

Matthew

- Joseph was a just man — 1:19
 - By “just” means “justified,” declared righteous by faith.
 - Mary was “espoused” (1:18) — See Luke 1:27. To the Jews espousal was as binding as marriage. Mary could have been stoned for being unfaithful to Joseph (Deut. 22:23–24).
- Joseph had faith.
 - He believed the message of the angel, and he willingly bore reproach. See John 8:41 for the Jews possible insinuation that Jesus was born of fornication. — 1:20
- Why He came — 1:21
 - He came to save. His Name, JESUS, the Greek form of *Jehoshua* (*Joshua* — cf. Heb. 4:8), meaning “Jehovah is salvation.”
- “Immanuel” — 1:22-23
 - Means “God with us” — This is not only a name, but it is also a state. God was with mankind at that time. See Isa. 7:14.
 - This is a STATEMENT OF FULFILLED PROPHECY, quoting Isa. 7:14 — **1:23**
 - [This was a sign given to Ahaz by Isaiah over 700 years earlier. That sign had nothing to do with Ahaz at that time. It looked forward to the birth of Immanuel.]
- Joseph’s obedience — 1:24-25
 - (1) He took his wife.
 - (2) He “knew her not.”
 - (3) He called His Name Jesus.

• *Matthew 2:*

- Chapter 1 tells *how* He was born, chapter 2 tells *where*.

-2. His Visitation by the Wise Men — 2:1–12

- (1) The Wise Men from the east — 2:1-2
 - These men were Oriental astrologers and sought to understand the times. They were Gentiles who had the special mission of paying homage to the King.
 - Exactly where they came from is not known.
 - How many were there? That is not known either. [Some infer that there were 3 from the 3 gifts that they gave — 2:11.]
 - How did they know about the star? That is not known either. Some think it comes from Balaam’s prophecy in Num. 24:17.
 - They came to Jerusalem.
 - They asked a question.
 - “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” — 2:2
 - Herod’s official title was “King of the Jews.” It cost him much to obtain it. He may have missed the implications of “worship” — but the “King of the Jews” idea came through to him “loud and clear”! — 2:2
 - Psalm 2:1–3 tells of the great conflict of the ages. Why did Herod not welcome Christ? The kings of the earth do not want to share their kingdoms with God. This is true today also. [Before condemning Herod, please consider; Why do you not welcome Him as Lord of YOUR life. Many of the men of the earth will not share their life’s throne room with Jesus Christ as their Lord. Is He Lord of YOUR life?]
 - **Note:**
 - The wise men *obeyed* God’s revelation through nature — 2:2
 - The religious leaders *disobeyed* the revelation of their Scriptures — 2:4–5

Raising Godly Generations

“Salting the Oats”

Matthew 1:18–25 — Two significant names for Mary’s child are given here. What are they and what is their significance?

Matthew 2:1–12 — How does the response to Jesus Christ by the different people in the passage relate to us today?

Matthew

Raising Godly Generations

(4) Baptism of Jesus

—Matt. 3:13-17

-1. Why was Jesus baptized, since John’s baptism implied repentance for sin, and Christ was sinless? — 3:13-15

(1) The reason is given in 3:15: “... for thus it becometh us to fulfil all righteousness.”

- In order for Christ “to fulfil all righteousness,” He had to live a sinless life, die for our sins on Calvary’s cross, be raised from the dead, and be taken up to sit at the right hand of the Father in glory.
- According to this passage, His first act was to submit to baptism at the hand of John. Baptism is a picture of Christ’s death, burial, and resurrection. He hereby foreshadows that event by which would atone for the sins of mankind.
- Mankind is unrighteous. God declares him a sinner (Rom. 3:23). He cannot make himself righteous (Isa. 64:6).
- Righteousness (justification) is only by “faith in His blood,” not by baptism. —Rom. 3:22–31

(2) Baptism speaks of death.

- See Matt. 20:22; Rom. 6:4–5.
- Christ died for us. This baptism pointed forward to His death.

(3) He put his stamp of approval upon John’s baptism.

(4) This event put God’s stamp of approval upon Christ.

- See John 1:33–34.

(5) He identified Himself with mankind.

- He was anointed (as the O. T. Priests were. See Ex. 29:4–7).
- The Holy Spirit anointed Christ (Acts 4:27; 10:38).

-2. There is a manifestation of the Trinity here —3:16–17

(1) Jesus, being baptized —

(2) The Spirit descending upon Him

- See John 1:31–34.

(3) The Father’s speaking from heaven:

- “This is my beloved Son, in Whom I am well pleased.”
 - That voice also spoke in Matt. 17:5-9 (Added there are the words, “Hear ye Him”)
 - Then the same voice spoke again in John 12:28–30, shortly before His death on the cross.

• *Matthew 4:*

(5) Temptation of Christ

—Matt. 4:1-11

-1. Christ’s temptation in the wilderness —4:1-10

(1) He was driven of the Spirit into the wilderness. —4:1

- Note, this immediately followed His baptism.
- The last time we saw the Holy Spirit, He was descending upon the Lord like a dove and lighting upon Him (3:16). Now we see that same Holy Spirit *driving* Him into the wilderness “to be tempted of the devil” — Why?
 - First, understand that “tempt” can mean 2 things:
 - (1. To entice or seduce to sin (Cf. James 1:13).
 - (2. To test.

“Salting the Oats”

Matthew 3:13–17 — How does Jesus' baptism relate to us today?

Matthew 4:1–11 — How does Christ’s temptation by Satan relate to the temptations of Satan that we face?

“Salting the Oats”

it does not say “adultery.” There is a difference between the two:

- Adultery is unfaithfulness following marriage.
- Fornication (Gr. *porneia*) = (1) unfaithfulness before or during the period of betrothal, and (2) it is also marriage between near of kin (thus, incestuous marriages).
 - Note the principal Old Testament passage relating to prohibited marriages: Lev. 18.
- Also see Matt. 19:3–12 which deals with this same subject, divorce.
 - Prohibitions relative to divorce and remarriage are seen in I Cor. 7:10-11.

(6. Perjury and oaths — 5:33–37

- Forswear = perjure
- Oaths in the name of the Lord were binding — Cf. Num. 30:2; Ex. 20:7; Lev. 19:12; Deut. 23:21–23
- The new standard: “Swear not at all ...” — 5:34–37
 - These are rules of the Kingdom, but proper for our day.
- He tells why:
 1. Heaven is God’s throne ...
 2. The earth is God’s footstool ...
 3. Jerusalem is the city of the great King (Christ) ...
 4. You cannot make one hair white or black [only God can do that] ...
 5. “Yea, yea; Nay, nay” should be our communication.

(7. Retaliation — 5:38–42

- The Law: Ex. 21:24; Lev. 24:20; Deut. 19:21
- Now, the rules of the Kingdom:
 - Resist not evil — 5:39a
 - Turn the other cheek — 5:39b
 - Go the second and third mile. — See 5:40-41
 - Be generous — 5:42

(8. Love — 5:43–48

- The Law: Lev. 19:18 and Psalm 41:10 — 5:43
- The higher standard of God — 5:44:
 - Love your enemies ...
 - Bless them that curse you ...
 - Do good to them that hate you ...
 - Pray for them that despitefully use you, and persecute you (Rom. 12:14, 20-21; Prov. 25:21-22; Matt. 5:10-12).
 - See also Luke 6:27, 32-35; 23:34; Acts 7:60; I Cor. 4:12-13; I Pet. 2:23; 3:9 for much more on this.
- That ye may be the children of your Father (cf. 5:9) — 5:45
 - He loves — John 3:16; I John 4:7-12 ...
- The comparisons with Publicans — 5:46-47
 - He compared with the Scribes and Pharisees earlier (5:20).
- The standard: Be perfect as the Father is perfect. — 5:48
- Who can attain to that? Can anyone live according to the Sermon on the Mount?

-3. Sincerity of the life — Matt. 6:1 – 7:29 (Giving, praying, fasting, trusting, judging, doing)

• Matthew 6:

- Matthew 6 teaches us about inner motives. These inner motives govern outward actions. To be seen in this chapter there are 5 out-

Matthew

Raising Godly Generations

ward manifestations of a proper internal motive.

- A secondary thought in this chapter of Matthew is that of receiving rewards in the eyes of men. They want to be seen of men, so being seen of men is their only reward:
 - (1. Almsgiving as a show before men —6:1
 - (2. Advertising almsgiving for men to see —6:2
 - (3. Need to keep almsgiving very, very secret —6:3-4
 - (5. Praying as a show before men —6:6
 - (7. Fasting as a show before men —6:16
 - (8. Skipping the false reward for a real one —6:18

-1. The Giving of alms —6:1-4

- (1) Wrong motive: To be seen of men —6:1
 - Your giving is between you and the Father.
 - There will be no reward from the Father for giving to be seen of men. —6:1
 - The hypocrites have their reward. What is that? It is to be seen of men —6:2
- (2) Right motive —6:3-4
 - In secret, before the Father, who rewards openly
 - In complete secrecy: “Let not thy left hand know what thy right hand doeth.” —6:3
 - The omniscient Father will reward openly. —6:4

-2. Prayer —6:5-15

- Notice what He says about prayer in this chapter. You and I must consider prayer to be our primary business as Christians. Do you pray?
- (1) Wrong motive: To be seen of men —6:5
 - Where do the hypocrites love to pray?
 - They have their reward: They are seen of men. But their prayers never reach beyond the ceiling of the building.
 - (2) Right motive: —6:6
 - Before the Father, to be seen and rewarded by Him
 - These are citizens of the Kingdom. He is their Father. See 5:9, 16.
 - How we become a child of God today —John 1:12-13
 - (3) Against vain repetitions —6:7-8
 - This is the way the heathen do. Don’t be like them —6:7
 - *They think they will be heard for their repetition.*
 - The Father knows our needs before we ask —6:8
 - (4) “The Lord’s prayer” —6:9-13
 - (1. It is His prayer in that He is its author
 - His own prayer is to be found in John 17.
 - Christ could never have prayed this prayer — read it and see why.
 - (2. Some characteristics of this prayer:
 - The correct order —The Master’s needs first, then our own (Andrew Murray):
 - *Thy name*
 - *Thy Kingdom*
 - *Thy will*
 - t h e n*
 - *Give us*
 - *Forgive us*
 - *Lead us*
 - *Deliver us*

“Salting the Oats”

Matthew 6:1-4 — What significant instruction does Jesus give us here concerning giving alms?

Matthew 6:5-15 — What significant instruction does Jesus give us here concerning prayer?

Matthew

Raising Godly Generations

- 4. The believer and his riches — 6:19–24
- Wealth was considered a sign of God’s blessing. However, wealth may be gained wrongfully. Wealth is not wrong, for God promises blessing. Where is our wealth stored, that is the question.
- (1) Where our treasures are stored determines what kinds of treasures they are. — 6:19-21
- Earthly treasures (those laid up on earth) are subject to decay or theft by man. — 6:19
 - **Negative command** (6:19).
 - Heavenly treasures are permanent. — 6:20
 - **Positive command** (6:20).
 - Our hearts will be wherever our treasure is. — 6:21
 - Money that is used for God down here may actually be put on deposit in heaven. See Phil. 4:15-17. Though heavenly treasure is more than that, it can be rewards for faithful service, souls won to Christ, etc.
- (2) The single eye versus the evil eye — 6:22–23
- The single eye (opposite of *double*), not afflicted with double vision. See Rom. 12:8, “simplicity,” not “duplicity.” — 6:22
 - This has to do with our purpose (cf. James 1:8), singleness of purpose, rather than, as 6:24 says, serving two masters.
 - A single eye lets in light, and we can see. An evil eye brings great darkness. — 6:23
- (3) You cannot serve God and mammon (money) — 6:24
- An evil eye brings “double vision,” in a spiritual sense, making one think he can serve both God and money.
 - It is not the possession of money in question here, it is the enslavement of wealth. Is it our master? Are we its slave?
- 5. Worry — 6:25-34
- Worry is not an affliction of the wealthy alone, nor is it exclusively a problem of the poor. It afflicts all.
- “Worry is like a rocking chair; it gives you something to do, but doesn’t get you anywhere.”
- (1) “Take no thought” does not prohibit foresight, but to our being anxious, or worrying. — 6:25
- **Negative command** (6:25).
 - Prudent foresight and planning are not wrong (cf. I Tim. 5:8; Prov. 6:6-9; 30:25).
- (2) Food — 6:25-26
- The life is more than meat (food) and the body more than raiment (clothing) — 6:25
 - The Father feeds the fowls of the air. “Are ye not much better than they?” — 6:26
 - See Phil. 4:6; Psa. 55:22 and I Pet. 5:7.
 - **Positive command** (6:26 and 28).
- (3) Raiment — 6:27-30
- No one can add a cubit to his height by thought. So, worry (taking thought) does not increase one’s stature — 6:27
 - God clothes the lilies of the field better than even Solomon was

“Salting the Oats”

Matthew 6:19–24 — What significant instruction does Jesus give us here concerning riches?

Matthew 6:25–34 — What significant instruction does Jesus give us here concerning worry?

Matthew

Raising Godly Generations

- The passage does say that one whose life is free of a “beam” may cast a “mote” out of his brother’s eye. With the “beam” gone, we can see clearly to cast the “mote” out of the brother’s eye.
- We are not judges, but we are fruit inspectors.

-7. To pass judgment upon some —7:6

- How can we know who are the “dogs,” or who are the “swine”? We must discern (judge) who they are. See II Peter 2:22.
- We must make moral judgments in this case.
- There are times when we do not preach a sermon to a man or give him something sacred. Notice what they will do: They will trample the thing of value under foot and “rend” the giver.
- How do we discern? The next few verses (7–11) tell us. Also verse 12 must be considered in view of 7:1–2.
- Dogs and swine were unclean animals, particularly repulsive to the Jews who heard Him that day.

-8. Assurance in prayer —7:7–11

- This goes beyond discernment of “dogs” and “swine,” “beams” and “motes,” and extends to all prayer. It is also the Christian alternative to judging.

(1) Three imperatives —7:7-8

- These three are in the present tense in the Greek, indicating perseverance and frequency (continuous action).
 - (1. Ask — James 4:2–3
 - It *shall* be given you.
 - (2. Seek — Seek in His Word, for one thing.
 - Ye *shall* find.
 - (3. Knock — Knock on doors (lit. or fig.) to find His will.
 - It *shall* be opened unto you.

(2) Man is contrasted with God. —7:9–11

- “If ye, being evil” —Cf. Rom. 3:23; Jer. 17:9.
- See Isaiah 55:8-9, God is infinitely higher than man in every way.

-9. The “Golden Rule” —7:12

- This must be considered in light of verses 1–2, judging.
- “The Golden Rule” will not save anyone — Cf. John 3:18; Acts 4:12; Romans 5:1 and more.
- *All those things contained in the Law and the Prophets are fulfilled in this one command.*
The phrase, “for this is the law and the prophets,” tells us the source of this command.
It is of the Old Testament, not the New. It is related to the period of Law and not that of grace. Cf. Matt. 22:36–40; Rom. 13:8–10.

-10. The “twos” illustrated —7:13–29

(1) Two ways —7:13–14

- A narrow way and a broad way — Requires a right choice at the beginning.

“Encompassed by a throng,
 On numbers we depend;
 They say that many can’t be wrong,
 And miss a happy end”
 —From Barnes Notes

“Salting the Oats”

Matthew 7:7–11 — What important truths about prayer does Jesus give us in this passage?

Matthew 7:12 — How does this truth relate to all of life?

Matthew 7:13–29 — How do these “twos” illustrations relate to the decisions we make today?

Matthew

Raising Godly Generations

-4. Casting out the devils at Gadara

—Matt. 8:28-34

- His authority over devils — 8:28-34
 - The two at Gadara who were possessed with demons (Also Mark 5:1-21; Luke 8:26-40). “Gergesenes” = Gadarenes
 - **Note:** *Mark and Luke record only one “demoniac.” This does not mean there is confusion, but that each Gospel has its own special and unique emphasis.*
 - These people were of the tribe of Gad which stayed on the wrong side of Jordan. They later became hog farmers, among other things.
 - He was faced with 3 prayers:
 - (1) The prayer of the devils —8:29
 - A confession: “What have we to do with thee, Jesus, thou Son of God?” — They know Him.
 - An acknowledgment: “art thou come hither to torment us before the time?” — They know their destiny.
 - (2) The second prayer of the devils —8:30-31
 - They sought to be cast into the swine. They did not want to be confined.
 - Jude 6 speaks of others of the devil’s angels and where they are kept.
 - Then they caused the swine to run violently into the sea. (1) Revealing that the devil only destroys and kills; (2) The “pig farmers” were judged in this way, they lost their pigs.

Note: A preacher once said he believed that the swine would rather die than be demon possessed. What self-respecting pig wants to be possessed by a devil? So the whole herd ran into the sea. *The preacher added that people are not like those pigs!*
 - (3) The prayer of the people —8:34
 - They would rather have their swine than their Savior, Jesus, the Son of God. Surely the keepers had heard the confession of the demons!
- *Matthew 9:*

-5. Healing the palsied man —9:1-8

- His authority over sin and palsy — Forgave and healed
 - Place: “His own city,” Capernaum (He had moved there). Let’s follow his recent movements:
 - (1. Down from the mountain following the sermon — 8:1-4
 - (2. To Capernaum — 8:5-13
 - (3. To Peter’s house, probably in Capernaum — 8:14-17
 - (4. To the “other side” — 8:18-27
 - The storm and His power over it — 8:23-27
 - (5. The “country of the Gergesenes” — 8:28-34
 - Casting the devils into the herd of swine
 - (6. *Then back to his own city* —9:1
 - Palsy is paralysis. The man was helpless. Others brought him to Christ.

“Salting the Oats”

Matthew 8:28-34 — How does Jesus' authority over demons relate to us today?

Matthew 9:1-8 — How does Jesus show His authority over sin and sickness?

Matthew

Raising Godly Generations

- Mercy (cf. 7:1). Compare the attitude today, two examples:
 - People who get riled up when folks who don't smell or look so good get saved and start attending services.
 - People who will never give another person a chance to get right with God or with man.

-3. The confusion of John's disciples —9:14-17

- (1) Their question and His answer —9:14-15
- John and the Pharisees fasted often, but the Disciples did not fast. Why? —9:15
 - He is the Bridegroom. They cannot mourn while He is with them—9:14
 - They will fast when He is taken from them. The real idea behind fasting is mourning.
- (2) He is introducing a NEW thing —9:16-17
- Explanation of the new dispensation with 2 illustrations.
 - **He did not patch the old:** He did not come to patch the old garment but to bring a new — new cloth shrinks, the old has shrunk, the new, as it shrinks, tears the old —9:16
 - **He did not put the new into the old:** The old wineskins have stretched — new wine would expand and break the old skins. The Gospel cannot be put into the old systems —9:17
By the way, fermented wine was prohibited (Prov. 23:29-35).
 - The Old and the new cannot be combined.
 - The disciples of John would have *reformation*, but Jesus brings *transformation*. His way is completely new!

-7. Miracles of healing —Matt. 9:18-35

-1. Raising the ruler's daughter —9:18-19, 23-26

- Luke gives the ruler's name, Jairus (Lk. 8:41-42) —9:18a
- The ruler worshipped Him. —9:18b
 - He was a ruler of the Synagogue (Lk. 8:41).
- Matthew, "my daughter is even now dead." —9:18c
 - Mark: "My little daughter lieth at the point of death" (Mark 5:23).
 - Luke: "she lay a dying" (Lk. 8:42).
 - Contradiction? No! The little girl was sick unto death, and while they were on the way, and hindered, a servant came and told him that she had died (Mark 5:35).
- They were mourning when He arrived at the house —9:23
 - Minstrels were professional flute players used at times of mourning.
- "Give place: for the maid is not dead, but sleepeth" —9:24
 - They laughed Him to scorn.
- The people were put out and He raised her —9:25-26
 - His fame spread as a result of this.
 - *She is one of three that He raised from the dead.*

-2. The woman with the issue of blood —9:20-22

- He was delayed by this woman on His way to the home of the ruler's daughter. Could He have saved her life?

"Salting the Oats"

Matthew 9:14-17 — How does Jesus' answer to the disciples of John the Baptist relate to us today?

Matthew 9:18-35 — How does Jesus show His compassion and authority in these verses?

"Salting the Oats"

- She had been diseased for 12 years [The girl He was on His way to see was 12 years old —Luke 8:42.] —9:20b
- She had an issue of blood (and so would defile those who touched her [cf. Lev. 15:19–33]) —9:20a
- Her faith — in what? —9:21–22
 - In His mercy? (9:13, 27)

-3. Healing 2 blind men —9:27–31

- This is His 10th miracle recorded in Matthew.
- Notice their confession and cf. 1:1 —9:27
- Notice, "Believe ye that I am able ...?" —9:28
- He touched their eyes and said, "According to your faith be it unto you." —9:29
- He charged them to tell no one, but they spread it abroad —9:30–31
We must remember why He came, what His mission was and how it was authenticated (Acts 2:22).
 - They were attracted to what He *did* rather than to what He *was*.
 - But His fame as a result of these things hindered His preaching/teaching ministry, for the crowds flocked in.
 - The men said, "Yea Lord" (9:28), but they did not obey Him (9:30–31).

-4. Healing the dumb man with a devil —9:32–34

- This is His 11th miracle.
- Two other incidents of demon possession in Matt. 8–9:
 - (1. Matt. 8:16
 - (2. Matt. 8:28–32
 - (3. Here
- It is clear that the devil caused the dumbness —9:33
- Notice the accusation by the Pharisees. They will say more about this later, in Matthew 12 —9:34
 - The Pharisees are beginning to criticize Him here. Soon they will present themselves as His bitter enemies.
 - This is a serious accusation, as we shall see in Matt. 12.

-5. His ministry in the cities and villages —9:35

- Teaching in their synagogues
- Preaching the gospel of the Kingdom (cf. 4:17)
- Healing every sickness and every disease among the people
 - (1. "Sickness" — Gr., *nosos* — a *malady*. Vine: "The regular word for disease, sickness." Sickness, plague, epidemic, etc.
 - (2. "Disease" — Gr., *malakia* — *softness*, i.e. *enervation (debility)*. Vine: "primarily denotes softness ...; hence, debility, disease." Weakness, sickness

-8. His compassion on the multitudes —Matt. 9:36–38

• Compassion:

-1. He saw —9:36

- He saw the multitudes and was moved with *compassion*,

Why?

- They fainted. —

Matthew 9:36–38 — How does Jesus' evaluation of the multitudes relate to us today?

Matthew

Raising Godly Generations

- They were scattered abroad, as sheep having no shepherd.
 - The Shepherd in the Old Testament generally referred to the king. Ezek. 34:1–10 has a prophecy against the shepherds of Israel. Christ is the True Shepherd (Ezek. 34:11–16, *fulfilled in none other but the Lord Jesus Christ*). See John 10:11; Luke 15:4–7. He is the “Son of David” (1:1; 9:27), the True King of Israel.

-2. He said —9:37–38

- “The harvest truly is plenteous, but the labourers are few” —9:37
- “Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.” —9:38
- *Let us look on the fields WHERE WE ARE NOW! [As well as upon the whole world.]*
- *Let us then pray for laborers.*
- *Then when HE thrusts us forth, LET US GO!*

(4) Annunciations and Renunciations of the Messiah
—Matt. 10 — 12

-1. Annunciation — preaching mission of the Twelve —Matt. 10

• *Matthew 10:*

- We are still looking at His CREDENTIALS.
 - There is but one credential shown in Matthew 10. It is His authority to delegate and *impart*, as well as to send forth the twelve. This must be taken in light of Matt. 9:36–38 which we just saw.
 - This chapter does not give instructions to Christians. The Lord commissions the Christians in Matt. 28:18–20; Mark 16:15; Luke 24:46–47; and in Acts 1:8. We must understand that He is presenting Himself to His people as their King.

-1. The Commissioning of the Twelve — 10:1–15

- These verses speak of that immediate time, while verses 16–23 speak of the time from the ascension to the fall of Jerusalem, but more particularly to the Tribulation period.
 - (1) He gave them power and sent them out — 10:1–6
 - They were His Disciples, here they become His Apostles.
 - Called “disciples” in 10:1, “apostles” (10:2) — An *Apostle* is a sent-one. Gr. *Apo*, from, and *stello*, to send, one sent forth. A disciple is both a follower and a learner. *They were being sent out to announce and proclaim the King.*
 - He gave them power:
 - Against unclean spirits, to heal all manner of sickness and all manner of diseases
 - The 12 Apostles were:
 1. Simon, who is called Peter
 2. Andrew, Peter’s brother
 3. James the son of Zebedee
 4. John, brother of James — 10:2
 5. Philip
 6. Bartholomew
 7. Thomas

“Salting the Oats”

Matthew 10 — In this chapter how does Jesus demonstrate His authority?

Matthew 10:1–23 — How does the commissioning of the twelve disciples differ from our commissioning?

Matthew

Raising Godly Generations

- (4) Despised but enduring — 10:22
- (5) Depart to escape persecution — 10:23
- Saved by perseverance? “Saved” here refers to deliverance out of persecution. The tribulation is not permanent, it will end.
 - Now, see what period of time is being covered — 10:23
 - *The Son of man will come at the end of the Tribulation.*

-3. General words of encouragement to His disciples — 10:24–42

- Don’t fear them:
 - (1) Don’t worry about people’s criticism — 10:24–27
 - The servant is not better than his Lord — 10:24–25
 - The student shares his teacher’s fate, and the servant his masters! And since I, the Master of the household have been called “Beelzebub” (Satan), how much more will you be treated likewise! [Look at the accusation of the Pharisees in 9:34.]
 - Things will all be turned around, believers will be vindicated, the persecutors shall be judged — 10:26
 - Shout His “secrets” from the housetop — 10:27
 - (2) You are of great value, so don’t fear — 10:28–31
 - Fear God, not man — 10:28
 - Only God can destroy both soul and body in hell.
 - See I Peter 3:14
 - He cares for the sparrows, **and** He knows the number of hairs on our heads.
 - We are of more value than many sparrows — 10:29–31
 - (3) If we confess Him before men, He will confess us before the Father (and vice versa) — 10:32–33
 - This is motivation for confessing Him.
 - (4) He did not come to bring peace — 10:34–36
 - This is contrary to the views of many today. The President of the U.S.A. needs to know it. The U.N. needs to know it. Some day He *will* bring peace!
 - (1. He came to send a sword. — 10:34
 - (2. He came to divide families — 10:35-36
 - Don’t love family more than him. — 10:37
 - (5) He claims our unqualified commitment — 10:37–39
 - He comes before our loved ones — 10:37
 - He wants us to take up our cross and follow Him. — 10:38
 - For His followers, a devotion even unto the death
 - We must be willing to go to the death for Him.
 - He wants us to have the correct emphasis in life. — 10:39
 - If we find *our* life, we shall lose it — *Living for self.*
 - If we lose our life for His sake, we shall find it — *Living for Him.*
 - Notice the following parallel passages: Matt. 16:25-26; Mark 8:35-36; Luke 17:33; John 12:25; Phil. 1:20-21; II Tim. 4:6-8.
 - Adam Clarke: “*He that findeth his life shall lose it, was literally fulfilled in Archbishop Cranmer. He confessed Christ against the devil, and his eldest son, the pope. He was ordered to be burnt; to save his life he recanted, and was, notwithstanding, burnt. Whatever a man sacrifices to God is never lost, for he finds it again in God.*”

“Salting the Oats”

Matthew 10:24–42 — How do Jesus’ words of encouragement to the twelve disciples relate to us today?

"Salting the Oats"

Matthew 11:1-19 — What do we learn here from Jesus' account of John the Baptist and his ministry, about our own serving of God?

(6) He rightly will recompense all — 10:40-42

- His disciples are identified with Him — 10:40
- The rewards are appropriate — 10:41
- The reward is certain — 10:42

NOTE: Summary of Matthew 11 – 13: The Jewish leaders REBELLED against Him. John the Baptist, His messenger, was arrested. The leaders attribute Christ’s works to the devil. They insist upon man-made scruples rather than God-given principles. Though He did many mighty works, the cities rejected Him! He then turned to the Gentiles (“Come unto me ALL ye that labor ...” — 11:28). In chapter 13 He gives the seven parables of the Kingdom which describe what the Kingdom will be like on earth during this age.

• *Matthew 11:*

-2. Commendation of John the Baptist —Matt. 11:1-19

- Christ (Messiah) was announced by John, yet the Jews allowed John to be arrested —11:1-19
 - This is refusal of Christ's revelation of Himself. John was the forerunner of their Messiah, the Old Testament Scriptures said so.

-1. Jesus travels — 11:1

- Matt. 11:1 is a continuation of chapter 10.

-2. John the Baptist questions — 11:2-6

(1) John is in prison —11:2

(2) What had been John's message?

- "Repent, for the Kingdom of heaven is at hand." — 3:2

(3) John's doubts —11:3

- John asked, "or do we look for another" — The word meaning "another of a different kind." Perhaps he had expected Christ to be purging and judging the nation.
- John had not doubted earlier. Cf. John 1:15, 29-30
- How could John doubt now, after he had the revelation of John 1:29-34?
 - For one thing, John was in prison. — discouragement
 - John may have misunderstood the nature of Christ's ministry and work.

(4) Christ's answer: Credentials —11:4-6

- They were to show John what they had seen of His miracles —including, "the poor have the gospel preached to them —11:4-5
 - See Isa. 35:5-6 and 61:1
 - Each of the miracles would be impossible to fake: To the blind, the lame, the lepers, the deaf, and the dead.
- "And blessed is he whosoever shall not be offended in me" —11:6
 - He was a Stone of stumbling and a Rock of offense, but the Headstone of the corner.

Matthew

3. He shall not strive (quarrel). — 12:19
 - He did not argue with His enemies, but withdrew.
4. He shall not cry out (or create a commotion) in the streets. — 12:19
5. He shall be gentle. — 12:20
6. He shall send forth judgment unto victory — 12:20
 - He will not judge, until the right time.
7. The Gentiles shall trust in His Name. — 12:21

Isaiah 42:1–4 is a Messianic prediction. At His second coming He will bring justice to the whole world. Please compare Isaiah 42:1–4 with Matthew. 12:17–21, and note the differences. There is a reason for those differences. The Gentiles are mentioned in vv. 18, 21 and will be seen again in 12:41–42.

-6. The unpardonable sin — Matt. 12:22–37

-1. Their accusation and the unpardonable sin defined

—12:22–37

(1) His healings — 12:22–23

- He healed the one possessed with a devil — 12:22
 - The man was brought to Him.
 - The man was blind and dumb, and Jesus made him to speak and see.
- The confession of the people — 12:23
 - “Is not this the Son of David?” Thus, they recognized Him as their King.

(2) The accusation by the Pharisees — 12:24–30

- Rather than rejoicing at the healing, the Pharisees accused Him — 12:24a
- They insinuated that He was in league with Satan. — 12:24b
- His answer (12:25–30):
 1. Would Satan fight against himself? — 12:25–26
 2. If their “children” cast out devils, do they do it by the power of Satan too? — 12:27
 - They never accused their children of casting out devils by Beelzebub.
 3. If He casts out devils by the Spirit of God, then the Kingdom of God is come to them — 12:28
 - He was preaching, “The Kingdom of heaven is at hand” (4:17) as did John and Christ’s disciples.
 - He is the King, He was there. They had to accept Him or reject Him.
 4. He first overcame the leader of the demons — 12:29
 - He overcame Satan in the temptation (Matt. 4)
 - He defeated him later on the Cross of Calvary
 - He will finally defeat him in the lake of fire.
 5. One cannot be on both sides — 12:30
 - To make no choice is to chose against Him — 12:30

Raising Godly Generations

“Salting the Oats”

Matthew 12:22–37 — In Jesus discussion of the unpardonable sin:

What is the Pharisees’ accusation (vv.22–30)?

How is their sin described (vv.31–32)?

How can we be alert to not fall into the same sin (vv.33–37)?

Matthew

Raising Godly Generations

- (2) The sign — always the same —12:39b–40
- It will be the sign of the prophet Jonah —12:39b
 - He promises but one sign: His death, burial, and his resurrection (cf. John 2:18–22) —12:40
 - He says, “three days and three nights in the belly of the earth” — Christ was not in the grave from Friday until Sunday morning. That is an error. He was in the grave *three days* and *three nights*. It is beyond comprehension *why* anyone would deny that or try to explain it away!
 - In conclusion, the sign will be the death, burial, and resurrection. This is the Gospel (I Cor. 15:1–4).
- (3) The repentance of Nineveh —12:41
- Nineveh was a Gentile country, they repented at the preaching of Jonah. Christ is a greater than Jonah —12:41
 - Another Gentile (v. 42) ...

- 6. Contrasts of greatness —12:42
- The Queen of Sheba, *another Gentile*, wondered at the wisdom of Solomon. Christ is greater than Solomon.
 - She will rise up in the Judgment and condemn “this generation.” She was amazed at the wisdom and greatness of Solomon, Christ is greater than Solomon, yet those men (Scribes and Pharisees) failed to recognize the greatness of Christ, their King.
 - For an account of her visit, see I Kings 10 and II Chron. 9:1–12.

-8. The worsened condition of that generation —Matt. 12:43–45

- The failure of self-reformation —12:43–45
- This is reformation without regeneration.
- (1) The Jews returned from Babylonian captivity cured from idolatry — The house, though swept clean, was still empty.
- (2) The unclean spirit wandered a while and then returned to the swept house with other spirits more wicked than he.
- They substituted formalism and/or good works.
- (3) The last state was worse. They killed their Messiah!
- Even so shall it be with this wicked generation —12:45c
 - *The same thing can happen to a person who reforms, and cleans up his life, but does not have Jesus Christ indwelling. Satan will come back with more wicked friends and the last condition will be worse than the first. He may be more moral outwardly, but his life will be ruined with even more damaging sins.*

-9. New relationships —Matt. 12:46–50

- The family of faith —12:46–50
- (1) His mother (Mary) and his brothers desired to see Him. —12:46–47
- They desired to speak to Him [Luke said they could not get to Him “because of the press” —Luke 8:19–20] —12:46

“Salting the Oats”

Matthew 12:43–45 — What warning do we have here about reformation without Christ?

Matthew 12:46–50 — How does Jesus’ definition of His family apply to us today?

“Salting the Oats”
Matthew 13:10–17 — How does Jesus’ reason for teaching in parables relate to us today?
Matthew 13:18–23 — What is the meaning of the parable of the sower?

3. Some fell among thorns — 13:7
 - The thorns sprung up and choked them.
 4. Some fell into good ground — 13:8
 - It brought forth fruit, 100, 60, and 30 fold.
 - His appeal to them to hear — 13:9
- (2. Explanation of why He is Speaking in Parables —13:10–17
- The Blindness of Israel
 - This is *Judicial blindness*. It consists of God’s judgment in blinding their eyes, closing their ears and making their understanding dull.
 1. Question: “Why speakest thou unto them in parables?” —13:10
 2. Answer: “Because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given.” —13:11
 - Why?
 1. Whosoever hath, to him shall be given — 13:12
 - “Whosoever hath”? What is it that they must have? If they have a *willingness to hear*. God will not violate a man’s *will*. He does not “kick the door” down (Rev. 3:20).
 - Faith then comes by hearing (Rom. 10:17).
 2. They are blinded —13:13–16
 - See Isaiah 6:9–11. Cf. John 12:39–41; Acts 28:25–27; Rom. 10:16; 11:8 — There are other references to judicial blindness in the Scriptures.
 3. Blessed are your eyes and your ears — 13:16–17
 - They see and they hear — The disciples were willing to see and hear. —13:16
 4. The disciples had a great privilege — 13:17
- (3. The Explanation of the Parable of the Sower —13:18–23
- The meanings determined from His explanation:
 1. The seed is the Word
 2. The Sower is the Son of Man (Christ)
 3. The soil is the hearts of men
 - Interpreting the 4 kinds of soil (13:18):
 1. The way side (13:3b-4) — One who hears the Word of the Kingdom and does not understand — 13:19
 - The *fowls* represent the *wicked one* (Satan) who comes and takes the Word away.
 2. The stony places (13:5-6) — One who hears the Word and receives it at once with joy — 13:20–21
 - There is no root, but it endures for a while
 - When tribulation or persecution comes *because of the Word* (of the Kingdom) he is offended (stumbles).
 3. That among thorns (13:7) — He hears the Word (of the Kingdom) — 13:22
 - The thorns = the care of this world, and the deceitfulness of riches (See I Tim. 6:6-12).

Matthew

Raising Godly Generations

- They choke the Word and he becomes unfruitful.
- [**Note:** The Word is opposed by the *world*, the *flesh*, and the *devil* in these parables]

4. The good ground — He hears the Word and understands —13:23
 - He bears fruit — 100, 60, and 30 fold.

(2) The Parable of the Wheat and the Tares —13:24–30

- *The Mystery of God's Harvest* — see *I Thess. 4:13 – 5:11; I Cor. 15:51–ff.*
 - Corresponds with SMYRNA, “myrrh” (*Rev. 2:8–11*)
 - From Nero to 300 A.D.
 - The enemy is revealed during this era.
- The FALSE IMITATION of the Kingdom
 1. The Parable — 13:24–30
 - The man sowed good seed in his field. The enemy sowed tares. He let them grow together until the harvest.
 2. The Interpretation of this parable is in 13:36–43.

(3) Parable of the Mustard Seed —13:31–32

- *The earthly aspect of the Kingdom* —
 - Wide, visible EXTENSION of the Kingdom
 - Corresponds to PERGAMOS, “thoroughly married” (*Rev. 2:12–17*)
 - Professing Christendom becomes big, a state institution under Constantine the Great. There is a worldly alliance, great external growth (the big tree). The unclean birds (the “wicked one” — v. 10) find shelter there. It speaks of Papal domination!
- We add two distinctive elements:
 1. The distinctive plant (not plants, but singular)
 2. The fowls dwelling in the branches (cf. 13:4, 19) = Speaking of the evil one.
 3. Character of the age:
 - (1. There is abnormal external growth — this tree is an anomaly.
 - (2. The monstrosity becomes a resting place for birds:
 - In the first parable the birds represent that which is antagonistic to God's program of sowing.
 - In this parable, wicked professors find a place in the shelter of “Christendom.”
 - (3. The large sphere of profession has become inwardly corrupt. The Bible does not teach that true believers will ever become a majority, nor will they be popular.

(4) The Parable of the Leavened Loaf —13:33

- *The Mystery of Iniquity* — *II Thess. 2:7*
 - The insidious CORRUPTION of the Kingdom
 - Corresponds with THYATIRA, “continual sacrifice” (*Rev. 2:18–29*) — A.D. 800–1517, Rome and her abominable practices dominate. The woman Jezebel, the harlot, corresponds to the woman in the parable of the leaven.

“Salting the Oats”

Matthew 13:24–30 — What is the second parable?

Matthew 13:31–32 — What is the third parable and what does it mean?

Matthew 13:33 — What is the fourth parable and what does it mean?

Matthew

Raising Godly Generations

(2) The Character of the Age:

1. The true sowing is imitated by a false sowing — the devil has a counterfeit company.
2. The true and the false are very similar.
3. There is a side-by-side development of the good and the evil. To uproot the evil is to endanger the good.
4. The judgment and separation of good and evil are by the angels at the end.

3. The OLD things — 13:44–50

- **Note:** These last three parables depict the divine view rather than the historic human view which is presented in the first 4.

(1) Parable of the Hidden Treasure —13:44

- This is number five of the Parables of the Kingdom.
- It speaks of the treasure of supreme value.
- *The Mystery of Israel's blindness — Rom. 11:25*
 - Corresponds with SARDIS, "those escaping" (Rev. 3:1–6)
 - The Reformation age, having a name to live, but being dead and with only a remnant there.
 - Israel is dead, but belonging to Him who has purchased the field.
- The Treasure — The nation Israel
 1. The *Man* = Christ
 2. The *field* = The world
 3. The *treasure* =
 - (1. Israel [Cf. Exod. 19:5; Deut. 4:20; Psalm 135:4])
 - (2. *Hidden* in a field — He set aside Israel, so that by the crucifixion of their Messiah, He might become Savior of the world (See Rom. 11:25–26, 28, 30–32).
 - (3. *Found* by a man who sold all he had to buy *the field* so he can have the treasure (John 3:16).
 - (4. In this age the man does not come into possession of the treasure, but only the place where the treasure is hidden. The treasure will be regathered.
- This portrays the Lord Who gave all He had to possess the treasure (Israel) hid in the field (the world).
- **Note:** *This parable is also not interpreted by Christ.*

(2) The Parable of the Pearl of Great Price —13:45–46

- This is number six of the Parables of the Kingdom.
- *The Mystery of the Church, the Bride of Christ — Eph. 5:23–32*
 - Corresponds with PHILADELPHIA, "brother love" (Rev. 3:7–13)
 - Among the Seven Churches of Revelation Philadelphia is the sixth, it speaks of the last days of the Church era. The *one* pearl, the Body of Christ and its rapture to be with Him.
- The purchased pearl — The Church
 1. A pearl is found in the sea (nations Rev. 17:15)

"Salting the Oats"

Matthew 13:44 — What is the fifth parable and what does it mean?

Matthew 13:45–46 — What is the sixth parable and what does it mean?

“Salting the Oats”

Matthew 13:47–50 — What is the seventh parable and what does it mean?

- 2. He paid an infinite price (1 Pet. 1:18–19)
- 3. The Church — symbolized by the pearl:
 - A pearl is formed by accretion.
 - It is purchased (Eph. 5:25–27).
 - It becomes His adornment.

(3) The Parable of the Dragnet —13:47–50

- This is the seventh of the parables of the Kingdom.
- *The Mystery of the gathering of the nations and the final judgment — Eph. 5:32*
- At the end of the world (Grk. *aion*) the angels will gather the people of the world and separate wicked from just.
 - *Corresponds with LAODICEA, “people ruling” (Rev. 3:14–22)*
 - Apostasy and judgment. “I will spew thee out of my mouth,” He says in Rev. 3:16.
 - The Laodicean age is followed by the rapture and the days of the Great Tribulation which leads up to His judgment.
- The judgment of the nations at the end of the Tribulation
 1. The sea — the nations (Rev. 17:15; Daniel 7:3; Isa. 17:12–13; 27:1; 57:20).
 2. The net —
 - Is it the Gospel?
 - Is it Christendom?
 - No, it is a metaphor for the angelic means of gathering up of *Professing Christians* in the end time.
 3. Every kind of good and bad gathered —
 - “just” — the saved
 - “bad,” “wicked” — the lost
 - The sea is not converted — they gather from it.
- This seventh parable is similar to the second, the Parable of the Wheat and Tares, for it speaks of the end time gathering. It presents a net gathering both good and bad, which will be separated at the consummation of the age.

• Summary of the Mystery Parables:

- (1) There will be a sowing of the Word throughout this age, which ...
- (2) will be imitated by an evil sowing of counterfeit believers; ...
- (3) the Kingdom will assume huge outer proportions, but ...
- (4) be marked by inner doctrinal corruption; yet the Lord will gain for Himself ...
- (5) a peculiar treasure from among Israel, and...
- (6) the Church; ...
- (7) the age will end in judgment with the unrighteous excluded from the Kingdom to be inaugurated and the righteous taken in to enjoy the blessings of Messiah’s reign.

—From Dr. J. Dwight Pentecost in *Things to Come*, p. 149.

Matthew

Raising Godly Generations

4. The Householder — 13:51–52
- (1) The disciples confessed understanding of the 7 parables —13:51
 - (2) Explanation of the parable —13:52
 1. Scribe: One who was learned in the Law
 2. Which is “instructed” [“teach” in Matt. 28:19] Means to *make a disciple of*. Thus, this is a Scribe who gets *saved*.
 3. He has a storehouse of Old Testament knowledge and thus is able to bring forth from that storehouse “things new and old.”

Paul illustrates this concept in his writing of the Epistle to the Hebrews. Though he was not a Scribe, as far as we know, he did possess a treasure of Old Testament knowledge and he used that knowledge to enrich us in our understanding of our salvation.

5. His return to Nazareth — 13:53–58
- He was limited in His own town by their unbelief.
- (1) What we learn about the family of which He was a member:
 1. He was Son of a carpenter (the neighbors said). Joseph was a carpenter —Matt. 13:55
 - Jesus was also a carpenter —Mark 6:3
 2. His mother was Mary —Matt. 13:55
 - Though we have already seen that.
 - This human mother of a Divine Son had some failings:
 - She did not understand (Lk. 2:19 and 2:50).
 - She may not have *really* believed at this point (Mt. 12:46–50; [Note: Mark 3:21, 31–35]; John 7:3, 5). It may well be that they, like His friends, were out to rescue Him from Himself (Mark 3:21).
 3. He had 4 brothers: James, Joseph, Judas (Jude), and Simon.
 - James became leader of the Jerusalem Church, and wrote the Epistle of James.
 - Judas (Jude) wrote the Epistle of Jude.
 4. He had sisters
 - (2) What His neighbors thought about Him. —13:54, 57a
 - “From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? —Mark 6:2b
 - John 1:11 and Isa. 53:2–3
 - The neighbors were offended (stumbled) —13:57a
 - (3) We see why they were deprived of great blessings.
 - This was Nazareth, His home town.
 - His *mighty* works: Healing and salvation (forgiveness)

“Salting the Oats”

Matthew 13:51–52 — What final explanation of the parables does Jesus give us here?

Matthew 13:53–58 — What further information is given here about Jesus and His earthly family?

Matthew

Raising Godly Generations

- (3) The multiplication —14:19
- He blessed and brake.
 - He gave to His disciples who gave it to the multitude.
[The disciples were not the source, they were the channels. *So is it with us, we are but the channels of salvation (cf. I Cor. 3:6-7).*]
- (4) The abundance —14:20
- All ate and were satisfied (filled) —14:20
 - Leftovers were 12 baskets full —14:20
[There were 12 disciples.]
[This is more than they had when He started.]
- (5) The magnitude of the miracle seen —14:21
- The number fed: 5,000 men plus women and children (possibly more than 10,000 in all, although many of the women may have been in their homes).
- 3. Two walk on the water —14:22-33
- (1) He went apart by Himself to pray alone —14:22-23
- He constrained His disciples to get into a ship and go before Him —14:22
[Why did He constrain them? Was it so He could pray? And John 6:14-15 says they were wanting to make Him king.]
 - He sent the multitudes away —14:22
[They had prevented His rest —Mark 6:31-33.]
[He had been moved to compassion and He taught them and healed their sicknesses —14:14; Mark 6:34.]
 - He went up into a mountain to pray alone —14:23
[He was there when evening came.]
- (2) The disciples encountered a storm —14:24
- The wind was contrary.
[According to Mark 6:45-52 and John 6:15-21, they had toiled, trying to make headway.]
- (3) He goes to them, walking on the water —14:25-27
- It was in the 4th watch of the night (3-6 A.M.) —14:25
[John says they had rowed 25 or 30 furlongs, 2.5 to 3 miles (John 6:19).]
 - The disciples were troubled when they saw Him walking on the sea —14:26
 - They thought Him a spirit (or ghost), contrast this with 14:33, “Of a truth, thou art the Son of God.”
 - He comforted them —14:27
[“Be of good cheer; it is I; be not afraid.”]
- (4) Peter also walked on the water —14:28-31
- Peter, *probably in unbelief*, said, “Lord, *if it be thou*, bid me come unto thee on the water.” —14:28
[To accuse Peter of being a show-off is to find more fault than Jesus did.]
 - Jesus said, “Come.” —14:29
[“So then faith cometh by hearing, and hearing by the Word of God.” —Rom. 10:17]

“Salting the Oats”

Matthew 14:22-33 — What further truths about trusting God and living by faith do we learn from this account of two walking on the water?

Matthew

Raising Godly Generations

In an orthodox church in Albania was a magnificent Bible. When visitors to the church asked to see the book, the priest took them down the long nave to within about 12 feet of the altar on which the Bible lay. The visitors were Bible-believing nationals of that country, and when they asked if they might open the Bible and read a few verses, the priest told them that no unordained person was allowed to stand nearer the jewel-encrusted book than 4 yards. To him it was unthinkable that they should open it and read.
The only thing that those people could view was the beauty of the cover of that book. The beauty of the Word and its power was denied to them. It could do them no good.

- Attitude of the Jews (Quotes from their writings):
“It is a greater offense to teach anything contrary to the voice of the Rabbis, than to contradict Scripture itself.” —*The Mishna*
“He who expounds the Scripture in opposition to the tradition has no share in the world to come.” —Rabbi Eleazar
- It is not that their hands were unsanitary. They had not been ceremonially washed.
- Christ condemns their washings in Mt. 23:25–26.

(2) The unkept commandment —15:3–9

- That was the 5th Commandment: “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” —Exodus 20:12
- Also see Lev. 19:3; Deut. 5:16; Jer. 35:18-19; Matt. 19:19.
- See Eph. 6:1-3.

(3) Undeniable defilement — 15:10–20

- (1. He addressed the entire multitude — 15:10-11
 - Defilement comes from within, out of the mouth.
- (2. He explained to His disciples — 15:12-13
 - They told Him that the Pharisees and Sadducees were offended at what He had said. — 15:12
 - The Scribes and Pharisees will be rooted up — 15:13
- (3. The Pharisees were blind. — 15:14
 - They were blind leaders of blind people.
 - Both the leader and the led will fall into the ditch.
- (4. The explanation of the above parable — 15:15-20
 - a. Peter’s request for an explanation — 15:15
 - b. The Lord’s rebuke — 15:16
 - c. The Lord’s explanation — 15:17-20
 - [What is in the heart? See. Gen. 6:5; Prov. 6:14; Jer. 17:9.]

-3. Great faith possessed by a Gentile — 15:21–28

- His withdrawal to a Gentile country — 15:21–22a
 - See Mark 7:24.
 - 1. In Judea, the Jews were seeking to kill him — John 7:1
 - 2. In Galilee, the Scribes and Pharisees followed Him, seeking an occasion against Him — 15:1–2, 12
 - 3. Herod had killed John and now thought Jesus to be John resurrected — Mt. 14:1–2

“Salting the Oats”

Matthew 15:21–28 — How does this woman’s great faith relate to us today?

Matthew

Raising Godly Generations

- (3) Her perception — 15:26–27
- He would not “take the children’s bread, and cast it to dogs.” That means that he would not cast Israel’s food to the Gentiles (“dogs”), thus to deprive the children in favor of the pets —15:26
 - Of course, the dogs of those days were not the same as the gentle pets of today. Besides, a dog was an unclean animal.
 - What she recognized :
 - (1. The “children” — 15:26
 - Refers to Israel (she understood that — 15:24).
 - (2. The “bread” — 15:26
 - Refers to His ministry and its benefits.
 - (3. The “dogs” — 15:26
 - Refers to the Gentiles.
 - (4. The “crumbs” — 15:27
 - She did not want Israel’s food, just *crumbs*, the crumbs that fall from the table.
 - This also shows her concept of Christ and His greatness, even the leftovers would be sufficient for her.
 - His power is so great that the casting out of a demon would be a mere crumb!
 - It is the master’s table. She knew she did not deserve it (humility), as we do not deserve salvation.
 - She recognized the position of Israel (cf. Rom. 11:15–25 — We need to be reminded of this).

- (4) Her faith is rewarded — 15:28
- Her faith overcame: (1) His silence (15:23); (2) His singular purpose (15:24); (3) His straightforwardness (15:27).
 - He commended the faith of both Gentiles: 8:10 and 15:28.
 - Her daughter was healed.

4. The miraculous feeding of 4,000 — 15:29–39
- He left Tyre and Sidon to come near the Sea of Galilee and went to a mountain (to get alone?) — 15:29

- Jesus seated:
 1. He sat to teach:
 - Sermon on the Mount —Mt. 5:1
 - The Mystery Parables —Mt. 13:1–2
 - The Olivet Discourse —Mt. 24:3
 - In the Synagogue —Lk. 4:20
 - In the Temple —John 8:1–2
 - On the mountain with His disciples —John 6:3
 - At the last Passover supper—eating, teaching—Matt. 26:20–ff; Luke 22:14
 2. He sat to eat:
 - Eating with Publicans and sinners —Mt. 9:10
 - With Simon the leper —eating, teaching (the alabaster box of ointment) —Matt. 26:7 [Mark.\ 14:3–9]
 - The last Passover supper —Matt. 26:20
 - Future: The Marriage feast of the Lamb —Rev. 19
 3. He sat to heal (here)
 4. He sat down at the right Hand of the Father —Heb. 1:3
 - Heavenly powers subject to Him —I Pet. 3:22
 - Intercession (representing us before the Father), Heb. 9:24 [7:25; I John 2:1–2; Rom. 8:34]

“Salting the Oats”

Matthew 15:29–39 — What do we learn about Jesus in this account of the feeding of the 4,000?

“Salting the Oats”

•We are seated together in Him — Eph. 2:6

- The mountains in His life:
 1. To be tempted —Matt. 4:8
 2. To teach —Matt. 5:1
 3. To pray —Matt. 14:23
 4. To heal —*here*—15:29
 5. To be transfigured —17:1–ff, 9
 6. To be taken up —Acts 1:9-10, 12, see Lk. 24:50-53
 7. Today —Heb. 12:18 (Sinai) and 12:22 (Sion)

- Multitudes of needy people followed Him — 15:30–32
 - He healed those who came to Him — 15:30–31
 - (1. He had compassion on them. — 15:32a
 - (2. They had been with Him 3 days and had no food. — 15:32b
- This was a similar miracle to the feeding of the 5,000 in chapter 14 —15:33–39
 - What did they have to start with here? — 15:34
 - Seven loaves and “a few little fishes”
 - What did they begin with in chapter 14?
 - Five loaves and two fishes
 - How much was left over here? — 15:37
 - Seven baskets
 - How much did they end with in chapter 14?
 - Twelve baskets
 - How many were fed here (all of them)? — 15:38
 - 4,000 men plus women and children
 - How many were fed in chapter 14?
 - 5,000 men plus women and children.

3. Specialization of the Ministry of the Messiah —Matt. 16 — 20

• Matthew 16:

(1) Warning against leaven of Pharisees and Sadducees —Matt. 16:1–12

-1. The rebuke of the Pharisees and Sadducees — 16:1–4

- The Pharisees *with* the Sadducees came *tempting* —16:1
 - The two groups were usually at enmity, but now they came together in opposition to Christ.
 - They were tempting Him when they asked Him to show them a sign from heaven.
- His rebuke — 16:2–4
 - He called them hypocrites. They could discern the face of the sky (the unpredictable weather) but could not discern the signs of the times —16:2–3
 - He repeated the sign given earlier (12:39-40): The sign of the prophet Jonah —16:4
 - As stated earlier, this is the essence of the Gospel (1 Cor. 14:1-4)

Matthew 16:1–12 — How does Jesus’ instruction regarding the Pharisees and Sadducees relate to us today?

Matthew

Raising Godly Generations

- The death, burial, and resurrection of Christ.
- 2. Warning against the teaching of the Pharisees —16:5–12
- He warned them against the “leaven” of the Pharisees and Sadducees [*leaven* = false teaching].
 - Pharisees (led by the Scribes):
 1. Pharisee means *separate* — They were separated, zealous, self-denying, but self-righteous.
 2. Of formalism, not of faith — ritualists
 3. They believed in the resurrection.
 - Sadducees (led by the Priests):
 1. Denied the resurrection
 2. Did not believe in spirits or angels
 3. The skeptics of that day, as the Modernists are today
 - The disciples misunderstood His warning — 16:5–7
 - “It is because we have taken no bread” — 16:7
 - He perceived their reasoning and explained — 16:8–12
 1. “O ye of little faith ...” — 16:8
 2. Had they not learned? — 16:9–10
 - He then reminded them how He had fed the multitudes two times before — 16:9–10
 3. It was their doctrine (teaching) that He was warning them against — 16:11–12

(2) The great confession of Peter —16:13–23

- 1. Who am I? — 16:13–17
- He came to Caesarea Philippi (north of Galilee) — 16:13a
 - Question to the disciples: “Whom do men say that I the Son of man am?” — 16:13b
 - Their answer (16:14):
 - Each answer would have demanded a resurrection.
 - (1. John the Baptist — John was dead and the people knew it. He would have to be resurrected (cf. 14:2).
 - If they thought this, it was much less believable than the truth in light of His miracles and signs (cf. 16:1).
 - (2. Elias (Elijah) —Elijah had been translated (II Kings 2:11).
 - He and Moses appeared with Christ in Mt. 17:1–4. This was after Peter’s confession in 16:16.
 - It was more unbelievable to hold that Jesus was Elijah returned than to recognize who He truly was. His credentials declared Him.
 - Jesus had previously identified John the Baptist with Elijah (See my notes on Matt. 11:13-14).
 - (3. Jeremias (Jeremiah) — Jeremiah too would have had to be resurrected.
 - (4. One of the prophets — Which one of the prophets?
 - Their personal decision requested — 16:15
 - “But whom say ye that I am?” Only this counts: “What think ye of Christ?” —Cf. Rom. 10:9–10; I John 4:2–3

“Salting the Oats”

Matthew 16:13–17 — How is Man’s opinion of Jesus so much harder to believe than all the evidence Jesus had been giving?

“Salting the Oats”

Matthew 17:14-27 — In verses 1-13 we see Jesus In His glory. Now in verses 14-27 we see Jesus relate to our everyday life.

Matthew 17:14-27 — Once we come off of the “mountain top experiences,” how must we deal with the problems and responsibilities that face us?

(5) The prophecy from the Transfiguration — 17:10-13

- Their question — 17:10
 - Why do the Scribes say that Elijah must first come?
- Jesus’ answer — 17:11-12
 - The Scribes were right. Elijah must first come and restore all things. — 17:11
 - See Malachi 4:5-6.
 - Elijah has come already — 17:12a
 - See Matt. 11:14.
- Their understanding — 17:13
 - Whom did they perceived that He spoke of?

-2. Christ the King revealed in His power — 17:14-21

- Jesus accomplished with a Word what only prayer and fasting would do for His disciples (and for us).

(1) The problem off the mountain — 17:14-15

- *When we come down from the “mountaintop” where we have been with the Lord, we always encounter problems.*
- This problem was with a lunatic (a demon possessed boy) — 17:15

(2) Powerless disciples — 17:16

(3) Faithless and perverse disciples — 17:17

- They were “faithless,” that is, they had no faith. [Had they not been sent with power? (Matt. 10)]
- They were “perverse,” meaning *turned aside, corrupted*. Why would He say that???

(4) The solution — 17:18-21

- Jesus rebuked the devil and he departed, leaving the child cured — 17:18
- The disciples’ honest question? — 17:19
- Because of your unbelief — 17:20
 - “If ye have faith as a grain of mustard seed ...” [For mustard seed, see Mt. 13:32.] — This does not speak of how *much* faith but of how *little* faith we may have and still receive an answer from God to our prayers. It is not *our* faith, it is *His* faithfulness. It is the OBJECT and the GROUND of our faith that makes the difference. He is the Object, and His Word is the ground or foundation of faith.
 - Faith is believing God. Rom. 4:3, “... Abraham believed God ...” Paul is quoting Genesis 15:6, “And he believed in the LORD; and he counted it to him for righteousness.” The LORD had made some great promises to Abram in Gen. 15:1-5, and Abram believed them. Thus, Abraham was justified by faith. The promises were the GROUND, and God was the guarantor of those promises (the OBJECT). That is true faith.
- Prayer and Do we fast to *earn* favor with God? Hardly. See Isa. 58 for God’s fast. We become consumed with the matter and miss our meals in order to pray, and wrestle in prayer.
 - He alone has power.

Matthew

- Woe to the one who offends —18:7
[Moody said, “He that sins is weak, but he that leads others into sin is devilish.”]
- Better to cut off hand or foot or to pluck out an eye —18:8-9

[But sin comes from the heart, not from the hands or the feet. We are to deal with this sin by taking drastic action—”cut off,” “pluck out”]

2. Despise not — 18:10
 - Meaning, to think down upon, or to think little of.
 - Their angels [See Heb. 1:14] —Cf. Ps. 34:7
 - Their angels have direct access to the Father!

-2. The lost sheep — 18:11-14

- Why He came —18:11 [Cf. Luke 19:10]
- He cares for the individual “little one” — 18:12-14
 - By “little one” He again speaks of both the child and the child of God, the Christian.

The subject of this passage... LESSONS ON FORGIVENESS —18:15-35

1. Restoration (Church discipline) —18:15-20
 - The gaining of an offending brother extends into vv. 18-20.
 - The spirit of discipline is the spirit of forgiveness. It is a desire to restore.
2. Sincere forgiveness —18:21-35

-3. How to deal with personal offenses — 18:15-20

- This section has not so much to do with Church discipline as with reconciliation. We must not forget that.
- If your offender is a lost person (Matt. 5:38-42):
 - Turn the other cheek
 - Go the second mile
 [Also endure patiently, see I Pet. 2:20-21]

(1) If your offender is a brother in Christ see Matt. 18.

- “Trespass” = Lit., to *miss the mark, to sin.*
- God’s general principles to follow when we are offended:
 1. Practice forbearance —Eph. 4:1-2
 - It does not say to forbear *with clenched teeth* but in LOVE.
 - Forbearing and forgiving go together —Col. 3:13
 2. Forgive — The basis for forgiveness —Eph. 4:32
 - Forgiveness forgoes revenge.
 - “Perhaps the greatest challenge to forgiveness is betrayal.” (An article in the *Reader’s Digest* of June 1988, p. 101 illustrates this very well.)
 - Luke 6:36-37

Raising Godly Generations

“Salting the Oats”

--

Matthew

Raising Godly Generations

2. The offenses of others are trifles in comparison to our sin against the Lord, which he has forgiven.
 - Eph. 4:32; Col. 3:13
 - Isa. 1:18

• *Matthew 19:*

(8) He then turned to the various problems of man —Matt. 19:1-26

- 1. He returned to Judea — 19:1-2
 - He had been in Galilee. — 19:1
 - He had primarily worked in Galilee during that period.
 - Great multitudes followed Him. — 19:2
- 2. The problem of marriage and divorce — 19:3-12
 - (1) The question — 19:3
 - Asked by the Pharisees — Their rabbis differed with each other:
 1. The followers of Rabbi Hillel interpreted Deut. 24:1 to mean that a man could divorce his wife for any *cause*.
 2. The followers of Rabbi Sammai taught that marriage could be broken only by adultery.
 3. As we shall see, Christ went beyond the Rabbis and even beyond Moses.
 - They were “tempting Him.” Trying more and more to get something on Him.
 - (2) His answer — 19:4-6
 - The original plan of God in Eden (Gen. 2:23-24) — 19:4
 - God’s purpose was that one man should marry one woman, and that should be for life.
 - A man is to leave father and mother and cleave (glue himself —Gen. 2:24) to his wife — 19:5
 - Man must not divide them — 19:6
 - (3) Further question — 19:7-8
 - The permission of Moses’ Law:
 - They said, “Why did Moses then *command* ...” — 19:7
 - Moses did not command but —
 - Moses “suffered” (allowed) — Why? Because of the hardness of their hearts — 19:8a
 - Back then to the original plan — 19:8b
 - “... but from the beginning it was not so
 - (4) Christ stated God’s law for marriage — 19:9-12
 - Except for *fornication*. What does that include?
 1. Matthew was written to the Jews. Therefore our definition of fornication must be in a Jewish context:
 - Marriage outside the regulations of the Law (incestuous marriages) — Lev. 18:6–18 [See I Cor. 5:1, “fornication”]
 - The other sexual sins would, under the Law of Moses, call for the death penalty.

“Salting the Oats”

Matthew 19:1–12 — How does man’s idea regarding divorce compare with God’s truth concerning divorce?

Matthew

3. “what shall we have therefore?” — [v. 21 – “and thou shalt have treasure in heaven.”]
- Peter — :
 1. Gave up his business (fishing) — Mt. 4:20–22; 9:9
 2. Gave up his home and FOLLOWED —
 - This will be recompensed — 19:28-29
 - “regeneration” — The earth will be made new.
 - “The Son of man shall sit in the throne of His glory (cf. 17:2).
 - They shall sit on 12 thrones judging the 12 tribes of Israel.
 - The recompense: 100-fold — houses (John 14:1-3); family (Christian fellowship); children, lands and everlasting life.
 - *The first last and the last first* is a subject that will be developed and explained in the next parable (cf. 20:16) — 19:30
 - They should not make themselves “first,” because the first will be last, and the last first:
 1. Not first in *time* (thus more deserving) — 20:1-16
 - They will be last — 20:16
 2. Not first in *place* (prominence) — 20:20-28
 - They will be last by being servants — 20:25-28
- *Matthew 20:*
 - The parable of the hiring householder — 20:1-16
 - (1) In light of Peter’s question in 19:27 [Reread 19:27-30]
 - (2) Not a matter of salvation to be earned, but of work to be rewarded. What is our motive for service?
 - (3) *Justice* – The “penny” (*denarius*) was a JUST wage.
 - It was just for the first group of laborers.
 - It was the agreement — 20:2, 13
 - The *denarius*, a Roman silver coin about 2/3 the size of a quarter. It was an ordinary day’s wages for a laborer then.
 - (4) *Generosity* [*mercy, grace*, in the sense of something undeserved]
 - The “penny” was generosity for the other groups. [Though He said, in v. 4, “... whatever is right” — note 20:14]
 - (5) The principle of the parable — 20:15
 1. The householder’s SOVEREIGNTY over his possessions is emphasized — 20:15a
 2. The greed of the first group is revealed — 20:15b
 - They received the agreed amount, but they were saying, in effect, “I WANT MY RIGHTS!”
 - (6) The point of the parable — cf. 16a with 19:30
 - The first worked the longest. Would we be willing to be first and thus to be last?
 - The last worked less time for the same amount. This was not justice but generosity (*grace*).

Raising Godly Generations

“Salting the Oats”

Matthew 20:1–16 — How does the parable of the hiring householder amplify Jesus’ statements concerning the reward for following Him in 19:27–30?

Matthew

Raising Godly Generations

3. The Gospel era — “Go, ye, therefore into the highways” —22:8–14
- We now have the preaching of the Gospel to the uttermost parts of the earth.
 - Peter’s part: The Gospel began to be preached to the Samaritans in Acts 8. Peter went to them.
 - It began to be preached to the Gentiles in Acts 10. Peter went to the house of Cornelius.
 - They called both bad and good — 22:10
 - The wedding was furnished with guests.
 - The incident of the wedding garment — 22:11–14
 - The wedding garment was provided — In making a marriage, a great man provided each of his invited guests with a wedding garment. This was a custom. *All of the saved are clothed with the garment of salvation.*
 - One man had spurned the garment to appear in his own clothing — He has rejected the garment of salvation to appear in his “filthy rags” (Isa. 64:6). —22:11b
 - The man was speechless —22:12
 - What happens to the man? He is consigned to Hell —22:13
 - “Many are called, but few are chosen” — 22:14
 - See Matt. 20:16 — This same theme is carried through this section.
 - This does not speak at all of “sovereign election” as some consider it.
 - Many have the invitation to salvation presented to them, but few accept. And those who accept must come clothed in His righteousness. His *chosen* are those who have been saved.

(5) The King answers the various parties —Matt. 22:15 — 23:36

•3. Three Questions —22:15–40

- The purpose of the Pharisees now is to “entangle Him in His talk.” —22:15
 - Enemies become allies when the purpose is to entrap Him. Man hates God even more than he hates his mortal enemy.

(1) The Herodians — Tribute to Cæsar —22:16–22

- This is a *political* question, and it had to do with His loyalty to a nation.
 - We must remember that Israel was a dispersed nation. The Times of the Gentiles were in effect. God appointed Rome to be over them, as He appointed Babylon earlier (Remember, Jeremiah was hated and persecuted because he preached that they must submit to Nebuchadnezzar). See Jeremiah 27:5–18; 38:17–20; 42:7–22 and more.
- The matter of tribute was a sensitive one.
 1. If He opposed tribute to Rome, He could be reported to the Roman authorities as an insurrectionist and He might be arrested and even executed.
 2. If He favored tribute to Rome, He would lose the hearts of the Jews who hated the Romans.

“Salting the Oats”

Matthew 22:15–46 — What four questions are used here to testify of Jesus as the Messiah?

“Salting the Oats”

- “Is it lawful” — 22:17
 - Lawful in the sense of the Jewish Law (the Torah).
 - The “tribute” had been imposed on every Jew by Rome. However, since God had given the land to the descendants of Abraham (the Jews), and since He intended for them to live in that land and had shown His approval of them by accepting their sacrifices and offerings, as well as having given them great blessings in that land and under God’s appointed kings, why should they acknowledge the power of Rome by paying tribute to those “usurpers”? Of course, they failed to recognize that they were under the judgment of God because of their rebellion and unbelief.
- The “image and superscription” — 22:19-21a
 - By using Cæsar’s coins, they were already acknowledging his supremacy over them
 - “Shew me the tribute money” — 22:19a
 - Penny = a rural worker’s average daily wage. — 22:19b
[In those days they did not receive the “minimum wage” that so many in our own nation have come to expect as a “right.”]
 - “Whose image and superscription?” — 22:20
[To determine whose money they were using.]
- “Render, therefore, unto Cæsar the things which are Cæsar’s. — 22:21b
 - They used Cæsar’s coins in their commerce, so they should pay taxes on that commerce.
See Rom. 13:1-7 and I Pet. 2:11-17. In I Pet. 2:12 it speaks of the believer having his “conversation” honest among the Gentiles (rulers) that ... “they may by your good works, which they shall behold, glorify God in the day of visitation.”
 - If they accepted the protections and privileges of Rome, and there were some, they should support that government.
- [Render] “unto God the things that are God’s” — 22:21c
 - God deserves His due. One of those things is fruit (cf. 21:43).
 - The Herodians suggested a conflict of duties, but He showed that there is none. This question surely reflects the thinking of the Jews in that day.
- The Herodians marveled and left — 22:22

(2) The Sadducees — The Resurrection — 22:23-33

- This is a *doctrinal* question.
- This was a question peculiar to the Sadducees — 22:23
 - They were the Modernists and materialists of that day. See Acts 23:8.
 - The Sadducees were the most powerful party among the Jews. They controlled the priesthood.
- These men professed to follow Moses, so they now quote him [Deut. 25:5-6 (See vv. 5-10)] — 22:24
- Their question — 22:25-28
- His answer — 22:29-32:
 1. “Ye do err” — Meaning that they led themselves astray (Passive voice). The idea is that they deliberately wandered. It was *deliberate* self-deception.
 - Most error is because of unwillingness to accept the truth for some reason or other. Usually it is because they love their sin and don’t want to give it up.

Matthew

Raising Godly Generations

• *Matthew 25:*

(2) The wise and foolish virgins —25:1-13

- This speaks of “the Kingdom of Heaven” (cf. Matt. 13). That *includes* true Christians, but refers to Christendom in general – whoever *professes* to be a Christian.
- We must understand the Jewish wedding:
 - The Jewish wedding was conducted in various phases.
 1. The legal marriage arranged by the parents of the bridegroom and the bride.
 2. The bridegroom, accompanied by his friends, then proceeded from his home to the home of the bride to claim her as his own. There they observed certain religious ceremonies.
 3. He then took her to his own home for more festivities. [Christ is right now in His heavenly home. Soon He will take His bride, the Church, to heaven before the Tribulation period begins (I Thess. 4:13-17). We call this the rapture of the Church. The marriage of the Lamb will take place in heaven following this (Rev. 19:9).]
 4. The bridegroom then returns with the bride to her home for further festivities. [Christ will return *with the Bride*, following the Tribulation, when He comes in His glory.]
- The 10 virgins:
 - When Christ comes to earth with His bride, only those who have the new birth (oil = the Holy Spirit) will enter the wedding feast (which will be observed during the early part of the Millennium). Charles Ryrie says that the virgins represent the professing Jewish remnant on earth at his return. (Note on Matt. 25:1 in the *Ryrie Study Bible*.)
- Time:
 - “Then” (25:1), referring to His coming in Glory (24:30-31).
- The lesson of this “likeness”:
 - Watchfulness and readiness —25:13

(3) The profitable and unprofitable servants (the Parable of the Talents) —25:14-30

- Speaking of “the Kingdom of Heaven” again.
 - Although those words are in italics in 25:14. It says, “For ...,” which refers back to the subject of 25:1.”
- This is the testing of *service*.
 - The previous parables emphasized the need for readiness for His coming, this emphasizes the need for faithful service during His absence.
- A “talent” is money, not an ability.
 - He gave talents “to every man *according to his several ability*.” —25:15b
[A talent is worth in silver is five thousand two hundred and eighty dollars. In gold, it is one hundred and ninety two thousand dollars. (Updated in 2010)]
- He then took his journey for a time —25:15c
- Each man used the entrusted money for the benefit of the man who gave it to him —25:16-18
- The man returned and reckoned with each man —25:19–30

“Salting the Oats”

Matthew 25 — What further specific instruction does Jesus give us to be prepared for His coming again?

Matthew

Raising Godly Generations

(3) The Subjects of the Judgment (Individuals, not nations)

- Three groups:
 1. Sheep — Those who cared for His brethren
 2. Goats — Those who did not care for His brethren
 3. “My brethren” —25:40
 - The Jews, or “The believing Jews who witness during the Tribulation” — Warren Wiersbe.

(4) The Basis of the Judgment —Matt. 25:40, 45

- Man has never been saved by works — neither will these be —See Eph. 2:8-9 (Tit. 3:5-6)
 - Consider Noah, Abel, Abraham, justified by faith.
- It is not real faith unless it produces works —James 2:26
- The Tribulation characterized by persecution of the Jews — unparalleled anti-Semitism: Whoever will befriend a Jew would be a believer who is willing to lay down his own life.
- Note: Some from the nations will hear and believe during the Tribulation! —Rev. 7:9-17

(5) The Result of the Judgment —25:34, 41, 46

1. The Kingdom prepared for the “sheep” —25:34
 - Dan. 7:13-14
 - They will not have new bodies — see Isa. 65:18–25 (they will bear children)
 - This means “life eternal” —25:46
2. Everlasting fire for the “goats” —25:41, 46
 - This is hell. Hell is everlasting punishment.

5. The Culmination of the Ministry of the Messiah

—Matt. 26 — 27

- *Matthew 26:*

(1) Enmity of foes — legacies of grace

—Matt. 26:1-35

- This is the Beginning of the End.

•1. Plotting His death —26:1-5

- The counsel to kill Him.

(1) This is the 4th announcement in Matthew of His coming death.

1. Matt. 16:21–26
2. Matt. 17:22–23
3. Matt. 20:18–19
4. Here ...

(2) Contrast His prophetic word (26:2) “after two days ... and the Son of man is betrayed to be crucified” (specifi-

“Salting the Oats”

Matthew 26 — In this passage how does Jesus show that He is God?

“Salting the Oats”

- The bread —26:26
 - He “brake” (broke) it, used only of breaking of bread to be distributed to people so they could eat. It has nothing to do with the bruising and beating of His body by the Romans in preparation for the crucifixion. Yes, He was bruised for us. But, He is the Bread of Life, given to us. We must partake of Him by faith.
- The “cup” [not, “the wine”] —26:27-28
 - “Drink ye all of it,” does not mean that they had to drink it all, but that all of them were to drink. —26:27
 - “For this is my blood of the new testament” (the New Covenant) “which is shed for many for the remission of sins.” —26:28
- The Lord’s Supper will be observed during the Millennium —26:29
- They sang an hymn and went out —26:30

5. Predicting Peter’s denial —26:31-35

(1) All of the disciples would “be offended” (stumble) that night —26:31

- All of them would be offended, not just Peter. See 26:56, where they all forsook Him and fled.
- He quotes from Zech. 13:7

(2) Despite it, He would meet them in Galilee —26:32

- This would remind them of His resurrection and assure them that He would meet them in a specific place.

(3) Peter’s disbelief —26:33

- See John 13:38 (and context), where Christ had told Peter about his denial while they were still in the upper room.

(4) He warns Peter again —26:34-35

- Peter restates his certainty that he would die rather than deny the Lord. —26:35
- All the disciples said likewise. —26:35

We see the weakness of men in this chapter:

1. The betrayal (was of Satan) —26:21
[Judas allowed Satan place in his life through his greed.]
2. The Disciples were offended and scattered —26:31,33, 56
[They were fearful.]
3. Denial (Peter) —26:34, 69-74
[Peter too was afraid.]
4. Sleepiness (Disciples) —26:40, 43, 45
[Was it indifference?]

Matthew

Raising Godly Generations

While in Nicaragua (1956-61), I was confronted by a young Jewish engineer from Bolivia who gave me a challenge. The wording of the challenge was pretty much as follows: "What right do American missionaries have to go down to Bolivia and to preach the Bible to the Indians there?" How would *you* answer that question? Our right, our authority comes from the Son of God who has all power (authority) in heaven and earth. He commissioned us, His followers, "Go ye therefore, and teach all nations." What more authority do we need?

- Jesus had spoken of His authority in Matt. 7:29; 11:27 and 21:23f.

- We are His subjects, and we *must* obey Him.

(2) He then says, "Go ye *therefore* ..."

- We are to go, in light of His power over heaven and earth, and we go as His obedient subjects. —28:19

3. The Great Commission —28:19–20

(1) Go —

- He does not say, "Invite them to come."
- Also, to *go* does not just mean to go to some other country. It means to go to *people!* If we are not *going* at home we will not go when we get on a mission field.
- We must put the "Go" in the *Gospel!*

(2) Teach = "to make disciples of"

- "teach," Gr. *matheteúo*, "to make a disciple." The word "disciple" is *mathetés*, and it means, literally, "learner, pupil, disciple," coming from *manthano*, "to learn." The disciple is one who follows one's teaching. Our task is to make disciples of Jesus Christ as we teach and preach the Gospel to them.
- A disciple is a learner and a follower. We are to *teach* them the Gospel. *We are to instruct them to Christ.*

(3) Baptize —

- Yes, this means water baptism — immersion.
 - "baptizing," Gr. *baptízo*, from *bapto*, "to dip," to immerse.
- Baptism is a part of His Great Commission.
- It is important, because Christ commanded us to do it.

(4) Teaching — This is the instruction *of* His disciples

- A disciple is a learner by definition. Therefore, every disciple must be taught. That command is included in the Great Commission.
- *Every believer* is a disciple, according to God's Word. The only problem is that some believers are not *practicing* their discipleship. They are not learning. They fail to study God's holy Word for themselves. They also fail to attend the services of the Church, where God has ordained that His Word be

"Salting the Oats"

