Sin is a violation of God's law ([1John 3:4](#)). Therefore, all involved are guilty of all that was done to "Jesus"'.
    - b. The phrase: "His blood be on us" means: 'The Jews understood that "the life is in the blood"([Genesis 9:4-5](#); [Leviticus 17:11](#); [Leviticus 17:14](#); [Deuteronomy 12:23](#); [John 1:14](#); [John 6:53-54](#))'.
    - c. The phrase: "and on our children" means: 'God warned the Jews that "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation"([Exodus 20:5](#); [Exodus 34:7](#); [Numbers 14:18](#); [Deuteronomy 5:9](#); [Deuteronomy 23:8](#))'.
  30. **C27-S30:** Pilate released Barabbas and had "Jesus" crucified.
    - a. The phrase: "Then released he Barabbas unto them" means: 'Pilate gave them their choice, as was the custom'.
    - b. The phrase: "and when he had scourged Jesus" means: 'Pilate scourged "Jesus", as was prophesied'.
    - c. The phrase: "he delivered him to be crucified" means: 'This was also prophesied'..
  31. **C27-S31:** The Roman soldiers abused "Jesus".
    - a. The phrase: "Then the soldiers of the governor took Jesus into the common hall" means: 'They hated the Jews and their assignment there'.
    - b. The phrase: "and gathered unto him the whole band of soldiers" means: 'All were allowed to vent their anger at Jews'
  32. **C27-S32:** The Roman soldiers insulted "Jesus". Our sentence says: "And they stripped him, and put on him a scarlet robe" means: 'They chose this color because He was "King of the Jews"'.
  33. **C27-S33:** The Roman soldiers abused and insulted the messenger from God.
    - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds their insult and injury which they, symbolically, did to all Jews by doing it to the "King of the Jews".
    - b. The phrase: "And when they had platted a crown of thorns, they put it upon his head" means: 'Supposedly, the thorns which grow in that area are as sharp and as strong as steel nails. Reportedly, they beat these into His head'.

- c. The phrase: "and a reed in his right hand" means: 'This was symbolic of a king's sceptre and authority'.
  - d. The phrase: "and they bowed the knee before him, and mocked him, saying" means: 'In this, they mocked all Jews and all Jewish authority including the authority from God'. Many people still do this today.
  - e. The phrase: "Hail, King of the Jews!" means: 'This was to scorn God because the Jews refused to rightly represent God'. Likewise, when people claim to be Christian, while living worldly, they cause lost people to mock God and "the word of God".
34. **C27-S34:** The Roman soldiers fulfilled prophecy with their abuse and insults.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the soldiers expressing their true feelings for the Jews and all things related to the Jews.
  - b. The phrase: "And they spit upon him" means: 'This is a common form of insult and a way of spreading germs'.
  - c. The phrase: "and took the reed, and smote him on the head" means: 'This expressed their disdain of all Jewish authority'. In this, they expressed what devils wished they could do to God
35. **C27-S35:** The Roman soldiers "led him away to crucify him".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that they added the worst injury that they could give to the prior insults.
  - b. The phrase: "And after that they had mocked him" means: 'This was added after the insults'.
  - c. The phrase: "they took the robe off from him" means: 'They were not giving up the robe'.
  - d. The phrase: "and put his own raiment on him" means: 'This was to lead Him to the place of crucifixion'.
  - e. The phrase: "and led him away to crucify him" means: 'This is what they did next'.
36. **C27-S36:** The Roman soldiers compelled Simon to carry the cross.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the fact that the Roman Soldiers compelled another man to carry the cross of "Jesus" because He was in such bad physical shape that they were afraid that He might not make it to the place to be crucified.
  - b. The phrase: "And as they came out" means: 'This was as the Roman soldiers came out of their hall'.
  - c. The phrase: "they found a man of Cyrene, Simon by name" means: 'He, supposedly, was a black man'. [Mark 15:21](#) says "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross". [Romans 16:13](#) says that the scribe used by Paul was a son of this man, which indicates that he and his family were saved at a later time.
  - d. The phrase: "him they compelled to bear his cross" means: 'Many things which we find to be difficult in this life are used by God for our good'.
37. **C27-S37:** They offered a pain duller to "Jesus".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what they did when they arrived at the place where they crucified "Jesus".
  - b. The phrase: "And when they were come unto a place called Golgotha, that is to say, a place of a skull" means: 'This was where they crucified "Jesus"'.
  - c. The phrase: "They gave him vinegar to drink mingled with gall". The "gall" was used as a pain killer.
  - d. The phrase: "and when he had tasted thereof, he would not drink" means: '“Jesus” refused it because He paid the full price for our sins'.
38. **C27-S38:** They fulfilled further prophecy.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the fact that

all prophecy was fulfilled. Some liars claim that "Jesus" deliberately did things to fulfill prophecy. In certain Bible references we are told that he did so. However, in other Bible references, such as this sentence, He could no do so. Therefore, the claim which denies that God had to give the prophecy, based upon "Jesus" fulfilling some of the prophecies, is a lie.

- b. The phrase: "And they crucified him, and parted his garments, casting lots" means: 'This is what the Roman soldiers did'.
  - c. The phrase: "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" means: 'The Roman soldiers fulfilled the prophecy of [Psalms 22:18](#). If they had known that they were fulfilling prophecy, they probably would have tried to change something. We can know that God gave the prophecy because He used even lost people to prove that He is the most powerful Being that exists and that all devils and all men combined can not keep Him from fulfilling His promises and His prophecies'.
39. [C27-S39](#): They put up a sign of His accusation.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds that the lost Roman soldiers became witnesses of what happened.
  - b. The phrase: "And sitting down they watched him there" means: 'The lost Roman soldiers became witnesses of what happened'.
  - c. The phrase: "And set up over his head his accusation written" means: 'The accusation of the Jewish religious leaders was written and nailed above His head'. Other Gospel accounts tell is that Pilate had this written in all of the languages used by people in that area and time. They also tell us that the Jewish religious leaders tries to get Pilate to change the sign, but he refused.
  - d. The phrase: "THIS IS JESUS THE KING OF THE JEWS" means: 'This was the accusation of the Jewish religious leaders'.
40. [C27-S40](#): "Jesus" was crucified with criminals.
- a. The phrase: "Then were there two thieves crucified with him" means: 'This sentence starts the report about the "two thieves"'.
  - b. The phrase: "one on the right hand, and another on the left" means: "'Jesus" was on the middle cross'.
41. [C27-S41](#): "Jesus" was insulted while on the cross.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what ignorant people said. They thought they were repeating what "Jesus" said but they got it wrong.
  - b. The phrase: "And they that passed by reviled him" means: 'They added insult to His injury and death. Though most probably didn't realize it, they were motivated to do this by devils'.
  - c. The phrase: "wagging their heads, And saying" means: 'This is what they did'.
  - d. The phrase: "Thou that destroyest the temple, and buidest it in three days" means: 'This is what they said'.
  - e. The phrase: "save thyself" means: 'They did not realize the spiritual consequences of what they said'.
42. [C27-S42](#): Further insults given.
- a. The phrase: "If thou be the Son of God" means: 'This is the same claim made by Satan when tempting "Jesus". Thus, they proved that they were acting as ministers of Satan'.
  - b. The phrase: "come down from the cross" means: 'If "Jesus" had done that then He would have wasted His entire physical life'.
43. [C27-S43](#): Insults from "the chief priests".
- a. The phrase: "Likewise also the chief priests mocking him, with the scribes and elders, said" means: 'These were the Jewish religious leaders'.
  - b. The phrase: "He saved others; himself he cannot save" means: 'They failed to understand the difference between "can not" and "will not"'. They also did not

understand His prophecies as shown by what people mockingly misquoted Him. They claimed that He said: "Thou that destroyest the temple, and buildest it in three days". They thought that He was talking about the stone building. He actually said: "Destroy this temple, and in three days I will raise it up", speaking of His body. Therefore, they were in the process of destroying His body and in three days he would "raise it up", thereby proving that He could "save Himself".

44. **C27-S44:** Lies from "the chief priests".
- The phrase: "If he be the King of Israel" means: 'The chief priests had "Jesus" crucified because He admitted that He was God's "Christ" and "the King of Israel". They did this based upon their additions to God's law, which were illegal. However, if their additions were legal, they were wrong to have "Jesus" crucified so long as they had any question about the accuracy of the claim. Therefore, this phrase is another proof that they acted illegally'.
  - The phrase: "let him now come down from the cross" means: "'Jesus" had given them so many miracles, as signs that He was God's "Christ" and "the King of Israel", that John wrote that all of them could not be reported. They did not need another sign. This is another attempt to make "Jesus" do a miracle when they demanded in order to claim that He submitted to them and, thereby, proved that they had greater authority than He had. "Jesus" refused this demand in the past and, among other reasons, He refused it at this time also'.
  - The phrase: "and we will believe him" means: 'This is a blatant lie. They refused to believe in the past and proved that they would refuse to believe no matter how many proofs that He provided'.
  - We have a similar thing going on today in the Philippines and it also went on for years in the U.S. Devil motivated ministers of Satan claimed to be true preachers and claimed that God lied when He said that He would "keep his commandments to a thousand generations". (That's 20,000 years and this world is only just over 7,000 years old.) These liars come up with many lies about "the word of God" and claim that Godly people have to devote their lives to disputing the lies and can not dismiss all of the lies based upon the fact that they have proven the devil motivated ministers of Satan to be liars. Satan used those lies to cause the U.S. to stop being the top missionary sending country in the world. In the Gospel times, Satan tried to also use lies to entangle "Jesus" and keep Him from devoting His life to the service of God the Father. Today, Satan is again using his devil motivated ministers to entangle Pilipino believers in false arguments so that they stop sending out missionaries to take the Gospel to the world.
45. **C27-S45:** Insult given to God.
- The phrase: "He trusted in God" means: 'This statement is true'.
  - The phrase: "let him deliver him now, if he will have him" means: 'Let God the Father take "Jesus" off the cross if God will have Him'. Here, they are trying to dictate to God the Father what to do. God the Father let "Jesus" be put on the cross to die and pay for our sins. However, that is a spiritual reason which these devil motivated ministers of Satan did not understand. The only thing which they considered was the physical perspective. The fact is that God the Father will "deliver him" after "Jesus" gets into Hell by restoring His power and authority as God. God is always righteous and, therefore, could not force Himself into Satan's domain. But "Jesus" was there righteously after He died and the devils dragged Him to Hell. Once there, "Jesus" bound Satan and all devils and robbed Satan. So, God the Father did "deliver him", but only when it was the right time and the right place.
  - The phrase: "for he said, I am the Son of God" means: 'Here's why they said that God the Father should "deliver him", And, as explained for the prior note, God the Father did do so'.
46. **C27-S46:** Insult from the criminals.
- The phrase: "The thieves also, which were crucified with him" means: 'They were also crucified and, therefore, dying'.



- b. The phrase: "cast the same in his teeth" means: 'They said the same thing. However, [Luke 23:39-42](#) tells us that the one repented and changed what he said. And, even on the cross, "Jesus" promised him salvation'.
47. [C27-S47](#): A sign from God. Our sentence says: "Now from the sixth hour there was darkness over all the land unto the ninth hour". This is also reported in [Mark 15:33](#) and [Luke 23:44](#). In addition, It was prophesied in: [Psalms 105:28](#); [Isaiah 50:3-4](#); [Joel 2:31](#); [Amos 5:18](#); [Amos 8:9-10](#) and [Habakkuk 3:11](#). In addition, it is related to one of the plagues on Egypt found in [Exodus 10:21-23](#). Further, it foreshadows [Revelation 6:12](#) and [Revelation 8:12](#).
48. [C27-S48](#): One of the eight sayings from the cross in the original language. Our next sentence gives us the interpretation.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds a saying of "Jesus" just before He died.
- b. The phrase: "And about the ninth hour Jesus cried with a loud voice, saying" means: 'This was very close to when He chose to die'.
- c. The phrase: "Eli, Eli, lama sabachthani?" means: 'This is what He said'.
49. [C27-S49](#): The interpreted saying. Our sentence says: "that is to say, My God, my God, why hast thou forsaken me?" means: 'It is generally accepted that God the Father turned His back on "Jesus" after He made "Jesus" to be sin so that He could pay for all of the sins of the world'.
50. [C27-S50](#): The misunderstanding.
- a. The phrase: "Some of them that stood there, when they heard that, said" means: 'They thought that "Jesus" said something different from what He actually said'.
- b. The phrase: "This man calleth for Elias" means: 'This is what they thought he said'.
51. [C27-S51](#): A non-polluted drink.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what someone did to try and make "Jesus" live longer so that they could hear what more He might say. This is what passed for entertainment at that time and place.
- b. The phrase: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed" means: 'This is what they did. This is different from what the soldiers did as reported in [Matthew 27:33-34](#). They included gall, which "Jesus" rejected. This did not include gall'.
52. [C27-S52](#): Some people watched for a wrong thing.
- a. The phrase: "The rest said, Let be" means: 'Don't interfere'.
- b. The phrase: "let us see whether Elias will come to save him" means: 'They waited but "Jesus" had not said what they thought he said'.
53. [C27-S53](#): "Jesus" chose when to die.
- a. The phrase: "Jesus, when he had cried again with a loud voice" means: 'Matthew does not report this saying'. There is a famous preaching which is doctrinal error called: '*Seven Sayings from the Cross*'. If the reader checks, they will see that there are actually eight sayings. However, the preacher believed that seven was '*the number of completion*' and believed that the symbolic meaning of numbers is absolute. (The truth is that symbolic meanings are found within the context and can vary from one context to another.) Therefore, he claimed to correct the inerrant "word of God". This is why we need to verify all claims about "the word of God" before we accept them as God's truth.
- b. The phrase: "yielded up the ghost" means: '"Jesus" chose when His soul and spirit abandoned His body. Others in the Bible are reported to do the same even though most people can not choose their instant of death'.
54. [C27-S54](#): Other signs from God.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds many signs from God which confirm the Gospel.
- b. The phrase: "And, behold" means: 'Pay close attention to these signs which God gave when "Jesus" died'.

- c. The phrase: "the veil of the temple was rent in twain from the top to the bottom" means: 'Supposedly, that veil was so thick that men would have trouble cutting it with a sharp sword. In addition, only God could "rent in twain from the top to the bottom". It is generally accepted that this was a sign, from God, that, through "Jesus", we could now enter the holy-of-holies'.
  - d. The phrase: "and the earth did quake, and the rocks rent" means: 'Reportedly, a true large earthquake, which also splits rocks, requires more power than most atomic bombs can produce. Again, this is a sign from God. There is disagreement as to what this sign means exactly'.
  - e. The phrase: "And the graves were opened" means: 'This is another sign from God which means that the preparation for the next sign had been completed'.
  - f. The phrase: "and many bodies of the saints which slept arose, And came out of the graves after his resurrection" means: 'Be sure that you pay attention to the phrase: "after his resurrection". That means that the graves were open for three days while "Jesus" was in Hell defeating all of the devils. This is obviously a sign to the Jews that resurrection was possible and the way for resurrection had been opened'.
  - g. The phrase: "and went into the holy city, and appeared unto many" means: 'Imagine one of them showing up at a meeting of the Sadducees, who deny resurrection. Imagine someone whose funeral you attended more than a year ago showing up at your house. Imagine being one of the mob who cried "crucify him!" and then having a resurrected saint showing up at your door and explaining exactly whom you insisted had to be crucified'.
55. **C27-S55:** Some believed because of the signs from God.
- a. The phrase: "Now when the centurion, and they that were with him." means: 'This is who'.
  - b. The phrase: "watching Jesus" means: 'This is what they were doing'.
  - c. The phrase: "saw the earthquake, and those things that were done" means: 'This is what they saw'.
  - d. The phrase: "they feared greatly, saying" means: 'This is how they reacted'.
  - e. The phrase: "Truly this was the Son of God" means: 'This was their conclusion'.
56. **C27-S56:** The women followers who were at the foot of the cross.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the witnesses among saved women.
  - b. The phrase: "And many women were there beholding afar off" means: 'They were there as witnesses but stayed out of the way so that violent men would not attack them for some imagined slight'.
  - c. The phrase: "which followed Jesus from Galilee, ministering unto him" means: 'These were the women who provides physical and financial support to the ministry of "Jesus"'.
  - d. The phrase: "Among which was Mary Magdalene" means: 'She was sister to Lazarus and Martha'.
  - e. The phrase: "and Mary the mother of James and Joses" means: 'This Mary was the mother of the man who became pastor of the church at Antioch'. Please see the Detailed Note for the Bible references which tell us this truth.
  - f. The phrase: "and the mother of Zebedee's children" means: 'The mother of the apostles: James and John'.
57. **C27-S57:** The men who buried "Jesus".
- a. The phrase: "When the even was come" means: 'Sunset, about 6PM'.
  - b. The phrase: "there came a rich man of Arimathaea, named Joseph" means: 'Who he was'.
  - c. The phrase: "who also himself was Jesus' disciple" means: 'His relationship to "Jesus"'.
  - d. The phrase: "He went to Pilate, and begged the body of Jesus" means: 'What he did'.

58. **C27-S58**: Pilate commanded the release. Our sentence says: "Then Pilate commanded the body to be delivered" means: 'Other Gospel accounts give more details. They first verified that "Jesus" was actually dead. Then they removed His body from the cross and gave it to the men with Joseph'.
59. **C27-S59**: Joseph put the body of "Jesus" "in his own new tomb".
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how Joseph took care of the body of "Jesus".
  - The phrase: "And when Joseph had taken the body" means: 'This was when he could act. Because of the late hour and because it was almost time for the sabbath to start, there was a time limit on what could be done'.
  - The phrase: "he wrapped it in a clean linen cloth" means: 'This was the basic covering of a body'.
  - The phrase: "And laid it in his own new tomb, which he had hewn out in the rock" means: 'This is where he put the body of "Jesus"'.
  - The phrase: "and he rolled a great stone to the door of the sepulchre" means: 'He protected the body from any vandal'.
  - The phrase: "and departed" means: 'He went home as required by Jewish law for the sabbath'.
60. **C27-S60**: The women watched.
- Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the women who watched so that they could return, after the sabbath, to finish preparing the body for burial.
  - The phrase: "And there was Mary Magdalene, and the other Mary" means: 'They were identified earlier in this chapter'.
  - The phrase: "sitting over against the sepulchre" means: 'They watched from a position which was not in the way of the men working'.
61. **C27-S61**: The religious leaders remembered the prophecy.
- The phrase: "Now the next day, that followed the day of the preparation" means: 'This was as soon as they could go without violating sabbath laws'.
  - The phrase: "the chief priests and Pharisees came together unto Pilate, Saying" means: 'This is who went and to whom they went'.
  - The phrase: "Sir, we remember that that deceiver said, while he was yet alive" means: 'This is how they identified "Jesus"'.
  - The phrase: "After three days I will rise again" means: 'Notice that now they understand what "Jesus" truly said. However, before the crucifixion and at their trial, everyone insisted the He spoke of the stone building'.
62. **C27-S62**: They tried to thwart God from fulfilling prophecy. The religious leaders claim that the disciples will do what they would do to propagate a lie. Satan had them make this claim and then when the truth came out, they claimed that their lie was truth and that the truth was a lie.
- The phrase: "Command therefore that the sepulchre be made sure until the third day" means: 'This was the demand that they made on the Roman government'.
  - The phrase: "lest his disciples come by night, and steal him away" means: 'This is how they would set up the lie'.
  - The phrase: "and say unto the people" means: 'They would broadcast their lie far and wide and loudly'.
  - The phrase: "He is risen from the dead" means: 'This was the proclaimed truth which the religious leaders called a lie'.
  - The phrase: "so the last error shall be worse than the first" means: 'This is what they wanted to happen. They would rather that all of the Jewish people go to hell with them than that they be proven wrong and the Jewish people get truly saved'.
63. **C27-S63**: Pilate agreed to their request.
- The phrase: "Pilate said unto them" means: 'Pilate gave them what they asked for'.
  - The phrase: "Ye have a watch" means: 'He ordered the soldiers to do the job'.

- c. The phrase: "go your way" means: 'Pilate told them to leave'.
  - d. The phrase: "make it as sure as ye can" means: 'Pilate doubted that it would produce the results that they wanted'.
64. C27-S64: The watch "made the sepulchre sure".
- a. The phrase: "So they went, and made the sepulchre sure" means: 'This is what the Jewish religious leaders did'.
  - b. The phrase: "sealing the stone, and setting a watch" means: 'This is what the Roman soldiers did'.
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# Chapter 28 Overview

## **Chapter 28 Summary: The Resurrection.**

Please see the Sections called [Sequence of the Resurrection of Jesus](#); and [Appearances of Jesus Christ After the Resurrection](#), in Doctrinal Study called [Gospel Time Sequences](#) about these events. There are also references to where other Gospel accounts report the same incidents. The main place that this Gospel reports this event is found in [Matthew 28:1-10](#). Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled. Please also see the note for [John 20:2-LJC](#) for Bible references and evidences which show us that the "risen Jesus is Lord (God)".

[Matthew 28](#); [Mark 16](#); [Luke 24](#); [John 20](#) and [John 21](#) all tell about the resurrection of "Jesus" and the time following, but each bring out different significant details.

[Matthew 28:1-10](#); [Mark 16:9](#) and [John 20:11-17](#) all report that "Jesus" appeared after His resurrection to Mary Magdalene and other women.

[Matthew 28:1](#); [Mark 16:1-2](#); [Luke 24:1](#) and [John 20:1](#) all tell us that Several women came to the "sepulchre" on the "first day of the week".

[Matthew 28:2-4](#) tells us that "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...And for fear of him the keepers did shake, and became as dead men". These "keepers" were the Roman soldiers assigned as a "watch" because the Jewish religious leaders requested a "watch" on the "sepulchre" ([Matthew 27:62-66](#)). "Jesus" had said that He would rise from the dead and the Jewish religious leaders wanted to assure that there was no fraudulent claim of resurrection. Pilate granted their request. What is important for this sentence is that the "watch" were pretending to be dead when these women arrived. Therefore, the "watch" did not answer any questions. At some point the "watch" left but at no point does it appear that they interacted with any believer.

[Matthew 28:2-4](#) tells us that an angel rolled the stone away from the door to the sepulchre. [Mark 16:3-4](#); [Luke 24:2](#) and [John 20:1](#) tell us that the women "found the stone rolled away from the sepulchre". It would appear that they did not witness the angel rolling away the stone.

[Matthew 28:2](#) tells us that Mary Magdalene "runneth, and cometh to Simon Peter and (John) and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him". The entire account of "Jesus" dealing with Mary Magdalene is mainly found in the Gospel of John.

After this we have the report in [Matthew 28:3-10](#) which tells us that Peter and John inspected the "sepulchre" and then "went away again unto their own home". They, apparently, later returned to the upper room later the same day because they were there when "Jesus" appeared there later that same day.

[Matthew 28:5](#); [Mark 16:5-7](#) and [Luke 24:3-7](#) tell us that the women had to enter the "sepulchre" and saw "a young man sitting on the right side, clothed in a long white garment". This was when the angel gave the message to the women who had come and were left after Mary Magdalene left.

[Matthew 28:6-7](#) tells us the message from the angel to the women.

In [Matthew 28:7](#); [Mark 16:6](#) and [Luke 24:6-7](#) we read that "Jesus" rose from the dead. [John 20:1-18](#) does not say it literally but delivers the same message in a less direct manner. Please see the section called: [Sequence of the Resurrection of Jesus](#) for many Bible references to this fact. That section also has links to where the other Gospel accounts tell of incidents which Luke does not report.

[Matthew 28:8](#) and [Mark 16:8](#) tells us that the women took the message to the disciples in the upper room. [Luke 24:8-11](#) says: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not."

[Matthew 28:9-10](#) tells us that "Jesus" met the other women and gave them a similar message as the angel gave to them at the "sepulchre". This appearance was after He dealt with Mary Magdalene. Please see the note for [John 20:17](#) for the explanation of this truth.

[Matthew 28:11-15](#) tells us that the "watch" had left and went to the Jewish leaders with the true account of the resurrection. They paid the "watch", and assured their safety, so long as the "watch" supported the fraudulent claim that they spread. This appears to happen during the day while the disciples were busy with other things.

[Matthew 28:16](#) tells us: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them". After that Matthew doesn't tell us any more events which fit into the sequence but ends his Gospel with his portion of the '*Great Commission*'. Their going to Galilee, appears to be several days after the first day of the resurrection of "Jesus". This is, apparently, when [John 21](#) occurs. It also appears that the disciples returned to the upper room and were there when "Jesus" returned to Heaven ([Acts 1](#)) and when the Holy Ghost was given to them ([Acts 2](#)).

[Matthew 28:18-19](#); [Mark 16:15-18](#); [Luke 24:45-49](#) and [Acts 1:8](#) report that "Jesus" commissioned the apostles, and us, to do the '*Great Commission*'. Please see the message called [The Great Commission](#) for more details. Please also see the Message called [Basic doctrine of Baptism](#). In spite of doctrinal error which is taught, "baptism" is not required for salvation but does get us protection in this world.

[Matthew 28:18-20](#); [Mark 16:15-18](#); [Luke 24:45-49](#) and [Acts 1:8](#) tell us that "Jesus" commissioned the apostles, and us, to do the '*Great Commission*'. Please see the message called [The Great Commission](#) for more details.

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### **The Treasury of Scripture Knowledge provides a chapter outline as:**

1-8. Christ's resurrection is declared by an angel to the women.  
9-10. He himself appears unto them.  
11-15. The chief priests give the soldiers money to say that he was stolen out of his sepulchre.  
16-17. Christ appears to his disciples,  
18-20. and sends them to baptize and teach all nations.  
*the end. The Hebrew word Schabbath, from which our English word is derived, signifies rest, and is applied to all solemn festivals, equally with that one day of every week devoted to the worship of God; Eze 20:21, "they polluted my sabbaths." Three evangelists say, the transaction recorded in this verse, occurred upon the first day of the week, early in the morning, about sunrising, and John says, while it was yet dark. Opse G3796 sabbaton G4521, does not signify "in the evening of sabbath," but "sabbaths." Hence, the great feast having been concluded, the term "end of the sabbaths" denotes the time very clearly. Again, it may be observed that the Jews, speaking of their passover, sometimes speak according to their civil computation, wherein they measured their days from sun-rising to sun-rising. Sometimes according to their sacred computation, which was from sun-set to sun-set. This reconciles Nu 28:18, which seems to make the fourteenth day of the first month, the first day of unleavened bread. Mr 16:1-2; Lu 23:56; 24:1,22; Joh 20:1-10'.*

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1. [C28-S1](#): The women went to the sepulchre.
  - a. The phrase: "In the end of the sabbath" means: 'This was as soon as the sabbath laws allowed them to go to the sepulchre'.
  - b. The phrase: "as it began to dawn toward the first day of the week" means: 'This was the time of day on Sunday'.
  - c. The phrase: "came Mary Magdalene and the other Mary to see the sepulchre" means: 'These are the women reported by Matthew. Mark tells us that "the other Mary" was "the mother of James, and Salome"'
2. [C28-S2](#): "The angel of the Lord...rolled back the stone from the door".
  - a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the action of "the angel of the Lord".
  - b. The word: "behold" means: 'Pay close attention to the next phrase, which is prophecy'.
  - c. The phrase: "there was a great earthquake" means: 'God sent a sign for the resurrection of "Lord Jesus Christ"'
  - d. The phrase: "for the descended from heaven" means: 'Here's why. God wanted men to see His angel "descend from heaven" and know that God was causing these things'.
  - e. The phrase: "and came and rolled back the stone from the door" means: 'The "angel of the Lord" did this where the Roman soldiers who kept the watch could see. Our next sentence tells us their reaction to seeing this'.
  - f. The phrase: "and sat upon it" means: 'The "angel of the Lord" sat there and dared anyone to protest his actions'.
3. [C28-S3](#): What the angel looked like.

- a. The phrase: "His countenance was like lightning" means: 'The look on his face dared anyone to challenge him'.
  - b. The phrase: "and his raiment white as snow" means: 'His clothing showed that he came from Heaven'.
  - c. The phrase: "And for fear of him the keepers did shake" means: 'All of the big bad Roman soldiers were so scared that they were literally shaking with fear'.
  - d. The phrase: "and became as dead men" means: 'They laid down and pretended to be dead and hoped the angel did not go to them to challenge them to a fight'.
4. **C28-S4:** The angel told the women that he knew why they were there.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the message from the angel to the women.
  - b. The phrase: "And the angel answered and said unto the women" means: 'The women asked a question, by look or by word, because our sentence says that "the angel answered". And, he gave a different answer to these women than he gave to the lost Roman soldiers. His answer to them was totally different because they were saved and serving God's kingdom. God makes this distinction between people and God's true messengers also make this distinction between people'.
  - c. The phrase: "Fear not ye" means: 'This was the first message from "Jesus" when He suddenly appeared to His disciples and they were afraid. This is also the first message from any true messenger from God who approaches a true child of God who is afraid of the messenger'.
  - d. The phrase: "for I know that ye seek Jesus" means: 'Next, the angel assured the women that he knew why they were there. He knew that they were there with good intentions and not something wrong'.
  - e. The phrase: "which was crucified" means: 'The angel also knew why they came to the sepulchre'.
5. **C28-S5:** The angel told the women that "Jesus" was risen.
- a. The phrase: "He is not here" means: 'They were looking for the body of "Jesus" but He was using His resurrected body and had left the sepulchre'.
  - b. The phrase: "for he is risen" means: 'Please also see the [Prophecy Fulfilled](#) Section of the [Significant Gospel Events Study](#) for Bible references to this chapter where prophecy was fulfilled'.
  - c. The phrase: "as he said" means: 'Please see the [Prophecies](#) Section of the [Significant Gospel Events Study](#) for references to where this prophecy was given'.
6. **C28-S6:** The angel provided evidence that the women could see. Our sentence says: "Come, see the place where the Lord lay."
7. **C28-S7:** The angel told the women to report the truth to the other believers.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds what the angel told the women to do.
  - b. The phrase: "And go quickly" means: 'Don't waste any time'.
  - c. The phrase: "and tell his disciples that he is risen from the dead" means: 'Deliver the message that resurrection from the dead is real and that you have seen the proof of it'.
  - d. The phrase: "and, behold" means: 'Pay close attention to these signs which God gave when "Jesus" died'.
  - e. The phrase: "he goeth before you into Galilee" means: 'This is where the resurrected "Lord Jesus Christ" went. That is where His physical family lived and, aside from Mary, none were saved until after His resurrection'.
  - f. The phrase: "there shall ye see him" means: 'This is where you will meet the resurrected "Lord Jesus Christ"'.
  - g. The word "lo" means: 'This word is used to excite particular attention in a hearer to some object of sight, or subject of discourse. Lo, here is Christ. Matt 24. Lo, we turn to the Gentiles. Acts 13'. Therefore, our phrase: "lo, I have told you" means: 'Get excited about the truth of resurrection and go proclaim the message'.
8. **C28-S8:** The women obeyed.

- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the report of their obedience. . . .
  - b. The phrase: "And they departed quickly from the sepulchre with fear and great joy" means: 'They had "fear" at meeting the angel. They had "great joy" at receiving the message of resurrection.'
  - c. The phrase: "and did run to bring his disciples word" means: 'They "ran" because of both emotions. They "ran" "to bring his disciples word"'. This is the way that God wants us to treat the Gospel.
9. **C28-S9:** "Jesus" met them as they went to report.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the message that "Jesus" met them on their way and did not wait until they got to Galilee.
  - b. The phrase: "And as they went to tell his disciples" means: 'This is when "Jesus" met them'. Often, God will refuse to meet with His people until after they start to obey Him.
  - c. The word: "behold" means: 'Pay close attention to the next phrase, which is the fulfillment of prophecy'.
  - d. The phrase: "Jesus met them, saying" means: '"Jesus" provided additional proof of the resurrection'.
  - e. The phrase: "All hail" means: 'This is a greeting meaning be in good health and rejoice'.
10. **C28-S10:** The women touched "Jesus" and worshipped Him. Our sentence says: "And they came and held him by the feet, and worshipped him".
11. **C28-S11:** "Jesus" gave them an additional task.
- a. The phrase: "Then said Jesus unto them" means: '"Jesus" gave them instructions'.
  - b. The phrase: "Be not afraid" means: 'Once more we see that this is the first message'.
  - c. The phrase: "go tell my brethren that they go into Galilee" means: 'What the disciples are to do'.
  - d. The phrase: "and there shall they see me" means: 'Why'.
12. **C28-S12:** The Roman soldiers reported the Jewish religious leaders.
- a. The phrase: "Now when they were going" means: ". . . .
  - b. The word: "behold" means: 'Pay close attention to the next phrase, and the next few sentences, which explain the lie told by the Jewish religious leaders'.
  - c. The phrase: "some of the watch came into the city" means: 'These were the Roman soldiers who were to watch the sepulchre and make sure that the disciples did not steal the body of "Jesus"'. . . .
  - d. The phrase: "and shewed unto the chief priests all the things that were done" means: 'They told the truth to the Jewish religious leaders'.
13. **C28-S13:** The religious leaders bribed the soldiers to lie.
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the religious lie that the Jewish religious leaders told the soldiers to say. Remember that the theme of Matthew is: 'Jesus Fulfilled God's Law and Proved that He was / is God's Christ'. The devil motivated religious leaders had to produce a somewhat credible lie in order to deny the truth.
  - b. The phrase: "And when they were assembled with the elders, and had taken counsel" means: 'This sentence tells us the lie that they cam up with as a group'.
  - c. The phrase: "they gave large money unto the soldiers, Saying" means: 'They gave the soldiers enough money that they could desert and live on the money that they were given'.
  - d. The phrase: "Say ye, His disciples came by night, and stole him away while we slept" means: 'Roman soldiers would not have slept while on watch because to do so was a death penalty. However, as our next sentence says, the Jewish religious leaders convinced the Roman soldiers that they would protect the soldiers from the death penalty'.
14. **C28-S14:** The religious leaders assured the soldiers of protection.



- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the promise of protection from prosecution.
  - b. The phrase: "And if this come to the governor's ears" means: 'The governor is who would order them punished for falling asleep while on watch'.
  - c. The phrase: "we will persuade him, and secure you" means: 'The Jewish religious leaders assured them protection from prosecution. And, since they had forced Pilate to participate in the murder of "Jesus", the soldiers believe they could keep their promise'.
15. **C28-S15**: The conclusion of the report on the religious lie. Many Jews continued to believe the lie.
- a. The phrase: "So they took the money, and did as they were taught" means: 'The Roman soldiers went along with the lie'.
  - b. The phrase: "and this saying is commonly reported among the Jews until this day" means: 'Many Jews continue to believe the lie'.
16. **C28-S16**: The eleven met "Jesus" in Galilee.
- a. The phrase: "Then the eleven disciples went away into Galilee" means: 'The disciples went where "Jesus" told them to go'.
  - b. The phrase: "into a mountain where Jesus had appointed them" means: 'They were given a specific place to meet "Jesus"'.
17. **C28-S17**: The eleven worshipped "Jesus", "but some doubted".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds how the disciples reacted when they met "Jesus".
  - b. The phrase: "And when they saw him" means: 'This was when they reacted'.
  - c. The phrase: "they worshipped him" means: 'This was their primary reaction'.
  - d. The phrase: "but some doubted" means: 'This was a secondary reaction of some'. We are not told what they doubted about. I imagine it was primarily their own lack of ability to do the job given to them.
18. **C28-S18**: "Jesus" has "all power...in heaven and in earth".
- a. Our sentence starts with the word "And", which means it is adding another thought to what was said in the prior sentence. This sentence adds the message from "Jesus". The first sentence of His message is designed to answer doubts on ability.
  - b. The phrase: "And Jesus came and spake unto them, saying" means: 'This was His final message before returning to Heaven'.
  - c. The phrase: "All power is given unto me in heaven and in earth" means: 'Notice that he has the power. Unless we do our part to maintain our ongoing personal relationship with Him, we can not do the job given to us. And, when we do maintain that relationship, He works through us but it is Him, and not us, Who is truly doing the spiritual work'.
19. **C28-S19**: We are to do the 'Great Commission' as a result of "Jesus" having "all power". Our sentence says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world". Please see the Message called: [The Great Commission](#) for the details of this sentence.
20. **C28-S20**: The prior two sentences have the force of God's law and will be used to judge us. The "Amen" 'Doubles what was just said and makes it part of God's law which will be used when we are judged by God'.
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## God in Matthew

God - Man	
God with us	<a href="#">1:23</a>
warned of God	<a href="#">2:22</a> ; <a href="#">2:12</a>
Lord thy God	<a href="#">4:7</a> ; <a href="#">4:10</a>
see God	<a href="#">5:8</a>
children of God	<a href="#">5:9</a>
serve God	<a href="#">6:24</a>
glorified God	<a href="#">9:8</a> ; <a href="#">15:31</a>
all things possible	<a href="#">19:26</a>
spoken by God	<a href="#">22:31</a>
God of Abraham, Isaac & Jacob	<a href="#">22:32</a>
Love God	<a href="#">22:37</a>
trusted in God	<a href="#">27:43</a>
my God	<a href="#">27:46</a>
<b>God is</b>	
God is able	<a href="#">3:9</a>
mouth of God	<a href="#">4:4</a>
God is good	<a href="#">19:17</a>
<b>God does</b>	
cloThe grass	<a href="#">6:30</a>
God joined	<a href="#">19:6</a>
<b>of God</b>	
Spirit of God	<a href="#">3:16</a> ; <a href="#">12:8</a>
throne of God	<a href="#">5:34</a> ; <a href="#">23:22</a>
Son of God	<a href="#">4:3</a> ; <a href="#">4:6</a> ; <a href="#">8:29</a> ; <a href="#">14:33</a> ; <a href="#">16:16</a> ; <a href="#">26:63</a> ; <a href="#">27:40</a> ; <a href="#">27:43</a> ; <a href="#">27:54</a>
Kingdom of God	<a href="#">6:33</a> ; <a href="#">12:8</a> ; <a href="#">19:24</a> ; <a href="#">21:31</a> ; <a href="#">21:43</a>
house of God	<a href="#">12:4</a>
commandment of God	<a href="#">15:3</a> ; <a href="#">15:4</a> ; <a href="#">15:6</a>
things of God	<a href="#">16:23</a> ; <a href="#">22:21</a>
temple of God	<a href="#">21:12</a> ; <a href="#">26:61</a>
way of God	<a href="#">22:16</a>
power of God	<a href="#">22:29</a>
angels of God	<a href="#">22:30</a>

# Doctrines:

Below are studies on various Doctrinal Studies found at [ljc1611kjv.com](http://ljc1611kjv.com). They provide many links to where the “[word of God](#)” deals with the subject of that reference work within the Gospel of Matthew and other places. While most are reference works, some of the following have text included to explain the doctrine involved. Of those works which are basically reference works, there are well over 350,000 Bible reference links provided. Those Studies are important but not critical to the understanding of this Gospel. Like a dictionary, they are important for understanding how incidents reported in this Gospel Study match similar things reported throughout “[the word of God](#)”, but they are not Studies in themselves.

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## **False Things according to the Bible.**

An incomplete study which still has references to several hundred notes dealing with where the Bible warns us about the sources of false doctrine.

## **Jesus Used the Power of the Holy Ghost.**

In the Bible, the correct interpretation of the name “[Jesus](#)” is '[the name of a literal physical man](#)'. The Son of God gave up His own power as God and lived as a literal physical man, during the time of the Gospels. He is our example of how to live in this flesh using the power of the Holy Ghost.

## **John the Baptist.**

A Study on every verse which deals with John the Baptist.

## **Relational Prepositions Study**

Prepositions which are used in the Bible and which tell us about our ongoing personal relationship with God.

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## **Verses using “ Of Christ”**

The word “ of” means: '[belonging to](#)'. Things which are “ of Christ” are things which '[belong to](#)' Him.

1. “ Jesus” did “ the works of Christ”, which are works prophesied in the Old Testament to prove He fulfilled God's role of “ Christ”. [Matthew 11:2](#)
2. What the Bible teaches “ of Christ” is usually different than what religion teaches. [Matthew 22:42](#)

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## **Verses using “ Of Jesus Christ”**

The word “ of” means: '[belonging to](#)'. Things which are “ of Jesus Christ” are things which '[belong to](#)' Him. These are available to all saved but are given with the conditional expectation of our using them to mature spiritually. Our refusal to mature spiritually will stop their being given to us.

1. The man named “ Jesus” fulfilled the prophecies about “ Christ” and thereby proved that He is the “ Christ” and is the Son of God. [Matthew 1:1](#); [Matthew 1:18](#); [Mark 1:1](#)

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## **Verses using “ Of Jesus”**

The word “ of” means: '[belonging to](#)'. Things which are “ of Jesus” are things which '[belong to](#)' Him.

1. [Matthew 14:1](#) ” At that time Herod the tetrarch heard of the fame of Jesus,”
  2. [Matthew 26:75](#) ” And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.”
  3. [Matthew 27:58](#) ” He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.”
-

### Verses using “ In Lord”

The words “ in” , when associated with a name / role of God within the Bible, means: 'in relationship to'. A relationship is between two beings with each having rights and responsibilities within the relationship. And, each person can break the relationship by refusing to fulfill their responsibilities within the relationship. Therefore, even though “ Jesus” will never leave us nor forsake us, we can destroy the relationship by refusing to fulfill our own responsibilities within the relationship. And, with that in mind, we can see that when the Bible uses the phrase of: “ In Lord” , that Bible reference is telling us: 'what “ the Lord” will legally provide when we obey His commands'. For example, the phrase: “ in the name of the Lord” tells us what we will legally receive, such as having the legal record of our sins blotted out, when we trust in the power and authority (“ name” ) “ of the Lord” . In addition, someone who “ cometh in the name of the Lord” has all of the power and authority,” of the Lord” , backing their message.

1. [Matthew 23:39](#): “ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” . speaks about the power and authority of the “ Lord” .

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### Verses using “ Of Lord”

Please also see above under [In Lord](#) for “ in the name of the Lord” .

The word “ of” means: 'belonging to'. Things which are “ of Lord” are things which 'belong to' Him in His role that deals with government, laws, judgment and related matters.

1. [Matthew 1:20](#): “ But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”
2. [Matthew 1:22](#): “ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,”
3. [Matthew 1:24](#): “ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:”
4. [Matthew 2:13](#): “ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”
5. [Matthew 2:15](#): “ And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”
6. [Matthew 2:19](#): “ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,”
7. [Matthew 3:3](#): “ For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”
8. [Matthew 21:9](#): “ And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.”
9. [Matthew 23:39](#): “ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” . speaks about the power and authority of the “ Lord” .
10. [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.”

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### Verses using “ of Him”

The word “ of” means: 'belonging to'. These are things which 'belong to' the roles which is identified by the context. Please see the notes in the various Book Studies for more details on this truth.

1. [Matthew 14:35](#): The phrase: “ of him” , in our sentence / verse, speaks about the fame belonging to “ Jesus” .
2. [Matthew 27:9](#): The phrase: “ of him” , in our sentence / verse, speaks about the value of “ Jesus” as a literal physical man.
3. [Matthew 27:19](#): The phrase: “ of him” , in our sentence / verse, is used for “ of Jesus” .

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### Sequence of Gospel Events.

These are the time sequences, within the Gospels, which can be set with assurance of accuracy. Events before the last time that Jesus went to Jerusalem can not be set accurately for time and we do not have sufficient information. . These links must be studied in that document because they will not make the same sense, separated to just this Gospel, as they do mixed with the other references.

### Significant Gospel Events.

These are Significant Gospel Events that I found with the references to where they are at within this Gospel account. There are other significant events which are also reported in this Gospel account .and reported in this Study, but the reader needs to access the web site for those references.

## Promises:

In [Hebrews 3:14](#), we are told: "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end". Then, in [Hebrews 4:1](#), we are told: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it". In those two chapters, we are reminded that God's people did not receive the promises of God, and were actually killed because of their refusal to believe and to act in true Biblical "faith". Our refusal to act in true Biblical "faith", after we have heard the promise of God, effectively proves that we believe God is a liar and that His promises are not reliable. This is because the promises are so much greater than the requirements to receive the promises that it can not be that we believe that the requirements are too great in comparison to the promise. Either we failed to truly understand the promise, or we refused to believe the promise. And, God treats a refusal to believe the promise as an accusation against Him and His faithfulness.

There are many General promises on the Web Site which have not been copied to this document. Please also look at the Web Site section on Prophecies since they are promises for the future.

Please be sure that you understand and meet the requirements for receiving the promise before you 'claim' the promise.

- [Matthew 19:28-30](#); [Mark 10:28-31](#) and [Luke 18:28-30](#) all have the promises of blessings for following "Jesus". There are slight differences in these accounts, which I believe show that rewards vary based upon what is given up for the service of God. However, there is another consideration that many people ignore. All three accounts list people and things that have to be left behind. In addition, Mark includes "with persecutions" in the list of rewards. Yes, you get a greater reward but you also pay a greater price. Many people want the reward of the promise but are not willing to pay the price that God demands.
- In [Matthew 16:21-28](#); [Matthew 17:22-23](#); [Matthew 20:17-19](#); [Mark 8:31-38](#); [Mark 9:30-32](#); [Mark 10:32-34](#); [Luke 9:21-27](#) and [Luke 9:43-45](#) and [Luke 18:31-33](#), "Jesus" prophesied His death and resurrection. However, the disciples had a problem with it. The problem was not a problem of understanding but a refusal to believe because it was so opposite of what their religious traditions had taught them. The context explains this truth. If they had believed what "Jesus" told them in this sentence, they could have focused on His saying "and the third day he shall rise again" and they would have avoided a lot of pain and anguish. However, they refused to believe, because of prior religious teaching which was in error. That refusal to believe caused them much suffering which could have been avoided. Likewise, a lot of people suffer today, when God lets them go through a test, because they refuse to believe what the Bible actually promises because of prior religious teaching which is in error. The message is

simple and clear. Believe what is actually written in the Bible especially when it goes against prior religious teaching.

- This is not a normally written promise, but the truth of it matches the requirements for receiving any type of blessing from God. [Matthew 15:21-30](#) and [Mark 7:24-30](#) tells us that "Jesus", and His disciples, went to a city of Gentiles. There, a woman asked Him to free her daughter from a devil. "Jesus" told her "no" and, in the process, called her a "dog". (A female "dog" is properly called a 'bitch'.) She accepted this insult and was willing to do or accept anything else that "Jesus" demanded in order to get her request fulfilled. In this account, we see that "Jesus" was not being mean but was having her prove her true Biblical "faith" before He granted her request. "Jesus" answered her with: "For this saying go thy way; the devil is gone out of thy daughter". Often, before God provides a blessing, God first demands that we prove the sincerity of our heart when we claim to have true Biblical "faith". God does this before giving us anything special which is beyond what the ministry gives to everyone. God does this so that people can realize that God blesses true Biblical "faith" that is demonstrated while refusing to bless people who refuse to demonstrate true Biblical "faith".
- In [Matthew 16:28](#); [Mark 9:1](#) and [Luke 9:27](#), "Jesus" promised that some of the disciples "shall not taste of death, till they have seen the kingdom of God come with power". This was fulfilled for Peter, James and John in the '*Transfiguration of Jesus Christ*', which is reported in [Matthew 17:1-8](#); [Mark 9:2-8](#) and [Luke 9:28-36](#). This promise can never be '*claimed*' by anyone else. However, the basis of this promise should be considered by everyone who wants to '*claim*' a promise from God. In this incident, we see "Jesus" make a deliberate distinction between these three disciples and the rest of the disciples when it comes to keeping a promise. He kept the promise to the disciples who were closest to Him and refused to give it to the disciples who were further away from "Jesus". Thus, the principal is that people who get closest to "Jesus" will receive the most and the best promises while people who stay further away will receive less promises and will not receive the best promises.
- [Matthew 3:11](#); [Mark 1:8](#); [Luke 3:15-17](#) and [John 1:33](#) all promise that "Jesus" "shall baptize you with the Holy Ghost". However, this promise was not made to everyone but only to people who had already "repented".
- In: [Matthew 4:19](#) and [Mark 1:17](#) "Jesus" promises "I will make you fishers of men" if they "follow me".
- The '*Sermon of the Mount / Beatitudes*' start out with promises. These sentences use symbolic language so please see the notes for them, in the Book Study on the Gospel, to be sure that you truly understand what is promised and to whom. They are:
  - [Matthew 5:3](#) says: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."
  - [Matthew 5:4](#) says: "Blessed are they that mourn: for they shall be comforted."
  - [Matthew 5:5](#) says: "Blessed are the meek: for they shall inherit the earth."
  - [Matthew 5:6](#) says: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."
  - [Matthew 5:7](#) says: "Blessed are the merciful: for they shall obtain mercy."
  - [Matthew 5:8](#) says: "Blessed are the pure in heart: for they shall see God."
  - [Matthew 5:9](#) says: "Blessed are the peacemakers: for they shall be called the children of God."
  - [Matthew 5:10](#) says: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."
  - [Matthew 5:11-12](#) and [Luke 6:23](#) "great is your reward in heaven" is promised to those people who personally suffer for the name of "Jesus Christ".
- In [Matthew 6:6](#), and [Matthew 6:17-18](#), we are told that "thy Father which seeth in secret shall reward thee openly". That is: when the saved get to heaven, God will reveal, and reward, everything that they sacrificed and did to promote His kingdom on Earth. And, since this is a promise that is said, literally, twice, we can know that it is part of the law of God.
- In [Matthew 6:25](#), we are told: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." In this sentence,

and the ones after it, "Jesus" promises that God will meet all of our physical needs if we truly trust God for our physical needs while we concentrate on serving God in His kingdom.

- In [Matthew 6:33](#), and [Luke 12:31](#), we are told "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you". The "things" these verses are talking about are what we need to live in this physical world. Other Bible references promise us everlasting rewards in Heaven, in addition to what these sentences promise, for our obeying the command to "seek ye first the kingdom of God, and his righteousness". The important thing is to ignore people preaching the doctrinal error which claims that we can receive this reward while refusing to fulfill God's requirement.
- In [Matthew 7:7-12](#); [Matthew 21:22](#); [Mark 11:24-26](#); [Luke 11:9-13](#); [John 14:13-15](#); [John 15:7](#) and [John 15:16-17](#) and [John 16:23-24](#) we read promises of answered prayer along with some requirements that must be met in order to receive the answer to prayers. Please see the note for [Luke 11:9](#) to see an overview of the requirements which are associated with these promises. We will not receive the promise if we do not fulfill God's requirements for receiving the promise.
- In [Matthew 10:20](#), "Jesus" promises that "the Spirit of your Father (will) speaketh in you" when people are arrested for giving the Gospel.
- In [Matthew 10:26](#), "Jesus" promises that God will reveal things that people try to hide. The note for that sentence has links to other Bible references with similar promises.
- In [Matthew 10:32](#), "Jesus" promises that He will confess us before God the Father if we confess Him before men.
- In [Matthew 10:33](#), "Jesus" promises that He will deny us before God the Father if we deny Him before men.
- In [Matthew 10:39](#); [Luke 17:33](#) and [John 12:25](#) "Jesus" promises "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it".
- In [Matthew 10:41-42](#), "Jesus" promises rewards matching the type of God's servant whom we "receive".
- [Matthew 11:6](#) and [Luke 7:23](#) say: "And blessed is he, whosoever shall not be offended in me". This is a promise of blessings for letting the "word of God" correct the doctrine that we believe.
- [Matthew 11:28-29](#) tells us that "Jesus" promised: "Come unto me, all ye that labour and are heavy laden, and I will give you rest". However, many people use as non-Biblical definition for the word "rest" and, as a result, do not receive this promise. In addition, many people fail to realize that the requirement given in the next sentence ("Take my yoke upon you, and learn of me") is a mandatory requirement for receiving this promise.
- In [Matthew 13:16](#) "Jesus" is telling us that people are "blessed" when they "see" and "hear" spiritually because that is the only way to receive spiritual "understanding".
- This is not normally seen as a promise but the application is one that we can use as a promise. In [Matthew 16:13-20](#) and [Mark 8:27-30](#) and [Luke 9:18-20](#), Peter confesses that "Jesus" is the "Christ". Only in [Matthew 16:17-19](#), do we read that "Jesus" said: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And, "Jesus" goes on to make promises to Peter. At that time, the religious leaders kicked Jews out of the Temple if they confessed that "Jesus" was God's "Christ". Since they also taught a works salvation and works sanctification, their threat was literally a threat to send people to Hell, by using their (erroneous) doctrine. After all, Jews could not do the required works if they couldn't go to the temple. Therefore, Peter was rejecting the method of salvation taught by his life-long religion to put His faith in "Jesus". "Jesus" rewarded his faith with special promises. Likewise, when we stand up against doctrinal error and put true Biblical faith in "Jesus", we can expect God to reward us in an unexpected way.
- In [Matthew 16:28](#); [Mark 9:1](#) and [Luke 9:27](#) "Jesus" promised that "there be some standing here, which shall not taste of death, till they see the kingdom of God". That promise was fulfilled in [Matthew 17:1](#); [Mark 9:2](#) and [Luke 9:28](#).
- [Matthew 18:19](#) promises that God will answer united prayer.

- In [Matthew 19:21](#); [Mark 10:21](#) and [Luke 18:22](#) all tell us that "Jesus" told the rich young ruler: "sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me". Many people believe the lies that everyone will have a mansion and be in eternal bliss as soon as they get to Heaven. Many Bible references tell us that such doctrines are lies. However, in these Bible references, we have a promise that: "thou shalt have treasure in heaven", if we do what "Jesus" told the rich young ruler to do.
- In [Matthew 19:27-30](#); [Mark 10:28-31](#) and [Luke 18:28-30](#) we have a very clear promise of reward in this life, and "life everlasting", if we put "Jesus", "the gospel", and "the kingdom of God" at a higher priority than everything else in life. The relative priority must be so high that we are willing to leave everything else, including our "life", in order to serve "Jesus", "the gospel", and "the kingdom of God". We also read a similar thing in [Luke 22:28-30](#) and [Hebrews 11:24-26](#), although the details are different.
- In [Matthew 19:28-30](#); [Mark 10:28-31](#) and [Luke 18:28-30](#) "Jesus" explains the Heavenly rewards which saved people will receive if they suffer loss in this world in order to serve Him and the gospel. We also see similar doctrine in [Luke 22:28-30](#) and [Hebrews 11:24-26](#).
- In [Matthew 25:14-30](#), we read the '*Parable of Talents*'. This parable is related to the '*Parable of The Householder*', found in [Mark 13:34](#) and to the '*Parable of the Ten Pounds*' found in [Luke 19:11-27](#). All three promise variable rewards based upon the amount of spiritual profit brought to God's kingdom while we are still in this world. Please see the [Table of Parables in the NT](#) for links to all parables found in the New Testament.
- [Matthew 24:35](#); [Mark 13:31](#) and [Luke 21:33](#) say: "heaven and earth shall pass away: but my words shall not pass away". This is a promise that God will preserve His word and that we can rely upon it not matter what circumstances we find ourselves in.
- In [Mark 9:22](#), we read that a distraught father said: "if thou canst do any thing, have compassion on us, and help us". "Jesus" answered with: "If thou canst believe, all things are possible to him that believeth". There are times that we need to hold onto this promise while we realize some things. First, God determines how and when he will keep a promise. Therefore, we need to accept whatever details that God chooses. God will answer a request of: '*Lead me to a godly mate who will help me to serve you*' while God will not respond to a request of: '*make a particular person marry me*'. In addition, there are times that God delays answering our prayer so that our continued prayer requests proves the sincerity of our request. In addition to these couple of requirements, the Bible gives us more such as '*get sin out of your life*'. We need to study the Bible to find all of the requirements that God put into His word and make sure that we fulfill all of them if we truly want God to do miracles in our life.
- In [Matthew 21:18-19](#); [Mark 11:12-14](#) and [Mark 11:19-21](#), we read about "Jesus" cursing the fig tree that had no fruit. Then, in [Matthew 21:21-22](#) and [Mark 11:22-26](#), we read that "Jesus" gave a spiritual lesson based upon the cursed fig tree. He did not talk about the symbolism of the curse, but He said how to have God answer our prayers. The context gives us several requirements, which people might overlook. Those requirements are:
  - The context before these instructions showed us that "Jesus" cursed the symbolic representation of people who have a lot of evidence of religious activity but who do not produce spiritual "fruit" for God's kingdom. Therefore, it should be obvious that only people who produce spiritual "fruit" for God's kingdom can claim the promise found here.
  - Next, "Jesus" said: "If ye have faith, and doubt not". This is an obvious conditional requirement. However, the "faith" must be true Biblical "faith" in God and God's abilities. In addition, true Biblical "faith" requires action and the required action must produce the spiritual "fruit" which was already mentioned.
  - Next, "Jesus" said: "whatsoever ye shall ask in prayer". We must be consistent in our prayer with the willingness to keep on praying for as long as is required to prove the sincerity of our request and of our "faith" in God.
  - Next, "Jesus" said: "believe that ye receive them". The word "ye" means; '*each and every one of you personally*'. Thus, the requirements are personal in nature. In addition, The word "receive" is present-tense. Thus, we must "believe" that we already have what we can not yet see. [Hebrews 11:1](#) says: "Now faith is the substance of things hoped



for, the evidence of things not seen." Unless we act on our "faith", before we "see" what we want then we have not provided the required "substance" for what we claim to have "faith" in.

- Next, "Jesus" said: "when ye stand praying, forgive, if ye have ought against any". This is possibly the hardest requirement to fulfill.
- Next, "Jesus" said: "that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses". We must treat others exactly like we want God to treat us.
- [Matthew 24](#); [Mark 13](#) and [Luke 21:9](#) are chapters where "Jesus" gave prophecies about future events. Within these chapters "Jesus" said: "such things must needs be; but the end shall not be yet" and "these are the beginnings of sorrows". Many preachers miss the fact that the sentences associated with these phrases are prophecies that apply to today.

Many people fail to realize that true Biblical prophecy is actually a promise, from God, about what will happen in the future. With that in mind, we need to realize that Satan has lots of ministers who proclaim all kinds of lies about unfulfilled prophecy. For example, there are current events which match where "Jesus" said: "the end shall not be yet". However, there are lots of preachers who deliberately lie or who are deceived and claim that the '*Rapture*' ("the end") has to happen immediately. Now, with that error acknowledged, we can find some promises that can apply to us personally which are within these prophecies. They are:

- [Matthew 24:6](#); [Mark 13:9](#) and [Luke 21:9](#) tell us: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.". (The message is the same but the wording differs between the Gospel accounts.) When this happens, "Jesus" told us: "Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist". God lets this happen so that we can give "a testimony". Unless we let God's "Holy Ghost" speak through us, we will not give the right "testimony". But, if we do let God's "Holy Ghost" speak through us, then we will give the right "testimony" and God will reward us for that.
- [Matthew 24:9-10](#); [Mark 13:12-13](#) and [Luke 21:12](#) tell us: "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." Now, many people teach all kinds of doctrines based upon the phrase: "he that shall endure unto the end, the same shall be saved", but the best understanding comes from the phrase that Luke gives us, which is: "In your patience possess ye your souls". If we stay true to God and the testimony that God wants to deliver through our life, then God's "Holy Ghost" will help us and God will "save" our eternal rewards which result from the testimony and the positive changes in our character ("soul") will go with us into eternity.
- [Matthew 24:42-51](#) tells us that God will judge us for if we stay true to our profession of salvation or if we will act like lost and carnal people. Likewise, [Mark 13:35-37](#) and [Luke 21:36](#) say to "watch" without giving as many details as Matthew reports. Those saved people who stay true to their profession will receive a reward. Those saved people who act like lost and carnal people will found that: "The lord of that servant shall ...cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth". Now, there is a lot of doctrinal error taught about where we find the phrase "weeping and gnashing of teeth". Yes, some places it is talking about people who end up in Hell. However, it is also applied to people who make it into "the kingdom of Heaven" (they are saved) but who do not produce a spiritual profit for God while they were in the physical world. No one can be sent to Hell from "the kingdom of Heaven" and God can not "wipe away all tears from their (saved people in Heaven) eyes" after the "great white throne" judgment ([Revelation 20:11](#)). Therefore, we are warned to

maintain a good testimony through our death regardless of what circumstances that God lets us endure.

- [Matthew 24:45-51](#) tells us and [Luke 12:42-48](#), we read the '*Parable of the Wise Steward*'. Here, we have a promise of "blessings" to the servant who is "a faithful and wise servant" and is doing what he is expected to be doing to serve God even though he believes God is not paying attention. This is contrasted with the "evil servant", who is described in the second-next sentence. That "evil servant" will find that His "Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth".
- [Matthew 24:46](#) promises blessings if we are serving God and watching for the return of "Jesus" when He actually comes.
- [Matthew 24:47](#) promises for being made a ruler if we are serving God and watching for the return of "Jesus" when He actually comes.
- The '*Great Commission*' ([Matthew 28:18-20](#); [Mark 16:14-20](#) and [Acts 1:4-8](#)) has some of the greatest promises available to saved people during the '*Church Age*'. [Matthew 28:20](#) promises: "I am with you always, even unto the end of the world". [Mark 16:15-18](#) promises: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" and that God will do miracles ("signs") in and through the lives of saved people who truly are doing the '*Great Commission*'. [Acts 1:4-8](#) promised God's "power" to do the work of God and that we "shall be witnesses unto me (Jesus Christ)" throughout the entire world. In addition, what is taught indirectly throughout the entire new Testament is that the saved people who are really doing the '*Great Commission*' will have everlasting rewards in Heaven whereas saved people who are not really doing the '*Great Commission*' will not have everlasting rewards in Heaven. Please see the Message called [The Great Commission](#) for more details.

## Prophecies Made and Prophecies Fulfilled.

There are several hundred references to this Gospel account within these sections on the Web Site.

### Table Of Miracles in the Gospels

While I was studying for the document called [Lord Jesus Christ](#), I searched for this type of table but could not find anything close to being complete and accurate. Therefore (with prayer), I created this table. If anyone can show any error in it or any true miracle that I missed, please send an email with the correction. If anyone knows of another source of such a table that is as complete and accurate, please inform me.

I pray that this table is helpful to many people's personal study as they try to compare scripture to scripture and get an accurate understanding of the Bible. Please also see the [Table of Miracles in the New Testament](#) and the [Table of Miracles in the Old Testament](#).

Note: this table deals with miracles related to Jesus. The few miracles that were done by other men, and reported in the New Testament, are listed in the [Table of Miracles in the New Testament](#).

Please see the note for [John 14:13](#) where "Jesus" said that the doctrine which He taught came from God the Father and that God the Father was the actual spiritual source of all miracles done by "Jesus". This ties the miracles to the doctrine which is in context to the miracle. This also means that every miracle, which is reported in a Gospel account, is a physical demonstration of the surrounding doctrine.

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<b>Miracles.</b>	<b>Places.</b>	<b>Matthew</b>
Mary (mother of "Jesus ") becomes pregnant	Nazareth	<a href="#">1:18-25</a>
Star of Bethlehem led wise men	Bethlehem	<a href="#">2:1-2</a> , <a href="#">9-11</a>
The Holy Spirit was seen as a dove	Jordan rive	<a href="#">3:17</a>
God spoke in an audible voice from Heaven	Jordan river and Jerusalem	<a href="#">3:17</a> ; <a href="#">17:5</a>
healed many diseased and possessed by devils	Capernaum and Gennesaret	<a href="#">4:23-24</a> ; <a href="#">8:16-17</a> ; <a href="#">9:35</a> ; <a href="#">12:15</a> ; <a href="#">14:14</a> , <a href="#">14:35-36</a> ; <a href="#">15:30-31</a> ; <a href="#">19:1-2</a> ; <a href="#">21:14</a>
Devil instantly transports "Jesus "	Jerusalem	<a href="#">4:5</a> , <a href="#">8-9</a>
Devil "shows Jesus all the kingdoms of the world, and the glory of them"	Jerusalem	<a href="#">8-9</a>
Heals Peter's wife's mother of a fever.	Capernaum.	<a href="#">8:14-15</a>
Calms the tempest.	Sea of Galilee	<a href="#">8:23-27</a> ;
Devils give demonics supernatural powers	Gadara.	<a href="#">8:28-34</a> ;
Cures the demoniacs of Gadara.	Gadara.	<a href="#">8:28-34</a> ;
Heals the centurion's servant.	Capernaum.	<a href="#">8:5-13</a> ;
Cures a man of the palsy.	Capernaum.	<a href="#">9:1-8</a>
Restores to life the daughter of Jairus.	Capernaum.	<a href="#">9:18-19</a> ; <a href="#">23-26</a>
Restores to sight two blind men.	Nazareth	<a href="#">9:27-31</a> ;
Heals one possessed with a dumb spirit.	Nazareth	<a href="#">9:32-33</a> ;
Heals diseased and casts out devils as proof He is "Christ " for John the Baptist's disciples	Judea	<a href="#">11:4-5</a>
Gives the twelve power over devils and to do miracles	Capernaum.	<a href="#">10:5-42</a>
Cures a blind demoniac.	Capernaum.	<a href="#">12:22-23</a> ;
Feeds five thousand men with 5 loaves and 2 fish	Decapolis.	<a href="#">14:15-21</a> ; <a href="#">16:9</a>
Jesus saw them rowing when they were half across the sea and in the midst of a storm	Sea of Galilee	
Walks on water	Sea of Galilee	<a href="#">14:22-36</a>
Peter walks on water	Sea of Galilee.	<a href="#">14:28-33</a>
Calms the storm and moves the boat to shore	Sea of Galilee	<a href="#">14:22-36</a>
Heals the woman of Canaan's daughter.	Near Tyre.	<a href="#">15:22-28</a>
Feeds four thousand with 7 loaves and a few fish	Decapolis.	<a href="#">15:32-39</a> ; <a href="#">16:10</a>
Mount of Transfiguration		<a href="#">17:1-8</a>
Cast out dumb spirit that disciples couldn't cast out (pray and fast)	Tabor.	<a href="#">17:14-21</a>
Miraculous provision of tribute	Capernaum	<a href="#">17:24-27</a>
Restores to sight two blind men (Bartimaeus)	Jericho.	<a href="#">20:30-34</a> ;
"Jesus" rose from the dead	Jerusalem	<a href="#">28:6</a>
Heals a leper.	Capernaum.	<a href="#">8:1-4</a>

Heals withered hand on Sabbath	Judea	<a href="#">12:9-13;</a>
Gives power to 12 to heal and cast out devils	Nazareth	<a href="#">10:1</a>
Cures a woman diseased with a flux of blood.	Capernaum.	<a href="#">9:20-22</a>
Curses the fig tree	Bethany	<a href="#">21:18-21</a>
Causes men to go backward and fall down	Gethsemane	<a href="#">18:6</a>
Heals the ear of Malchus.	Gethsemane.	<a href="#">26:51-54</a>
Causes a miraculous draught of fishes.	Galilee	<a href="#">4:17-22</a>
Darkness covered all of the Earth	Jerusalem	<a href="#">27:45</a>
the veil was rent in twain from the top to the bottom	Jerusalem.	<a href="#">27:51</a>
the rocks rent	Jerusalem	<a href="#">27:51</a>
the graves were opened; and many bodies of the saints which slept arose and were seen in the city	Jerusalem	<a href="#">27:51</a>
Earthquake when Jesus entered Hell	Jerusalem	<a href="#">27:51</a>
Earthquake when Jesus left Hell	Jerusalem	<a href="#">28:2</a>
Tells Peter to fish for tax money	Capernaum.	<a href="#">17:27</a>

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### **Parables in the Gospel of Matthew.**

*The commonly accepted definition of a parable is: 'An Earthly story with a Heavenly meaning'. However, that is only half of the truth when it comes to "the word of God". And, a half truth is a full lie. "Jesus" used parables to hide the truth from lost and carnal people while revealing it to saved people who sought the true spiritual meaning from God.*

*The true Biblical definition of a parable is: An Earthly story with a Heavenly meaning which is designed to lead lost and carnal people into doctrinal error and only reveal the true spiritual meaning to save people who seek the meaning from God.*

All parables were told to give additional understanding to people who sought spiritual understanding from God's "Holy Ghost". They were also used by "Jesus" to hide the truth from lost and carnal people. Therefore, there are a lot of explanations of parables which teach doctrinal error because the people who created the explanation did not receive it from God.

In addition to that, parables are always related to the doctrine which is in context to it. Lost and carnal people tend to ignore context and, even when they pay attention to context, they tend to look at the context from a physical and religious point of view. However, a "parable" *is a physical story given to teach a spiritual lesson*'. Therefore, the parable, and the context surrounding it, must be understood spiritually.

Next, a parable is a story. The Gospels, and books like Acts, are actual accounts and not stories. The things which are reported actually happened while a story did not happen. (A lot of people have been misled into calling Gospel accounts stories.) As a result, actual events, such as "Lazarus and the rich man", are not parables even though lost and carnal people try to claim that they are.

One of the most important requirements to understanding parables is understanding the spiritual lesson of whatever is in context to the parable.

Please see the note for [Galatians 4:24](#) about how an "parable" can be different from a "allegory". As explained there, the argument is a waste of time.

In [Luke 11:5-8](#), we read the parable called '*The Friend at Midnight*'. This parable is also an allegory. It does not identify a specific historical event but it uses a common event in the lives of people in that society and that time. So, technically, it was not an actual historical event. However, historically, it was such a common cultural event that the listeners of the time had no problem relating to it and, probably, could even think of a person that it was an actual event in their life. Now, since most people who argue these types of technicalities fail to make the distinction between an actual specific historical event and a historically common cultural event, they are being inaccurate even while they "strain at a gnat" ([Matthew 23:24](#)). Simply put, the arguments about the difference between an allegory and a parable are a distraction from learning the true doctrine of the Bible and can be used to justify doctrinal error. Yes, there can be an argument which is based upon an incomplete analysis of the two words, but it really is not worth pursuing if you truly want to learn the spiritual truths which are in "the word of God".

Please also see the note for [Mark 3:23](#) for a couple of good Bible definitions for the word "parable". In addition, [Matthew 13:2-23](#); [Mark 4:1-20](#) and [Luke 8:4-15](#) gives us '*the Parable of the Sower*' along with the teaching that "Jesus" gave so that we could know how to understand parables. In addition, [Mark 4:24-25](#) warns us "Take heed what ye hear" and the matching account in Luke warns us "Take heed how ye hear". The notes to those sentences give further doctrine on the proper attitude which is required in order to understand "parables". In addition, [Matthew 13:10-17](#) gives us the explanation from "Jesus" for the question of: "Why speakest thou unto them in parables?" The doctrine in these references is critical to properly understanding parables. In addition, the notes for the mentioned sentences contain a lot of doctrine and Bible references to help the Bible student know how to understand all parables.

Please note that many parables are in more than one Gospel account. Please see the Detailed Notes or the Web Site for the cross references.

<b>Parables in the Gospels</b>	<b>Matthew</b>
The Wheat and Tares	<a href="#">Mt 13:24-30, 13:36-43</a>
The hid treasure	<a href="#">Mt 13:44</a>
The pearl of great price	<a href="#">Mt 13:45-46</a>
The draw net	<a href="#">Mt 13:47-50</a>
The lost forgiveness	<a href="#">Mt 18:23-35</a>
The labourers in the vineyard	<a href="#">Mt 20:1-16</a>
The two sons	<a href="#">Mt 21:28-32</a>
The marriage of the king's son	<a href="#">Mt 22:1-14</a>
Wise servant made ruler	<a href="#">Mt 24:45-51</a>
The ten virgins	<a href="#">Mt 25:1-13</a>
The talents	<a href="#">Mt 25:14-30</a>
Meats defile not	<a href="#">Mt 15:10-11</a>
Parable of Fig Tree	<a href="#">Mt 24:32-33</a>
Savor of Salt	<a href="#">Mt 5:13</a>
Beam and mote	<a href="#">Mt 7:3-5</a>
Good Tree and Corrupt Fruit	<a href="#">Mt 7:17-20</a> ; <a href="#">Mt 12:33</a>
Houses Built on Rock and Sand	<a href="#">Mt 7:24-29</a>
Unclean spirit	<a href="#">Mt 12:43</a>

The leaven	<a href="#">Mt 13:33</a>
Blind lead blind	<a href="#">Mt 15:14-20</a> <a href="#">Mt 15:15-20</a>
Clouds and wind	<a href="#">Mt 16:2-3</a>
The lost sheep	<a href="#">Mt 18:2-14</a>
Goodman watch for thief	<a href="#">Mt 24:43-44</a>
Physician needed or not needed	<a href="#">Mt 9:12</a>
Ye are the light of the world	<a href="#">Mt 5:14</a>
Lighted candle not hid	<a href="#">Mt 5:15-16</a>
New cloth and old garment	<a href="#">Mt 9:16</a>
New wine in old bottles	<a href="#">Mt 9:17</a>
House Divided Against Self	<a href="#">Mt 12:25-28</a>
Rob Strong Man's house	<a href="#">Mt 12:29</a>
The sower	<a href="#">Mt 13:3-23</a>
The mustard seed	<a href="#">Mt 13:31</a>
The wicked husbandmen	<a href="#">Mt 21:33-46</a>
The fig tree and all the trees	<a href="#">Mt 24:32</a>

### **What Did Jesus Do?**

Practical instruction from the Gospels on how to live in this world as a true Biblical Christian.

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# Messages that Reference the Gospel of Matthew:

There are references to this Gospel in the Messages found at [lhc1611kjv.com](http://lhc1611kjv.com), which deal with this Gospel in a significant way. Beyond those Studies are Messages reference this Gospel, but not in a significant way.

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## Basic doctrine of Baptism.

We have this controversy over baptism because people don't study the Bible for themselves and believe some self-appointed religious authority instead of personally finding the truth. People know of the Pharisees and others '*Bible authorities*' who taught error. They know that the Bible warns them that Satan's "ministers" are liars who claim to be "ministers of righteousness" ([2Corinthians 11:12-14](#)). In addition, Peter getting fooled into preaching doctrinal error, even though he was a '*good godly Bible believing preacher*', has already been mentioned. Therefore, we are to verify what we are taught by looking into the Bible itself and taking what the Bible literally says. We need to look at what the Bible truly teaches about baptism in order to say how the Bible is using the true definition to teach us how to overcome sin in this chapter.

"Baptism" is in [Matthew 3:7, 20:22, 23; 21:25, Mark 1:4; 10:38, 39; 11:30, Luke 3:3; 7:29, 12:50, 20:4; Acts 1:22; 10:37, 13:24, 18:25, 19:3, 4; Romans 6:4, Ephesians 4:5; Colossians 2:12; 1Peter 3:21.](#)

"Baptisms" is in [Hebrews 6:2.](#)

"Baptized" is in [Matthew 3:6, 13-14, 16; 20:22-23, Mark 1:5, 8-9, 10:38-39, 16:16, Luke 3:7, 12, 21; 7:29-30, 12:50, John 3:22-23; 4:1-2, 10:40, Acts 1:5; 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 11:16; 16:15, 33; 18:8, 19:3-5, 22:16; this sentence; 1Corinthians 1:13-16; 10:2, 12:13, 15:29, Galatians 3:27.](#)

"Baptize" is in [Matthew 3:11, Mark 1:4, 8; Luke 3:16; John 1:26, 33; 1Corinthians 1:17.](#)

"Baptist" and "Baptist's" are in [Matthew 3:1, 11:11-12, 14:2, 8; 16:14, 17:13, Mark 6:14, 24-25, 8:28; Luke 7:20, 28, 33; 9:19.](#)

There are lots of false doctrines about baptism and I will not try to dispute them here. The Biblical definition of the word "baptize" is: '*identified with*'. Please see the verses below for divisions, by application, of the verses which use some form of the word "baptize".

1. John the Baptist
  - [Matthew 3:1; 11:11, 12; 14:2, John 8; 16:14; 17:13; Mark 6:14, 24, 25; John 8:28; Luke 7:20, 28, 33; 9:19](#)
2. The baptism of John the Baptist = '*identification with repentance*' ([Mark 1:4; Luke 3:3; Acts 13:24](#))
  - [Matthew 3:6, 7, 11, 13, 16; 21:25; Mark 1:4, 5, John 8, 9; 11:30; Luke 3:3, 7, 12, 16, 21; 7:29, 30; 20:4; John 1:25, 26, 28, 31, 33; 3:23; 10:40; Acts 1:5, 22; 10:37; 11:16; 13:24; 18:25; 19:3, 4; Acts 8:16](#)
3. The baptism of the disciples of "Jesus" before His death = '*identification with repentance*'
  - [John 4:1, John 4:2;](#)
4. The baptism of "Jesus Christ" = '*identification with "Jesus Christ" (dead to sin, alive to God's life) through the Holy Ghost*' ([Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 10:47; 11:16](#))
  - [Matthew 3:11, 14; 28:19; Mark 1:8; 16:16; Luke 3:16, 21; John 1:33; 3:22, 26; Acts 1:5; 2:38, 41; John 8:12, 13, 36, 38; 9:18; 10:47; 11:16; 16:15, 33; 18:8; 19:5; 22:16; Romans 6:3, 4; 1Corinthians 1:16, 17; 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; Hebrews 6:2 ; 1Peter 3:21](#)
5. The baptism of Moses = '*identification with the Mosaic Law*'
  - [1Corinthians 10:2](#)
6. The baptism of fire = '*identification with persecution and death*'
  - [Matthew 20:22, 23; Mark 10:38, 39; Luke 12:50;](#)

7. The baptism in Paul's (preachers) name = 'identification with false doctrine'
  - [1Corinthians 1:13, 14, 15](#)
8. The baptism unto the dead = 'identification with those who have died and need to be replaced in the ranks of living witnesses'
  - [1Corinthians 15:29](#)

There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching **repent**. Yes, he did '*dunk*' people but refused to '*dunk*' those who did not have evidence that they truly had repented. That is, the outward act only identified an inward change. Repent is another Biblical concept that religions teaches doctrinal error about. The true Biblical definition of repent can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's baptism identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical righteousness that can be seen by the world in our physical life. [Acts 19:3-5](#) Tells us that the baptism of John did not save. It is not enough to repent from sin but we must also receive the Lord Jesus. We must agree to obey Jesus as our Lord in what we do in this life. '*What Did Jesus Do*'.

[Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that baptisms (plural) and repentance from dead works are only a couple of the principles of the doctrine of Christ which are the basic spiritual principals involved in learning spiritual maturity and being identified with (acting like) Christ is what [Hebrews 6:1-2](#) means by baptisms.

[1Corinthians 10:2](#) speaks of the Jews "all baptized unto Moses". They were identified with the Mosaic Law.

[Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the baptism of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His baptism to the cup that I shall drink of which was His death in [Matthew 26:39-42](#), [Mark 14:36](#), [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So, the baptism of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). His baptism identified Him with obedience and service to the God of the Bible, even unto death.

The other references to baptism in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) baptism, which we already saw is associated with repent and refused to those who refused to change their way of living. John's baptism identified people with the God of the Bible and with obedience to the God of the Bible.

[Mark 16:16](#) says He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In this verse, baptized is added (and) onto He that believeth. This is not saying that being physically '*dunked*' is required to be saved because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our Lord and Saviour in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our Lord and Saviour (by the life we live) then our claim that we believeth is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'.

[Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18](#), [10:47-48](#), [16:15, 33](#); [18:8](#), [19:5](#), [22:16](#) all talk about people being baptized to join the church. Many of these people were endangering their lives and many were declared dead when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' are too wimpy to do. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.

[Acts 1:5](#) and [11:16](#) promises ye shall be baptized with the Holy Ghost not many days hence. When it happened they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went outand 'turned the world upside down ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded.

This sentence (and the rest of the chapter) uses baptism to identify people with Jesus Christ and a changed life that shows true Biblical repentance and identification with the God of the Bible.



[Galatians 3:27](#) says, For as many of you as have been baptized into Christ have put on Christ and the context is talking about identification with the God of the Bible by a changed life that shows true Biblical repentance. Please see that chapter and associated notes.

[Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all. This is obviously not talking about being physically dunked but being identified with the God of the Bible.

[Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it baptism is equated to In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Here baptism equated with true Biblical repentance. It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.

[1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of baptism contained within the verse which is (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). It is not being '*dunked*' (not the putting away of the filth of the flesh). It is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.

[1Corinthians 1:17](#) says For Christ sent me not to baptize, but to preach the [gospel](#). Baptism doesn't save but preaching the gospel does. All other references in 1Corinthians also downplay the importance of baptism while lifting up preaching the [gospel](#).

In [Matthew 28:18-20](#), we have the '*Great Commission*'. Within it we are told to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ". We are to get them to be identified with the God of the entire Bible including all of the Old Testament except the religious part of the Mosaic Law which was replaced by the New Testament. We are to identify them with the Son of God who gave us the New Testament and shows us how to act like God, which is a true "son of God" ([John 1:12-13](#)). Further, we are to identify them with the Holy Ghost who keeps us saved and in touch with God in spite of our sin and interprets the Bible for us. 'The Spirit of God uses the word of God to show the child of God what is the Will of God'. Finally, we are to identify them with the Trinity. Otherwise, they will become Muslims or join some other cult.

1. There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching *repent*'. Yes, he did "dunk" people but refused to "dunk" those who did not have evidence that they truly had "repented". That is, the outward act only identified an inward change. "Repent" is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of "repent" can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where "Jesus" said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's "baptism" identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical "righteousness" that can be seen by the world in our physical life.
2. [Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the "baptism" of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His "baptism" to "the cup that I shall drink of" which was His death in [Matthew 26:39-42](#); [Mark 14:36](#); [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So the "baptism" of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). *His "baptism" identified Him with obedience and service to the God of the Bible, even unto death.'*
3. The other references to "baptism" in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) "baptism", which we already saw is associated with "repent" and refused to those who refused to change their way of living. John's "baptism" identified people with the God of the Bible in obedience to Him. However, [19:1-6](#) shows us that John's is not enough for today and not enough for salvation. *John's "baptism" shows that repentance from sin and turning to self-righteous good works is not enough for salvation. We must also accept the Lordship of "Jesus".'*

4. [Mark 16:16](#) says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this verse, "baptized" is added ("and") onto "He that believeth". That is: the person must "believeth". before they can add on the being "baptized". If you think about it, they are two separate events. Our verse is not saying that being physically '*dunked*' is required to be "saved" because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our "Lord" and "Saviour" in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our "Lord" and "Saviour" (by the life we live) then our claim that we "believeth" is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'. This verse does not say what happens to the people who claim to "believeth". but refuse to be "baptized". They are dealt with elsewhere like where Revelation calls them "lukewarm" and peter calls them "unjust". *Our verse shows that we must have physical action in our life to match the belief that we claim.'*
5. [Acts 2:38, 41; 8:12-13, 16, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5; 22:16](#) all talk about people being "baptized" to join the church. Many of these people were endangering their lives and many were declared "dead", by their family and friends, when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' will not do. The so-called '*Christians*' of today do not have the power of first century "Christians", who met the Bible definition, and when people of today see that they make excuses instead of following the example of people who had God's power on their life. *Our sections of the Bible show us that we must have a to match the belief that we claim if we want the power of God on our life.'*
6. [Acts 1:5](#) and [11:16](#) promises "ye shall be baptized with the Holy Ghost not many days hence". When it happened, they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and "turned the world upside down" ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded. *Baptism is symbolic of starting a new life which displays the power of God that comes through having received the Holy Ghost. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.'*
7. [1Corinthians 1:17](#) says "For Christ sent me not to baptize, but to preach the" [gospel](#). "Baptism" doesn't save but preaching "the gospel" does. *All references in 1Corinthians downplay the importance of "baptism" while lifting up preaching the [gospel](#) when it comes to getting lost people to become saved.'*
8. [1Corinthians 10:2](#) tells us that the Jews were "all baptized unto Moses". Among other things, this verse lets us know that "baptism does not save". Judas was "baptized unto Moses" but definitely went to Hell. The fact is that the Jews were '*identified with*' Moses and the Mosaic Law. *The main use of baptism, within the Bible, is to identify one person with the with the power, authority and message of another person.'*
9. This chapter uses "baptism" to identify people with "Jesus Christ" and a changed life that shows true Biblical repentance from sin and identification with a life which displays the changes brought by a personal relationship the God of the Bible. This chapter has the word "now" in it 4 times and three of those times Paul is telling us what to do based upon the doctrinal truths that he just explained before using the word "now". The first "now" is in [Romans 6:8](#) and all of the chapter up to that verse is giving a single doctrinal truth which is the basis for what is said in [Romans 6:8](#). Our current sentence is part of this initial group and must be understood in context of all of the sentences within this group. *The conclusion of this section of doctrine is given in the next sentence, which starts with "Therefore", and tells us: "even so we also should walk in newness of life".'*
10. [Galatians 3:27](#) says "For as many of you as have been baptized into Christ have put on Christ". *The context is talking about identification with the God of the Bible by a changed life after our initial profession which shows true Biblical repentance from sin and a turning toward God in an ongoing personal relationship.'* please see that chapter and associated notes for more details.
11. [Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all". This is obviously not talking about being physically dunked but being identified with the

God of the Bible. *The church will not have unity unless all of the church follow "One Lord". Someone who will not obey in baptism will not obey in other matters and should not be considered to be part of the church.'*

12. [Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it "baptism" is equated to "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". So we again see "baptism" equated with true Biblical repentance and being identified with the God of the Bible. *It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.'*
13. [Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that "baptisms (plural) and repentance from dead works" are only a couple of the principles of "the doctrine of Christ" which are the basic spiritual principles involved in learning spiritual maturity and being identified with (acting like) "Christ" is what [Hebrews 6:1-2](#) means by "baptisms". *This verse teaches us that there is much more to receive after our baptism and that baptism is not the end.'*
14. [1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". It is not being '*dunked*' ("not the putting away of the filth of the flesh"). *This section teaches that "baptism" is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.'*
15. [Matthew 28:19](#) is part of the '[Great Commission](#)' and gives us the personal command to "baptize" along with God exact command on how we are to do it. Our current section in Romans teaches us the doctrine in a very literal way while all other references in the Bible teach results and other related things. Thus, our current section, with the basic doctrine literally stated, and the command within the '[Great Commission](#)' are probably the two most important sections of scripture that deal with the doctrine of "baptism". Since we have dealt with all of the doctrine and supporting verses within the Bible, we are not ready to look at the command and, hopefully, not get the objections that people receive when they preach a command without first presenting God's reasons for that command (present doctrine first).

So every reference of baptism is identification with the God of the Bible by a changed life that shows true Biblical repentance. Yes, every case (where possible) the people were physically '*dunked*' but that was done as an outward declaration of an inward change that they planned upon continuing to live for the rest of their lives.

All of this brings us back to [Romans 6](#). In our chapter, the phrase "so many of us as were baptized into Jesus Christ were baptized into his death" is identifying so many of us with the death of Jesus Christ and, by implication, His resurrection. It is identifying so many of us with a changed life that shows true Biblical repentance and identification with the God of the Bible. In addition, that is followed with a sentence which starts with the word "Therefore" and tells us: "even so we also should walk in newness of life". The verb walk can not be properly interpreted as a one-time religious action but is an ongoing repeated steps. Since that verse says "even so", our current action verb of: "baptized" means that it is not a one-time event but is the start of an ongoing life-long activity. Our "walk in newness of life" means we are to keep doing these ongoing repeated steps for the rest of our life. Therefore, our being identified with "Jesus Christ" through "baptism" must also require ongoing repeated acts of identification. Please see the [Romans 6:2](#) which has links to sentences within Romans which deal with "death".

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## Go Ye

Matthew 28:18-20 says "And Jesus came and spake unto them, saying, **All power is given unto me** in Heaven and in earth. **Go ye therefore**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever 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."

Mark 16:15-18 says "And he said unto them, **Go ye** into all the world, and preach the gospel to every creature. He that believeth and is baptized **shall** be saved; but he that believeth not shall be damned. And these signs **shall** follow them that believe; In my name **shall** they cast out devils; devils; they **shall** speak with new tongues; They **shall** take up serpents; and if they drink any deadly thing, it **shall not** hurt them; they shall lay hands on the sick, and they **shall** recover."

Acts 1:6-8 says "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, **It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.** "

1Corinthians 5:9-11 says "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. "

All of these verses were written to saved people. Together they compromise what we call '*The Great Commission*'. This is the center of God's heart. It is the last instruction from our Lord Jesus Christ before He went to Heaven. Therefore, this is the primary thing that He wants the church to accomplish. Everything that God allows into the saved person's life is supposed to be used in support of obeying this command. James 4:17 says "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." If a saved person lives their life and neglects this command then they are living a life of sin. The primary reason for this message is to encourage God's peopled to not sin by neglecting this primary command from God.

Lots of people are convinced that they are obeying this command. However, Matthew 7:22-23 says "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." From here Jesus went into the parable of the wiser man and of the foolish man. The people in our verse were sure that they that they were pleasing God, but will be punished. Therefore, if you are building your life on what religion tells you to do then you are a "foolish man" who will be punished. The "wise man" did the extra effort to dig down to the "rock", which is a type of Christ. The "wise man" took the extra effort to verify what he did was Christ told him to do and that it was not just some religious belief which claimed to come from Christ.

Ephesians 4:4-6 says "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." The fact that we have many religions which claim to use the Bible proves that there are many people interpreting the Bible the wrong way because they are "foolish men" who base their doctrine on religion. To be a "wise man" with a personal relationship with Christ, we must use God's perfect Word God's perfect way.

There is only one "perfect Word" (Bible), from God, for English speaking people and it is the 1611 KJV. Every other so-called bible has a copyright which means it really belongs to some men. Those are perversions of God's Word. In John 12:48 Jesus said "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. " 'When we are judged by God He will use His Word to judge us and He will use His interpretation. Therefore, we need to know His interpretation, and not some religion's opinion, so that we are ready for our personal judgment.

Religious people lead God's people into doctrinal error by using the method that Satan used when he tempted Jesus. They quote part of the Bible but leave out a critical part of what they quote. At least 85%

of doctrinal error can be corrected by looking at the context of any verse which someone quotes. In this case, people tell us that we have a '*God breathed*' word of God. While that sounds good, it leaves the opening for someone to claim that man corrupted God's Word, since the time that it was '*God breathed*', and that we can not trust what is available to us today.

The truth is that we have we have a '*God breathed, God translated, God preserved*' word of God in the English language which is available to us today and it reveals our God to us. If this is not true that what you were shown and told was the word of God is no longer the word of God because it has been corrupted and there is no corruption in God. You are still lost in your sin if you put your trust in anything other than the perfect "incorruptible" ([1Peter 1:23](#)). If the word of God that you trusted for salvation was "incorruptible" at that the time of your salvation, then it still is and is to still be trusted for sanctification.

Claiming anything less matches the character of Satan and not the character of the God of the Bible ([1John 4:1](#)). What's more, The Bible tells us that we have a "perfect word of God" which gives us God's "perfect way" ([2Samuel 22:31](#); [Psalms 18:30](#)) to interpret the Bible and give us a perfect picture ([John 1:1](#), [John 1:14](#)) of a perfect God. Since we have "One Lord, one faith, one baptism, One God and Father of all", we MUST have only one correct interpretation of our Bible. There are many applications, but only one interpretation.

God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, God's Word does not change. In particular, there is a one-to-one relationship between a word in the Bible and its meaning. No two words in the Bible have the same meaning. [Deuteronomy 8:3](#); [Proverbs 30:5](#); [Matthew 4:4](#) and [Luke 4:4](#) all tell us "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". 'The phrase "that proceedeth out of the mouth of God" means that we must use God's definitions for God's words, and not definitions for God's words, and not definitions from men, if we want the correct interpretation.

Without going into all that is involved, I will say that people are going to '*the Greek*' and other things because they don't know their English. I have interpreted over 6,000 verses and cross referenced them to over 125,000 verses. I have published my work on the web where anyone in the world can show me any error in it and no one has done so. I have gone to '*the Greek*' only twice and that was only for words which occur only once in the Bible. If people used God's definitions for words, and considered "every word", and considered every "jot and tittle" (punctuation), they would have one interpretation which NEVER disagrees with any other part of the Bible. This result in only possible when we use God's "perfect way" to interpret God's "perfect word". 'Anything else will lead you into error and foolishness which will bring the judgment of God upon you.

I don't have time to explain all that is involved in God's "perfect way" to interpret God's "perfect Word", but I can do a demonstration and you can see the results for yourself. What comes next is a simplified interpretation of the verses which we started with. Anyone who uses the rules of interpretation which God gave to me will get the same results. The only way that we can have "One Lord, one faith, one baptism, One God and Father of all" is if we use God's perfect Word God's perfect way. That means that we must all use rules of interpretation which result in the same interpretation, regardless of who does the work or when or where they" do it. With that basis said, we will interpret these verses.

I already said that God has a one-to-one relationship between words of the Bible and their meaning. Within our verses we see the word "ye" and the word "you". 'Many people believe the doctrinal error that these two words have the same meaning. They do not and understanding the difference is critical to a proper interpretation of '*The Great Commission*'.

Let me start with a quick summary of what we are commanded to do. This command:

- A. Requires action' ("go")
- B. Is personal ("ye")
- C. Cannot be done from home ("into all the world", "all nations")
- D. Requires actively seeking the lost ("teach all nations", "preach the gospel to every creature")
- E. Requires getting people saved ("baptizing them in the name: ", "is baptized shall be saved")
- F. Requires the power of God working through us ("in the name of the Father, and of the Son, and of the Holy Ghost", "In my name")
- G. Requires the truly saved to obey ("He that believeth and is baptized shall be saved; but he that believeth not shall be damned")
- H. Requires further teaching after the initial profession ("Teaching them to observe all things whatsoever I have commanded you")

Now we will look a little closer at the words of this command.

The word "ye" means 'each and every one of you personally'. This is a command that each and every one of us personally are given by God and that we will have to personally answer for at our personal judgment by God.

The word "you" is the entire group. What we are to preach and teach is "all things whatsoever I have commanded you". 'Our KJV 1611 Bible has what God delivered to the church (to the entire group of saved people) to preach and teach. We are not to preach some 'personal revelation' like all of these so-called prophecy preachers are teaching. We are not to add to God's Word or neglect any part of God's Word. We are to put the same emphasis as God does on things within the Bible. Thus, we are not to preach always about the blessings from God and neglect to mention God's requirements for getting those blessings. Neither are we to neglect the punishment for God's people when they sin such as by neglecting to obey or wasting their life seeking the things of this world.

What we are to teach and preach is also called "the gospel" in our verses. 'The word "the" means 'there is only one and here it is'. There is only one true Biblical gospel. The Bible warns us about "another gospel" and warns of the judgment of God on us if we believe "another gospel". 'In addition, to "another gospel". 'In addition, to "another gospel" the Bible names 10 different "gospel", which are actually all the same "gospel" but presented from different perspectives and with different emphasis on parts of the whole. (Please see the Word Study on [Gospel](#) and the [Gospel Flowchart](#) for more details.) For example, we can look at the head of a coin, the tail of it, the edge of it or the metal content. Each view shows something different but it is only one coin. Likewise, these different "gospel" are different views of the same basic "gospel of God" with Matthew, Mark, Luke and John being our examples of how to present the entire Biblical "Gospel". 'This is important because we have all sorts of messages which are called "gospel" and even people claiming to preach a 'full gospel'.

With that in mind, we can now look at the true Biblical "gospel" that we are to preach and teach. Basically, God had a personal relationship with Adam and Eve before they sinned. They walked together and had personal fellowship on a daily basis before they sinned. The "gospel of God" is the 'good news' that God wants the same type of relationship with each person and He wants it on a personal basis. However, just as sin separated Adam and Eve from God, so also does it separate us from God. In addition, please notice that Adam and Eve were sinless children of God when they first sinned, and that resulted in their separation from God. Therefore, the sin of the child of God will also separate the saved child of God from God. Therefore, the true "gospel of God" not only tells us how to get rid of the sin that separates us from God, but it also tells us how to keep further sin from separating us from God after we initially get saved.

Think about this folks. When your child deliberately does something that they know is wrong, you have a responsibility to correct them. You can't take them out to do something that they think is fun before you correct them or they will be rewarded for doing wrong and do it more often. The same thing is true about the relationship between God and the child of God who deliberately sins.

Satan hates all people. Satan wants people to believe in a religious, but wrong, method of salvation so that they go to Hell while being positive that they will go to Heaven. If Satan can't get you to believe a lie in order to keep you from being truly Biblically saved, then he wants you to believe a lie which will keep you from all of the blessings that are available from your salvation. True Biblical salvation is having God's life in us so that we can live with Him and have an eternal ongoing personal relationship with God. However, since we all start out as sinners, we must accept God's plan of salvation and do so using our own free will.

- A. In order to get saved God wants us to believe what He wrote in His Word and not just believe some religious man ([1John 5:13](#)).
- B. [John 1:12-13](#) says that "receive" the Son of God is equal to ("eve" ) "believe on his name", which is the requirement to "know that we have eternal life" and the requirement for spiritual growth. We are to "receive him" for an ongoing personal relationship that is pictured by a marriage relationship ([Ephesians 5:31-32](#)).
- C. We must "receive him" so that He can change our basic nature. [Romans 3:21-25](#) says "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus". We are not condemned because we do sin but because our basic nature makes us

sinner and forces us to continually sin. Only by receiving the "faith of Jesus Christ" can our basic nature be changed and we receive "the righteousness of God".

- D. [1John 3:4](#) says "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
- E. In order for God to remain "righteous" and also remove the record of our sin, He sent His Son to live and die as a human being. Then God counted His death as payment for the sins of those who "receive Him". [Romans 5:8-9](#) says "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
- F. In order for this to happen, we must call upon Him as our "Lord". 'Not as "Jesus" or as "Savior" but as "Lord", which means we are agreeing to obey Him for the rest of our lives. (Doctrinal error teaches the lie from Satan that this distinction, which comes literally from the Bible, does not matter. However, that claim goes against God's command to "live...by every word that proceedeth out of the mouth of God".) [Romans 10:10, 13](#) says "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation'For whosoever shall call upon the name of the Lord shall be saved."

While the Bible tells us how to get saved, the fact is that the majority of it deals with how we are to maintain our personal relationship with Him after our salvation. All of this additional instructions are part of what we are to be "Teaching them to observe all things whatsoever I have commanded you". 'Thus, *The Great Commission*' is far more than just getting people to make a profession. In addition, we can't teach someone else to obey what we refuse to obey. Therefore, the first step after getting saved is to learn what God expects from us in this new relationship with Him. As we learn, we are to '*trust and obey*'. Further, we are told how to tell if we are, or are not, doing as we were told. Notice that Mark says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It does not say that "He that believeth, but refuses to be baptized 'shall be damned". 'Before we deal with the disobedient let's look at the signs that someone is obedient.

- A. Matthew says: "teach all nations" and Mark says: "into all the world". I am not here because I like the Philippines better than the U.S. Yes, in general, I like the people here better than I generally like the people in the U.S., but I am more comfortable in the U.S. However, I am in the Philippines as a personal command from God to me. This is the type of obedience that God expects from each of His children and He only gives full blessings to the children that are fully obedient.
- B. Matthew says: "teach...baptizing them...Teaching them to observe all things whatsoever I have commanded you". Mark says "preach the gospel to every creature. He that believeth and is baptized shall be saved". We are to do three things:
  - 1. tell the lost how to get saved.
  - 2. get newly saved obedient, which is demonstrated by baptism.
  - 3. get saved people into the church so that they will grow spiritually and receive the blessings of God due to their: "observing all things whatsoever I have commanded you".
- C. 'Mark tells us "And these signs shall follow them that believe" and then lists several examples of signs. We know that they are examples because no one has all of these signs. However, all of these signs are miracles. Therefore, if God doesn't do things in and through your personal life which are obviously God doing the work, then you are lost or disobedient to this command to preach and teach *The Great Commission*'.
- D. Notice that [Acts 1:8](#) says "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Also notice that the "power" is given to Jesus Christ and not to us directly. We have to maintain our relationship with Him in order to in order to have God's "power" in our life. Further, the "power" is to result in our personally ("ye") "*being witnesses unto me*". 'If we are not being a "*witnesses*" then we are not using God's "power" properly and will end up losing it. The power of God is given to enable our obedience.
- E. Notice that [2Corinthians 5:9](#) says "Wherefore we labour, that, whether present or absent, we may be accepted of him." We will find out if we are "accepted of him" at the "judgment seat of

Christ” (“For we must all appear before the judgment seat of Christ” ). Therefore, everything in our life after our initial profession is to be aimed at our being “accepted of him” at the “judgment seat of Christ”.

- F. Notice that [2Corinthians 5:10-11](#) says that there saved people will “receive the things done in his body, according to that he hath done, whether it be good or bad”. There will be punishment handed out there because these verses say that “the terror of the Lord” is a direct result (“therefore” ) of the “judgment seat of Christ”.
- G. Our verses also say “we persuade men” and “we are made manifest unto God; and I trust also are made manifest in your consciences”. ‘Something that is “made manifest” is revealed to all of our senses.
- H. If you are not living a life that reveals God to the entire world and is a “witness” of Christ then you are lost or disobedient. Disobedience can cause:
  - 1. sickness and death ([1Corinthians 11:30-32](#); [Romans 6:16](#); [1John 5:16](#)).
  - 2. 1,000 years of tears in Heaven ([2Corinthians 5:10-11](#))
  - 3. Homeless in Heaven: Parables of talents and of pounds

It is your choice how you live your life and God promises results matching that choice when we are judged by Him. We can refuse to accept Him as Lord and end up in the “lake of fire” for eternity in spite of making a profession and being religious. We can accept Him as Lord but then turn to disobedience and suffer terrible consequences. Or, we can accept Him as Lord and live a life of obedience where others see God in our life and we are constantly a “witness” for Him. You now have an opportunity to come to the altar and talk with your Lord about what He thinks of your level of obedience. Those people who truly want His blessings will show that to the rest of the church and come ask Him what He wants them to do so that he can bless them. If nothing else, they will come to be an example to anyone who is here and lost. It is easier for a lost person to come to the Lord if the saved come first and pray for the Lord to deal with the lost that are here.

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# The Great Commission

[Matthew 28:17-20](#)

[Mark 16:14-20](#)

[Acts 1:4-8](#)

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God's basic plan for saving the world ([1Timothy 2:3-4](#)) is the 'Great Commission'. While some people claim that the 'Great Commission' can be found in Luke and John, we will stick with the three main references that are best known. However, we will also include the parts which most people leave out. Further, we will only consider the basic meaning of these verses and deal with a more detailed application at a later time.

Please note that each of the three references tell us a different part of God's Plan. Usually people preach or teach from only one of them but all three need to be considered together in order to get all of God's Plan. In Mark we have the plan for winning the lost. In Matthew we have the plan for teaching the saved. In Acts we have the order in which saved are to learn, by doing, how to become missionaries themselves.

In addition, please note that the 'Great Commission' is to go to "all the world". It has been noted that there are a lot of people and people-groups which have never had a gospel witness. Most missionaries go to people and countries which already have some gospel witness. However, [2Corinthians 10:16](#) says "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.". Yes, there is a need for more missionaries and churches in countries which are familiar, but there is a greater need for people to [go where no man has gone before](#)'.

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[Mark 16:14-20](#) says: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

1. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen". They had refused to believe the message from God and were seeking physical comfort instead. We see that our Lord "upbraided them". He will also do the same to any saved person who seeks the comfort of this physical life instead of believing the message from God and obeying the command of God. [John 20:1-10](#) tells us that Peter and John went to the sepulcher when they heard that Jesus was risen, and they investigated, but, according to [John 21:1-3](#), Peter led others to "go fishing" after they knew the truth. Thus we see their "hardness of heart" and that they "believed not them which had seen him after he was risen". If they had truly "believed" and considered, they would have understood the promise of resurrection and have done the work of God with a "belief" in God's reward. Bottom line, people who do not do the 'Great Commission' do not believe the true message from the Bible regardless of what they claim.
2. Our main, direct, command is "Go ye into all the world":

- Our direct command starts with the word "go". We also see this action verb used in Matthew. This simple word can not be misunderstood and yet few of the people who claim to be Christian obey this command as easily proven by the small percentage of church membership which is involved in soul-winning in most churches. I have no access to the numbers, but I imagine that the percentage of people involved in sending missionaries is just as small, even though that is also part of the 'Great Commission'. As we will see in the next point, this command is made personal, which means that our judgment by God will also be personal. Therefore, we should personally obey this command regardless of what others do or don't do.
  - "Go ye": The word "ye" means 'each and every one of you personally'. Every saved person will each be judged at the judgment seat of Christ for their level of personal obedience to this command. (2Corinthians 5:10-11 says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.")
  - "into all the world": Obviously, it is impossible for someone to personally go by himself. Therefore, each of us is commanded to personally partner with others who will go to parts of the world that we can't go to. In order to partner with them, we must have an ongoing relationship which includes prayer, care, communication and financial support of our partner.
  - Saved people who are not involved in the 'Great Commission' while living here will receive "the terror of the Lord" for at least 1,000 yearss. This is the time before the "great white throne judgment" and it is only after that that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away".
3. "and preach the gospel to every creature":
- Here we see the command to bring God's plan of salvation to everyone. The fact is that there are times when others see and hear us but we do not realize it. By "preaching the gospel to every creature" we will "preach the gospel" even to people who are listening when we do not realize it. In addition, the word "and" means that it is not enough to "go" but that we personally must "preach the gospel to every creature". Moochanaries are people who claim to be missionaries but whom, in fact, receive support while they pay others to do their job or lie about doing the job. This is one reason why we need to closely read the missionary reports and even send someone to verify the truth of what is reported.
  - We are to "preach the gospel" so that people received true Biblical salvation. The Word Study on Gospel shows us that there are several different "gospel" in the Bible but all, except the "other gospel", are different applications of the same basic message from God. The truth is that different groups of people think differently and different groups of people have different life experiences and knowledge. A "gospel" that quotes Bible verses will not work the best in a culture which is taught that "Jesus Christ" is only one of several equal teachers and that the Bible is no better than any other 'holy book'. However, the "Gospel of God" does work in that culture. Therefore, the missionary must be ready to adapt his presentation to the local culture and audience even while keeping the same basic message from God. That message is how anyone can have true Biblical salvation from God.
  - True Biblical salvation is God's life in us. John 14:6 says: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me". The word "am" is 'a current and ongoing verb of existence'.
  - During conception there is no thought about obedience after birth but a baby is taught to obey after birth. The Biblical salvation is spiritual conception: the start of

an ongoing spiritual life. Like the physical example, a person does not have to do anything other than accept "Jesus Christ" as their personal "Lord". That is not a "work" which we do, However, after our spiritual birth we must "work" to overcome our "flesh" to give God permission to "work" in and through our lives. Our "work" is things like read the Bible, pray, study the Bible, respond when God wants to use is to witness to others.

4. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This phrase is talking about the consequence to people who obey God and to those who refuse to obey God. All throughout the Bible God says that he will bless obedience and curse disobedience. We see this in this command.
  - There is a lot of doctrinal error taught about this sentence. It does not say that "He that believeth (but is not) baptized shall be damned". The thief on the cross was not "baptized", not even symbolically. There is a lot of detail and Bible support for the truth which I will not present here.
  - Basically, "baptized" is '[identified with the Lord Jesus Christ](#)'. In this reference, we are not told what happens to "He that believeth" but refuses to be '[identified with the Lord Jesus Christ](#)'. However, other places let us know that many of such people are '[double damned](#)' and many are saved but will suffer 1,000 years of tears after they get to Heaven. Again, that truth is beyond this note. What is important is that we need to follow up with everyone who makes a profession and try to get them Biblically baptized and then into church as part of the "family of God".
  - Many people do not truly understand the phrase: "He that believeth and is baptized shall be saved". In particular, part of the misunderstanding is due to people using a wrong definition for the word "believeth". This word means '[keeps on keeping on believing](#)'. This is a lifestyle belief which results in obedience, which is what the phrase "and is baptized" means.
  - Those who "believeth not shall be damned". This is everyone who does not believe God from their heart. People who make a profession but never let God change them through their obedience deceive themselves and only have a head "belief". They "shall be damned". Please see the note for [John 8:30](#) about the difference between saving "belief" and a non-saving "belief".
5. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
  - This does not say "And these signs shall follow (each and every one of them personally) that believe". It does not even promise that one of these signs will follow all who are truly saved. However, these are symbolically indicative that most truly saved will have some God-given evidence of salvation which the lost can see. The exceptions are the saved who will suffer 1,000 years of tears after they get to Heaven.
  - Our reference also says that "signs shall follow them that believe". Then there are examples of the "signs", not exact "signs" that every true believer will have. The true meaning is that lost people must see a God caused change in your life if you are truly Biblically saved. I have had many miracles and lost people testify that I have many "undeniable miracles". Your evidence may seem smaller to others but you must have it.
6. "So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God." Here we see an indicator of what is said in Hebrews and elsewhere which tells us that our Lord Jesus Christ is representing the saved people to the Father, and is especially concerned for those who are truly trying to do the job given to them.
7. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Here we see our Biblical example which we are to follow. When we do as commanded we can expect that the "Lord (will be) working with us, and confirming the word with signs following". If we do not have this after a time of ministering then there is a problem with our way of doing. We might be trying the right way but not doing

the right way. When we are missing our verification from God we need to go back and verify out attitudes and actions against what the Bible truly says.

8. "Amen": The Bible includes this word as a 'second witness' which makes what preceded it something that all saved are to believe and obey as something which will be used when we face the "judgment seat of Christ".

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[Matthew 28:17-20](#) says: "And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

1. This Passage from Matthew is usually preached as a unit but the first verse ([Matthew 28:17](#)) is usually left out. However, it is important because it shows that they were not ready, nor willing, to do the job that God had given them. Our "doubt" will keep us from doing the job that God has given us. One of the most effective tactics of the Devil is to keep God's people as spiritual children who are full of fears and doubts. The only thing which gets children over their fears and doubts is to mature. Likewise, God expects us to spiritually mature so that we can do the job that He gave us. The first step of God's plan is for us to spiritually mature and, as we see in our next reference, God will "upbraid" those people who fail to spiritually mature and get prepared to do the job God gave to them.
2. Next we see that "All power is given unto me in Heaven and in earth". We can not get the "power" to do the job unless we maintain our own ongoing personal relationship to the Son of God and allows His "power" to work in and through us. When we start doing things on our own we will fail.
3. The word "go" was dealt with earlier in this Study.
4. The word "ye" means 'each and every one of you personally'. This is a personal command which will result in a personal judgment for our level of obedience. However, we can not personally "Go (to) all nations". Therefore, we must be personally involved in helping to send others to where we can not go. Most people have heard this before. However, most have been told to "give" to missions. This is wrong because once we "give" we are done with our responsibility. However, this command includes the ongoing action command of "Teaching them to observe". This can only be done through an ongoing support relationship with the sent person. There is more that can be said about this topic but a basic part of this command includes maintaining an ongoing communication and support such as we see in the example given by God the Father and God the Son.
5. After the "Go ye" we see the word "therefore". This means that our obedience is to be a direct result of God making His "power" available to us through Jesus Christ.
6. Next we see "teach all nations" followed by "Teaching them to observe". A whole lot of preachers need to add teaching to their preaching. Yes, Mark does tell us to "preach the gospel to every creature". However, that is another part of the 'Great Commission' and does not remove the requirement found here. We are to "preach the gospel to every creature" so that they get saved but then we are to be "Teaching them (the baptized) to observe all things whatsoever I have commanded you". Thus we see that there are two different groups of people and we have a different command for how we are to deal with each group.
7. The word "teach" is used twice in this command. Some people claim 'All teaching is preaching and all preaching is teaching', but that error led to many of the problems that we have today. "Preaching" is used to encourage people to obey God's word. Each message that is "preached" is independent of other messages. However, "teaching" builds one lesson upon another lesson. In addition, "teaching" is how God gives "knowledge" and "understanding" ([Psalms 94:10](#); [Psalms 119:66](#); [Isaiah 28:9](#); [Daniel 1:4](#)). Many churches are spiritual nurseries because preachers 'keep the pulpit hot' with preaching but neglect to teach. A high percentage of mission works do not teach doctrine beyond the basics, usually because they have never been taught beyond the basics. As a

direct result, cults flourish as they promise to teach newly saved people more than the basics. In addition, to these things I could write much more but the most basic point here is that our "Lord Jesus Christ" commanded the church to "Teach them to observe all things whatsoever I have commanded you", and this is possibly the most neglected command in churches today.

8. The word "observe" is defined as: 'To see or behold with attention so that the exact details are noted and can be repeated; To keep or adhere to in practice; to comply with; to obey'. One of the biggest problems found in churches of today is a lack of obedience, especially when it comes to the 'Great Commission'. Further, even those people who do try to do the 'Great Commission' often try to use methods other than the detail instructions found within the Bible. [Ephesians 4:4-6](#) says: "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.". Yet, the great doctrinal differences between groups who claim to be '*Christian Churches*' proves that this part of the Bible is ignored by many.
9. We are to teach what "I (the Lord Jesus Christ) have commanded you". This is probably the most disobeyed portion of this command. Many preachers preach their '*convictions*' or the religious traditions of their group instead of what the Bible actually says. Many lessons of the Bible are neglected because they upset people. Most preachers like to preach the last chapters of epistles, with the "do" and "don't do" commands but neglect the first chapters which give God's people the reasons to obey. I could go on for a long time but will stop here with the observation that the people are just as much to blame. God expects His people to verify what is preached and to know their Bible well enough that they can correct a preacher who preaches doctrinal error ([Acts 18:26](#)). The fact is that all of God's people have a responsibility to be sure that this part of the command is obeyed.
10. Next we see that we are to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".
  - One of the reasons that so many people leave so-called Christian churches for the Muslim error is because they do not understand the doctrine of the Trinity. The main reason that so many people leave so-called Christian churches for the various heresies is that they do not understand the character of God. They are led into error which they would avoid if they knew the character of God and saw how the various heresies go against the character of God. The word "baptize" means: 'to be identified with'. The first job after someone gets truly Biblically saved is to teach them the character of "the Father, and of the Son, and of the Holy Ghost" so that they can not be led into following another spirit and so that they learn the character which they are to receive.
  - A lot of people want to argue about '*sprinkling*' versus '*dunking*'. People are to be immersed, during the '*Church Age*', as a symbolic representation of the basic gospel which they accepted (the death, burial and resurrection of "Jesus Christ"). While God brings severe punishment upon His people who mess up His symbols, that is actually the application and not the single definition, nor the doctrinal meaning, of the word "baptize". The single definition, and the doctrinal meaning, have to be true in every place where the word is used within the Bible. [1Corinthians 10:2](#) says: "And were all baptized unto Moses in the cloud and in the sea". So, were the Jews '*sprinkled*' or '*dunked*' as they walked across the Red Sea on dry land? The Jews were '*identified with*' Moses and the Mosaic Law. This is the only meaning which fits with every place where this word is found. This is the single interpretation (definition) of the word while the differences give us different applications.
  - The prior point was made so that the reader could understand this point. Our reference says: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The doctrinal meaning of this phrase is '*identifying them with the holiness and righteousness of God the Father, identifying them with the sacrifice and service of God the Son and identifying them with the ongoing personal relationship which is provided by the Holy Ghost*'. This is the kind of life that they are agreeing to start

living when they are truly Biblically baptized and this truth is part of what the church is to "teach".

11. The last phrase that we will consider, at this time is: "and, lo, I am with you always, even unto the end of the world". The word "and" means that it is added to the prior parts of this command. Those people who do not obey do not receive this promise. The other thing to hold onto is the phrase "even unto the end of the world". Jesus would not include it unless we needed it. Our personal death is "the end of the world" for us personally. This life ends for everyone. However, many of God's people are going through this life without the help of God because they refuse to obey this command to be personally involved in all aspects of the 'Great Commission'. If we want Jesus Christ to be with us throughout all of our life and to personally be with us at death then we need to commit our entire life to obeying this command.

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**Acts 1:4-8** says: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

1. "It is not for you to know the times or the seasons, which the Father hath put in his own power"
2. "both"
- 3.
4. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father": Most people want to go to the mission field as soon as they make a commitment to go. However, we need to "wait for the promise of the Father". That is: wait until we are positive that we are fully trained and have God working through us and protecting us. We don't want to be like mark who was not fully prepared and left the mission team. He caused problems by the team not having someone to do the work which he was supposed to do.
5. "which, saith he, ye have heard of me": We need to be positive that our faith and practice is completely based upon the Bible and not upon our culture or religious traditions. Much damage has been caused by missionaries preaching their culture or their religious traditions as the word of God. Foreign cultures have different ways of doing things. Unless those ways go against what the Bible literally says, then the missionary is to adapt to the local culture in order to win them to God.
6. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence": It is not enough that we repented of our sins and cleaned up our life. We must have God's power or we are wasting out efforts.
7. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power": Here we see them worrying about the wrong thing. Most interest in prophecy is thus. People want to know the future so that they can prepare their own solution to what happens instead of trusting God. Our command is to trust God to handle whatever happens in the future and know that God will take care of us so long as we are concentrating on building His kingdom.
8. "But ye shall receive power, after that the Holy Ghost is come upon you": Again, our "power" is to come from the Lord Jesus Christ and through "the Holy Ghost". Any other "power" is wrong to use.
9. "and ye shall be witnesses unto me": Here is our primary message. It is not just what the Bible says but how Jesus Christ worked in our life and the lives of others. This is the true basis of people believing that Jesus Christ will also work in their life.

10. "both in Jerusalem, and": The word "both" here means that there are two options: at home and when we are not at home. The next phrase is describing when we are not at home.
11. "in all Judaea, and in Samaria, and unto the uttermost part of the earth": Here we see God ordered plan. We start at home where we have direct supervision. Then we move to "all Judaea" (our home country) where people have the same culture. We also see that such people can quickly contact their home if they need help. We all travel and vacation in our home country but most neglect the command to be "witnesses unto me" even while on vacation. Then we move to "Samaria", which represents people with a similar, but different culture. Here people can get help from home but it is far more difficult with the need to cross national borders. This is our training for independent missions. Finally, we see the command to go "unto the uttermost part of the earth". However, we are not to do this until we are fully trained.

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Is Jesus your personal Lord? If no, today is the day of salvation. If yes, why don't you ask Him what He thinks of your level of obedience and ask Him to help you to do a better job of obeying the '*Great Commission*'?

# Labourers for the Harvest

[Matthew 9:37-38](#) says "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

[Luke 10:2](#) says "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

[2Corinthians 5:9](#) says "Wherefore we labour, that, whether present or absent, we may be accepted of him."

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1. We are to pray that God will "will send forth labourers into his harvest".
  - a. Please see the Bible references above.
2. God gives rest to His "labourers".
  - a. [Matthew 11:28-30](#) says that God provides for the physical needs of His "labourers", which makes His "yoke light".
  - b. [Hebrews 4:11](#) literally tells us this.
3. Spiritual "labour" causes spiritual growth and maturity
  - a. [2Timothy 2:6](#)
4. No one "labours" alone but all work together with others. We are to help others and let them help us.
  - a. [John 4:38](#); [1Corinthians 3:8-9](#); [1Corinthians 16:16](#); [2Corinthians 10:15](#)
5. We are to "labour" for spiritual rewards and not for the things of this world. Saved people who do not obey this command will be in eternal poverty.
  - a. [John 6:27](#)
  - b. [Philippians 1:22](#) The "fruit of my labour" was others working in God's kingdom
  - c. [Philippians 2:13-16](#)
  - d. [1Thessalonians 3:5](#) saved souls are the result of true spiritual "labour"
6. We receive greater reward when we "labour" in "hope" than when we "labour" in "faith".
  - a. [Matthew 20:1-16](#). "Hope" is based upon the character of God and the belief that God will do "right" ([Matthew 20:4](#), [Matthew 20:7](#)). Faith is based upon a promise from God ([Matthew 20:2](#)).
  - b. [1Corinthians 15:58](#) God's character is such that we can be sure of our reward.
  - c. [1Thessalonians 1:3](#) their "labour" provided assurance of salvation.
7. Our "labour" proves that we are workers / ministers of God
  - a. [2Corinthians 6:5](#); [2Corinthians 11:23](#); [Galatians 4:11](#); [Philippians 2:25](#); [Colossians 1:29](#); [Colossians 4:12](#); [1Thessalonians 2:9](#); [1Thessalonians 3:2](#); [1Thessalonians 5:12](#)
8. We are to "labour" so that we can give and receive God's blessings.
  - a. Paul testified of his own example in [Acts 20:35](#); [1Corinthians 4:12](#); [15:10](#)
  - b. "It is more blessed to give than to receive" ([Psalms 41:1-3](#); [Psalms 112:5-9](#); [Proverbs 19:17](#); [Isaiah 32:8](#); [Isaiah 58:7-12](#); [Matthew 10:8](#); [Matthew 25:34-40](#); [Luke 14:12-14](#); [2Corinthians 8:9](#); [2Corinthians 9:6-12](#); [Philippians 2:5-11](#); [Philippians 4:17-20](#); [Hebrews 13:16](#))
  - c. References where men "labored" in world for spiritual rewards: ([Ephesians 4:28](#); [2Thessalonians 3:8](#); [1Timothy 4:10](#))
9. God recognizes those who "labour" and keeps records and rewards them.
  - a. [Romans 16:6](#); [Romans 16:12](#); [Philippians 4:3](#); [Philemon 1:1](#); [Philemon 1:24](#); [Revelation 2:2](#); [Revelation 2:3](#); [Revelation 14:13](#)
  - b. [Hebrews 6:10](#) literally tells us this.
10. God punishes people who cheat "labourers"
  - a. [James 5:4](#)



11. People who receive the results from God's "labourers" are to supply the physical needs of the "labourers".
    - a. [Luke 10:5-12](#); [1Timothy 5:17-18](#)
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# Lord of the Sabbath

[Matthew 12:8](#); [Mark 2:28](#); [Luke 6:5](#)

In each of these accounts the Pharisees criticized Jesus and His disciples for picking corn to eat on the sabbath. Their basis was a rule that they added to God's Mosaic Law and that they enforced more vigorously than they enforced God's Law. In all three accounts Jesus used a historical fact about king David to prove that their religious law was wrong. In the account from Matthew, Jesus added requirements for the priests, which were part of the Mosaic Law, but which also went against their rule.

Prior to this event, the religious leaders had attacked Jesus on doctrine at least twice and He only told them their error. Now, having given them the opportunity to quit without public shame, He is going to publicly prove them and their doctrine wrong. Likewise, He expects His followers to know the truth and to represent Him and His doctrine against religions which claim to be '*Christian*' while teaching doctrinal error about the sabbath.

1. As lord of Sabbath, He proved His power and authority.
  - a. As "Lord", He determines law and judgment. When He reasoned with the people about law, He proved His law was right and their law was wrong.
  - b. When He healed the man with a withered hand He proved that He had the power of God behind His claim.
  - c. When the Pharisees sought other religious groups to help destroy Him they proved their lack of power.
2. As lord of Sabbath, only He has the right to add, subtract or change the rules for Sabbath.
  - a. [Leviticus 23:39](#) declares a sabbath feast of seven (7) days. This is only 7 of the 50 sabbath days which are in addition to every Saturday.
  - b. 'Good Friday' proves the doctrinal error which comes from religions using the wrong definition of "sabbath".
  - c. Sunday is not a sabbath but a celebration of the resurrection of the Lord.
  - d. Sabbath was canceled during the '*Church Age*' but will be restored after the '*Rapture*' when the Mosaic law is put back as the Law of God to be followed by everyone during the "Great Tribulation".
  - e. Sabbath was canceled because the purpose of it was perverted to legalized ceremony with no true personal worship of God.
3. As lord of Sabbath, only He has the right to tell us how to worship God.
  - a. In [Matthew 12:11-12](#) we read "And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." Formalized worship allows people to care more for their own personal property than for their neighbor.
    - John 3:16 tells us about God's love.
    - We are told to "have love one to another" in [John 13:35](#); [Romans 12:10](#); [Romans 13:8](#); [Galatians 5:13](#); [1Thessalonians 3:12](#); [1Thessalonians 4:9](#); [Hebrews 10:24](#); [1John 4:11](#).
    - True Godly worship is supposed to bring us closer to God so that we can show God's love to other people.
  - b. [Acts 2:41-47](#) gives us the basis of true Biblical worship in the '*Church Age*'.
    - [\(2:43\)](#) "And fear came upon every soul" ' they did not dare dispute with their Lord.
    - [\(2:43\)](#) "and many wonders and signs were done by the apostles" ' they had a testimony of God working in and through the lives of saved people. Testimonies were part of their worship.
    - [\(2:42\)](#) "they continued stedfastly in the apostles' doctrine" they did not have doctrinal disputes and divisions.
    - [\(2:42\)](#) "they continued stedfastly in fellowship, and in breaking of bread". They shared physical provisions and care for each other as part of their true worship of God.
    - [\(2:42\)](#) "they continued stedfastly in prayers".

- (2:44-45) "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." They were more concerned with helping to spread the gospel than they were about physical possessions.
  - (2:46) They had unity within the church.
  - (2:47) They were "Praising God, and having favour with all the people" because of how God worked in and through their personal lives. Their worship was part of their every-day life.
  - (2:47) They were effective in winning souls.
4. As lord of Sabbath, "Jesus" makes our spiritual lives full and functional.
- a. [Matthew 12:9-14](#); [Mark 3:1-6](#) and [Luke 6:5-11](#) follow this declaration from Jesus that "That the Son of man is Lord also of the sabbath." In all three of references we see Him heal a man who had a "withered hand".
  - b. The context indicated that the "scribes and Pharisees" brought this man for the purpose of seeing if Jesus would heal on the sabbath. So, they did not care about this man but used him to try and win a religious argument. People in the Catholic Church don't care about you unless you become their personal fiend. The same is true about every religion which preaches works salvation. However, saved people can go anywhere in the world and other saved people will care and help them even when just introduced.
  - c. This man was a good religious man who did what the religious leaders told him to do or he would not have been used by them. However, his personal result was a "withered hand", which is symbolic of his inability to do anything for God or man. In the Bible our hand is used symbolically for our capacity to do things.
  - d. In both Gospel accounts Jesus told him "Stand forth" and then after challenging the doctrine of the religious leaders Jesus told this man the "Stretch forth thine hand". The man had to obey personal commands from Jesus even in the face of religious controversy.
  - e. Both Gospel accounts tell us that as this man obeyed the personal command from Jesus, "his hand was restored whole as the other". Obeying personal commands from Jesus restored his ability to do things for God. Obeying religious laws destroyed his ability to do anything for God.
  - f. In both Gospel accounts the religious leaders "took counsel against him, how they might destroy" Jesus. Religions value people obeying their rules above everything even if it means that everyone's life is a ruin and everyone goes to Hell.
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# Loss of Everlasting Rewards

**Mark 8:34-38**

**Matthew 16:24-26**

**Luke 9:23-26**

*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

The second and third sentences of this section start with the word "For", which means that they are giving us reasons why we should obey the first sentence. The last sentence starts with the words: "Whosoever therefore", which means that it is giving us the conclusion. Knowing where you are going, and why, often helps people to obey a command that they naturally do not want to obey. Who wants to obey a command to "deny himself, and take up his cross daily"? Yet, our Lord obviously believes that some people will obey if they truly understand the reasons given here. Therefore, we will start with the reasons and work back to the command.

1. The second part of [Mark 8:38](#) says: "of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels". The phrase "when he cometh in the glory of his Father with the holy angels" is talking about the return of Christ to rule and reign for 1,000 years. The phrase "of him also shall the Son of man be ashamed" is talking about how Jesus Christ will feel about some saved people who are in Heaven at the time that he returns.
  - [Matthew 10:32-33](#) says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." If Jesus Christ is ashamed of some saved people, and denies them "before my Father which is in heaven", they will not be able to return with Him to rule and reign on Earth.
  - The parables of the pounds ([Luke 19](#)) and of the talents ([Matthew 25](#)) warn us that the person who did not return a profit to their Lord, after their Lord told them to work for a profit in His kingdom, lost the single pound / talent that they had. Thus they will be "eternal paupers".
  - Further, [Matthew 25:30](#) tells us And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. This is not in Hell but a place in Heaven where God puts useless souls until after the great white throne judgment ([Revelation 20:11](#)).
  - The two sentences before this one are part of the context and also show us this truth. However, before we look at those sentences we need to consider the star5t of this sentence.
2. The first part of [Mark 8:38](#) says: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation". Most people use the world's definition for the word "adultery".
  - The true Biblical definition is: 'A spiritual sin of violating a covenant agreement (spiritual contract) that is enforced by the court of God'.

- Thus, when Jesus says: this adulterous and sinful generation, He is identifying: 'A generation of people who make a spiritual covenant with God to accept Jesus as their personal Lord and then refuse to obey Him while pursuing sin'.
  - The people who are ashamed of me and of my words in this adulterous and sinful generation are God's people who refuse to loudly and publicly rebuke sin. They may do it in private, but they are not willing to suffer the consequences of doing so loudly and publicly.
3. Thus, what [Mark 8:38](#) is telling us is that saved people who agree to accept Jesus as their personal Lord, and then refuse to obey His command to be a witness of Him and His words to their lost neighbors, will go to Heaven because they are saved. However, he will be ashamed of them and not allow them to return for the 1,000 years reign of Christ on this Earth.

Our two sentences before the last said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

- We have three parts; our soul our spirit and our body. Our spirit is the real us. It is attached to our body at conception and leaves the body at death. Our soul is the long-term way that we think, the way that we make decisions and the way that we react emotionally to the circumstances of this life. At death our spirit takes our soul with it.
- [Isaiah 55:8](#) says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD." Unless we receive, and learn to follow, the "mind of Christ" and the will of God in this life, we will not enjoy Heaven like we would if we receive, and learn to follow, the "mind of Christ" and the will of God in this life.
- When our sentence says "For what shall it profit a man, if he shall gain the whole world", Jesus is pointing out that anything which we "gain in the world" will be left behind at death. Therefore, there is no true "profit". However, the time and effort spent gaining a profit in this world prevent saved people from gaining the "mind of Christ" and the will of God in this life. Thus, these people "lose" the opportunity to mature their "soul" in a way that will increase their enjoyment of eternity. This eternal loss is what Jesus means by "lose his own soul".

We see this truth more in the next prior sentence where we read: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it".

- When Jesus says "whosoever will save his life", He does mean refusing to be a martyr but he also means preserving the enjoyments of this world and flesh which come from the "lusts of the flesh". If we concentrate on getting everything that this world has to offer, we won't have the time to "lay up treasure in Heaven". The more "treasure in Heaven" that a person has when they die, the more they will enjoy their everlasting life after they get to Heaven. Therefore, when Jesus says that such a person "shall lose it", he means that they will lose all of the things which would make their eternal life more enjoyable. Think about the difference in '*quality of life*' between a typical dirt farmer and a typical multimillionaire. That difference in '*quality of life*' is what saved people can lose for eternity.
- When Jesus says "whosoever shall lose his life for my sake and the gospel's, the same shall save it", He is telling us how to get the best '*quality of life*' in eternity. The more that we neglect the desires of our flesh and this world, so that we can spend our time serving Jesus and the Gospel, the more "treasure in heaven" we will have. In addition, our spending time serving Jesus and the Gospel will get us the "mind of Christ" and the will of God in this life, which will "save our soul". Finally, our spending time serving Jesus and the Gospel will return a spiritual profit to God, which will earn us a "well done", a crown and a place in the 1,000 years reign of Christ.

This brings us to our First sentence where Jesus told us what to do in order to get the best eternal results. There we were told: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me". The details of this sentence are:

1. When we "come after Jesus" we are seeking to go to Heaven like he did. Our phrase is speaking about the truly Biblically saved ending up where Jesus is.
    - a. "come" is an action verb. People can not go to Heaven unless they actively obey God's command to call upon the name of the Lord (Romans 10:12-13. This means to 'trust in His power and authority to make you a child of God'. Heaven is God's personal home. He only allows His children to go there when they die. All others are sent to the lake of fire to spend eternity with their spiritual father who is the devil.
    - b. "after" means going the same way that he went and doing the same things that Jesus did in the way that He did them and striving for the same goal as He strove for. That means devoting this life to being God's servant so that we can have eternal rewards after we get to Heaven. (John 8:29 says: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.").
    - c. "me" means that Jesus is the only Saviour that there will ever be. [Acts 4:12](#) says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved".
    - d. Those who truly want to go to Heaven, where Jesus went, must obey the Bible like He did. They must "call upon the name of the Lord", like the Bible commands, or they will not go to Heaven like Jesus did.
  2. "let him deny himself": God does not lie like the devil does. God does not tell you that you can spend this life fulfilling the lusts of the flesh and then go to a mansion in heaven and live in eternal bliss. That is a lie of the devil. God tells you that you will have to deny the lusts of your flesh. He will be with you and help you to do this, but it is not optional. The process of doing this denial will actually make you enjoy Heaven better by the things that you learn as you trust and obey God.
    - a. "let" is the action verb of creation in Genesis 1. This verb does not just mean to give permission with the option of not obeying but is a command from God.
    - b. "deny" means: 'to refuse to grant oneself the desires of the flesh'. This means stop seeking comfort and the things which give you status with peers and anything else that will interfere with doing what God wants you to do.
    - c. "himself": Too many people want to deny God and the God given authority in their life like pastor and parents.
  3. "and take up his cross": he speaks of hard painful work. Luke tells us that we must do this daily.
    - a. "and" means that 'this is added to what came before'. We can not obey this phrase until after we obey the prior phrase.
    - b. "cross" speaks of suffering in this world. This makes many people turn back from truly serving Jesus Christ. However, they forget the promise of 1 Corinthians 10:13, which is: There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
    - c. "take up" means that we must willingly step forward and accept this suffering. God will not force it on us. However, neither will we get the eternal rewards without willingly doing this thing.
  4. "and follow me"
    - a. "and" means that this phrase is added to the prior phrase like we take repeated steps up a staircase. This phrase can not be truly done until the prior two steps are truly done and done in the order specified.
    - b. "follow" means 'to move in the same direction as the leader'.
    - c. "me" means that we follow the example of Jesus for how to act in this flesh. Please see the study called What Did Jesus Do?
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# Pounds and Talents

[Luke 19:11-28](#)

[Matthew 25:14-30](#)

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These are two parables given by Jesus. Jesus taught in parables to hide the true meaning from the lost while making the true meaning available to the saved. Therefore, we need to be careful to get the true message of these parables. Now, there are some general considerations which we should keep in mind.

- Since these references in the Bible are parables, they are '*an earthly story given to convey a spiritual meaning*'. [1Corinthians 2:14](#) says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Lost and carnal people get the wrong meaning by using their natural reasoning. Therefore, the saved need to seek the help of the holy Spirit in order to get the true meaning.
- Since Jesus used parables to produce two different results, we should expect that some of the teachings on parables is wrong and comes from people who claim to be religious experts but who are teaching the wrong meaning that is given to the lost and to carnal saved people. We should deliberately choose to avoid erroneous doctrine.
- Since most parables use symbolic language, we must consider what the symbols represent in order to get the true spiritual meaning of the parable. In order to get the true symbolic meaning, we must consider the context of the parables and we must consider the true "precepts" of the Bible so that the symbolic meaning which we derive matches the true "precepts" of the Bible and does not contradict them. That requires considering truths which are presented everywhere in the Bible and making sure that the spiritual message matches those general truths.
- Both of these are about the "kingdom of God". [Luke 17:20-21](#) says "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Please notice the phrase of: "the kingdom of God is within you". The character of a kingdom is determined by the character of the king. The "kingdom of God" is our having the character of God in us and ruling our attitudes and actions. That is why our "works" will be judged at the "judgment seat of Christ".
- If I claim to be an American but I do all that I can to help the enemies of America, especially in a time of war, then I am a traitor. Likewise, if I claim to be a Christian, and have the "kingdom of God" in me, but live for the world, the flesh and the devil, then I am a liar and a traitor. There is a spiritual war going on and your actions prove which side you are really loyal to.

With these general truths in mind, we can now look at the context of these two parables.

- The parable in Luke follows the account of Zacchaeus, whom many people thought was a terrible sinner who could not be saved. This is because he "was the chief among the publicans, and he was rich". In the kingdom of this world, which is ruled by Satan, the chief people are hated. However, Jesus saved Him and he changed from being a crook to repaying all that he stole with interest. In the "kingdom of God" the chief people will be loved because they are like God. What is the same in both kingdoms, and is taught by this parable, is that the chief people work hard to be like their king, are faithful to that king and seek reward from their king for their faithful hard work that they do for their king. The attitudes that people have, in this world, towards money are the attitudes that God wants us to have towards His kingdom.
- We are also told that Jesus "spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" ([Luke 19:11](#)). That is:

Jesus knew that He was going to Jerusalem to be crucified and the people thought that God would reward their religious works which followed the "doctrines of devils" and justifies sin. God does not reward sin and disobedience but curses the people who live in sin. Therefore, Jesus spoke this parable to tell God's people who will truly receive a reward from God, and the basis for how much of a reward each receives, and who will go to Hell.

- Notice that after our parable in Luke we have Jesus going to Jerusalem and entering with people hailing Him as King. Yet days later the same crowd would cry "crucify Him" because they did not want to become like Him and would not have Him truly rule over them. They wanted a puppet king with their religious rulers and religious traditions doing the actual ruling. They wanted the advantages of belonging to the "kingdom of God" but did not want to accept the character of God. Our two parables teach that claiming to belong to the "kingdom of God", while refusing to work for the "kingdom of God" and rejecting the character of God, brings God's judgment upon people.
- Thus, the main lesson from these parables is that God wants us to work as hard for His kingdom as the chief people work for money in this world. However, to do that, we must accept Jesus as our personal Lord and King and we must be willing to act like Him so that we will have the character of God ( the "kingdom of God") in our heart and controlling our life, our thoughts, our decisions and our reactions to circumstances.
- All people who claim to be Christians while not working for the "kingdom of God" have violated the Second Commandment ("thou shall not take my name in vain" [[Exodus 20:7](#); [Deuteronomy 5:11](#); [Psalms 139:20](#)]) and bring a curse from God upon themselves.
- The second parable, which we are considering, is in [Matthew 25](#). The prior chapter ([Matthew 24](#)), tells us that Jesus was in Jerusalem teaching just before His crucifixion. So, the parable in Luke was told as Jesus went to Jerusalem and the one in [Matthew](#) was told after He arrived. The prior chapter, [Matthew 24](#), also tells us that Jesus was teaching on the judgment of lost people and of the judgment that saved, but carnal people, would receive. Jesus warned His listeners to avoid receiving those judgments. Then the start of [Matthew 25](#) is the 'Parable of the 10 Virgins' with some having oil in their lamps and some not. That parable is a warning to not be a religious lost person. And, the remainder of [Matthew 25](#), after the '*Parable of the Talents*', is the '*Sheep and Goat Judgment*'. Therefore, this parable is in the middle of several warnings about judgment to come and this parable is also about judgment to come.
- In both of these parables which we are considering, we have warnings from Jesus to religious lost people that rejecting the "word of God" in order to follow the religious traditions. Those traditions come from the "doctrines of devils" when they go against the "word of God" and they will bring a curse and not a reward from God. Jesus said "these shall go away into everlasting punishment: but the righteous into life eternal" about the type of people who refused to help build the "kingdom of God".
- Both of these parables are surrounded by the teaching that God will bless or curse us depending upon whether or not we actually work to promote the "kingdom of God". Within the context of these matching parables, we find teachings of variable rewards depending upon how well someone actually works to promote the "kingdom of God". Those teachings also teach the condemnation for people who claim to be saved but their actions do not match their claims. God punishes liars ([Revelation 21:8](#)).
- These two parables are parallel. That is: they deliver the messages that have a same method and deliver similar conclusions but which differ slightly in the details. In addition, the context where these parables are reported is similar context. Further, the differences in the details of these two parables give us a fuller meaning than either parable gives by itself. Therefore, these two parables need to be studied together.

With the above acknowledged, we can look at the details of these parables in a general way.

- Both of the parables tell us about a lord traveling into a far country and giving his goods to his servants and leaving the servants to mind his business while he was gone. Both also tell of the lord returning and judging the results produced by the servants. Both tell of the servants



who produced a profit receiving rewards. Both tell of the servants who produced no profit receiving punishment.

- A "precept" from the Bible, which applies to these parables, is that God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Also, all throughout the Bible God promises to bless His people who obey while promising to curse His people who disobey. The lie from devils is that God will change when we get to Heaven. Devils have people teach the doctrinal error that God will not curse His "disobedient children" at the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)). People who believe this lie prove that they prefer the "doctrines of devils" to the truth from God that is in the Bible. Your arguing to support a "doctrine of devils" does not make that doctrine true. Your arguments only reveal that you reject obedience to the Lord Jesus Christ in your heart.
- The general spiritual message is that our Lord Jesus Christ has returned to Heaven and left the saved to take care of His kingdom while He is gone. We all know that He will return and take the truly saved to Heaven. There, the saved will go through the "judgment seat of Christ".
- The lie from devils is that this is a '*bema seat judgment*' with no punishment but only '*loss of rewards*'. Believing that claim means that you believe that your Bible lied because [2Corinthians 5:10-11](#) clearly says that some saved, who are in heaven, will receive "bad" and some will receive "the terror of the Lord". In addition, the Bible does not tell us that "God shall wipe away all tears from their eyes" until [Revelation 21:4](#). This is more than 1,000 years after the "judgment seat of Christ", which is the source of the tears. Therefore, there will be saved in Heaven who have tears for more than 1,000 years.
- Both of our parables warn us of this result. However, this is one of the points that the lost and carnal get the wrong meaning from the parable while the saved, who truly accept the truth from the holy Spirit, get the different meaning.
- The two different meanings, one from the lost and one from saved and spiritual people, are why Jesus taught in parables. The meaning which you choose to accept shows if you are lost or if you are saved but carnal or if you are saved and led by the holy Spirit.
- While many people accept certain truths in their head, they reject the same truths in their heart. What you truly believe in your heart is proven by your "works" for the kingdom of God. That is why the Bible tells us that our "works" will be judged at the "judgment seat of Christ". Therefore, it does not matter what you say that you believe but what matters is how well your life backs your claims.
- In addition to warning us about punishment for not producing a spiritual profit for God, these parables also tell us about the people who receive a reward. However, the reward varies between the servants based upon the profit returned. This matches what [2Corinthians 5:10](#) tells us about the "judgment seat of Christ" when it says: "that every one may receive the things done in his body, according to that he hath done".
- The doctrinal error from devils, which lost people and carnal people believe, is that everyone gets the same reward regardless of what they do for the "kingdom of God". This is communism. [John 14:2](#) does say "In my Father's house are many mansions", which means that some saved people will get a "mansion" as a result of the "judgment seat of Christ". However, the lie of devils is that everyone will get a "mansion" while the only thing which is promised is "a place". Bed space in a dorm room qualified as "a place" and matches what our parables tell us happened to the saved person who made it to heaven but brought no profit to God.
- So, in general we can see that these two parables tell us about the current condition of people in the world from a spiritual perspective. They both warn about future judgment with devils providing doctrinal error about our future judgment and God's holy Spirit providing the truth but only providing that truth to saved people who truly seek the truth and are willing to act on the truth.
- Finally, we see that how we accept and react to the message of these parables reveals the condition of our own heart.

Now, with the above acknowledged, we can look at the details of these parables in a specific way. First we will look at [Luke 19](#).

- Parables use symbolic language and, since "Jesus" gave this parable "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear", the people who were there are represented in the parable. That written, the "certain nobleman" certainly symbolically represented "Jesus". We also have saved people, who received rewards, representing the disciples and Zacchaeus. And, the listening Jews were symbolically represented by the other servants, some of whom went to Hell and some of whom made it to Heaven but were eternal paupers. Now, with the people identified, we can take an overview of the events.
- [Luke 19:13](#) says: "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Thus, they each received one "pound" and were commanded what they were to do while the "nobleman" ("Jesus") was gone.
- [Luke 19:15](#) says: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." (This symbolically represents the "judgment seat of Christ" [[Romans 14:10](#); [2Corinthians 5:10](#)]).
- [Luke 19:16-19](#) has the report and reward of two servants. Both were told "Well, thou good servant" and given a crown (made a "ruler").
- [Luke 19:20-26](#) has the report and reward of another servant. (He was told: "thou wicked servant", lost his "pound" and was made an eternal pauper.)
- [Luke 19:27](#) says: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Since they died, they symbolically represent the people who go to Hell. The first three represent people who go to Heaven.
- The first three returned different levels of profit to their lord and received different rewards. Therefore, the spiritual doctrine is that saved people will receive different rewards based upon how much spiritual profit they return to God.

Next, we will look at [Matthew 25](#).

- [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."
  - Here we see only three servants while the parable in Luke has 10 servants.
  - Here we see that they received different amounts while the parable in Luke has every servant receiving the same amount.
- [Matthew 25:16-17](#) tell us that the two servants, who received the greatest amounts, doubled what they received. Therefore, they returned a profit equal to what they initially received.
- [Matthew 25:18](#) says: "But he that had received one went and digged in the earth, and hid his lord's money."
  - This is symbolic of someone using their spiritual gifts to enjoy the sins of the flesh. Elvis Presley is an example of this type of saved, but carnal, person.
- [Matthew 25:20-23](#) has the report and rewards of the two servants who returned a profit to their lord.
  - Notice that they received variable rewards based upon the amount of profit they generated. This is the same as the parable in [Luke 19](#).
  - Also like the parable in [Luke 19](#), we have three people representing saved people who go to Heaven.
  - In both parables, two servants were called "good" and received rewards.
  - In both parables, one servant was called "Thou wicked and slothful servant" and lost everything that he had and received punishment. Thus, the servant who returned no profit represents saved people who are eternal paupers. They do not receive a "mansion" but only "a place", which can be just bed space in a dorm room.

- In both parables Jesus gives the reason for the judgment as: "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."
- In the parable of [Matthew 25](#), Jesus adds: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."
  - Now, the lost and carnal people tell you that He went to Hell. But that is not what these parables teach. All three servants represent people who go to Heaven.
  - However, the unprofitable servant is "cast" into outer darkness". The word "outer" does not mean "outside" but means: '*more to the outside of the same group or place*'.
  - If this servant was sent to Hell then we would be told that he was killed like seven servants were killed in the parable of Luke. Also, Jesus would have used the phrase "outside darkness", to represent the "lake of fire" instead of using the phrase "outer darkness".
  - Also, since the rich man saw Lazarus from Hell, Hell is not "darkness" like the "lake of fire" is.
  - When we see the references in Revelation, we realize that those who are closest to Jesus, in Heaven, will have the most light. However, those saved people who are far from Jesus, in Heaven, will be in relative darkness because as light gets further from the source it has more area to cover and, therefore, is more dispersed.
  - The saved people who are far Jesus, in Heaven, are in relative darkness and that place has "weeping and gnashing of teeth" because of the punishment received at the "judgment seat of Christ".
  - Now, God does "wipe away all tears from their eyes" ([Revelation 21:4](#)), but not until after the "great white throne" judgment ([Revelation 20:11-14](#)), which is more than 1,000 years later.
  - The last two verses in Isaiah let us know that these saved people will have the cause of their tears an average of almost twice a week until God does "wipe away all tears from their eyes".

The warning of these two parables is to not go to Heaven with no spiritual profit for God. Satan hates all saved people. He can not get you to be lost but he can get you to lose your everlasting rewards and to suffer tears for almost 1,000 years. He does this by having his ministers teach lies and "doctrines of devils".

- The first lie is that we are going to a Communistic Heaven where everyone gets a mansion regardless of what they do to bring God a spiritual profit. The message of these two parables proves that to be a lie with variable rewards based upon the level of profit returned to God and with the saved person who returned no profit being an eternal pauper.
- The second lie is that there are "no tears in Heaven" as soon as we get there. The truth is that this does not happen until more than 1,000 years after we get there.
- In both parables, the person who returned the single piece of money "digged in the earth, and hid his lord's money". This is symbolic of people who use their God given talent for the pleasures of the flesh ("earth" symbolically represents the flesh because Adam was made from "the dust of the ground" [[Genesis 2:7](#)]).
- Notice the judgment that he received: "Take therefore the talent from him, and give it unto him which hath ten talents" ([Matthew 25:28-30](#)). He will be an eternal pauper. He will not receive a mansion. He will not return to rule and reign with Christ. And, as I've shown in another place, he will not be part of the "bride of Christ" and will not participate in the "marriage supper of the lamb".
- Next, both parables give us the reason for this judgment when they say: "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".
- In addition, Matthew adds: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." As already explained, he is not sent to Hell but is still in

Heaven but far from Jesus and will not have his tears wiped away for more than 1,000 years. Further, the cause of those tears will be an average of almost twice a week according to the last two verses of Isaiah. This obviously teaches that the song No Tears in Heaven is a lie when people apply it to the time before the "great white throne" judgment.

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Revelation 21:23 says: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Revelation 22:5 says: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

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# Reward According

*Matthew 16:27 For 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.*

*Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

*1Corinthians 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.*

*2Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

There are 21 New Testament Bible references where we find variations of the phrase: "according to works" in addition to these two references which use the words "labour" and "done". In addition to these references, there are many similar Old Testament references. With this many Bible references, it should be understood that this is an important Bible doctrine.

In the late 1800s the concepts of Communism crept into church doctrine and replaced this true Bible doctrine. One example of Communistic thinking is the doctrine that '*we will all get a mansion regardless of what we do for God's kingdom*'. Another such doctrinal error is '*no tears in Heaven*'. These doctrines come from devils. They are designed to get God's people to refuse to work for God's kingdom by removing the rewards and punishments which God promises to His people as a motivation to work in His kingdom.

True Bible believers need to believe the doctrine which actually comes from the Bible. They need to reject doctrines which come from devils and even fight against the spread of doctrinal error from devils. We can not be saved and live for the world, the flesh and doctrines of devils and expect God to reward us eternally. That thinking comes from devils and is communistic. We can see in this world that Communism does not work. Instead, we need to go to work in God's kingdom believing His promises that He will reward us "according to our works".

## 1. According

- a. This word comes from music where a chord is defined as: '*A chord, in music, is any harmonic set of pitches consisting of three or more notes (also called "pitches") that are heard as if sounding simultaneously*'.
- b. The word accord is defined as: '*Agreeing; harmonizing*'. Please notice that our references tell us that people who promote God's kingdom receive a good reward while people who support the false church doctrine receive a curse.
- c. Every reference read says that the reward which we receive from God is "according to his works". The last reference tells us that people who are lost and serving the world, the flesh or false religions will be cursed according to how much they fought against God's kingdom.
- d. God uses His standard for judging. God's standard says that preaching a false gospel and teaching doctrinal error are worse than murder. Murder only kills the body. Religious error condemns the soul and spirit to an eternity in the lake of fire, which is much worse.
- e. Since God knows the eternal consequences of each action, and since men look at only some of the short term consequences, there are differences in judgment on how bad or how good a particular action is.

## 2. Reward According

- a. We are saved or lost depending on our relationship to "Jesus Christ". People, who have an ongoing personal relationship with Jesus Christ, because they accepted Him as their personal Lord, will go to Heaven. Everyone who has not

- accepted Him as their personal Lord will go to the lake of fire. Regardless of our destination when we leave this world, we will be there for eternity.
- b. Regardless of where we spend eternity, our reward will be according to our works while we are here in the flesh and God uses His standard for determining our reward and God's standard is different from man's standard.
  - c. There will be varying levels of punishment in the lake of fire with the people who preach a false gospel receiving the greatest damnation. Religious people who think they are doing good to support a false religion will probably receive worse punishment than a mass-murder.
  - d. There will be varying rewards in Heaven with the greatest rewards not necessarily going to people who have a full-time position in the church but the level of reward is determined by how much "profit" God gets from your labor. We see this from the parables of the talents and of the pounds.
  - e. [1Corinthians 12:31](#) says: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." The "best gifts" are defined in 1Corinthians 12:28, which says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."
    - We no longer have God-given apostles. In this verse, the word "prophets" is used for preachers but also pay attention to the gift of "governments".
    - That includes church administrators like Marilou and Jabez workers.
    - Now pay attention to where the gift of "helps" is in this list. That includes your kitchen workers or church meetings like the youth camp. That includes the people who take care of the physical facilities and other background support that most people don't pay attention to.
  - f. Everyone knows that some jobs pay more than other jobs. For example, a school teacher earns more than a peddle-tricycle driver makes. However, sometimes someone in a lower-paying job makes more than someone in a higher-paying job because they work longer and harder. Therefore, regardless of where God put you, do all that you can for the kingdom of God and trust God to reward your effort with what is right.

### 3. Salvation is Different from Reward

- a. God opens an account for each saved person in Heaven when they first get saved. However, the lost do not have an account in Heaven. Imagine someone going to a bank where they do not have an account and leaving money on the counter. Imagine them doing it several times and then going to the bank to try and withdraw some of the money that they left there. As most people understand, they will not be able to withdraw anything, regardless of how much money they left there and regardless of how often they left money. You must first open an account. Likewise, a lot of religious people think they are making big deposits with God when they do what they think are 'good works'. However, until they get saved they don't have an account and all of their efforts are like someone leaving money in a bank where they do not have an account.
- b. [Proverbs 21:2-4](#) says: "Every way of a man is right in his own eyes: but the LORD pondereth the hearts. To do justice and judgment is more acceptable to the LORD than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin." Lost people think they are doing 'good works' which God should recognize and reward. However, Proverbs tells us that this is "sin" because people are doing what "is right in his own eyes". God rewards obedience, not doing what "is right in our own eyes". Until we receive Jesus as our own personal Lord, we do not have the indwelling Holy Spirit to help us obey God. We do not have a Heavenly account and we are still a child of the devil.
- c. There is more than one parable in the Gospels where there was a father with two sons. Each son acted differently and received a different result from his obedience or disobedience. However, regardless of their level of obedience or

disobedience, both sons remained sons because of their relationship to the father. Likewise, once someone accepts Jesus as their personal Lord, He saves them and makes them a child of God and they remain a child of God regardless of anything else.

- d. As in those parables and as our Bible references told us, each son remained a son but their reward varied according to their level of obedience and the work they did. Likewise, the church members should know that God keeps a record of what they are doing for the Youth Camp and will reward them "according to their works". However, the visitors also need to understand that, even if they are a member of another church, if they work to get other youths to the Youth Camp, God will reward them. This is especially true if God is able to do a spiritual work in their life.
  - e. If a visitor is not saved, they can get saved today, become a child of God, assure their place in Heaven, have God open an account for them, and then put treasure in that Heavenly account if they talk their friends into going to Youth Camp with them.
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# Teaching in the Great Commission

## Matthew 28:18-20

*“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*

### 1. **Commandment:**

- a. The word "go" is a demand for obedient action. The word "ye" means: '*each and every one of you personally*'. Regardless of what anyone else does or does not do, we will personally answer to God at the "judgment seat of Christ" for our level of obedience to this command.
- b. [John 14:15](#) says: "If ye love me, keep my commandments." If we don't obey His commandments then we prove that we are a liar and hypocrite when we say or sing about our love of Jesus.

### 2. **Promised reward for obedience:**

- a. All through the Bible we are promised that God blesses obedience and curses disobedience.
- b. Our reference includes "and, lo, I am with you always, even unto the end of the world". This is an implied promise of blessing and of His providing the "power" that our reference started out telling us about.
- c. Matthew, Mark and Luke all tell us about the rich young ruler speaking to Jesus. In those references, Jesus promised that we will have "treasure in heaven" if we give up what we have in this world and follow Jesus. Helping with the outreach ministries that are just starting require us to give up our time and follow Jesus in order to help others to get saved and grow spiritually. Helping in these ministries will put "treasure" in people's personal heavenly account.
- d. [2Corinthians 5:10](#) says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Our obeying will get us rewards at the "judgment seat of Christ".

### 3. **Promised curse for disobedience:**

- a. Returning to our reference in 2Corinthians 5:10, we see that our refusal to obey will get us "bad" which will be with us at least until God wipes away all tears over 1,000 years later.
- b. [Matthew 24:42-44](#) says: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." This is talking about being always ready for death or the '*Rapture*' but it also applies to all of our life. We never know when God will punish our disobedience. We never know when God will remove His protection and let a devil hurt us because of our disobedience.
- c. This message is not about the consequences of obedience or disobedience but enough references are provided to remind you of the truths that you already know.

### 4. **Application:**

- a. "All power is given unto me in heaven and in earth. Go ye therefore".
  - Since Jesus Christ has "All power", the only reason that we can't do the job given is that we are not praying to receive His power or we are not using His power in obedience to His command.
  - We increase our own power and knowledge by doing and by teaching others to do. The best way to learn is to teach someone else. In a large



family, the parents teach the older children and then supervise them as they teach younger children.

- There is a saying of: '*The only ability that God requires is availability*'. Go to Pastor James and he will find a place for you to help in the outreach programs that the church is just starting. Your participation will increase God's power in your life and your own spiritual maturity as well as helping the church program.
- b. The church is your spiritual family. Just like everyone in a physical family has to help, so also is everyone in the church expected to help.
- c. "teach all nations": This command is to teach the lost and the saved. This is to give the basics of the Gospel to everyone like the youth camp, VBS and other outreach programs of the church will do during the next several months. If you are involved in the church outreach programs then you will be obeying the command, can expect to receive the blessings and avoid the curse. If you aren't involved then you should expect to not get the blessing and to possibly have problems if God decides to punish your disobedience.
- d. "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost":
- Satan gets men to teach doctrinal error about some of the most important doctrines in the Bible including baptism. Men teach that where 1Peter says we are saved by baptism, it is speaking about spiritual salvation. However, Peter says that it is "a like figure" to when God saved Noah. That is a physical salvation and it is saying that God physically protects saved people who are baptized but does not make that promise to sympathizers. In the outreach programs of the next few months church members will be able to teach newly saved people how to get God's protection and blessings by obeying in things like baptism.
  - When the Bible says "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" It means '*getting them identified with the holiness and righteousness of God the Father and identified with the sacrifice and service of God the Son and with the ongoing personal relationship that God the Holy Ghost maintains with all saved*'. These are things that we all need to be continually growing in spiritually. One of the main ways for us to grow spiritually in these areas is to help others with lessons which they struggle with but which we have already learned.
- e. "Teaching them to observe all things whatsoever I have commanded you":
- The word "observe" means '*to watch in detail and thought over a period of time*'. God wants us to think about how our lifestyle obeys or disobeys God's commandments. We are to learn how to make our lifestyle match the commandments of God and then teach other saved people to do the same.
  - The phrase "all things" means not just what we have no problem obeying but also those things that we want to disobey.
  - The phrase "whatsoever I have commanded you", with the emphasis on the word "I", means that we are to obey the Bible and verify with the Bible what religion says we are supposed to do. Satan is always trying to get the best people and churches to change our personal relationship with God into religious tradition. We need to be able to point people to the Bible for what we believe and practice and not just rely upon what we are taught in church.
- f. "and, lo, I am with you alway, even unto the end of the world":
- The word "and" means this is added to what came before.
  - The word "alway" is singular and not the plural form of "always". This means that Jesus is "alway" with us but only in this one path of obedience. He will never leave us but we can leave Him. If saved people are not doing the '*Great Commission*', including the part here in

Matthew, then they have left Him and can not expect to have His blessings and protection until they return and start obeying again.

- “even unto the end of the world” means until we personally are out of this world.

No saved person who is still alive is exempt from this commandment. Even if we are in a hospital bed, we can participate by praying for those who are actively doing. Will you come to the altar and make a commitment to God to be involved in the ministries that God has given to this church that you are part of?

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# Ten Virgins

## The basic doctrine of salvation

*[Matthew 25:1-13](#) gives us the 'Parable of The Ten Virgins'.*

*This parable is speaking about salvation.*

*[Matthew 25:14-30](#) gives us the 'Parable of Talents'.*

*This parable is speaking about our compensation.*

*[Matthew 25:31-46](#) gives us the 'Sheep and Goat Judgment'.*

*This section tells us about the judgment of Jesus Christ. That judgment is based upon works which reveal the true intentions of the heart.*

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There are two very basic and distinct doctrines which everyone must understand clearly if they want to go to Heaven and if they want to receive anything from God. The first doctrine is how to become a child of God and the second doctrine is how to get blessings from God after you become His child. Satan, as '*the father of lies*', has his ministers deliberately confusing the two and mixing parts of each together to produce false doctrines. Anyone who believes these false doctrines will either go to Hell or they will be cursed by God. Either way, they will not go to Heaven and receive blessings from God. Therefore, it is critical that we know what "the word of God" says about these two very basic and distinct doctrines.

Probably the most important rule for avoiding doctrinal error is to consider the context of any Bible reference that someone gives you. When Satan tempted "Jesus", he quoted the Bible. But, he took his quote out of context in order to pervert it. And, the ministers of Satan do the same thing today. They know that most people are too foolish to verify what they claim. Therefore, verify all claims about the Bible before you accept those claims if you want to avoid proving that you, personally, are a fool.

At the start of this chapter is a basic outline of the chapter, which you can verify. It gives the context of this chapter. The outline of the chapter shows us that we must be saved before we can receive blessings, or punishment, for our obedience, or disobedience, to the personal commands of Christ. In addition to what happens in this life, we receive eternal judgment based upon our works. God truly judges the heart, as shown in the last part of our chapter, but God uses our repeated actions to reveal the motivations of our heart.

We see the same doctrine in [Ephesians 2:8-10](#). ("For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.") Your physical life started at conception and you had no part in your conception. Likewise, you had no part in the start of your spiritual life. That is called being "born again" and that was strictly by "grace". But, after you were physically conceived, you started moving. That is called "works" and the same is true spiritually. [Ephesians 2:10](#) tells us that God is working in us after we receive spiritual life and He is working to get us to produce "good works".

Thus, we see "grace" and "works" and there is no conflict between them. There must be "grace" before there are "works", but there must be "works", after you are spiritually conceived, or you are not alive. And, this is true both physically and spiritually. If a baby is conceived but stops moving, stops producing works, it is stillborn.

After we are physically born, we are punished by Godly parents for doing wrong and rewarded for doing right. And, if we continue to do right then we receive recognition ceremonies such as graduations.

God uses the physical to teach us spiritual truths. Ungodly men want you to believe their lies without you thinking about them. Your physical life started with your conception. You had nothing to do with your conception. The same is true spiritually. That is what [Ephesians 2:8-9](#) tells us. Your spiritual conception was completely done by God through His "grace". Yes, you had to agree to receive the ongoing personal relationship which God offered you, but that was not a "work". Read [Ephesians 2:8-9](#) again and understand what it really says then we will move on.

After conception, the baby moves even before it is born. That is a "work". If the baby stops moving it is 'stillborn'. It is 'dead'. Likewise, if a person does not produce "works" after they receive God's life in them, then they are spiritually 'dead'. They will not go to Heaven but will end up in the "lake of fire". Read [Ephesians 2:8-9](#) again and understand what it really says. God is working in the lives of all truly saved in order to get them to let Him produce "good works" through their lives.

Now, ministers of Satan teach many false doctrines but there are three main doctrinal errors which confuse people about these two main true doctrines. The first lie claims we will 'get a mansion in Heaven right next door to Peter' simply because we claim to be saved. This lie is based upon preachers telling people to 'ask Jesus to be your Saviour' with the belief that 'Jesus, as Saviour, must go on paying for all of my sins even as I live a life of sin chasing all of the lusts of the flesh and of this world'. [Romans 6](#) is written directly against this lie. The judgment at the end of our chapter also teaches against this lie. In addition, this lie teaches that God is a fool. It denies the true character of God which we find in "the word of God".

The Biblical truth is presented in the second parable of our chapter. People who are truly saved and yet refuse to do the "works", which produce a spiritual profit for God, will have tears an average of mote than twice a week for more than 1,000 years.

The second lie claims that our "works" must be seen by men and they must be the "works" dictated by some religion of men. Yes, our "works" should be seen by men but there is a critical difference between "should" and "must". In addition, as [Ephesians 2:10](#) teaches, our "works" must be based upon God working in our life and the only person who "must" see them is God. The "word of God" tells us that Lot was saved in spite of living a life of sin which made him a city leader in the city of Sodom.

The third lie claims that we must do a "work" before we can be saved. That "work" could be being circumcised or being baptized or even 'saying the sinner's prayer' and basing your hope of salvation on the fact that you said the right prayer and not putting your hole in the person Who is 'God in human flesh'.

In summary, a truly Biblically saved person must have God motivated "works" in their life after their spiritual conception and not before. In addition, these "works" "should" be seen by men but the only being Who "must" see them is God.

Now, we see this same pattern throughout the Bible including in our chapter of [Matthew 25](#). In our chapter, we have the parable of salvation first. Then we have the parable of works. Then we have the judgment. There are no "works" by the virgins in the first parable. The second parable is all about works which are based upon what God provides. Therefore, as we saw before, we have "grace" and "works" and there is no conflict between them. In addition, the second parable required the people to receive what they use to do the "works" before they produced the "works". And, the context of our chapter teaches salvation before producing Godly "works". Further, as the last part of our chapter teaches, any "works" which are not based upon what God provides by "grace" are rejected and punished. Therefore, we must first have "grace" before we can produce "works", but the two are separate with the "grace" produced by God and the "works" produced by us when we use the "grace" from God.

Now, returning to what our parable says, we see that the first sentence in our chapter starts with the word "Then". That word means 'as a result of what came before'. In the prior chapter we had prophecies of future tribulation, including the "great tribulation". And, people were required to remain faithful, even while

facing a martyr's death. In addition, The judgment at the end of our chapter is based on what people do during the "great tribulation". Thus, the parables in our chapter are surrounded by teachings on the "great tribulation". Therefore, as a result of what God will require of saved people during the "great tribulation", saved people who live in the '*Church Age*' have no basis for complaining about what God requires of them.

The first sentence also starts the '*Parable of The Ten Virgins*', which is a parable for the church age. Life starts at conception, not birth. Jesus started the church during the Gospels by providing the spiritual conception of the church. It was not born until after He returned to Heaven, but it was spiritually alive at the time that He gave this parable. And, our parable is, symbolically, telling the difference between good religious people who do not have the indwelling Holy Spirit ("oil") and those who do have the indwelling Holy Spirit. Since God gives the indwelling Holy Spirit to all saved only during the '*Church Age*', this parable is about the '*Church Age*'. In particular, it was given after "Jesus" had spiritually conceived the church and just before He paid the price to have the church born at Pentecost.

Throughout all time, God requires people to accept an ongoing personal relationship with Him in order to be saved. We are in the '*Church Age*' and, during the '*Church Age*', all truly saved are given the indwelling Holy Spirit. That is what our parable is telling us. The virgins with oil in their lamps symbolically represent the truly saved while the virgins without oil in their lamps symbolically represent lost religious people.

In the '*Parable of The Ten Virgins*', the people who went to Heaven had the indwelling Holy Spirit while the people who were refused entrance relied on religious doctrines. In order to be truly saved, and to receive God's indwelling Holy Spirit, we must do what God wrote in His word and not rely upon religious traditions.

After we are saved, our chapter tells us to produce a spiritual profit for God. That is what our second parable is about. Those people, who produced the greatest spiritual profit for God, received the greatest reward. Those saved people who refused to produce a spiritual profit for God were punished. But, the point is that God saves us and gives us the indwelling Holy Spirit so that we can produce spiritual works. People who are truly saved and refuse to produce spiritual works proved that God wasted His salvation on them. Therefore, an important consideration of true salvation is the expectation that God has for the results of His salvation.

In the last part of our chapter, "the word of God" returns to the "great tribulation" and what God required of those people. So, in the middle of two sections of the Bible which tell us about the requirements during the "great tribulation", we are told to produce a spiritual profit for God if we are truly saved. And, people complain about what a terrible requirement this is from God.

Next, in our first parable, our sentence ([Matthew 25:1](#)) tells us that this parable is about "the kingdom of heaven". Therefore, it is about true Biblical salvation. Only the truly saved get into "the kingdom of heaven".

Next, our sentence tells us that "the kingdom of heaven" is "likened". This is what tells us that this is a parable. And, when you take a selfie picture, the picture is like you but is not you. In the same way, this parable tells us what "the kingdom of heaven" is like but the parable is far shore of the true thing.

Next, our sentence tells us that the "virgins" "took their lamps, and went forth to meet the bridegroom". Externally, they were all the same because they were all "virgins" and all had "lamps". However, our second sentence tell us that "five of them were wise, and five were foolish". And, our third sentence tells us why the Bible makes this distinction. It says: "They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps".

In our parable, the "oil" symbolically represents the indwelling Holy Spirit. Notice that both groups had "lamps", which means that each had the external evidence of giving light. And, in the Bible, light is used symbolically for understanding. Those without the oil delivered the understanding which comes

from religion. Those with oil were supposed to deliver understanding that comes from God's Holy Spirit. If the saved are not careful, they will deliver what comes from religion. This is especially true if they do not pray for God's guidance before speaking.

Next, realize that all were "virgins". All had a pure life. The lost looked just like the saved from a physical point of view. We can not truly know if someone is saved or not, by looking at their physical life, because we do not have the spiritual sight for that. That is, if they claim to be saved. Think about Lot who was a saved man even while being a leader in Sodom. Think about "Jesus" promising to say: "depart from me, ye that work iniquity" to religious people who lived clean lives, attended church, gave to charity and even did miracles ([Matthew 7:23](#); [Matthew 25:41](#); [Luke 13:27](#)).

Next, our parable tells us: "While the bridegroom tarried, they all slumbered and slept." ([Matthew 25:5](#)). We are commanded to "watch". But most people are like Peter and the other disciples in the Garden. They let devils make them weary and fail to pray. The Bible promises a special blessing to saved people who do truly "watch".

Next, our parable tells us that "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." ([Matthew 25:6-7](#)). When people are made aware that they will soon meet Jesus, such as when they know that they will die, they try to get their life in order so that they will get a good judgment. However, as we read in [Matthew 25:8](#), "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out". However, they waited until it was too late. Our parable teaches that they were rejected because there was not enough time left for them to get the required oil before the door was closed.

There is a doctrinal error which claims that '*God is a God of the second chance, the third and the millionth chance. So long as you are alive you can get saved.*' However, that goes against the Bible which says: "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.")" {[2Corinthians 6:1](#)}. In addition, Genesis 6:3 says: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years". Further, [Romans 3:11](#) says: "There is none that understandeth, there is none that seeketh after God." What we see here is that we do not seek God but God comes to us and offers salvation. However, if we continue to reject God God can refuse to give us another chance to be saved even though we are still physically alive.

Therefore, we do not seek God but He seeks us and offers us an ongoing personal relationship which is true Biblical salvation. God promises everyone one chance to be saved but the "word of God" makes it clear that God does not have to offer a second chance. That's what [Genesis 6:3](#) told us and if God does not offer a second chance then we die lost. That is what happened to Pharaoh. He hardened his heart then God hardened his heart so that he would never get saved.

We have a similar thing that happens today. Every time that we refuse to respond to God, we harden our heart a little and it becomes harder to respond the next time. So, even if we get another chance, it is harder for us to respond.

Returning to our parable, we read: "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" ([Matthew 25:10](#)). Receiving the indwelling Holy Spirit, which is symbolized by having oil in the lamp, is for the '*Church Age*'. When the '*Rapture*' happens, the '*Church Age*' ends and people go back under the Mosaic Law. It will be too late for anyone who had a chance to get saved and rejected it. The Left Behind series teach doctrinal error. Those people who are left behind will never be saved. [2Thessalonians 2:11-12](#) says: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness". And, the final message of our parable is that Jesus will say: "But he answered and said, Verily I say unto you, I know you no" ([Matthew 25:12](#)).

One error that many people make is to believe that the Biblical definition of words know / knew is: 'thoughts kept in the head'. However, [Genesis 4:1](#) and [Genesis 4:25](#) tell us that: And Adam knew Eve his wife; and she conceived, and bare (a son). Therefore, the true Biblical definition of this word includes: 'an ongoing personal intimate relationship'. Yes, these people had a pure life according to religious doctrine, but they did not have an ongoing personal intimate relationship with Jesus Christ as their personal Lord. Therefore, they did not have the required oil (indwelling Holy Spirit) and they waited too late to do what God required. They were permanently prevented from going to Heaven, which meant that they went to Hell.

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## Treasure in Heaven

[Matthew 19:16-24](#) says "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of Heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

[Mark 10:17-25](#) says "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 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."

[Luke 18:18-25](#) says "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

1. This account is in three of the Gospels to show us that God thinks the lesson is so important that He wants to minimize the chance that we miss it.
2. Matthew and Mark call this man "one" but Luke calls him "a certain ruler". That meant that he had power and position but since he "came one running, and kneeled to" Jesus, he was not very high up. He was probably the level of a supervisor or manager. That would place him at the level of people in the church but someone who had respect within the church.
3. Matthew and Mark tell us "he had great possessions" but Luke says "he was very rich". He may have inherited his position but it is more likely that he was good at investing since people tend to not be young when they inherit a lot of money.
4. In all three accounts he says "Good Master, what shall I do to inherit eternal life?" He calls Jesus "Good Master" and yet refuses instruction that he is told comes from God. This lets us know that while he is polite and knows how to appear to be religious, he is not sincere. When given a test from God which would have proved his sincerity, he failed it and, apparently, left



lost. He certainly did not value the eternal riches of Heaven, which he could not lose, above the temporary riches of this life that he would certainly lose at death.

5. In all three accounts Jesus said unto him, "Why callest thou me good? none is good, save one, that is, God." Here we see that Jesus challenged him because he saw Jesus as a "good master", which is a good religious teacher. He did not see Jesus as 'God in human flesh'. He was not trusting what God wrote in the Bible but was trusting what a "good" religious man told him. The truly saved see Jesus as 'God in human flesh'.
6. In all three accounts Jesus pointed him to the Bible. We are to trust what the Bible says and not put our trust in what some man tells us without verifying his claims against the Bible. Notice that even Jesus, when He is considered to be just a man, is NOT enough authority to trust for our salvation. ALL godly preachers tell you the Biblical basis of their claims so that you can verify their claims against the Bible. God demands that you verify those claims and not just take the word of a "good master".
7. In all three accounts Jesus tells him to obey the Bible. There is a slight difference in the exact commandments listed, which means that these are examples of all of the commandments and this listed does not exclude those commandments not listed here. We are to keep ALL of the commandments of God.
8. In all three accounts Jesus uses the word "thou". This makes it personal. We are to personally obey the Bible and we will each be personally judged for how well we personally obeyed.
9. In all three accounts the man claimed "All these things have I kept from my youth up: what lack I yet?" He denied the truth of [Romans 3:23](#) ("For all have sinned, and come short of the glory of God;") As a result, he also rejected the equivalent truth of [Romans 3:24](#) ("Being justified freely by his grace through the redemption that is in Christ Jesus:") and he rejected the equivalent truth of [Romans 3:25-26](#) ("Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.")
10. This means that he claimed that his "good works" were equal to "the glory of God". This means that he rejected God's justification. He rejected God's grace and redemption that ONLY comes through "Christ Jesus". He also rejected the payment made by Jesus as our "propitiation" and demanded that God make him pay for his own sins, which means an eternity in the lake of fire. He also rejected "the forbearance of God" which means He challenged God to bring God's full wrath upon him.
11. Mark tells us that the answer from Jesus showed that Jesus "loved him". In all three accounts Jesus gave him a test which would reveal his true heart to himself. Jesus told him "go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me." Jesus does not object to our having things but God objects to our putting greater value on those things than we place on God and the things from God. His refusal to obey proved that his riches were his idol. He walked away lost because he valued temporary riches in this world over eternal riches in Heaven.
12. [Romans 10:13](#) says: "For whosoever shall call upon the name of the Lord shall be saved." When we "call upon the name" we are fully putting our trust in the power and authority. Illustrate by sitting on a chair with feet off the floor.
13. Jesus gave this man a test which showed the true state of his heart. He left lost, and probably went to Hell, because he refused to fully trust God. If you have not already called upon the Lord, you now have a similar test. You can come forward and call upon the power and authority of God to save you or you and stay in your seat and stay on the path to Hell that we all start out on. Everyone who refuses to accept Jesus as their Lord, and obey Him by doing anything that He commands will end up in Hell. He said to come to Him. If you refuse to come then you are rejecting all that God offers just like this rich man did.
14. Our accounts go on to teach the saved that they also must be willing to leave all to follow Jesus if they want rewards in Heaven. Those who refused to follow receive punishment instead of reward. The members of this church also have a test. Your Lord is leading this church to do a work for Him and to help missionaries to do work for Him. At the least all members are to be involved in prayer for all of the preparation and for all that happens to

accomplish the work. In addition, there is enough work that all are needed to help. Further, there are costs that all church members should be helping to pay. Your test is to come forward and meet your Lord and ask Him what more He wants you to do so that you can have treasure in Heaven. Those who are already helping should have no problem coming forward. Those who are neglecting their God given duties will not want to meet with their Lord and will stay in their seats.

15. [Philippians 4:16-17](#) says: "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." Notice that our reference says that we can literally add "fruit" to our Heavenly "account" by supporting the missionaries. Thus, we add "fruit" to our Heavenly "account" two ways, by being willing to give up everything in this world to follow and serve "Jesus Christ" and by supporting missionaries who are doing that on the mission field. What is also implied by these Bible references is that if a saved person does not do these things then they will have nothing in their Heavenly "account". Therefore, all such people are promised in Heaven is bed space in a dorm room for 10,000 and doing grudge work for all of eternity. Any saved person who wants more than just the basics for all of eternity needs to work in God's kingdom while they are in this life.

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# Q&A for the Gospel of Matthew

## Chapter 1

1. What is the theme of this Chapter?
    - a. “Jesus” fulfilled the law and proved that he is God's “Christ”.
  2. Why does our first sentence say that “Jesus” is the “son of David”?
    - a. Because this fulfills prophecy and is required for Him to inherit the throne of king David.
  3. Why does our first sentence say that “Jesus” is the “son of Abraham”?
    - a. Because this fulfills prophecy and is required for Him to inherit the promises given to Abraham.
  4. Why does Matthew start his genealogy with Abraham while Luke starts with Adam?
    - a. Luke presents the physical genealogy, as a physician, while Matthew presents the spiritual genealogy which started with the covenant that Gods made with Abraham.
  5. Why is it important that we know that Mary was a virgin and made pregnant by God’s “Holy Ghost”?
    - a. This fulfills prophecy and shows that “Jesus” was not just some man who happened to claim a position with God. God was is full control and is still in full control of what happens on this Earth.
  6. Why did Joseph not do what he planned to do?
    - a. He was a “just man” who had the character of king David (“thou son of David”) and he did what the angel told him was the command from God.
  7. What does the last sentence mean when it says “And knew her not till she had brought forth her firstborn son”?
    - a. They did not have sex until after “Jesus” was born. However, in spite of the lie from the Roman Catholic Church, they did have sex after that and Mary birthed several sons as well as daughters.
  8. Why does this chapter use the all-capitalized name of “JESUS” while most other places in the word of God do not?
    - a. Only the all-capitalized form of the name means ‘spiritual savior’. All others are ‘the name of a literal physical man’
  9. What is the Biblical reason why His name was the all-capitalized “JESUS”?
    - a. “he shall save his people from their sins”.
  10. What is the doctrinal lie which people pervert this phrase into?
    - a. They claim that “Jesus” will take away the consequence of their sins while they devote their life to sin. However, the true meaning is: ‘He will get them to stop their sinning’.
-

## Chapter 2

1. What is the theme of this Chapter?
    - a. The first true worship of Jesus.
  2. In general, what does this chapter tell us about?
    - a. the birth and early life of “Jesus”.
  3. What is the main miracle which is reported in this chapter?
    - a. The appearance of a star which led men from the East to the particular house where “Jesus” was at with His mother and Joseph.
  4. What are some of the legal evidences, which are in this chapter, and which provide proof that “Jesus” was / is God’s “Christ”?
    - a. There were several Old Testament prophecies about God’s “Christ” which were fulfilled by “Jesus” and are reported in this chapter?
  5. Were there three wise men from the East?
    - a. No, they brought three gifts. But, since they upset the entire city of Jerusalem, and also saw and upset the king, there were probably more than just three. In addition, due to dangers of travel at that time, and since they were carrying expensive gifts, it is highly doubtful that there were only three men who traveled.
  6. Where was the king told that God’s “Christ” would be born?
    - a. In Bethlehem of Judaea. There is only one such city in all of the world. Unlike other so-called prophecies, true Biblical prophecies are precise and can be fulfilled only one way. That is evidence that they were made by the most powerful being in all existence and that all of God’s enemies combined can not stop God from fulfilling His prophecies exactly as given.
  7. How did God warn Joseph and the men from the East?
    - a. With dreams.
  8. Where did God send Joseph, with Mary and “Jesus”, and why did God send them there?
    - a. God sent them to Egypt in order to fulfill prophecy.
  9. When they returned, why did they not return to the city where they were living before they ran to Egypt?
    - a. The former king had died but the new king was just as evil. In addition, Nazareth was ruled by a different king and God sent them there to fulfill another prophecy.
  10. What is the prophecy about Rachel?
    - a. The land given to the tribe of Benjamin, Rachel’s son, was where “Jesus” was at before they ran to Egypt. And, the evil king sent his soldiers to murder all babies two years old and younger to try and murder “Jesus”. They murdered all of the children, of that age, in Bethlehem and the surrounding area.
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## Chapter 3

1. What is the theme of this Chapter?
    - a. The ministry of John the Baptist.
  2. What was his main job?
    - a. Prepare the way for “Jesus” as God's “Christ” and “King”.
  3. What was his main message for how people were to get ready?
    - a. Repent. Turn from a life of sin to a life of obedience to God.
  4. What did he require people to do in order to show their repentance?
    - a. Be baptized in the river.
  5. What did he call the religious leaders who wanted a show baptism but no inward change?
    - a. “O generation of vipers”. Their lives looked pretty on the outside but their doctrine was deadly poison.
  6. What did he require from them?
    - a. “Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father”. That is, provide proof that you cause true new spiritual life and don't rely on your physical position.
  7. What was his prophecy?
    - a. “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire”. God is going to cut down the religious tree of the Jews and burn in Hell all who do not produce true new spiritual life.
  8. What did John say about the baptism of “Jesus”?
    - a. “he shall baptize you with the Holy Ghost, and with fire”.
  9. Why did “Jesus” get baptized by John the Baptist?
    - a. “it becometh us to fulfil all righteousness”. “Jesus” was identified with His spiritual brethren.
  10. What happened after “Jesus” was baptized?
    - a. We are told that the Trinity was revealed with “Jesus” in the water, God's “Holy Ghost” descending like a dove and “God the Father” speaking from heaven.
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## Chapter 4

1. What is the theme of this Chapter?
    - a. The start of the ministry of Jesus.
  2. Who led “Jesus” to be tempted by the devil?
    - a. God’s “Holy Spirit”.
  3. What type of temptations were the three temptations?
    - a. The first temptation was to satisfy the flesh.
    - b. The second temptation was to pride.
    - c. The third temptation was the world.
  4. When does our chapter say that “Jesus” started to preach “repent”?
    - a. After John the Baptist was thrown into prison. We do not know how long he was in prison before he was beheaded.
  5. Why did “Jesus” change the city that he lived in?
    - a. He may have had more reasons than what is reported but our Gospel account says that he did it to fulfill prophecy.
  6. Who were the first two disciples called?
    - a. Andrew and Peter.
  7. What were they doing and why is it important?
    - a. They were mending their nets and it is important because God does not call lazy people.
  8. Who were the next two disciples called and what was different about them?
    - a. James and John. While Peter and Andrew were considered relatively poor, James and John came from a rich upper class family. God calls all people regardless of their social position.
  9. What did “Jesus” do after that?
    - a. He preached the kingdom and did miracles to show what would be available to the people if they accepted the kingdom.
  10. How did the people react at this time?
    - a. “And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan”.
-

## Chapter 5

1. What is the theme of this Chapter?
    - a. *The start of the 'Sermon of the Mount / Beatitudes': basic concepts for the kingdom of God, Chapters 5-7.*
  2. The first 11 verses tell us how to be "blessed". What are the characteristics which are blessed by God.
    - a. "poor in spirit", "they that mourn", "the meek", "they which do hunger and thirst after righteousness", "the merciful", "the pure in heart", "the peacemakers", "they which are persecuted for righteousness sake" and, "ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake".
  3. What is the symbolic meaning of "Ye are the light of the world" and what are we to do about it?
    - a. God gives us spiritual understanding ("light") so that we can take it to the world.
  4. What is meant by "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"?
    - a. Not even the smallest part of God's word will "pass away". The "one jot or one tittle" include the punctuation marks. We are to obey the "word of God", not dispute the commandments in it.
  5. What is the message of Matthew 5:19?
    - a. There will be variable rewards in Heaven and those rewards are based upon how well we obey and what we teach others. The claim that everyone will have the same everlasting results and that all will be equal in Heaven are lies from devils.
  6. What is the allowed reason for divorce?
    - a. "fornication".
  7. What are we to do instead of backing our word with an oath?
    - a. We are to be consistently reliable so that people know that can rely upon what we say without the oath.
  8. How are we to respond if it is proven that we defrauded or did damage to someone?
    - a. We are to give them double what they ask for as compensation.
  9. What is to be our attitude about money?
    - a. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away".
  10. How are we commanded to deal with people who treat us wrongly and why?
    - a. We are to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" and we are to do it so that "ye may be the children of your Father which is in heaven". That is, so that we have and demonstrate the character of God the Father.
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## Chapter 6

1. What is the theme of this Chapter?
    - a.
  2.
    - a.
  3.
    - a.
  4.
    - a.
  5.
    - a.
  6.
    - a.
  7.
    - a.
  8.
    - a.
  9.
    - a.
  10.
    - a.
-



## Chapter 7

1. What is the theme of this Chapter?
    - a. The end of the 'Sermon of the Mount / Beatitudes': basic interactions for the kingdom of God.
  2. How is this chapter different from the prior two chapters which also deal with this sermon?
    - a. The end of the 'Sermon of the Mount / Beatitudes': basic interactions for the kingdom of God.
  3. Verse one says "Judge not, that ye be not judged". Why is it wrong to claim that we are never to judge?
    - a. We will all be judged according to the Bible and the Bible will be used to judge us. And, in John 7:24, we are told to "judge righteous judgment". Elsewhere we are told to judge spiritual fruit and actions. Therefore, this is a command to not judge people, and especially we are to not claim that they are lost nor saved.
  4. What do the next four verses teach us?
    - a. The correct attitude to have towards what we see as a failure by our brother.
  5. What is meant by verse 7:6?
    - a. It tells us how to deal with lost people who fight against the spiritual truth of God and the word of God. Basically, we are to not discuss significant spiritual truths with lost people because they can not understand those truths and will attack the saved people as fools.
  6. What are we taught in verses 7:7-12?
    - a. The requirements for having our prayers answered.
  7. What are we taught in verses 7:13-14?
    - a. These verses warn us about believing that we are saved when we are truly lost. Both Matthew and Luke warn us about "false prophets" who preach the wrong way to be spiritually saved.
  8. What are we taught in verses 7:15-20?
    - a. These verses warn us about "false prophets" and tells us to identify them by their "fruit".
  9. What are we taught in verses 7:21-23?
    - a. They all tell us about people calling Jesus "Lord, Lord" when they are actually lost because they trusted in the doctrine of religious errors instead of in an ongoing personal relationship with God.
  10. What is the symbolic meaning of the word "rock" found in verses 7:24-27?
    - a. The word "Rock" is used symbolically for "Christ" and this symbolic meaning is true every place in the Bible where we find the word "rock".
-

## Chapter 8

1. What is the theme of this Chapter?
    - a. "Jesus" acts like a "King". In the prior three chapters, He gave us the rules for being part of His kingdom. Now, He is proving that He is God's "King" and showing what are the benefits of belonging to His kingdom.
  2. This chapter has six miracles identified in the Study called [Miracles in the Gospels](#). What is the doctrinal purpose of all of these miracles?
    - a. All miracles which are reported in Gospel accounts are a physical demonstration of the doctrine that is in context with them. Therefore, these miracles show God's people that "Jesus" really was God's "King".
  3. What was the evidence of the faith of the centurion which made Jesus" marvel?
    - a. He had faith that "Jesus" could do a miracle from a distance because of His power and authority. He did not require "Jesus" to come and physically touch the servant like the Jews required in order to believe.
  4. What did "Jesus" say would be the relative rewards of people "in the kingdom of heaven" based upon their true Biblical faith?
    - a. Those people who demonstrated greater true Biblical faith would receive greater rewards "in the kingdom of heaven".
  5. What is the spiritual lesson of the two people who are reported to want to be disciples of "Jesus"?
    - a. He told them that they had to be willing to give up all concerns of this world and rely on God if they truly wanted to be His disciples.
  6. We are told that "Jesus" healed many who were sick and cast out devils. We are also told why he did this. What reason is given in our chapter?
    - a. "That prophecy might be fulfilled". The prophecies were also evidence that He was God's "Christ" and God's "King".
  7. What happened to the disciples when they crossed the lake and why did it happen?
    - a. A storm arose which made the disciples afraid of drowning even though "Jesus" was asleep in the ship. It was a test of their faith.
  8. What happened to the two men who met "Jesus" when He landed and why?
    - a. They were freed from devils because they believed in "Jesus".
  9. What happened to the swine?
    - a. They ran into the sea and were drowned when they became possessed by devils. Animals have enough sense to not allow the foolishness that some people allow.
  10. What happened to the people who owned the swine and why?
    - a. It was illegal for them, as Jews, to raise and eat swine. So they lost their investment and asked God's "Jesus" to leave. Most people prefer the sins of this world to everlasting spiritual salvation.
-

## Chapter 9

1. What is the theme of this Chapter?
    - a. The scribes and Pharisees start their doctrinal fight with Jesus.
  2. Where did the events of this chapter happen?
    - a. At the home city of "Jesus" and near-by. He did not go to the religious leaders to start a fight but they went to Him in order to start a doctrinal fight.
  3. What was the first thing that they objected to?
    - a. "Jesus" said: "Son, be of good cheer; thy sins be forgiven thee". They claimed that "Jesus" blasphemed.
  4. How did "Jesus" respond to their claim?
    - a. He said "For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) *Arise, take up thy bed, and go unto thine house.*" (Obviously, this was a miracle which required the power of God.)
  5. What happened when "Jesus" called Matthew to be a disciple?
    - a. He threw a party and invited all of his publican friends so that they could meet "Jesus".
    - b. The Pharisees criticized "Jesus" and His disciples for eating with publicans
  6. How did "Jesus" respond to their criticism?
    - a. He said "*They that be whole need not a physician, but they that are sick*" and quoted scripture that said God wanted mercy more than sacrifices.
  7. What is meant by the parables of 'New Cloth and Old Garment' and 'New Wine and Old Bottles'?
    - a. God can not put the Spirit of the New Testament into the old religion of the Jews. The New Testament replaces the religious part of the Mosaic Law.
  8. Why did "Jesus" require the woman healed from an issue of blood to openly admit her healing?
    - a. When God gives us a miracle it is for us to use and tell others about God's work in our life so that others will turn to God in their need and will get saved or will spiritually mature.
  9. How did the religious Jews respond when "Jesus" arrived at the house where He raised the girl from the dead?
    - a. They "*laughed him to scorn*". But, when the parents brought out the girl alive, whom they all knew had been dead, their mouths were shut.
  10. What is the spiritual significance of the two blind men that "Jesus" cured their sight?
    - a. He first asked them: "*Believe ye that I am able to do this?*" and then said to them: "*According to your faith be it unto you*". Sight is used symbolically for understanding. "Jesus" will give understanding to those who come to Him and admit their need. However, the amount of understanding that each person receives is "*According to your faith*".
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## Chapter 10

1. What is the theme of this Chapter?
    - a. The start of the spiritual life of the church.
  2. What is the difference between conception and birth and how does this apply to the true church?
    - a. The true church is spiritually alive. All forms of life start at conception. Birth is when the life is brought out into the world. They are two separate events for all forms of life. "Jesus" said that the Old Testament ended with the death of John the Baptist. And, this chapter starts with "Jesus" sending out the twelve to do 'The Great Commission', which is the main ministry of the church. Then, the chapter continues with things which are given to the church. Therefore, the church had to be spiritually alive at this time even though it had not yet been spiritually born.
  3. Why were the instructions that "Jesus" gave at this time different from the instructions given just before His death?
    - a. The Gospel never changes but the application of it is different for different cultures. This chapter gives instructions for the Jewish culture of that day. The instructions just before His death were for going into Gentile cultures after His return to Heaven.
  4. What did "Jesus" say about Jews who rejected their message?
    - a. "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city"
  5. What did "Jesus" say would happen to His messengers all throughout history?
    - a. They would be persecuted, beaten and killed.
  6. He said why this would be true. Why is that?
    - a. "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"
  7. What did "Jesus" say was required for the saved to receive the protection of God?
    - a. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven". Satan accuses the saved of sins before the throne of God. We need "Jesus" to claim us to God the Father if we want Him, and not Satan, dealing with us about our sins.
  8. What did "Jesus" say must be His place in our life?
    - a. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me".
  9. What sacrifice is required to truly serve "Jesus"?
    - a. "And he that taketh not his cross, and followeth after me, is not worthy of me".
  10. What is the spiritual meaning of "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"?
    - a. The saved person who enjoys this current physical life ("He that findeth his life") "shall lose it" (will lose the opportunity to enjoy life on Earth during the 1,000 years reign of "Christ"). However, the person who gives up enjoying this current physical life ("he that loseth his life for my sake") "shall find it" (will have the opportunity to enjoy life on Earth during the 1,000 years reign of "Christ").
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## Chapter 11

1. What is the theme of this Chapter?
    - a. Two different reactions to evidence provided by God.
  2. Why did John the Baptist send two of his disciples to "Jesus"?
    - a. He knew he was facing death and wanted assurance that he did not make a mistake preaching that "Jesus" was God's "Christ" and God's "King".
  3. How did "Jesus" answer his request?
    - a. "Jesus" demonstrated all of the true scriptural signs of God's "Christ" and God's "King". He did not ask John to believe His word but provided true scriptural evidence for John to trust.
  4. How did John the Baptist compare to other men according to "Jesus"?
    - a. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist".
  5. What scripture did "Jesus" say that John the Baptist fulfilled?
    - a. He is quoting the messages of [Isaiah 40:3](#) and making a reference to [Malachi 3:1](#) and [Malachi 4:5-6](#).
  6. What is the doctrine of "For all the prophets and the law prophesied until John"?
    - a. The Old Testament ended with the death of John the Baptist.
  7. Why did "Jesus" say "Woe!" to certain cities and how does that apply to us today?
    - a. "Jesus" say "Woe!" because they had many evidences that He was God in human flesh but refused to believe the revealed truth. Likewise, people of today who receive revealed truth but still refuse to believe receive greater damnation when they are judged by God.
  8. What is the doctrine of "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"?
    - a. God the Father acted like "Jesus" did when He taught in parables. Both deliberately led lost and carnal people into doctrinal error while revealing spiritual truth only to those saved people who sought it directly from God.
  9. What is the doctrine of [Matthew 11:19](#)?
    - a. Only people who accept "Jesus" as their personal "Lord" really know God the Father. People who belong to religions like Jehovah Witnesses and Seventh Day Adventists do not know God the Father.
  10. What does "Jesus" mean by His invitation in the last three verses?
    - a. We are invited to become like "Jesus" and to work with Him to do the 'Great Commission'.
-

## Chapter 12

1. What is the theme of this Chapter?
    - a. Judgment according to religious rules versus judgment according to spiritual truth.
  2. When the Pharisees accused the disciples of "Jesus" of breaking the Law, how did He respond?
    - a. "Jesus" reference their history where king David did a similar thing and was not accused of violating the law. He also pointed out that the priests did the same thing every sabbath day.
  3. What is the doctrinal meaning of "I will have mercy, and not sacrifice"?
    - a. God is more concerned with the heart attitude of His people than he is with their religious activities.
  4. Besides being an addition to the Mosaic Law, what was wrong with their claim that healing on the sabbath violated God's law restricting work on sabbath?
    - a. The Mosaic Law restricted physical work von sabbath. Healing required spiritual work and they were supposed to worship God on sabbath, which was spiritual work.
  5. When the Pharisees held a council to destroy "Jesus", and He knew it, He withdrew instead of fighting or arguing with them. Matthew tells us that this was to fulfill a prophecy from Elias. What Bible passage is Matthew referring to?
    - a. [Isaiah 42](#).
  6. Why did the Pharisees claim that "Jesus" used the power of Beelzebub?
    - a. They could not match the evidence that "Jesus" used the power of God and they wanted the people to consider them to be a greater doctrinal authority than "Jesus". Therefore, they had to come up with a lie which would separate the demonstrated power from God.
  7. What conclusion did "Jesus" give them which resulted from His using the power of God to cast out devils?
    - a. "then the kingdom of God is come unto you". As a result of that conclusion, they were rejecting the very "kingdom of God" which they claimed to be seeking when they rejected "Jesus".
  8. What was the only sign that "Jesus" said would be given to that generation?
    - a. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth".
  9. What did "Jesus" say would happen to religious people who cast out a devil and cleaned up their life by the power of religion?
    - a. "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation".
  10. Who did "Jesus" say were His true family?
    - a. "whosoever shall do the will of my Father which is in heaven".
-

## Chapter 13

1. What is the theme of this Chapter?
    - a. What the kingdom of heaven is like.
  2. [Matthew 13:10](#) says: "And the disciples came, and said unto him, Why speakest thou unto them in parables?"  
What answer did "Jesus" give?
    - a. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given".
  3. What is the meaning of that answer?
    - a. "Jesus" acted like He said that God the Father acts and deliberately hid the truth from lost and carnal people while only revealing spiritual truth to saved people who seek that spiritual truth from God. Lost and carnal people are led into doctrinal error. People who seek truth from religion are also led into error. People often claim to interpret parables, and other spiritual truths, but actually teach doctrinal error.
  4. Why does God do this?
    - a. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them". When people deliberately turn their heart away from God, God calls them to repent and gives them time to do so. But when they refuse to truly Biblically repent, God gives them the desires of their hearts so that they go further from God while thinking they are getting closer to God and God collects legal evidence of the true nature of their heart and that evidence is used when God judges them.
  5. Our chapter starts with the parable of the sower. That parable presents people with four types of heart, which are symbolically represented by four different types of ground. Two of those types of ground had plants come up which produced no fruit. Many people claim that these represent saved people and others claim that they represent lost people. Why is there this disagreement?
    - a. People claim that there are two types of people in this world: saved and lost. That is true from a spiritual perspective but very few people can see the spiritual perspective when looking at other people and their salvation. The Bible gives us three types of people which we can see in this world: hot, cold and lukewarm or Godly, ungodly and unjust. And, the lukewarm unjust person claims to be saved but their life does not justify their claim. The fact is that God knows if a particular lukewarm person is saved or not, but if they are saved, they go to heaven but do not receive rewards and are actually punished. However, this is a Bible truth that most preachers deny. Therefore, God's people remain confused.
  6. How many times is the phrase: "kingdom of heaven" used in this chapter?

Eight. Every time it starts another parable about the "kingdom of heaven".
  7. What is the message of the parable about the wheat and tares?
    - a. The "kingdom of heaven" will have true saved people in it, represented by the wheat, and will have lost people in it, represented by the tares. We will not be able to tell the difference in this world but God's angels will separate them when people die.
  8. What similar lesson is taught by the parables about the leaven and the mustard seed?
    - a. In both parables, the truly saved person will find the "kingdom of heaven" taking over their life and becoming the largest, and most important, part of their life.
  9. What similar lesson is taught by the parables about the treasure in the field and the pearl of great price?
    - a. In both parables, the truly saved person will give up everything in this world in order to obtain the "kingdom of heaven".
  10. Why was "Jesus", and His teaching, rejected in His own country?
    - a. The people knew His physical family and refused to believe He could be anything different from them. "Jesus" said; "A prophet is not without honour, save in his own country, and in his own house".
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## Chapter 14

1. What is the theme of this Chapter?
    - a. The introduction of the New Testament.
  2. Our chapter starts with the account of John the Baptist being murdered. How did "Jesus" say that this affected the New Testament?
    - a. He said that the Old Testament was until John the Baptist. Thus, the New Testament, and the spiritual life of the Church started at this point even though the birth did not happen until Pentecost.
  3. Why was John the Baptist beheaded?
    - a. He had publicly rebuked the king and his wife for public sin and she thought she was above anyone rebuking her for any reason or, if they rebuked her, it should be in private. However, sin done in public must be rebuked publicly so that the people don't think that they can get away with doing the same.
  4. Several of the disciples of "Jesus" were disciples of John the Baptist first and they had to stop their missionary work to go bury his body then go and tell "Jesus". When "Jesus" and His disciples went to a private place to morn, a multitude sought them out seeking ministering and not caring about their need to morn. How did "Jesus" react and why?
    - a. He had "compassion toward them" "because they were as sheep not having a shepherd" ([Mark 6:34](#)). They were no more aware of the need of "Jesus" and His disciples than sheep are aware of the needs of their shepherd.
  5. When evening came and the disciples wanted their time to morn, what did "Jesus" do?
    - a. He fed the 5,000 men plus women and children.
  6. What happened to the disciples after the feeding of people?
    - a. They were sent across the lake where they were in a storm as a test of their faith.
  7. Where was "Jesus" while they had their test?
    - a. On the mountain praying for them. They thought He was not aware of their problem like many believers feel that God doesn't care about their problems.
  8. How did the disciples react "Jesus" walking on the water?
    - a. They were afraid at first and thought He was a ghost. Then peter challenged him to call him out of the boat.
  9. Why did Peter start to sink in the water?
    - a. He took his eyes off of "Jesus" and lost his faith that God would do a miracle for him.
  10. How were things when they got to the other side off the lake?
    - a. The people sought "Jesus" for healing. Things were back to normal. To everyone who was not in the test, it was like the test never happened.
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## Chapter 15

1. What is the theme of this Chapter?
    - a. True believers versus religious people.
  2. How did "Jesus" respond when the Pharisees and scribes accused His disciples of "transgressing the tradition of the elders"?
    - a. They were doing that. However, as "Jesus" pointed out, "the tradition of the elders" transgressed the Law of God and, therefore, "the tradition of the elders" was wrong and should not be followed.
  3. Why did "Jesus" quote Isaiah against them?
    - a. They claimed to have found a technical way to avoid obeying God's law. Isaiah had prophesied "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men". They taught the people to make an outward show of religion while they truly felt contempt for God and God's law.
  4. What did "Jesus" teach about true spiritual defilement?
    - a. What we eat and what we do in this physical world is not what causes spiritual defilement. True spiritual defilement comes from the attitudes of the heart.
  5. What did "Jesus" tell His disciples to do when the Pharisees and scribes were offended?
    - a. He said "Let them alone" because "they be blind leaders of the blind". When people refuse correction from God's word we are to "Let them alone" and let God deal with them.
  6. What did "Jesus" mean when He said "And if the blind lead the blind, both shall fall into the ditch"?
    - a. The people who choose to follow people teaching doctrinal error will bring destruction from God upon themselves.
  7. When w Gentile woman asked for "Jesus" to free her daughter from a devil, He called her a female "dog" (a bitch). How did she respond and what is the lesson for us?
    - a. She said "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table". And, she received her miracle. %The lesson is that we are to accept anything which God requires in order to get blessings from God.
  8. What was the reaction of the people to "Jesus" healing all of the people?
    - a. "they glorified the God of Israel". This is the reaction that true ministers of God are to seek.
  9. What did "Jesus" do at the end of the day?
    - a. He fed "four thousand men, beside women and children" from seven loaves "and a few little fishes".
  10. Matthew reports; "Jesus". What is the spiritual lesson from that?
    - a. God provides an abundance when His people truly put their faith in Him.
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## Chapter 16

1. What is the theme of this Chapter?
    - a. Starting the Show-Down.
  2. Our chapter starts with "[The Pharisees also with the Sadducees came, and tempting](#)". What is the majority of our chapter telling us about?
    - a. In this chapter, we see arguments over doctrine, which are, basically, arguments over authority. The religious leaders claim that they have the top authority because of religious traditions. "Jesus" claims that He has the top authority because He demonstrates approval from God with His miracles.
  3. They wanted "[a sign from heaven](#)", which they could not produce, but which "Jesus" could. Why did they want this sign?
    - a. So that they could claim that "Jesus" had to produce a "sign" when they demanded and, thereby, proved that they had greater authority.
  4. How did "Jesus" respond?
    - a. He told them that they could understand physical signs but could not understand spiritual signs. He followed that with: "[A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas](#)". As explained elsewhere, this was a prophecy of His resurrection after being in the Earth for three days and three nights. And, as He told them in this answer, they did not understand the spiritual significance of the resurrection.
  5. "Jesus" left and took His disciples to the other side of the lake. There, He warned them against the doctrine of the religious leaders. Why did they misunderstand His warning?
    - a. Like most spiritual messages found in "[the word of God](#)", the warning was phrased in symbolic language. If people look at such a message from the physical perspective, like the disciples did here, they will receive the wrong interpretation.
  6. What was "Jesus" warning them about and why did He use the symbol that He did?
    - a. He was warning them about the doctrine "[of the Pharisees and of the Sadducees](#)". He used "[leaven](#)" as His symbol because, just as "[leaven](#)" spreads to fill the entire loaf of bread, so also does doctrinal error spread to be involved in all of life of a believer.
  7. "Jesus" took His disciples away from where He normally ministered and, on the way, He asked them "[Whom do men say that I the Son of man am?](#)". Then He also asked them "[But whom say ye that I am?](#)". Why did He ask them these two questions in this order?
    - a. He asked them the first question to make them realize that they could not trust popular opinions about religious matters, especially when there are several competing opinions. He asked them the second question to be sure that they understood the truth that came from God and which did not agree with any popular opinion.
  8. After Peter's confession, "Jesus" prophesied a truth for the first time and the disciples all rejected the prophecy. What was this prophecy?
    - a. "[From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day](#)".
  9. Why did "Jesus" give them this prophecy several times?
    - a. He was trying to prepare them for the future and give them hope to carry them through the time of trouble. Their hope was in the prophecy of: "[be raised again the third day](#)". However, they did not receive that hope because they rejected what had to come before it.
  10. Why did they reject the prophecy?
    - a. The prophecy which they rejected was: "[and suffer many things of the elders and chief priests and scribes](#)". They rejected it because it went against the doctrinal error that they, and all Jews, had been taught their entire life. Likewise, there are several popular doctrinal errors which devils keep alive today so that some people will end up in Hell and so that saved people will suffer because they rejected the truth.
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## Chapter 17

1. What is the theme of this Chapter?
    - a. Lessons in Spiritual Maturity.
  2. Our chapter starts with the report on the 'Mount of Transfiguration'. What is the spiritual lesson from that report?
    - a. It teaches that that the Old Testament Law, represented by "Moses", and the Old Testament prophets, represented by "Elias", were in complete agreement with Jesus. Thus, our first lesson in spiritual maturity is that the Old Testament is in complete agreement with the New Testament and supports it.
  3. What did they speak to "Jesus" about and why?
    - a. They "appeared in glory, and spake of his decease which he should accomplish at Jerusalem" (Luke 9:30-31). The Old Testament looked forward to "Jesus" paying for all of the sins of men. They could not go to heaven until that happened but were kept in paradise.
  4. "His disciples asked him, saying, Why then say the scribes that Elias must first come?" and "Jesus" answered that the prophecy was fulfilled by John the Baptist. What does this teach us about prophecy?
    - a. Prophecy uses symbolic language to tell a future truth which will accomplish a spiritual purpose of God. People who claim to know unfulfilled prophecies often say that the future prophecy will be fulfilled literally such as "the scribes" saying that the literal prophet "Elias" had to be resurrected when God actually meant that a prophet with the spirit of "Elias" would come.
  5. Our chapter tells us "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead". Why did "Jesus" use the title of "Son of man" in His statement?
    - a. Because He would rise as a literal physical man and be the "first fruit" of all physical people who would rise.
  6. Why was there a multitude waiting for "Jesus" to come down from the mount?
    - a. They were there to see the show. God's true work will always attract some people who just want to look and gossip but who also refuse to truly believe.
  7. What are two spiritual lessons from "Jesus" casting out a devil that the disciples could not cast out?
    - a. Different people have different levels of spiritual powers.
    - b. Fasting, in order to draw closer to God, increases spiritual powers within a person.
  8. What measure did "Jesus" give us for our level of true Biblical faith?
    - a. "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".
  9. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again". Why did He tell them this, again, while they were at home.
    - a. They were away from all of the distractions of the ministry and He was giving them an opportunity to ask about the prophecy. There are certain things that God will not reveal to us unless we get alone with Him and are willing to receive whatever He chooses to reveal.
  10. When they returned to Capernaum, the government officials ask Peter if "Jesus" paid tribute even though they had no right to collect it from "Jesus" and His disciples. Why did "Jesus" do a miracle and have Peter pay even though the government officials were abusing their power?
    - a. Satan gets government officials to abuse their power with God's children so that God's children will fight with them and be distracted from doing their primary job of taking the gospel to the world.
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## Chapter 18

1. What is the theme of this Chapter?
    - a. Additional Lessons on Spiritual Maturity.
  2. Our chapter starts with the disciples asking "Jesus", "Who is the greatest in the kingdom of heaven?"? What current popular doctrinal error does this disprove?
    - a. A Communistic heaven where everyone gets 'a mansion right next door to Peter' and everyone lives in eternal bliss as soon as they get there.
  3. "Jesus" said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". What does the word "converted" mean?
    - a. 'To change from one state to another'. After we are saved, we need to be "converted" to become like God, have His character as our own character.
  4. How did "Jesus" say that we become "converted"?
    - a. We must "humble ourselves as this little child".
  5. What did "Jesus" say about offending His children?
    - a. "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea".
  6. What did "Jesus" say about guardian angels?
    - a. "In heaven their angels do always behold the face of my Father which is in heaven".
  7. What does "Jesus" command us to do if our brother offend us?
    - a. "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican". Thus, we have a multistep process.
  8. Our chapter tells us: "Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him?" "Jesus" responded with a parable about "the kingdom of heaven". What was the end result of the servant who refused to truly repent?
    - a. "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him" only the servant did not have the money to pay. Therefore, he was literally tormented to death.
  9. This servant had received forgiveness at that start of this parable. What does this tell us about the doctrine which claims that we can never lose forgiveness once it is given?
    - a. That doctrine is a lie from devils. Forgiveness is always given based upon a agreement that the offending person will truly repent and not do the sin / crime again. When done in men's court, the criminal who is found repeating their crime, after receiving forgiveness, receives the maximum sentence for the first time and for the later time.
  10. What does this say about the doctrine which claims that a child of God has to always forgive with no strings attached?
    - a. That doctrine is, obviously, another lie from devils. God refuses to forgive someone who refuses to truly repent and God does not require His children to do what he refuses to do. We are to restore what we stole or damaged if at all possible.
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## Chapter 19

1. What is the theme of this Chapter?
    - a. The Testimony of The Righteous versus The Religious.
  2. What is the basic difference in the credentials of each group of people?
    - a. The religious always want us to look at their religious activities and religious credentials given by man. The truly righteous understand that the true spiritual proof is how God works in and through their life.
  3. The Pharisees challenged "Jesus" about the doctrines of marriage and divorce. Most preachers either condemn all divorce or condone it. Most people who claim to be saved understand that divorce is wrong. However, what are the problems with condemning all divorce?
    - a. There is a major Biblical doctrinal difference between "divorce" and "Jesus" which is ignored by people who condemn all "divorce". Such preachers have even condemned people who left after their physical life was clearly in danger. Such a doctrinal stand does not match the type of heart that God demands that His people have.
    - b. "Jesus" said: "Whosoever shall put away his wife, except it be for fornication". Now, the rest of the context needs to be considered. But, as clearly shown here, "Jesus" allowed "divorce" in cases of "fornication".
    - c. [1Corinthians 7:15](#) clearly says: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."
  4. What was the doctrine which "Jesus" gave about "eunuchs", which proves the claim that everyone should marry to be wrong?
    - a. "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake".
  5. How did "Jesus" respond when the disciples tried to keep parents from bothering "Jesus" with their children?
    - a. "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven".
  6. What is the application for us when "Jesus" told the rich young ruler "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me"?
    - a. If you will have the character of God ("be perfect") and "have eternal life", then give up everything in this world and use it to help others and dedicate your life to the service of God's kingdom on this Earth.
  7. Why did "Jesus" say "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven"?
    - a. It is very hard (not impossible) for the rich to stop depending on those riches which gave them everything that they desired in this world and, instead, trust in "Jesus" for rewards in eternity while they suffer in this world.
  8. What reward did "Jesus" promise to His disciples which would become apostles?
    - a. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel".
  9. What reward did "Jesus" promise to everyone who gives up everything in this life to serve Him?
    - a. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life".
  10. What did "Jesus" mean when He said: "But many that are first shall be last; and the last shall be first"?
    - a. Those saved people who are at the top in this world will be at the bottom in heaven and those saved people who are "last", in this world so that they can serve "Jesus", will be at the top in Heaven.
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## Chapter 20

1. What is the theme of this Chapter?
    - a. The Basis of Everlasting Rewards.
  2. What is the main lesson from the 'Parable of the Field Laborers'?
    - a. there is greater reward when we "work by hope" compared to when we "work by faith". "Hope" is based upon the character of God. "Faith" is based upon the promise of God.
  3. In the parable, the workers who agreed to work for the promised amount "murmured against the goodman of the house". What does this teach us about God's thinking when compared to our thinking?
    - a. God does not think like we do and when we try to understand God with our "natural reasoning", we will be led into error.
  4. The mother of James and John asked "Jesus" to give her sons the positions on either side of Him in His kingdom. And, the other disciples "were moved with indignation against the two brethren". How did "Jesus" respond to them?
    - a. He told them how to become great in "the kingdom of Heaven". That is, become servant of all here in this world.
  5. What doctrinal error does this disprove?
    - a. People claim: 'you should serve to prove your love for God' and that claim is matched with: 'you should not work for reward'. However, several places in the Bible command us to work for everlasting rewards. And, the answer from "Jesus", to the disciples, was for them to be the greatest worker ("servant of all") in order to become the greatest in Heaven.
  6. What was the evidence that "Jesus" gave to back His doctrine?
    - a. He said: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". Basically, follow His example.
  7. What "Jesus" did say would be required of James and John?
    - a. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with". Basically, in order to receive great spiritual rewards we must be willing to suffer great things for "Jesus".
  8. What happened as "Jesus" left Jericho?
    - a. Two blind men begged Him to give them sight.
  9. What is the symbolic message of this miracle as shown by the context?
    - a. "Jesus" provides spiritual understanding ("sight") to the saved who ask for it. And, asking for that spiritual understanding ("sight") is often upsetting to others and they will often rebuke the person asking. However, "Jesus" will give what is asked for when the saved persist in their request in spite of discouragement from others.
  10. How did the men respond when they received their sight?
    - a. "They followed him". This is the response that God expects from all saved who receive special spiritual gifts from "Jesus".
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## Chapter 21

1. What is the theme of this Chapter?
    - a. The Start of the Final Religious Conflict.
  2. Our chapter starts with "Jesus" sending His disciples to a village to get an ass and her colt. Why were His instructions prophecy?
    - a. There was no natural way that "Jesus" could know the details which He told them that they would find.
  3. Why did God have the multitudes respond to "Jesus" like they did?
    - a. This was their last chance to receive the kingdom that God had promised to the Jews. God had them recognize "Jesus" as their God-given "King", but then they turned on Him and had Him crucified, which caused the removal of the offer for God's kingdom.
  4. Next, we read that "Jesus" entered Jerusalem as the "King of the Jews". But He did not enter like any other king would enter a capital city. How did He enter?
    - a. "meek, and sitting upon an ass, and a colt the foal of an ass". This fulfilled prophecy and was so far from what other kings would do that there was no worry about any other king fulfilling the prophecy.
  5. When "Jesus" went into the Temple, He drove out everyone who was engaged in commerce. What reason did He give for His actions?
    - a. "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves".
  6. How did the religious leaders react to the people praising God for what He did through "Jesus"?
    - a. They complained because God refused to use them like He used "Jesus".
  7. Why did "Jesus" curse the fig tree?
    - a. It had leaves but no fruit. It was symbolic of the Jewish nation which had the outward signs of serving God (leaves) but produced no spiritual fruit. Unfortunately, many people of today, who claim to be saved, think they can act just like the Jews did and get a different result from a God Who never changes.
  8. When the religious leaders challenged "Jesus" over who gave Him authority to do and teach what He did, He agreed to answer their question if they answered His first. He asked them: "The baptism of John, whence was it? from heaven, or of men?" Why did He ask them this question?
    - a. Because they refused to consider God as the authority behind "Jesus" even though it was obvious that he could only do the miracles with the power of God the Father. They were hoping that He named some man whom they could discredit. They lied and said "We cannot tell" because they were worried about the reaction of the people even while they ignored the reaction of God.
  9. When "Jesus" told parables against the religious leaders, and asked them what judgment would be brought against the men in the parable, they answered before they realized that the parable was against them. What was their own judgment?
    - a. "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons" .
  10. Why did "Jesus" tell the religious leaders: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"?
    - a. Because, like the builders, they rejected "Christ" and the ongoing personal relationship with God that "Christ" represents. Likewise, everyone who claims to be saved, while refusing the changed life which results from a true relationship with "Christ", will also be rejected by God.
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## Chapter 22

1. What is the theme of this Chapter?
  - a. Continuation of the Final Religious Conflict.
2. What is the setting of the '*Parable of The Marriage of the King's Son*'?
  - a. "The kingdom of heaven".
3. In the parable, the people who were first invited "made light" of their invitation "and they would not come". As a result, "destroyed those murderers, and burned up their city". Who did "Jesus" tell "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" ([Matthew 21:43](#))? And, according to the context, who did "Jesus" speak against with this parable?
  - a. The Jewish religious leaders in both cases.
4. "Jesus" concluded the parable with "For many are called, but few are chosen". According to this parable, and the context where it is found, who are the "called" and who are the "chosen"?
  - a. The Jews and Jewish religious leaders were "called". And, during the '*Church Age*', we can say that all people are "called". However, only those people who are in "The kingdom of heaven" and have a "marriage gown" are the "chosen".
5. Our chapter follows the parable with: "Then went the Pharisees, and took counsel how they might entangle him in his talk". Why did the Pharisees react this way ("Then") to the parable?
  - a. Because they knew that "Jesus" had told the parable against them and their doctrine.
6. When the Pharisees and the Herodians challenged "Jesus" about paying taxes / tribute, what was His conclusion to them and how were they failing to fulfill their responsibilities?
  - a. "Jesus" said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's". Most people see the physical part of this statement ("Render therefore unto Caesar the things which are Caesar's") while they ignore the doctrine in the rest of the command ("and unto God the things that are God's"). In our next chapter ([Matthew 23:23](#)), we read that "Jesus" said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone". Therefore, we see that they did not "render unto God" the attitudes of the heart ("have omitted the weightier matters of the law, judgment, mercy, and faith") that God required.
7. Next, we see the Sadducees present a ridiculous scenario to "Jesus". He told them, "Ye do err, not knowing the scriptures, nor the power of God". What was the first doctrine which He proved wrong?
  - a. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven". There are religions today, such as the Mormons and Muslims, which preach marriage and sex in eternity. This sentence also proved their doctrines to be lies.
8. What was the second doctrine which He proved wrong?
  - a. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living". This truth is still denied today with the main source of this lie being the religious doctrine called Evolution.
9. Next, a lawyer asked "Jesus" a question based upon the assumption that He could not know the law as well as a professional lawyer. In the matching report from Mark, we read: "when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God". How was this lawyer wrong?
  - a. He regarded God's Law as something to argue about but not something to personally apply to his own life and obey. In [John 5:39](#), we read that "Jesus" said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me". This lawyer was like the religious people that "Jesus" was talking to in the Gospel of John and that a lot of religious people do today. They study to argue but not to learn the character of their God.
10. After shutting all of their mouths, "Jesus" asked them a question that they could not answer and that would discourage them from challenging Him again. He ended His question with: "If David then call him Lord, how is he his son?". Why could they not answer this question?
  - a. In their doctrine, they claimed that the father is always greater than the son and that the older is always greater than the younger. The Bible clearly teaches otherwise and Jacob and Esau



are one example. However, they could not answer because they would then have to admit that they taught doctrinal error.

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## Chapter 23

1. What is the theme of this Chapter?
  - a. Wrong Religious Judgment Versus Righteous Judgment.
2. "Jesus" starts this chapter by describing "the scribes and the Pharisees". He describes them from God's spiritual point of view. What were the spiritual characteristic which He identified?
  - a. They "sit in Moses' seat". That is, they claim to be the giver of God's law and no one can dispute their doctrine.
  - b. They "bind heavy burdens and grievous to be borne". That is, they make up rules which are hard to follow and which go well beyond what God requires.
  - c. They "lay them on men's shoulders ". That is, they require people to fulfill their religious additions to God's law.
  - d. They "but they themselves will not move them with one of their fingers". That is, they make exceptions for themselves so that they don't have to fulfill the rules which they put on others. We see the same attitudes today with taxes. The government leaders make heavy taxes for the middle class but make exceptions which allow the very rich to not pay any tax.
  - e. And, "Jesus" added: "all their works they do for to be seen of men". That is, they concentrate on making men think well of them but ignore God's opinion of them. For example, when Bill Gates was head of Microsoft, he destroyed the careers of many people while he legally stole their ideas and work. Now that he is retired, many people think he is wonderful because he gives part of the stolen money to poor people through his Foundation.
  - f. They "they make broad their phylacteries, and enlarge the borders of their garments". That is, they emphasize their symbols of religion. Think of the robes worn by priests, bishops and cardinals of the Roman Catholic Religion. This fools many people into thinking that they truly represent God and that their doctrine is from God.
  - g. They "And love the uppermost rooms at feasts, and the chief seats in the synagogues". That is, they make sure that people honor their religious position.
  - h. They "love greetings in the markets, and to be called of men, Rabbi, Rabbi". That is, they make sure that people honor their social position.
3. What did "Jesus" say to do about titles and their related honors?
  - a. He said: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren". That is, don't think of yourself as better than other people and especially not better than any other saved person.
  - b. He said: "call no man your father upon the earth: for one is your Father, which is in heaven". That is, only God is to give us our character.
  - c. He said: "Neither be ye called masters: for one is your Master, even Christ". That is, admit that any spiritual truth that we have come from "Christ" revealing it to us and that we did not come up with it on our own.
4. What did "Jesus" tell us to do as a result of these doctrines?
  - a. "But he that is greatest among you shall be your servant". "Jesus" taught this same doctrine elsewhere.
  - b. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted". "Jesus" also taught this same doctrine elsewhere.
5. What did "Jesus" mean when He said: "Ye blind guides, which strain at a gnat, and swallow a camel"?
  - a. This must be understood with the context of the sentence before it. The phrase: "strain at a gnat" means that they made sure that they followed the smallest outward part of the religious law. The phrase: "swallow a camel" means. They insisted that people accept the most impossible spiritual doctrine which they made up. They claimed to be religious experts ("blind guides") even while they could not see, nor understand spiritual matters. That was why they would "swallow a camel". They accepted things which were obviously spiritually impossible if they could see spiritually,
6. What did "Jesus" mean when He said: "for 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"?

- a. They convinced others of their doctrinal error and taught that the more zealous that people were for their doctrine, the more God would reward them. This is what causes people to murder other people who disagree on religious doctrines.
  7. Why did "Jesus" say: "for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"?
    - a. "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity". As we are told elsewhere, God looks on the heart. God is interested in our heart attitudes more than the outward religious acts.
  8. Why did "Jesus" say: "because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets"?
    - a. They claimed that the religious doctrine of their "fathers" gave them the authority which they claimed even while they also claimed that the same doctrine caused them to act differently. And, they caused the people to believe that the prophets said something different from what they actually said and caused the "fathers" to murder the prophets.
  9. "Jesus" told them why they would persecute and kill the true messengers from God. Why did God allow them to do that?
    - a. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar". Everyone who uses false religious doctrine to justify mistreating God's messengers will be punished for every mistreatment of God's messengers and not just for their personal acts.
  10. What is meant by the prophecy of: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord".
    - a. The Jews would not see "Jesus" for who He spiritually was until they were willing to accept and thank God ("Blessed is he that cometh in the name of the Lord") for the person who corrects their doctrine and tells them the truth of "the word of God".
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## Chapter 24

1. What is the theme of this Chapter?
  - a. Prophecy of Future Events. Beware, most people believe the doctrinal error which is taught about future unfulfilled prophecies. First, God deliberately hides exactly when an unfulfilled prophecy will be fulfilled. God also hides exactly how He will fulfill unfulfilled prophecies. Yes, we can know many things about them, but not all. In addition, unfulfilled prophecies must be understood within the context of where they are found. This is because they use symbolic language and that requires the context in order to properly understand the symbolism.
2. What was the first prophecy that "Jesus" gave and why did He give it to His disciples?
  - a. Our chapter started with: "[his disciples came to him for to shew him the buildings of the temple](#)". They were impressed with the physical building and the work it took to construct the building. "Jesus" responded with: "[See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down](#)". First, He wanted them to know that God was not impressed with the works of man. Secondly, this prophecy was fulfilled because the Jerusalem Church kept preaching a works salvation and a works sanctification even after God corrected their doctrine three times. They preached that you had to be a Jew and circumcised in order to be saved. After God proved that wrong, they still preached that Jews had to be circumcised in order to be saved and that God made a difference between Jew and Gentile. Further, they preached that saved Jews had to keep the Jewish religious traditions in order to be sanctified, even though "Jesus" died to prove that wrong. God had the Temple torn down so that they could not keep the Jewish religious traditions.
3. How do we know that some of these prophecies apply to the saved of today?
  - a. "Jesus" said "[such things must needs be; but the end shall not be yet](#)". Therefore, some of these things must be before "the end", which happens when "Jesus" returns to rule this world. Also, "Jesus" said "[these are the beginnings of sorrows](#)". The true "sorrows", for the truly saved, end when "Jesus" returns to rule this world. Therefore, some of these things must be before "the end".
4. What are some of the promises, which are within these prophecies, and that we can apply to ourselves, which means that the prophecies must also be for our time?
  - a. [Matthew 24:6](#); [Mark 13:7](#) and [Luke 21:9](#) tell us: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."
  - b. [Matthew 24:9-10](#); [Mark 13:12-13](#) and [Luke 21:12](#) tell us: "[Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.](#)" History tells us that this prophecy has been fulfilled in Hitler's Germany and other places and times. Therefore, it can not be only for the "[great tribulation](#)".
  - c. [Matthew 24:42-51](#) tells us that God will judge us for if we stay true to our profession of salvation or if we will act like lost and carnal people. Likewise, [Mark 13:35-37](#) and [Luke 21:36](#) say to "watch". Therefore, we are warned to maintain a good testimony through our death regardless of what circumstances that God lets us endure.
5. What are the three divisions in this chapter which are based upon time?
  - a. [Matthew 24:4-13](#); [Matthew 10:17-23](#); [Mark 13:5-13](#) and [Luke 21:8-19](#) have prophecies of events before the 'Rapture'.
  - b. [Matthew 24:14-31](#); [Mark 13:14-27](#) and [Luke 21:20-28](#) have prophecies of events that will happen to Jews during the great tribulation.
  - c. [Matthew 24:32](#); [Mark 13:26-37](#) and [Luke 21:29-38](#) give the 'Parable of the Fig Tree' and the command to watch. This is a command for today.
6. In our chapter, "Jesus" warns against false things like "false Christs". What Study has links to many false things which we are warned against?
  - a. [False Things according to the Bible](#).

7. In our chapter, "Jesus" said: "But he that shall endure unto the end, the same shall be saved". Does this mean that only those who "endure unto the end" are saved?
    - a. No. It means that those people who claim to be saved and who "endure unto the end" are assured that they are saved. Others will doubt their true salvation.
  8. How can we know that [Matthew 24:23-27](#) is not about the "great tribulation"?
    - a. In these verses, we read: "there shall arise false Christs, and false prophets". During the "great tribulation", the "Beast" of [Revelation](#) will not allow anyone else to claim that they are "Christ".
  9. What does the 'Parable of the Fig Tree' tell us?
    - a. It gives the signs that the time of the prophecy "is near". That is as precise as we can get for specifying the time of any unfulfilled prophecy.
  10. In the 'Parable of the Wise Servant', "Jesus" said that he would be "made ruler over his household, to give them meat in due season". What is required for someone to receive this promise?
    - a. "Blessed is that servant, whom his lord when he cometh shall find so doing". This is a promise for saved people who are serving God's kingdom and continually watching for the return of "Lord Jesus Christ".
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## Chapter 25

1. What is the theme of this Chapter?
    - a. Continued Prophecy of Future Events. Our chapter has two parables about “the kingdom of heaven” followed by ‘The Sheep and Goat Judgment’. Be careful what you accept as the interpretation of this chapter. There are people who insist that the two parables have nothing to do with “heaven” even though “Jesus” literally said that these parables were about “the kingdom of heaven”. The [Chapter Summary](#) and Detail Notes explain this chapter with more detailed analysis and Bible references than you are likely to find anywhere else.
  2. What was the difference between the “wise virgins” and the “foolish virgins” and what is the spiritual symbolic meaning of this difference?
    - a. The “wise virgins” had oil in their lamps while the “foolish virgins” did not. These symbolically represent religious saved people and religious lost people.
  3. What is the spiritual message of the sentence which says: “Afterward came also the other virgins, saying, Lord, Lord, open to us” but were refused entrance?
    - a. There is a doctrinal lie which claims that people can get saved any time and many people live for a life of sin and plan on making a ‘death-bed profession’. This sentence matches what is taught elsewhere in “the word of God”, and that people can wait too late to get saved. There can be many reasons for this but one is that God said “My spirit shall not always strive with man” ([Genesis 6:3](#)) and unless the Lord comes and offers us salvation, we can not get saved.
  4. What is the true doctrinal meaning of the phrase: “I know you not”?
    - a. “Jesus” did not have an ongoing personal intimate relationship with the person. They might have been religious, but that does not provide true salvation.
  5. What is the conclusion that “Jesus” gives for this parable?
    - a. “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh”.
  6. What parable is parallel to the ‘Parable of the Talents’ and delivers, essentially, the same message”
    - a. The ‘Parable of the Pounds’ ([Luke 19:11-27](#)).
  7. In our parable, who received rewards?
    - a. Those who returned a spiritual profit to God using the spiritual gifts that God gave them while they were in this physical reality.
  8. In our parable, who was punished and why?
    - a. The person who brought no profit was punished for not doing as he was commanded to do.
  9. In the ‘The Sheep and Goat Judgment’, “Jesus” first separates people by what criteria?
    - a. If they helped God’s people or if they refused to help them.
  10. What reward did the ‘Sheep’ receive?
    - a. They went into “the kingdom of Christ” in their natural human bodies.
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## Chapter 26

11. What is the theme of this Chapter?
    - a. The Last Supper. The [Chapter Summary](#) and Detail Notes provide links to other Studies and to Bible references where the other Gospel accounts deal with the same event.
  12. What Jewish holy day was designed to portray the crucifixion of "Jesus"?
    - a. Pentecost ([Matthew 26:1-2](#) and [Mark 14:1](#))
  13. Why did Mary Magdalene pour the expensive ointment on "Jesus"?
    - a. "For in that she hath poured this ointment on my body, she did it for my burial".
  14. How did Judas Iscariot react?
    - a. What he saw as a financial waste was what drove him to betray "Jesus".
  15. How did the other disciples react?
    - a. All "had indignation, saying, To what purpose is this waste?".
  16. When did "Jesus" send Judas Iscariot out to betray Him?
    - a. After they had eaten but before He instituted "the Lord's supper".
  17. Why did "Jesus" tell Peter to put up his sword and not fight what would happen?
    - a. "But how then shall the scriptures be fulfilled, that thus it must be?"
  18. How did the high priest get "Jesus" to admit that He was God's "Christ" and God's "King"?
    - a. He said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God". That is, He was demanding a legal answer that would be recorded in the court of God. By doing so, he legally condemned himself and all who were with him for deliberately murdering God's "Christ" and God's "King".
  19. What is meant by the phrase: "Thou hast said"?
    - a. "Jesus" said this to the high priest meaning that the high priest had legally acknowledged that he knew that "Jesus" was God's "Christ" and God's "King". Therefore, he could not plead ignorance when he was judged by God.
  20. What was the basis for them condemning "Jesus" to death?
    - a. "Jesus" stated the truth. Only a court that perverts justice makes it a crime to speak the truth.
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## Chapter 27

21. What is the theme of this Chapter?
    - a. The Trial and Crucifixion. The [Chapter Summary](#) and Detail Notes provide links to other Studies and to Bible references where the other Gospel accounts deal with the same event.
  22. Why was "Jesus" tried by Pontius Pilate in addition to the trial by the Jewish leaders?
    - a. God made sure that it was illegal for the Jews to condemn someone to death. They had to get the Gentile court to agree so that all groups of people were involved and no group of people could claim to be innocent.
  23. What happened to Judas when he realized what he did by betraying "Jesus"?
    - a. The Jewish religious leaders didn't care about his problems and he hanged himself. People who use others to do wrong never care about the consequence to the others.
  24. According to Matthew, why was the money given to Judas used to buy the potter's field?
    - a. To fulfill prophecy. There are many prophecies reported as being fulfilled in the last few chapters of all of the Gospel accounts.
  25. Our chapter reports "[the governor asked him, saying, Art thou the King of the Jews?](#)" and "Jesus" answered: "[Thou sayest](#)". What does that phrase mean?
    - a. This is a truth that is so well known that even you, a foreign governor, personally know it.
  26. What caused the governor to marvel?
    - a. "Jesus" refused to say anything to the many accusations made against Him even though those accusations were designed to get Him crucified. When people have closed their minds, and refuse to consider to anything that you say, the best thing to do is keep your mouth shut.
  27. How did Pilate try to get out of crucifying "Jesus"?
    - a. He offered to release "Jesus" but the religious leaders convinced the crowd to demand the release of Barabbas and to crucify "Jesus".
  28. What did the crowd acknowledge would be the consequence to them because of the crucifixion?
    - a. They said: "[His blood be on us, and on our children](#)".
  29. How many sayings of "Jesus" are recorded that He said from the cross?
    - a. Eight. The famous message of '[Seven Sayings from the Cross](#)' is wrong and the preacher deliberately perverted the number to make "[the word of God](#)" support his symbolic interpretation of numbers.
  30. What did the Jewish Religious leaders demand after "Jesus" was dead and why?
    - a. Matthew reports: "[Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first](#)".
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## Chapter 28

31. What is the theme of this Chapter?
    - a. The Resurrection. The [Chapter Summary](#) and Detail Notes provide links to other Studies and to Bible references where the other Gospel accounts deal with the same event.
  32. What is the major change of "Jesus" due to the resurrection?
    - a. It proves that "Jesus" is "Lord" and "God".
  33. At the end of the chapter, Matthew reports what "Jesus" said as 'The Great Commission'. In it, "Jesus" said "teach" twice, once before "baptizing them" and once after. What is the difference in the two commands to "teach"?
    - a. Before the command to "baptize them", we are commanded to "teach all nations". That is: give the basic Gospel truths to everyone so that they can be saved. After the command to "baptize them", we are commanded to "teach them to observe all things whatsoever I have commanded you". That is: teach the saved to look and obey everything that "Jesus" taught at a detail level.
  34. What promise did "Jesus" give if we obey His command exactly?
    - a. "lo, I am with you always, even unto the end of the world".
  35. What happens to churches which obey the first command to get people saved but neglect the second command to teach the saved to "observe all things whatsoever I have commanded you"?
    - a. The church is soon filled with lost and carnal people who demand teachings which excuse their lives of ongoing sins. They accept "any wind of doctrine" and soon are preaching doctrines of devils as what God said.
  36. How did the Roman soldiers react when the angel descended and rolled the stone away from the entrance to the sepulcher?
    - a. "And for fear of him the keepers did shake, and became as dead men".
  37. What did Matthew report that the angel said to the women who came to finish preparing the body of "Jesus" for burial?
    - a. "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you".
  38. Who also met them and sent a message to the disciples?
    - a. "Jesus".
  39. What did the Jewish religious leaders do when the Roman soldiers reported that "Jesus" had actually risen and that an angel guarded the sepulcher?
    - a. "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".
  40. What was the end result among Jews?
    - a. "This saying is commonly reported among the Jews until this day". Most people will believe a lie that matches what they want to believe instead of verifying what they are told.
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