

# PITWM VERSE BY VERSE

## MATTHEW

[Matthew 1](#) [Matthew 2](#) [Matthew 3](#) [Matthew 4](#) [Matthew 5](#) [Matthew 6](#) [Matthew 7](#) [Matthew 8](#) [Matthew 9](#)  
[Matthew 10](#) [Matthew 11](#) [Matthew 12](#) [Matthew 13](#) [Matthew 14](#) [Matthew 15](#) [Matthew 16](#) [Matthew 17](#) [Matthew 18](#)  
[Matthew 19](#) [Matthew 20](#) [Matthew 21](#) [Matthew 22](#) [Matthew 23](#) [Matthew 25](#) [Matthew 26](#) [Matthew 27](#) [Matthew 28](#)

## [MATTHEW 1:1-25](#)

[NEXT](#) [2:1-12, 16-23](#)

### SYNOPSIS:

#### <sup>1</sup> **1:1** [The Genealogy Of Jesus](#)

**The book of the generation of Jesus Christ, the son of David, the son of Abraham.** Matthew was writing to the Jews, zeroing in on Jesus the Messiah, the King of the Jews. Now, because no Jew would accept a Messiah who did not meet the requirements of biology and birthplace, Matthew is addressing that first. The genealogy of Jesus Christ shows that Jesus is the legal heir to the throne of David. Matthew traces the roots of Jesus Christ in order to prove that He is the promised Messiah.

#### **1:2** [Son Of Abraham](#)

**Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;**— Matthew starts with Abraham. God promised that Abraham was going to be the patriarch of a great nation. And in Abraham, all the families of the earth would be blessed. The Messiah would be the One to bless the nations of the earth.

#### [Son Of Isaac](#)

Abraham had two sons, Ishmael and Isaac.

#### [Son Of Jacob](#)

Isaac then had two sons, Jacob and Esau. Would God continue to narrow down the Messiah's lineage? Indeed! Balaam prophesied, Num. 24:17 "I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, a scepter shall rise from Israel..." From ancient times, the Jews knew that this passage foretold of their coming Messiah, and that He would come through the line from Abraham, to Isaac, to Jacob.

#### **1:3** [Son Of Judah](#)

**And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;**— Jacob, being called Israel, had many sons, whose descendants became the twelve tribes of Israel. On his deathbed, Jacob continued to narrow down the Messianic line when he prophesied that the star would come forth from him, that same prophetic scepter, would come from one of his sons. Gen. 49:10 "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to Him shall be the obedience of the peoples." The nations would obey this ruler called "Shiloh," which means "peace." This prince of peace would come from the tribe of Judah.

#### **1:4-5** [Son Of Ruth And Boaz](#)

**And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;— And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;**— Down through the tribe of

<sup>1</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew0101.html>

# PITWM VERSE BY VERSE

Judah we go, until we arrive at a man named Boaz, who we know is the hero of the Old Testament Book of Ruth. You see, Ruth was a Moabite woman. When her husband died, she followed her mother-in-law Naomi from Moab back to Naomi's hometown: Bethlehem in Judah. Once in Israel, Naomi discovered that because her late husband had sold the family land when they left Bethlehem, it couldn't be redeemed back without a relative marrying her daughter-in-law Ruth. Boaz becomes the knight in shining armor, the kinsman redeemer, by marrying Ruth and restoring the family land in Bethlehem. This becomes vitally important, since the prophet Micah would later prophesy, Mic. 5:2 "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me, to be ruler in Israel. His goings forth are from long ago, from the days of eternity." Messiah the king, though existent from eternity past, would somehow come from Bethlehem.

## Son Of Jesse

Ruth and Boaz were the grandparents of a man named Jesse. Once again, the lineage follows precisely. You see, Isaiah prophesied, Is.11:1-2 "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of the Lord will rest on Him..." This descendant of Jesse, the Bethlehemite would be the Messiah, the king, not only of Israel, but of all the nations. Is.11:10 "Then in that day the nations will resort to the root of Jesse, Who will stand as a signal for the peoples..."

## 1:6 Son Of David

**And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;—** Jesse had eight sons, the youngest of whom was David. David grew up to be the King of Israel, and the prophecies continued to pour forth about the Messiah. The Word of the Lord to David was... 2Sam.7:16 "Your house and your kingdom shall endure before Me forever; your throne shall be established forever." Psa.132:11 "The Lord has sworn to David a truth from which He will not turn back: Of the fruit of your body I will set upon your throne." The Messiah would be eternal, would rule on the throne of David, and would be a descendant of David. In Revelation, Jesus says, Rev. 22:16 "...I am the root and the descendant of David, the bright morning star." David had several sons. Solomon was the one who became king.

## 1:7-11 From Solomon To Jeconiah

**7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:—** Matthew traces the genealogy through Solomon. However, there is a major problem here. You see, as the kingly line continued, ungodliness was rampant among most of Judah's kings, which reached a horribly low point when Jeconiah became king in 2Kings 24. 2Kings 24:9 He did evil in the sight of the Lord, according to all that his father had done." Enough was enough, and God cursed the king's blood line. Jer. 22:30 "Thus says the Lord, Write this man down childless, a man who will not prosper in his days; For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah." Think about it: This curse should mean the end of all the promises. Now how can Messiah become king?

## 1:12-17 Joseph's line

**12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Ellakim; and Ellakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Ellud; 15 And Ellud begat Eleazar; and Eleazar begat Matthan;**

# PITWM VERSE BY VERSE

and Matthan begat Jacob; **16** And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. **17** 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. Matthew had been a Jewish tax collector who became one of Jesus' disciples. He wrote especially to the Jews. He began his account by giving Jesus' genealogy to prove Jesus was a descendant of both King David and Abraham, just as the Old Testament had predicted. This would mean that Joseph's firstborn son would have the right to sit on David's throne. But, according to Jeremiah 22:30 God had cursed Jeconiah's bloodline which was apart of David's royal line. God didn't even want his (Jeconiah) children's names to be written down.

But God, you see, the gospel of Luke also gives us Jesus' genealogy, but not through His legal line, but Luke tells us of Jesus' biological bloodline, which He had through His mother Mary. And Mary's line also descends through Abraham, Isaac, Jacob, and Judah ((Lk.3:33-34), through Jesse to David. Mary's heritage did not extend through the kingly line of Solomon. Instead, she was a descendant of David's son Nathan. Joseph's lineage is traced back to King David. Joseph was the son of Heli by marriage. Heli didn't have children and he died childless. Jacob and Heli became brothers through the Levitra marriage. Heli's widow became the wife of Jacob, of the tribe of Solomon, and Joseph became the offspring of the marriage. Thus, according to Jewish Law, Jesus could legally inherit the throne, for He was heir through Joseph to the royal line of descent, while completely avoiding the blood curse on Jeconiah's line! Both Joseph and Mary were descendants of King David and of Abraham. Luke 3:23 shows that Jesus was the son of Joseph through marriage to Mary. Matthew 1:16 shows Jacob was Joseph's father. Joseph was still in the royal line of David. Therefore, Jesus still had all legal rights to Joseph's lineage, legally. And Mary was descendant of David's lineage, (his son Nathan) which Jesus had all rights as Messiah. Conclusion: Jesus was born of a virgin, conceived in her womb by the Holy Spirit which still brought the two lineages together to show Jesus' legal right as the Messiah upon David's throne. Thus, according to Jewish Law, Jesus could legally inherit the throne, while completely avoiding the blood curse on Jeconiah's line! The generations from Abraham to David are 14; from David to their captivity into Babylon are 14; and from the captivity to Babylon to Christ are 14 generations— Totaling 42 generations.

The Messiah is called the Son of man, the Christ, and God's very own Son (Matt.16:13-17; Mk.14:61-62; Jh.4:25-26), and is identified as: • **Prophet** (Deut.18:15-19) • **Priest** (Ps.110:4) • **King** (2Sam.7:12-13)

Those in this position were always anointed with oil, a symbol of the Holy Spirit. The power of the Holy Spirit descended upon Jesus Christ, the Messiah like a dove (Matt.3:16; Mk.1:10-11; Lk.3:21-22; Jh.1:32-33).

## Betrothed

**1:18** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, — Mary and Joseph were betrothed. The betrothal is a promise of marriage, sort of like being engaged in modern society. However, the bond of the promise made was much stronger than a simple engagement. During the time of betrothal, although the couple is not joined physically, they are bound by a marriage covenant. To break the engagement would require a decree of divorce.

There are three steps involved in a Jewish marriage:

- **The engagement:** the parents usually determined who a child was to marry—often at a very early age.
- **The betrothal:** at a determined time the couple agreed with the engagement. If they followed through, the betrothal was immediately binding. A legal divorce was thereafter required. The betrothal lasted one year. When Joseph discovered Mary's pregnancy, they were already betrothed to one another.
- **The marriage:** the consummation of the couple took place. It should be noted that in Joseph's case consummation did not occur until after Jesus' birth.

# PITWM VERSE BY VERSE

## Before They Came Together

And so Mary and Joseph are betrothed, but not united in physical contact. At this point in their relationship, she was found to be with child –pregnant. But she had not committed the sin of adultery or had relations with any man. The adultery law said that a betrothed virgin who committed adultery was to be stoned to death (Deut.22:21-24). She was with child.

## With Child By The Holy Spirit

**1:18b** ...she was found with child of the Holy Ghost. What does it mean "to be with child by the Holy Spirit?"

The gospel of Luke explains that the angel Gabriel told Mary: Luke 1:31 "...you will conceive in your womb and bear a son..." When Mary inquired as to how this would happen, since she was a virgin, Luke 1:35 The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God." Mary, a virgin who had not been with any man, became pregnant. This pregnancy was a supernatural act by the power of God and the presence of the Holy Spirit.

## Found To Be With Child

Mary's pregnancy might have begun supernaturally by the Holy Spirit, but it progressed as all others do biologically. It was not too many weeks after this that her pregnancy became known - she was found to be with child. You can only imagine Joseph's reaction to this, for he knew the baby wasn't his. The two of them might have had a conversation about it, with Mary insisting that the baby was the Son of God. If they did, Joseph didn't believe her.

## Joseph A Righteous Man

**1:19** Then Joseph her husband, being a just man, and not willing to make her a public example, was minded

to put her away privily. Joseph was a righteous man. And righteousness is God's perfect balance of justice and mercy. Justice said that divorce was the thing to do - break the vow of betrothal. But justice also said that if a man find that the woman he is to marry is found not to be a virgin, Deut. 22:21 "Then they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death..." That is justice. But being a righteous man meant Joseph was also merciful. He knew he couldn't marry her, but also wanted to show mercy. And so, rather than a public stoning, Joseph would quietly divorce her and send her away somewhere.

## An Angel In A Dream

**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. Without supernatural intervention, Joseph would not have wed Mary. But an angel appeared to him in a dream and reassured him that Mary was still a virgin, and that the wedding should still take place. Both Joseph and Mary had to deal with decisions! How they handled them, took faith! Joseph chose to show MERCY. Mary chose TRUST! We choose Christ!

## Call His Name Jesus

**1:21** And she shall bring forth a son, and thou shalt call His name Jesus, for He will save His people from their sins. Joseph was not excluded from the parenting of God's Son. The angel told Joseph that the child was God's, and shall call His name **JESUS!** Call His name: "YAH-weh which means **salvation**." Jewish boys would get their names when they were eight days old, on the day of their circumcision (See Luke 2:21). - Because it is HE who will save HIS people from their sins, YAH-weh - God Himself - who is in Mary's womb shall be called JESUS. The Bible says in 1Tim. 1:15 ...**Christ Jesus came into the world to save sinners.**

## Call His Name Immanuel

# PITWM VERSE BY VERSE

**1:22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,— In keeping with Matthew's mission, he will continually point out in his gospel how Jesus was fulfilling Old Testament prophesy. And Matthew reminds his readers that this was prophesied long ago in the book of Isaiah.

**1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. The Lord told King Ahaz, Is. 7:14 *"...the Lord Himself will give you a sign."* This is the sign Isaiah gives *"... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"*, which corresponds with this verse. This miracle child's name would be called *"Immanuel"*, meaning, *"God with us."* This child born of a virgin is God with us. Jesus Christ is shown to be God.

## Kept Her A Virgin Until

**1:24** Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:— After Joseph had awoken from his sleep, he did what the angel had told him to do. Mary and Joseph did get married.

**1:25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS. It was not before, but after Jesus was born, that Mary and Joseph had normal marital relations and built their family. He brought forth her firstborn son: and he called his name JESUS. We will discover in chapter thirteen, that Mary and Joseph later had other children, who would be Jesus' half brothers and sisters.

## He Called His Name Jesus

When the baby was eight days old, He was taken to the temple, circumcised, and given the name Jesus. This name would one day be the focus of the world. The Bible tells us that:

- we call on the name of Jesus (1Cor. 1:2),
- we assemble in the name of Jesus (1Cor. 5:4),
- we were justified in the name of Jesus (1Cor. 6:11), and...
- Phil. 2:10 ...at the name of Jesus EVERY KNEE WILL BOW...
- 1John 3:23, this is His commandment, that we believe in the name of His Son Jesus Christ.

## SUMMARY:

Matthew was writing to the Jews, giving the genealogy of Jesus Christ (**1:1-17**) which shows that Jesus is the legal heir to the throne of David. Matthew traces the roots of Jesus Christ in order to prove that He is the promised Messiah. The genealogy begins with Abraham. Abraham had two sons: Ishmael and Isaac. Isaac had two sons: Jacob and Esau. Jacob, being called Israel, had many sons, whose descendants became the twelve tribes of Israel. On his deathbed, Jacob continued to narrow down the Messianic line, when he prophesied that the star to come forth from him, that same prophetic scepter, would come from one of his sons. Down through the tribe of Judah we arrive at a man named Boaz. Boaz becomes the knight in shining armor, the kinsman redeemer, by marrying Ruth and restoring the family land in Bethlehem. Ruth and Boaz bore a son named Obed. They become the grandparents of a man named Jesse. Isaiah prophesied, Is.11:1-2 *"Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. The Spirit of the Lord will rest on Him..."* This descendant of Jesse, the Bethlehemite would be the Messiah, the king, not only of Israel, but of all the nations. Jesse had eight sons, the youngest of whom was David. David grew up to be the King of Israel. The Messiah would be eternal, and would rule on the throne of David, and would be a descendant of David. David had several sons. Solomon

# PITWM VERSE BY VERSE

was the one who became king. Matthew traces the genealogy through Solomon, but when it came to Jeconiah. God cursed the king's blood line. But, Jesus still had all legal rights to Joseph's lineage, legally. And Mary was descendant of David's lineage, (his son Nathan) which proved that Jesus still had all rights as Messiah. According to Jewish Law, Jesus could legally inherit the throne, while completely avoiding the blood curse on Jeconiah's line! Jesus came through 42 generations to get here (**1:12-17**).

**Matthew** gives us the birth of Jesus Christ. Mary was already promised to Joseph before they came together. Mary was found pregnant by the Holy Ghost and Joseph was not the father! Joseph being a just man did not want to publicly divorce her, but to do it quietly (**1:18-19**).

**Luke** Chapter 1 verse 28, the angel came unto Mary and said: *"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."* She was a virgin: *"I know not a man, how can this be?"* The obstacle in Mary was not a barren womb, but was a virgin womb - but it wasn't an obstacle, it wasn't a barrier, the Word of God would teach us that it was an absolute necessity that she was a virgin!

While Joseph had contemplated these things that had happened, an angel appeared to him in a dream to let him know that it's alright to take Mary as his wife, and the child she had conceived within her is by the Holy Ghost and not by man. Joseph chose to show MERCY. Mary chose TRUST! We choose Christ! God had blessed the child in Mary's womb, and this child, the son would be named Jesus, the Savior of the people for He will be the One to save them from their sins. This child born of a virgin they *"shall call his name Immanuel, God with us."* This was prophesied by the prophet Isaiah in the book of Isaiah saying Behold, a virgin... (*as in the above verse*). Joseph now wakes from his sleep, and did what the angel told him to do. He took Mary as his wife. She remained a virgin until her son was born and Joseph named him Jesus (**1:20-25**).

[TOP](#)

MATTHEW 2:1-12, 16-23NEXT 3:1-17

**2:1** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,— Matthew's encounter: After the birth of Jesus in Bethlehem of Judaea, the Magi or wise men came from the east to Jerusalem to enquire of the now reigning king. These wise men were astrologers but had varied job descriptions as teachers, priests, physicians, and sorcerers. Bethlehem was six miles south of Jerusalem. Some scholars say these astrologers were from a different land representing the entire world. We do not know how many wise men there were.

**2:2** Saying, 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. The Magi presented an unexpected question in the city because there was already now a reigning king of the Jews in the palace and that was Herod. This must have seemed awkward! They were asking around Jerusalem about the King of the Jews that was born. They had seen His star in the east. This had to be a miraculous star that they had never seen before, and it appeared at the very time of the prophecy of Jesus' birth. And it appeared to Gentile wise men far away in another nation. They were guided by this star to Jerusalem! All for a purpose! They made it known that they wanted to worship He that was born King of the Jews! It seems in their seeking and searching a star rises out of Jacob in linear movement over an exact position on the horizon - towards Jerusalem. This star appeared and they believed it announced the birth of the King of Jews - the first one since the Babylonian Captivity in the days of Daniel about 600 years earlier.

**2:3** When Herod the king had heard these things, he was troubled, and all Jerusalem with him. Many of us have the idea that the Magi went straight to Herod and said, "Where is the newborn king?" In fact, the Magi were asking around town where He was, and word of this came to Herod. As we read the next few verses, we see that it was only after Herod had a meeting with the scribes and chief priests, did he talk with the Magi. Why was Herod troubled at what the Magi were asking? - Because he himself had been given the title "King of the Jews" from Augustus Caesar. The Magi were asking, *Matt. 2:2* "Where is He who has been Born King of the Jews...?" Herod took this as a personal attack, and knew that one born with the right to be King of the Jews would mean political upheaval.

**2:4** And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. Herod had known that the Jews believed a Messiah was coming. Now, that he's heard the Messiah may have been born, he has a plan. Being in Jerusalem, he had access to the most biblically knowledgeable people on the earth. And so, he gathered the scribes and chief priests together, asking them where this competitor was supposed to be born.

**2:5** And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,— When they replied, they said He would be born in Bethlehem of Judea, clearly anticipated a literal fulfillment of the written Old Testament prophecies regarding the Messiah.

**2:6** 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. This is Micah's 5:2 prophecy in which they quoted to him— "But thou, Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall

# PITWM VERSE BY VERSE

*he come forth unto Me that is to be ruler in Israel; whose goings have been from of old, from everlasting."* The ruler in Israel was to come from Bethlehem of the tribe of Judah. The "**Governor**" who will come from Bethlehem is none other than the child-ruler predicted in **Isaiah 9:6**— "*For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder.*" The prophet goes on to proclaim that this ruler is the "**Mighty God**" and that the increase of His government shall never end. He will sit upon the throne of David forever.

**2:7** Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. Having already formulated his plan of action, Herod secretly called the Magi. "*Secretly*", meaning that it was done in a way that was hidden, to keep others ignorant of what he was doing. Herod knew that nothing positive could be accomplished having all of Jerusalem knowing that he was meeting with the Magi! He wanted to know as precisely as possible when that star appeared.

**2:8** And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. Herod sent the Magi to Bethlehem — they didn't know where else to go, but to Jerusalem to look. He told the wise men that his intention was to worship the child also, but his plan was murder. It was God who used an evil man, Herod (without his knowing it), to help the wise men in their search.

**2:9** When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. Now, upon hearing the king, they departed for Bethlehem and behold, they saw the star in which they had seen from their homeland. The miraculous star; the unexpected sign appeared to them again, and stood over the location they were looking for. It was in a fixed position where the young child was.

**2:10** When they saw the star, they rejoiced with exceeding great joy. Can you imagine? They have gotten to their destination and couldn't help but break out in joy! Could you imagine that in all of their search that Bethlehem was six miles from Jerusalem, and it took them one to two years to find the child born King of the Jews; not the baby. So their search has been fulfilled and their rejoicing began with exceeding great joy seeing the star rest where the young child was! Praise God!

**2:11** And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. So many explanations have been exaggerated over these scriptures for centuries.

1. **The wise men did not find the babe, but they found the young child.** According to scripture, "*They saw the young child with Mary his mother.*" This would indicate that they did not come to a manger with a baby.
2. **The wise men did not find him in a manger but as quoted above, in the house.** According to scripture, "*They were come into the house.*" This would indicate that the family had now moved out of the stable into a home in Bethlehem.
3. **The scriptures never said there were three wise men;** did not say how many, but only indicated three gifts. The wise men fell down and worshipped the child, Jesus and began to pay homage to the King of Jews with wonderful gifts; treasures. They began to present unto him gifts of gold, frankincense, and myrrh. The three gifts had a spiritual meaning:
  1. **gold** as a symbol of kingship on earth,
  2. **frankincense** (an incense) as a symbol of deity, and



# PITWM VERSE BY VERSE

## 3. **myrrh** (an embalming oil) as a symbol of death.

The wise men probably expected the child to be the son of a reigning monarch with all the splendor, wealth, and royalty attached. They probably expected Him to be known by all. But this child they found was not, but, they still gave Him worship and gifts as due a King!

**2:12** **And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.** The first danger was Herod plotting to find Jesus. That's why he sent the wise men ahead, telling them that he wanted them to get back with him so he could also worship this King, which was not the truth. Therefore, to protect the child (Jesus), God warned the wise men in a dream that they should not return to Herod. Mind you, they didn't know of Herod's plot until they had actually found Jesus and worshipped Him. They obeyed God, rather than Herod, and departed into their own country another way. Therefore, God directed and protected them. God's hand was in every turn, in every decision. Will we recognize the amazing signs God places around us that point to the reality of the God-Man, Jesus Christ?

## **SUMMARY:**

Jesus was born in Bethlehem of Judaea during the reign of King Herod when wise men came from the east to Jerusalem enquiring and seeking He that born King of the Jews. They had seen His star in the east and followed the star that they may come to worship Him. After hearing about these things, Herod became troubled and began to gather all his chief priests and scribes asking them where Christ should be born. They answered saying in Bethlehem of Judea as written by the prophet revealed in the Book of Micah (giving biblical revelation) that Bethlehem is the place (**2:1-6**).

Herod secretly called the wise men, wanting to know precisely the time when the star appeared. So, Herod sends the wise men to Bethlehem telling them to go search for the young child and bring word back to him that he may go and also worship the young child. Upon hearing the king, the wise men departed for Bethlehem, and the star which they had seen in the east guided them and rested over the place where the child was. And the wise men began to rejoice with exceeding great joy when they saw the star. They then see the house where the young child and His mother Mary are, and they entered in and fell down and worship Him, presenting Him with gifts; treasures of gold, frankincense, and myrrh due a King (**2:7-12**).

---

## **2:16-18** Herod Slew The Male Children

The time Herod had determined from the Magi was two years. When he realized he'd been tricked and would not know which child was believed to be the Messiah, he simply had them all killed. This was also a partial fulfillment of Old Testament prophecy, with Matthew telling us that Jeremiah 31:15 came true on that day.

## **2:19-23** Jesus Is A Nazarene

The angel had told Joseph, *Matt. 2:13 ..."flee to Egypt, and remain there until I tell you..."* Now Joseph is told: it's time to go back to Israel. But the angel doesn't tell him where in Israel to go. Herod's sons Archelaus\*\* was ruling in Judea, and Joseph decided that it might be dangerous to live there. He moved the family up north into Galilee instead, settling in the city of Nazareth. Again, this was a fulfillment of prophecy. But I want you to notice Joseph's predicament in this situation. His life had to follow a certain path:

- He had to go to Bethlehem, for Jesus must be born there.
- He had to go to Egypt, for Jesus had to be called out of Egypt\*\*\*.
- He had to go to Nazareth, for Jesus had to be called a Nazarene.

# PITWM VERSE BY VERSE

## NOTE:

\* Believers should wait upon God before acting. Waiting upon God is part of obedience, and God directs the obedient person time and again.

\*\* Archeiaus, son of Herod the Great, followed in the steps of his father. And right after assuming his throne he had three thousand of the most influential Jewish people murdered.

\*\*\* Throughout scripture, Egypt is a type of the world and it symbolizes enslavement and bondage. Believer's are in Egypt, yet not of Egypt. As Jesus Christ was sent into Egypt (the world) so believers are sent into the world. As Jesus was "*called out of Egypt*" so believers are called out of the world.

How did all this happen, especially considering that Joseph had no idea? After all, he was simply living his life. He had no choice about the trip to Bethlehem. It was a governmental mandate that he return to his hometown for the census. He was supernaturally told to go to Egypt and later to return to Israel by the angel in the dreams. His journey to Nazareth was simply one of common sense, avoiding possible trouble.

## SUMMARY:

The Magi themselves faced a decision: Were they going to pursue the star? At what cost and for how long? Were they going to move out of their comfort zone in order to search for something small yet priceless? The Magi might have taken months, even over a year, to make the trip to see Jesus. We might conclude that Jesus was almost two years old at this time because we may be sure that King Herod did not wait two years before he began his mission to destroy the child. He was searching also for the child for the wrong reason. Actually, the ancient Greek Scriptures indicate Herod slew the boys of Bethlehem and its surrounding areas. He determines the birth date by the time the Magi perceived the star. The Magi met Herod; we do not read that they worshipped him. But, when they found the child (two years old), with his mother in their house, these great men fell on their faces before him. To this child they gave the honor due, to a King. What Herod craved, the baby received. Somehow they knew it was "His" star—a special light from God sent to direct the Magi to Jesus; a single star; a star hidden among many others, but so different; a star that would lead them to the Light of the World. And they were overjoyed when they saw it. It led them to the very home where Mary and Joseph were taking care of the child, JESUS.

## APPLICATION:

God's hand was in every turn, in every decision. Sometimes we find ourselves with no choice. The Air Force gives you orders to the Middle East - now you know God's will. Sometimes God will intervene supernaturally to tell you which way to go, which decision to make - now you know God's will. And sometimes, in the course of your Christian walk, you make your best guess at doing what is right - and now you know God's will.

If you're facing decisions today, at a fork in the road, at a possible turning point, simply pray and seek the Lord. If He knows you're going to make the right decision, He'll let you make it. If He needs to intervene supernaturally, He will. And if He needs to give you no choice in the matter, He'll do that as well. Will we pursue Jesus? Will we recognize the amazing signs God places around you that point to the reality of the God-Man, Jesus Christ? Will you journey to get to know Him?

[TOP](#)

MATTHEW 3:1-17NEXT 4:1-25

## INTRODUCTION:

The birth of Jesus the Messiah in the stable has come and gone. And we've just talked about the journey of the Magi who traveled from the East, following the Star, in search of the child, prophesied long ago. The fulfillment of the Messiah had come. They found Jesus, a child, in His house with Mary His mother and they fell down, worshiped Him, and presented gifts. The Magi, being warned in a dream, did not go back and tell Herod the king that they had found Him, and Joseph being warned in a dream, did not return to Bethlehem of Judea but instead, was to flee to Egypt, then after a while, warned again in a dream, to go to Nazareth of Galilee, a messianic prophecy. *"He shall be called a Nazarene"* Matt.2:23. This is in reference to Christ coming from the city of Nazareth. Matthew 2 ends with the family returning to Nazareth and Luke 2, ends with *"Jesus increased in wisdom and stature, and in favour with God and man"* Luke2:52. Jesus had grown into boyhood, the age of twelve, not a child per say any longer. And so getting back to Matthew, there is a transition of Matthew Chapter 2 and Chapter 3.

## SYNOPSIS:

John The Baptist<sup>2</sup>

**3:1** In those days came John the Baptist, preaching in the wilderness of Judea. After 30 years had passed since the events of Chapter 2, now John the Baptist who was Jesus' cousin, bursts onto the scene, as the forerunner of Jesus Christ. His theme was, *"Turn from your sins."* While many people in Bible days were known for who their parents were (Simon son of Jonah) or where they were from (Saul of Tarsus), John was known for what he did. John was a Baptizer.

Baptisms were the result of John's preaching. Today, preachers have how-to manuals and church growth books to help them gather and keep a crowd. They tell us that the church should be in a convenient location - no more than two or three blocks from a freeway. And the message should leave people with a good feeling - don't talk about things like sin, blood, and death. Well, John didn't have any of those books or manuals. He didn't care that the crowds were on street corners or in the temple. He decided to preach in the wilderness of Judea at the Jordan River, at least 19 miles from Jerusalem. And as for his message, it was quite different. He told those who made this long trip, Matt. 3:2 *"Repent, for the kingdom of heaven is at hand."*

**3:2** And saying, Repent ye:— *"Repent!"* What does it mean? The Greek word is *"met-an-o-EH-o."* It is a combination of *"met-AH,"* meaning *"after,"* and *"no-EH-o,"* meaning *"to understand."* **Repentance is something that takes place "after understanding."** In other words, we realize what sin is and change our minds about it. How do we know when we've truly repented? Our minds are changed. When we think about that certain action or behavior, we don't think about it longingly. We despise it!

## POINT:

*If there had been a time in your life that you had an epiphany - suddenly realizing what you were doing was sinful, and you somehow realized, what a terrible witness you would be, and so you stopped, that is proof of repentance - after understanding, you changed your mind and turned around. Real repentance produces action.*

In a few verses, we will hear John say, Matt. 3:8 *"...bear fruit in keeping with repentance"* True repentance is shown with action. It starts in the mind and is demonstrated with the life. It's not just about being sorry for your

<sup>2</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew0301.html>

# PITWM VERSE BY VERSE

sin. You see, a drunk may often cry on your shoulder and say, "I want to quit." But **until he acts on it, it isn't godly sorrow, it's not real repentance.** *2Cor. 7:10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.*

**3:2b ...for the kingdom of heaven is at hand.** John was preaching repentance. Notice that his preaching was not, "*Repent because sin is bad for you and messes up your life.*" Nor was it, "*Repent because it's the right thing to do.*" No, he preached that the motivation for repentance was because "*the kingdom of heaven is at hand.*" In the Greek there is a verb, saying that the kingdom of heaven is "*drawing imminently near.*" The root of that verb means "*to squeeze.*" Time is running out, the kingdom of heaven is coming. God is going to judge the world, and we need to make sure that we're ready. Don't sit around and say, "*When my sin gets really bad, I'll stop. When it affects my health or my family life, I'll quit.*" Instead, realize how evil sin is, and quickly get rid of it, because the kingdom of heaven is tightening its squeeze, it's almost here!

**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.** Once again, Matthew points out that the things happening in the New Testament were foretold in the Old Testament. He says that John is the fulfillment of the prophecy in *Isaiah 40:3-5—A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God. Let every valley be lifted up, and every mountain and hill be made low; And let the rough ground become a plain, and the rugged terrain a broad valley; Then the glory of the LORD will be revealed..."*

## POINT:

*The speech used is painting a picture. You see, unlike today, where Air Force One, flies the President to distant lands, and air-conditioned limousines whisk him to his destination, a king in ancient times had to travel like everyone else - on land. And so, before a king's journey, the route would be inspected and upgraded. Potholes would be filled in. Mountains would be flattened and valleys would be filled. The path would be made straight. In the same way, John is preaching that people need to prepare the road of their heart, make it suitable for the Lord to arrive. That preparation is repentance.*

---

## John's Appearance

**3:4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.** John the Baptist was not your average individual. He was an unexpected child. He lived in the wilderness. He wore strange clothing and ate strange food for that day. He was not head rabbi of a large synagogue. He was not dressed in fine clothes. He did not sport a fine chariot, nor did he enjoy sumptuous meals with leading citizens. John's appearance was clothes made of camel's hair, leather belt around his waist, and locust and wild honey for food. People might have been curious about his lifestyle. John illustrates the truth of Paul's words that "*God has chosen the weak things of the world to put to shame the things which are mighty*" *1Corth.1:27*. We can use people's simple curiosity as an opener to share how Christ makes a difference in our lives.

## People Came To See

**3:5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.** John wouldn't be a successful TV preacher nowadays. But his appearance didn't stop huge crowds from making the trip to hear him preach. This is God's supernatural ordination of a ministry - when there is no earthly reason why a ministry is "successful," but it is anyway. **John's location**—the wilderness, not a town; **John's message**—Repent, for the kingdom

# PITWM VERSE BY VERSE

of heaven is at hand; and John's appearance—camel hair clothing and a belt around his waist should all have guaranteed his failure, but droves of people were going out to him and being baptized. John was markedly different from other religious leaders of his day, to show that his message was new. He not only preached about God's law, he lived it.

## Being Baptized

**3:6 And were baptized of him in Jordan, confessing their sins.** When you wash dirty hands, the results are immediately visible. But repentance happens inside with a cleansing that isn't immediately seen. So John used a cleansing that people could see, baptism. This baptism they were undergoing was a **baptism of repentance**; that is, the person who repented was baptized in water. Notice that for many Christians, baptism is a major source of debate and division. What baptism represents; who can be baptized; and in what manner those people should be baptized?! Some churches make you take weeks worth of classes before being baptized.

We should seek to know the truth about the meaning and manner of various baptisms in the Bible. John didn't suffer from such difficulties. He simply told the people about their sin, and when they understood and desired to change, he submerged them in water as they confessed their sins. This was John's baptism of repentance, plain and simple. John's message bore fruit. The crowds gathered and listened to his preaching, and they confessed their sins and were baptized.

## POINT:

- *The world should hear, respect, and respond to the messenger of God.*
- *God forgives sin when a person confesses and repents of his sin.*
- *Confession is necessary, it is part of repentance.*
- *A person who says he is innocent and refuses to believe and admit his sin is condemned already.*

## Bearing Fruit

**3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?—** The Jewish religious leaders were divided into several groups. Two of the most prominent were the Pharisees and the Sadducees. The Sadducees believed the Pentateuch alone to be God's Word, while the Pharisees came from all classes of people. The two groups disliked each other greatly, and as a whole, both disliked Jesus. John the Baptist criticized the Pharisees for being legalistic and hypocritical, following the letter of the law while ignoring its true intent. He criticized the Sadducees for using religion to advance their political position. He calls them vipers (snakes).

**3:8 Bring forth therefore fruits meet for repentance. 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.** John rebuked the Pharisees, asking them to give evidence of fruits meet for repentance. In so many words, he told them to change their lives; prove that they've turned from sin, by the fruits of a changed life. They thought by having Abraham as their father, they trusted their physical descent for salvation, rather than their spiritual relationship to the Father of faith. God is able to change stones and raise up children to Abraham. Just as a fruit tree is expected to bear fruit, God people should produce a crop of good deeds. We are of no value if we are Christians in name only.

**3:10 And now also, the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire.** Even now impending judgment is coming upon Israel. The axe will chop the root of the trees (every unproductive tree). Again fruitlessness is depicted as a lack of conversion and spiritual life. No fruit means no life in the soul.

# PITWM VERSE BY VERSE

## John's Baptism

**3:11b ...I indeed baptize you with water unto repentance:**— The word **baptism** (baptizein) means to dip, to immerse, to submerge, to place into. John's baptism was with water, but Jesus' baptism was "*in (en) the Spirit and fire.*" John's baptism was both a preparation and a symbol of the spiritual baptism that Jesus was to bring. It was not Christian baptism. The death and resurrection of Christ had not yet occurred in order to be depicted by this baptism. It was similar to the Old Testament oblations (washings) that symbolized a cleansing of personal repentance on the part of a believer. John's **water baptism** meant two things;

1. It symbolized cleansing from all sin.
2. It symbolized separation or dedication.

## He Is Mightier Than I

**3:11b ...but he that cometh after me is mightier than I, whose shoes I am not worthy to bear...** This saying is expressive of the most profound humility and to put on, take off, and carry the shoes of their masters, was, not only among the Jews, but also among the Greeks and Romans, the work of the vilest slaves. Notice that John was not exalting himself above the Pharisees and Sadducees as he rebuked them. He makes sure to point out that he is merely the road-preparer, that Jesus is the mighty one. This gives a comparison of how worthy Jesus is, to how unworthy we all are without Him. John was the announcer—a voice, while Christ is the Prophet, Priest, and King.

**3:11c he shall baptize you with the Holy Ghost, and with fire;**— Jesus' spiritual baptism was a double baptism.

1. *Jesus baptizes the person in the Spirit.* He dips, immerses, and places the person in the Spirit. Whereas the person was carnal and materialistically minded, he now becomes spiritually minded (Rom.8:5-7). This refers to the spiritual rebirth of the regenerate receiving the baptism of the Spirit 1Corth.12:13.
2. *Jesus baptizes the person in fire.* Fire has several functions that graphically symbolize the work of Christ. To be baptized with fire is the result of judgment. It illuminates, warms, melts, burns, and utterly destroys. The difference between baptism with water and fire is the difference between an outward work and an inward work. Water only cleanses the outside, fire purifies within, that is, the heart. Jesus Christ separates a person from his former life and purifies him within by the fire of His Spirit.

The real sign came at Pentecost (Acts2) when the Holy Spirit was sent by Jesus in the form of tongues of fire, **empowering** his followers to preach the gospel. It also symbolizes the work of the Holy Spirit bringing God's judgment on those who refuse to repent. Everyone will one day be baptized—either now by God's Holy Spirit, or later by the fire of His judgment. In John's mind the "baptism of fire" meant that the Messiah was to destroy the enemies of Israel. It was "the messianic fire of judgment" that was to come from the throne of David.

## NOTE:

Before any baptism—WATER, or The HOLY SPIRIT, or by FIRE, the springboard would have to be repentance!

**3:12 Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.** He says that his fan is in his hand, and that he will thoroughly purge his floor, and he will burn up the chaff with unquenchable fire. He is coming, and His "*fan is in His hand,*" the fan that winnows or separates and the fire will burn. This separation process is also pictured as the division of the sons of the kingdom from the sons of the wicked one Matt.13:38. The "*threshing fan*" refers to a wooden shovel used for tossing grain unto the wind in order to blow away the lighter chaff, leaving the good grain to settle in a pile. The references to "*fire burning up the chaff*" refer to judgment rather than cleansing. The chaff would then be swept up and burned. The "*unquenchable fire*" refers to the eternal

# PITWM VERSE BY VERSE

punishment of hell or the lake of fire. But His methods are constructive. He shall baptize you with fire; He shall cleanse the threshing floor not destroy it, and He will ***“gather His wheat into the garner.”*** We are never free from sin, and must always remember that we aren't even qualified to untie Jesus Christ's shoes.

## Jesus Coming For Baptism

**3:13** Then cometh Jesus from Gallilee to Jordan unto John, to be baptized of him. In the midst of the crowds being baptized by John, Jesus shows up. Now remember, Jesus has not yet begun His public ministry. He is virtually unknown to anyone but the people in His hometown. And yet when He came to the Jordan to be baptized, John's attitude completely changes. He has been pointing out everyone's sin, and challenging them, commanding them, to repent, but now, as Jesus is standing in front of John, we'll see what John tells Him..

**3:14** But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?— But now, as Jesus is standing in front of John, John tells Him, *“I shouldn't be baptizing You. You should be baptizing me!”* Jesus was compelled to be baptized by John. **He was to identify himself with John's ministry.** He was the Messiah, the Lamb of God, being proclaimed by John. John's baptism was a call for men to take a stand and to become identified with a life of repentance and righteousness. Jesus needed no repentance. His righteousness was the pattern, the very righteousness that could stand for and cover every man. So Jesus was obeying the voice of God through the prophet.

## Baptized By John

**3:15** And Jesus answerng said unto him, Suffer it to be so now: for thus it becometh us for to fulfil all righteousness. The first issue we must note is the humility of our Lord. John had already upbraided the arrogant Pharisees and Sadducees who came for baptism as a show. Jesus said something that convinced John to allow the baptism: *Matt. 3:15 “...in this way it is fitting for us to fulfill all righteousness...”* What does that mean? It means that if Jesus wasn't baptized, all righteousness would not be fulfilled. Which part of righteousness? There are several possibilities. The two most likely candidates for explanation are:

1. Jesus was baptized to fulfill the righteousness of those who believed but were not baptized. *“Righteousness”* in Matthew's gospel implies doing the will of God. It was fitting, therefore, because God had commanded it.
2. And we can also say that when Jesus began His public ministry, He would be open to accusation by everyone. “Well, *‘WE’* were baptized by John in the Jordan. Why weren't *‘YOU?’*” Jesus gladly humbled himself before John and the crowds as though He was a sinner like the rest. He risked His reputation to identify with sinners, so that He might become a merciful and faithful mediator on our behalf. He was willing to be misunderstood in order to be obedient to the Father's Will.

But the humility of Christ goes another step with the sinless Son of God fully identifying with the sinners He came to save. **Jesus' submission to John's baptism affirmed the validity of what John was doing, as well as, the validity of his baptism.** But more so, Jesus identified with John as a sinner, just as He did with every other sinner He came to save. John needed the work of Christ just as we do. He had no merit to commend himself to God apart from the merits of the Messiah, Jesus Christ.

## After Being Baptized

**3:16** And Jesus, when he was baptized, went up straightway out of the water: and, Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:— Jesus had no sins to confess as the others did, so Matthew and Mark both describes Jesus as coming up out of the water of baptism *“immediately”* (Matt. 3:16; Mark 1:10), and something supernaturally happened— heaven was

# PITWM VERSE BY VERSE

opened, and the Spirit of God descended upon Jesus in the form of a dove. Jesus coming up out of the water, it symbolizes that though the way to God had been closed, it was now open through Jesus Christ. The Messiah would open the way for sinners to enter into God's presence with a new righteousness, not a righteousness of their own doing. *"Behold, the heavens were opened."* No one else opens the way to God but Christ. It also symbolizes the Father publicly declaring His Son's identity. The Triune God is presented to the world! The emphasis and shift in Matthew's gospel from this point, onward focuses upon Jesus Christ! The coming of the Holy Spirit also tells us of the initiation of Jesus Christ's Messianic work. He is the one who anoints the Messiah to bear the Good News. The Father who sent the Son verbally affirms His ministry at His coronation of Baptism.

**3:17** And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.** And God the Father spoke from heaven, *Matt. 3:17 ..."This is My beloved Son, in whom I am well-pleased."* We see the working of The Trinity. Jesus Christ is the *"beloved"* of the Father. *"Beloved"* is an endearing term, showing that Christ is the object of the Father's affections from all eternity. He is the *"One"* in whom the Father delights. And it is this *"One"* that has been sent by the Father as our Redeemer. God did not send anyone less than His own beloved Son to satisfy His own justice so that we might be saved forever. The Father finds eternal pleasure in the Son. He finds pleasure in the Son's Incarnation, in His sinless life, and in His faithfulness. He finds pleasure in bruising His Son for us. We cannot fathom such depths of love, yet, as Isaiah expressed it, *"But the Lord was pleased to crush Him, putting Him to grief"* (53:10). Why all of this grief for His beloved? So that He might be the guilt offering to avert His wrath, and purchase a people for His own possession. If the Father has such pleasure in the Son, shouldn't we?

## SUMMARY:

John the Baptist was born in Judea about six months before the Savior Jesus Christ. John's primary mortal mission was to prepare the way for, and baptize, Jesus. <sup>3</sup>John the Baptist was no showman. His goal was to decrease while Jesus Christ increased (John 3:30). He was a pointer-not the goal of men's faith. He spent his life pointing to Jesus Christ as *"the Lamb of God that takes away the sin of the world"* (John 1:29). But people were enamored (*in love with, captivated*) with John. Some wondered if he might be the Messiah. He recoiled at the idea of accepting personal praise or glory. He was *"the voice of one crying in the wilderness, make ready the way of the Lord, make His paths straight!"* So it is no surprise that on every occasion, he explained something of the Messiah, for that was his ministry.

John was the prophet of God who spoke after 400 years of silence in Israel. He commanded repentance and baptism demonstrated it. This was not a suggestion, but a command for all who heard him preach. John's baptism not only professed repentance but it confessed a trust in the coming Messiah that John proclaimed. By divine command, John's initiation of baptism was a means of outward declaration of inward repentance and faith. Jesus Christ affirmed it when John baptized Him. Jesus later showed the link of baptism when He commanded His followers to practice baptism for all who believed in Him.

John had shaken Judea with his preaching and the call to repentance, but he was limited. He could preach and baptize but he could not change a man's heart. The Messiah was dramatically different! He would baptize in the Holy Spirit and fire! He would winnow, separate the wheat and the chaff. He would gather the wheat into his

<sup>3</sup> [http://www.southwoodsbc.org/sermons/matthew\\_03.11-12.html](http://www.southwoodsbc.org/sermons/matthew_03.11-12.html)



# PITWM VERSE BY VERSE

barn and burn the chaff with unquenchable fire. The work of Jesus Christ is transforming, purifying, and distinguishing lives. Every one of us will be affected ultimately by His work. The question that demands our response is just this: Will the work of Christ bring blessing or judgment in my life?

**John the Baptist's ministry announces the King's arrival**, and the consequential effectiveness of His work. He stood as "a voice" from the past representing the long line of prophets. Most importantly in the scene of Christ's baptismal coronation were the recognized guests: the Holy Spirit descending as a dove and the Father speaking as a Voice from heaven. Thus the Trinity in Unity affirmed the identity of the person and work of Jesus Christ as He was baptized. Having no sin, Jesus was willing to go through great lengths to identify with us, in being baptized. And God went through great lengths in presenting to the world His Son, in whom He was well pleased. Christ's baptism marks His coronation as our Prophet, Priest, and King; and in this the Trinity bears witness to our eternal salvation through Christ.

## APPLICATION:

Jesus Christ did not personally need John's baptism but He received it because God commanded it. Have you tried to ignore or rationalize around baptism or some other area of divine command? Look at the example of Jesus Christ, and follow likewise. Are you a Christian? Have you followed the Lord's example and command in having been baptized? Jesus identified with us in His baptism. We identify with Him in His death and resurrection when we are baptized. Does this not tell us something quite pointed in our own obedience? Are you one that needs to enter this watery grave in public confession of Jesus Christ?

[TOP](#)

MATTHEW 4:1-25NEXT 5:1-48**HISTORY:**

**Matthew 3:13-17** Jesus, the Savior of the world asked to be baptized by John the Baptist. John the Baptist already filled with the Spirit of God came to prepare the people for Jesus. Jesus humbled himself that we might have life. He came to save the people from sin. Heaven opened up and God the Father spoke and the people heard the voice from heaven and The Spirit of God filled Him. Through Jesus' baptism He proclaimed publicly His Sonship, identified Himself with the people He came to save, and set forth His redemption mission. One of His greatest periods of temptation was at the beginning of His public ministry... Immediately following His baptism by John – *Matt. 3:13-17*—just prior to starting His preaching ministry – *Matt. 4:12-17*.

**Led By The Spirit Into The Wilderness**

**4:1** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Right after His baptism, Jesus was led up by the Spirit into the wilderness for a time of temptation and testing by the devil. The Devil is, of course, Satan. Jesus said he was a murderer from the beginning and that he has no truth in him (*John 8:44*). The word "Devil" means "adversary" or "accuser." That's Satan's true character. This is Jesus' experience as a man and the Spirit of God led Him, then the tempter came to Him

<sup>5</sup>Why was Jesus tempted? This season in the wilderness did not start because Jesus upset God. It was quite the opposite. Remember, the Father was well-pleased in Him, and it was the Holy Spirit Who led Him into the wilderness for this testing. Even though Jesus was God, He was also man. Therefore, Jesus hungered as a man, thirsted as a man, suffered as a man, and ultimately died as a man. He was also tempted as a man, yet without sin (*Hebrews 4:15*). This was necessary so that He could become a merciful High Priest (*Hebrews 2:17*).

The wilderness of Judea was a rocky, barren, scrubby environment more or less hostile to human life. God cannot tempt any man (*James 1:13*), but Jesus is led to the situation where Satan would provide the temptations. Why could Jesus not do this on His own? - Because it is in and of itself a sin for man to seek temptations. Jesus taught us to pray that we not be led into temptation, but be delivered from evil (*Luke 11:4*). He told the disciples, "Pray that ye enter not into temptation" (*Luke 22:40*). The man who willingly seeks after temptation is a man who is not doing the Lord's will. Yet, it was necessary that Jesus be tempted while on earth, so the Spirit directed Jesus to undergo such. *We have not a priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin Heb.4:15.*

Saints, I want you to remember this the next time your life seems to take a horrible turn for the worse. Because if you remember that God is your friend, and not your executioner, then you will remember to deal with the tests and temptations the way you're supposed to. Remember three reasons:

1. To prove and demonstrate your faith.
2. To strengthen and prepare you for heavier responsibility.
3. To demonstrate the mercy, grace, and power of God in human life.

**4:2** And when he had fasted forty days and forty nights, he was afterward an hungred. How could He prepare Himself? There was only one way—through fasting and prayer. "Fasting" means abstinence from eating food for a period of time (*Luke 4:2*). Jesus fasted so as to focus himself for the challenge of temptation

<sup>4</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew0313.html>

<sup>5</sup> <http://preachersfiles.com/matthew-41-11-jesus-is-tempted-by-satan/>

# PITWM VERSE BY VERSE

that He was about to face. He had to get alone with God and subject Himself; to gain complete control over His body, as the Spirit of God led Him. He had to get completely apart from the world. Being tempted directly by Satan was no ordeal into which one ought to enter unprepared. Prayer is often accompanied with fasting (*Mark 9:29, Luke 2:37, Acts 14:23*). A WISE TEACHER ONCE SAID, "YOU CAN PRAY WITHOUT FASTING, BUT YOU CAN'T FAST WITHOUT PRAYING." Just imagine the pressure and weight pressing upon His body. Jesus had to be prepared—prepared mentally, prepared spiritually, and physically.

## POINT:

*How much more could be done if believers sought God with the same intensity! How much more growth and ministry could be gained!*

Fasting helps the prayer life. There are special times when communion with God is absolutely essential:

- In times after a mountaintop experience (i.e. Christ's baptism)
- In times before a great trial of time of temptation (i.e. Jesus' 40days and 40nights\* with the tempter)
- In times of periods of great service for God (i.e. Jesus' ministry- going before the public)

*Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" Matt.6:33.*

## NOTE:

*\*There seems to be a significance in the number 40 here. The earth was cleansed in 40 days and 40 nights of rain during the flood. Joseph's embalming process was 40 days (Genesis 50:3). The children of Israel wandered in the wilderness for 40 years. It seems to be a number that indicates cleansing and purification. The numerology is consistent in the case of Jesus' fasting as well.*

### Three Temptations

**4:3** And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. We have to notice that maturity does not exempt a person from temptation. Jesus' first temptation was for Him to use His power to meet a personal hunger. He could then see fit to feed the world and prove Himself to be the Son of God. Men would rush to serve any Messiah or man who could meet their physical and material needs. However, Jesus would have failed:

- To meet their spiritual need.
- By teaching error that the physical is more important than the spiritual.
- By teaching that receiving was more important than giving.

Jesus was alone and hungry. He may have seemed defenseless when the devil came to Him with three temptations. But He was not. He was packing a massive broad sword, the Word of God (Eph. 6:17; Heb. 4:12).

**4:4** But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Every time the devil attacked with a temptation, Jesus quoted the Word of God to repel the attack:

1. The devil said, "You're hungry, so turn these stones into bread." Jesus quoted *Deut.8:3*.

Saints, the Word of God is your offensive weapon against the devil. God has given it to us to wage war against trial, tests and temptations. Matthew calls Satan "the Tempter" in verse 3. The tempter can only tempt, appeal, entice not force. Four clear lessons are seen in these temptations.

1. Temptation often attacks an area of desperate need such as hunger.
2. Temptation is to be resisted by using the Word of God.
3. When needs arise, be strengthened in God's presence and plan alone not yours.
4. Trust that the enemy will flee by the Spirit's Power.

*Psalms 51:11 says, "Cast me not away from thy presence; And take not thy Holy Spirit from me."*

**4:5** Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,—

# PITWM VERSE BY VERSE

The holy city was Jerusalem and the pinnacle of the temple was the highest point on the top of the temple which overlooked the lowest valley on one of its sides making for a height of around 700 feet.

**4:6 And saith unto him, If thou be the Son of God, 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.** The second temptation was to prove His deity by the spectacular, so the devil thinks. The worshipers at the temple, seeing such an event would accept and proclaim Him to be the Son of God.

2. The devil said, "Jump off this high place to prove that God will protect You." Jesus quoted *Deut.6:16*. The thing that's wrong with this reasoning is that God is not to be tested or tried (that is to attempt to ensnare Christ; challenging God to sin). *In Acts 5:9, But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?* This is not something we want to be caught doing. While in contrast, the challenge God gives in *Mal.3:10c*, is a challenge to prove Him regarding the rewards of tithing. God is to be trusted and He wants men to believe Him because they love Him as their Father, not because of the events and happenings. God would have failed if He had given in to this temptation:

1. This act would have abused God's Will and misused what God had promised. This would have ignored what God really wanted and had really said.
2. This would have had the people's attention centered on the spectacular instead of faith in God.

The power of Satan is limited. He can only tempt. He could not push Christ off the pinnacle and he cannot push or force us to sin. The lust or desire is from within man. Satan's temptation can only stir and arouse the desire and lust. Satan cannot cause a man to lust. Therefore, if a person is living in communion with God and living in God's Word, he will be stirred to obey God more than he is stirred to yield to the temptation. Satan knew scripture, but he always put a twist on it. It is possible to know the scripture and not know God. It is also possible to know the scripture and stand against God, abusing and misusing His Word.

**4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.** So, we see Jesus continues to speak the Word that can come against Satan's lies. Jesus lets him know that he can't tempt the Lord thy God.

- Satan deceives and lies. The kingdoms of this world are only temporary—for a few short years.
- Believers cannot receive from Satan what God has promised them.

**4:8 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;**—The third temptation was to prove His deity by compromise. The temptation was to secure the world without the cross, without paying the price.

**4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**

3. The devil said, "Take the easy way out, and I'll give you the world." Jesus quoted *Deut.6:13*.

If Christ would have given into this temptation, he would have failed.

- Compromising with the devil and the world is not become God's way. God's way is to conquer the corruption and death of this world.

The temptation was to choose another way instead of God's Way. The temptation was to compromise His life and His loyalty—switch loyalties. He was offered the world and the sovereign leadership of the world if He would just do one thing: worship the devil. What does this mean? It means that Christ would have been tempted to allow the world (including man) to remain corruptible and dying with no hope of life eternal with God.

- God alone is to be worshiped, not the devil nor the world and its power.

*"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or shat*

# PITWM VERSE BY VERSE

*shall a man give in exchange for his soul?" Matt. 16:26.*

**4:10** Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** Jesus had to command Satan to leave. A believer is often tempted to compromise both his life and his work or ministry if he doesn't command the enemy to get out.

- Temptation must be resisted immediately. Jesus did not hesitate a moment in resisting temptation.

When a believer is tempted time after time, he faces two critical dangers:

1. Discouragement – Succumbing to temptation and sinning can discourage a person. In fact, the greater the fall of a person, the more unworthy and self-accusing he becomes. Self-pity, shame, guilt, and failure always discourage to some degree.
2. Over-confidence – A person can feel strong and mature, feeling above temptation, leading them to think that everything they do is bound to be right; feeling they can conquer any temptation on their own; pulling scripture out of context to justify their ungodly and loose behavior.

## Angels Ministering To Him

**4:11** Then the devil leaveth him, and, behold, angels came and ministered unto him. **This was the triumphant victory. Jesus resisted the temptation the only way he could!**—By doing exactly what the Word of God said. He simply spoke it and it commanded the enemy to bow. Therefore Jesus never got out of the Will of God. The end result of Jesus' successful battle was twofold. First, the devil left Him. This is how we are to obey James' command: *James 4:7 Submit therefore to God. Resist the devil and he will flee from you.* Secondly, after the devil left, angels came and ministered to Him. You might think, Well, Jesus was special, so He was ministered to by angels. And you might say I'm nobody; what makes you think that I would ever qualify to be ministered to by angels? Well, the writer of *Hebrews 1:14* says that angels are, "*...all ministering spirits, sent out to render service for the sake of those who will inherit salvation.*" We are accounted to receive this salvation that Christ gave His life for.

**4:12** Now when Jesus had heard that John was cast into prison, he departed into Galilee;— Whether we believe it or not, God shows or gives us signs to start being about our Father's business. Well, this was Jesus' sign—John's imprisonment! God showed Jesus the time of when He was to begin His ministry, for it was certainly after the wilderness experience. God always has a right timing. That's why Jesus shows us that He had to begin with fasting and prayer. It is important when we are led into the desert. If you don't count the cost in a business and you get so far in it that you might want to turn tail and run; you want to give it up, but, starting at God's right timing, you can never go wrong. How would it seem if Jesus was perceived competing with John? John had prepared the way in the wilderness, and after preparing the way, John had to remove himself. It seems that John had to decrease while Jesus increased. This was not the way John wanted to leave his ministry, but God allowed him to be imprisoned. God had prepared Jesus to be in Galilee down through history for the coming and beginning of His Son's ministry.

**4:13** And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthallim:— Nazareth is a town in Galilee, 70 miles north of Jerusalem. Jesus left Nazareth (Jesus' hometown). The reason? - The city had rejected Christ and rose up and threw him out of the city (Lk.4:29). Jesus then came to Capernaum which is on the northwest shore of the Sea of Galilee, in the borders of Zabulon and Nephthallim. And Capernaum became the home base for Jesus' ministry.

**4:14** That it might be fulfilled which was spoken by Esaias the prophet, saying,— This refers to the coming of Christ into Galilee in fulfillment of the prophecy spoken of in Isaiah 9:1-2.

# PITWM VERSE BY VERSE

**4:15** **The land of Zabulon, and the land of Nephthallim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;**— This comes from verse 1 of Isaiah 9. Jesus went to people in needy lands like Zabulon, and Nephthallim by the way of the sea, beyond Jordan, Galilee of the Gentiles.

**4:16** **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.** This comes from verse 2 of Isaiah 9. Jesus took people who sat in darkness. They were shown a great light. They had dwelt in the region and the shadow of death hovered over them. Rejecting the Word and not hearing the Word of God will cause darkness and death, but Jesus took people out of that situation by bringing His light to spring up and shine upon them.

**4:17** **From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.** From then on Jesus began to preach *"Repent: for the kingdom of heaven is at hand."* This happened in Capernaum around the sea coast of Zabulon and Nephthallim, beyond Jordan, Galilee of the Gentiles. He preached to the lost, telling them the same message as John had preached (Matthew 3:2). So...

1. Christ preached repentance. They were to turn from sin and turn to God. John began as the forerunner to this same message, and it should be the same for us today.
2. Christ preached the Kingdom of Heaven is at hand, as did John the Baptist (3:2). Jesus is announcing that the time has been fulfilled and that the Kingdom of heaven is now at hand—meaning today! The Jews of Jesus' day were always looking forward to the coming of a Messiah who would reign in a Davidic kingdom on earth, and His rule would be welcomed on earth. And this meant to be in the kingdom of heaven you had to repent today. The kingdom of Heaven surpasses the kingdom of this world in two ways.
  1. The Kingdom of Heaven is eternal. It is not physical and corruptible, lasting just for a season. It is a world in another dimension of being. It last forever rather than the kingdom of this world.
  2. The Kingdom of Heaven brings wealth and assurance forever, rather than the wealth in the kingdom of this world which fades away with no stable assurance.

**4:18** **And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.** Two ordinary brethren are seen by Jesus as He walks by the Sea of Galilee. They were not in the religious center; not in a position of authority nor did they possess wealth, but Simon called Peter, and Andrew his brother were fishermen casting their net into the sea. They were brothers who worked together.

**4:19** **And he saith unto them, Follow me, and I will make you fishers of men.** Jesus announced to them a great statement: Follow me, and I will make you fishers of men. This meant for them to leave their business and livelihood of fishing and go with Jesus who made them a promise to become fishers of men, that is, to save men's souls. These were the first disciples to be called.

**4:20** **And they straightway left their nets, and followed him.** You know, this sounds like they didn't have a chance to think about this, for it says straightway, meaning they left their nets and immediately followed Jesus. This meant that this was so tempting and something intriguing that it drew their hearts to Him in such a special way. Jesus would be the One who would personally train them to bring men into the kingdom. There are many called, but few are chosen.

**4:21** **And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.** The second men chosen to be disciples were two brethren—James and John, the sons of Zebedee. Now, they were they were obedient

# PITWM VERSE BY VERSE

sons working with their father on his ship mending their nets, and Jesus called them. The point is that obedience is essential, both as a child and as a servant.

**4:22** And they immediately left the ship and their father, and followed him. There was no fanfare or demonstration to influence to draw these men to Jesus. He didn't even say I'll make you fishers of men, but at His Word, His call, His voice, His Spirit that caused the drawing; that they wanted to seek for more, to where they immediately left the ship and their father and followed Jesus. Wow! Some need more emotional calls than others, and some need just a simple call because God knows where the heart is and what the heart needs.

**4:23** And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. A successful ministry is a ministry that follows in the footsteps of Jesus. Three things can be looked at in this scripture.

1. Jesus went throughout all Galilee. He had a plan and He set out to do it in the region of Galilee. He was obedient and faithful to the mission He was called on earth to do. The assignment was to the region of Galilee.
2. Jesus went teaching in their synagogues and preaching the gospel of the kingdom. There had to be a ready audience to hear the gospel. The synagogue was the most important institution in the life of a Jew, and that's where Jesus went. It was their center of worship.
3. Jesus healed all manner of sickness and all manner of disease among the people. People's needs were being met with very special care, and they were being met rapidly in a concentrated effort and area (spiritually and physically).

The great needs of men are threefold (1) to hear the gospel, (2) to be taught the gospel, and (3) to be healed personally. This should be our calling also: to teach, preach, and heal. The works of Christ were His credentials, proof that He was God's Son. The believer's works are his credentials. It is not profession only, for profession without works is empty. A servant must serve.

**4:24** And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. When people hear about something good or bad, it spreads. The people talked about Jesus' fame till it spread throughout all Syria.

Syria was a great Roman province of which Palestine was a part. Its chief cities were Damascus, Antioch, Byblos, Aleppo, Palmyra, and Carchemish. From hearing the names of these cities we know that Paul was converted on the road to Damascus, and the first great Gentile church was founded at Antioch. It was the church at Antioch which sent out the first missionaries in Christian history and gave the name Christian to believers for the first time (Acts 11:26).

This meant that the gospel taught in one region (Galilee) was carried by those people to Syria which made people from Syria want to hear more, and even come to hear for themselves. You know when a sale is going on; everyone wants to get in on it. Well, with the gospel, everyone may not want it, but they need it! Another example: in a marriage the other spouse has what the other is lacking. Jesus has what we are lacking! Jesus' power is so great. In verse 23, it says He healed all manner of sickness and all manner of disease among the people. And here it says that the people brought all sick people with divers diseases and torments, and those possessed with devils, and those which were lunatick (lunatic), and those that had the palsy; and he healed them. There were three specific healings. They symbolized the power of Christ over the whole man and over the physical universe.

1. There is spiritual healing-- *"those possessed with devils"*—evil spirits; demons.
2. There is mental healing-- *"those which were lunatic"*—crazy; mad.

# PITWM VERSE BY VERSE

3. There is physical healing-- "*those that had the palsy*"— paralysis; cripple (muscular condition relating to the brain).

We know that Christ is the Great Physician! That also means that His power through us must be about the ministry of healing the souls, minds, and bodies of men.

**4:25** And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. Great multitudes of people began to follow Jesus from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

## SUMMARY:

Jesus is led into the wilderness by the Spirit. He didn't eat anything for 40 days and 40 nights, in contrast with John the Baptist being in the desert eating locust and wild honey. Satan, the devil, the tempter came to Jesus with three temptations (**4:1-3**).

### TENTATIONS

1. Turn these stones into bread (tempting the flesh).
2. Cast Yourself down from this pinnacle (tempting the pride of life; fame).
3. Fall down and worship me, the devil (tempting the lust of the eyes-can have it all).

Jesus does not hesitate on any. He says, "*IT IS WRITTEN!*"

### IT IS WRITTEN

1. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (**4:4**).
2. *Thou shalt not tempt the Lord thy God* (**4:7**).
3. *Get thee hence...Thou shalt worship the Lord thy God, and him only shalt thou serve* (**4:10**).

The primary focus is doing the Will of God when tempted by the enemy—not to compromise. It therefore shows you, who you are and who God is. It showed Jesus, who was both God and man that resisting the enemy can be done—not in our power alone but *in the power of His might Eph.6:10*.

As a man, He had to be filled with the Holy Spirit (*the Spirit of God descended upon him like a dove Matt.316*). As a man He had to confess the Word of God (*It is written Matt4*). As a man, He was hungered (*fasted 40 days and 40 nights Matt.4:2*). As a man, he had to pray and keep in constant contact with the Father.

Every trial and temptation was for our learning and example because at the end the devil had to leave. When He said *away from me Satan*, he had to leave. When He endured the temptations, and didn't give in, Satan had to leave (**4:11**). When He submitted first to God and resisted the devil, the devil had to flee. *1Corth.10;13 says, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it"*. God always has someone to minister to us in our time of need. Jesus did not minister to Himself. *"...Behold, angels came and ministered unto him."* This was a time of complete exhaustion for Jesus. As the enemy departs, he departs for a season, meaning that there would be other temptations. But for now we have the victory because of Jesus! One of the blessings of having Jesus as our Savior is His ability to comfort and aid those who are tempted. He is sympathetic, and can provide mercy and grace to help in the time of need – *Heb. 4:14-16*. This is because He too was tempted – *Heb. 2:18*.

Upon hearing that John the Baptist had been cast into prison, Jesus went to Galilee. He left Nazareth and dwelt in



# PITWM VERSE BY VERSE

Capernaum, by the sea coast in the borders of Zabulon and Nephthalim. The region of Galilee was prophesied by Isaiah. Jesus went to people in needy lands like Zabulon, and Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles. He took people which sat in darkness and brought His light to spring up and shine upon them. And from that time Jesus began to preach: Repent: for the Kingdom of Heaven is at hand where eternal footprints will be! **(4:12-17)**.

Jesus began to call followers. The first were Simon called Peter and his brother Andrew who He saw casting their net into the sea. All Jesus said was follow me, and I will make you fishers of men and they immediately left their nets and followed Him. He then came upon two brothers James and John, sons of Zebedee. They were mending their nets working alongside with their father on his ship All Jesus did was call them and they also immediately left the ship and their father, and followed Him **(4:18-22)**.

Jesus went throughout all Galilee teaching in their synagogues and preaching the gospel of the kingdom. He healed all manner of sickness and all manner of disease among the people. His fame soared throughout all Syria. They brought to Him people with divers diseases and torments; those possessed with devils; were lunatic, and those who had the palsy. And He healed them. Great multitudes of people began to follow Jesus from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan **(4:23-25)**.

## APPLICATION:

How many of you know how to play the game "Simon Says?" If Simon says to do something, you do it, but if Simon doesn't say to do it, you don't do it. The devil will try to trick you into doing what he wants you to do? If he tried with Jesus, he will try with us. When he does, do what Jesus did, answer with Scripture. Remember, adhering to the temptation is a sin. Are you going to inherit salvation? Well the way you can know, is that the Bible says in, *Rom. 10:9-11 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.* For the Scripture says, **"WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."** Maybe life has offered you a lot of disappointments. Jesus never will. He died to pay the price of your sin, and then rose from the dead, alive today. If you believe Him, repent, and be baptized, you will inherit salvation. Now, tell others of your belief. You will need to inherit salvation before facing the temptations of life. The Lord gives us His Holy Spirit to be our guide, strengthener, and consoler in temptation and testing.

[TOP](#)

**HISTORY:**

**Chapter 4**, Jesus was led into the wilderness by the Spirit of God to be tempted by the devil. We all have an enemy and that is the devil. Jesus showed us that He has overcome our enemy. It is with the help of the Holy Spirit's leading and God's Word, "It is written..." So, Jesus lets us know that before we embark upon ministry there will be temptations, disturbances that try to set us back, and therefore, we have to know what steps to take to stand as overcomers.

Jesus begins His Galilean ministry, leaving Nazareth and going to Capernaum in "*Galilee of the Gentiles*." There He proclaims, "*Repent: for the kingdom of heaven is at hand*", as had John the Baptist. On this journey Jesus enlists disciples (Simon, Peter, James, and John). And from there, the multitudes began to follow Him. Jesus teaches and preaches the gospel in the synagogues, and healing all kinds of sickness and all kinds of disease among the people.

During the early period of the Gospels, the message of the kingdom of heaven was directed to the nation of Israel and contained the potential fulfillment of the promised kingdom to the Jews. To the Gentile nations, the proclamation of the message is that God will gather a people for Himself from all nations into this great kingdom. The prerequisite for entrance into this kingdom includes repentance (Matt.4:17), righteousness (Matt.5:20), faith (Matt.18:3) or in summary, being born again (Jh.3).

**5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:**— Jesus became very popular with the people, and great crowds followed Him wherever He went. He chose a wide-open space in which to teach because the crowds that gathered around Him were too big to be contained in the narrow streets of a town. So, He chose a mountainside, and sat down with His disciples to teach them along with the crowds of people who had also gathered around. This "*Sermon on the Mount*" outlines the right attitudes toward: ourselves, sin, the Lord, and the world. In doing so, we are blessed with rewards.

**5:2 And he opened his mouth, and taught them, saying.** This following message consists of 8 Beatitudes describing what we should be like as Christ's followers, and the rewards we receive.

**5:3a Blessed are the poor in spirit:**— "*Blessed*" (*makarios*) is spiritual joy and satisfaction that lasts regardless of conditions; that carries one through pain, sorrow, loss, and grief. Man seeks to be blessed only in this world with: position, money, fame, power, and sensual pleasure. And blessed literally means happy; fortunate with · friends · A good job · Being in love · Recognition or success · Sex · Personal growth · Good health · My religion · Being a parent · A good house or apartment · Being attractive or beautiful · The city that I live in · Recreation and exercise · or my partner's happiness.

Virtually everything named were external things or an external situation. That type of happiness is temporary.

But, Blessed are the "Poor in spirit" does not mean to be "*poor spirited*" or low self-esteem, and have no backbone at all! The poor in spirit know they are **spiritually bankrupt**. They are brought to the place of spiritual starvation and know that whatever they do, it's not impossible with God. When we're in that place, we're admitting daily, I don't have it altogether, because we don't. It is **an attitude of needing God's Spirit** to carry every pain. Poor in spirit is a willingness to be taught by God. The first step to receive the blessing is, very

# PITWM VERSE BY VERSE

simple, be humble.

## 1. Humility reduces your stress.

Jesus talks about this principle later in his Sermon on the Mount in the section about worry that begins in Matthew 6:25, where He basically says, why do you fret over what you're going to eat, what you're going to wear, and how long you're going to live, and how many hairs you have on your head? He says why do you worry about all that when you've got a God who's bigger than everything? When I'm humble, I don't have to have all the answers.

## 2. Humility improves your relationships.

If you walk humbly before the Lord, you're almost immune to insults. It doesn't mean that you don't accept criticism; it's just that you don't take it so personally that you get all upset. Humility will cause you to be settled inside knowing who you are and whose you are that improves your relationships with others.

## 3. Humility unleashes God's power.

He channels all His power through the humble believer.

**5:3b** ...for theirs is the kingdom of heaven, an eternal glory already prepared.

*Kingdom of heaven is found only in the Gospel of Matthew (32 times) and Kingdom of God is used in the other Gospels (66 uses including 4 times in Matthew).*

Citizens of this kingdom are those who are born again believers. They possess the kingdom of heaven through humility. Jesus Himself makes it clear that to enter this kingdom shows <sup>6</sup>the Paradox of the Christian life: "We surrender that we might reign." We'll reign as kings when we submit as Servants!

**God the Father humbles Himself!** *Ps. 113:5-6 "Who is like unto the LORD our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!"*

**God the Son humbled Himself** - *Phil. 2:18 and became obedient unto death, even the death of the cross.*

Think of the humility of the **Holy Spirit** as He lives within us day by day? Humility & Service go together! Happy are the poor in spirit for they are stripped of pride and now sensitive to God's kingdom ministry. Once you realize what you really are, then you know that only Jesus can heal you and save you from your sins. Only then can the kingdom come within you, when the King is allowed to rule in the life of the believer.

**THE CHARACTER QUALITY OF THE POOR IN SPIRIT IS HUMILITY.**

**5:4a Blessed are they that mourn:** —We know what "*blessed*" means, happy, but now we come to the word mourn—(*penthountes*) to have **a broken heart**. It is the strongest word possible for mourning. This does not speak of casual sorrow; this is an intense degree of mourning. It is like the deep mourning and wailing that occurs over the death of a loved one. It is a desperate sorrow over personal sinfulness, evil and suffering. It is a brokenness of self that comes from seeing Christ on the cross and realizing that our sins put Him there. Who mourns?

- The person who is desperately sorry for his sins and feels unworthy before God (*i.e. the publican and the sinner*).
- The person who really feels the desperate plight and terrible suffering of others; the tragedies, the problems, the sinful behavior of others—the state, the condition, the lostness of the world that weighs ever so heavily upon the mourner's heart (*i.e. Jesus was sent to bind up the brokenhearted Is. 61:1*).
- The person who experiences personal tragedy and intense trauma (*i.e. a death*).

How are we to be happy mourning? Well, God does not only realize your brokenness while you are mourning, but He's aware, and He's there with you in the power of His Holy Spirit in your situation. This ability to mourn is part of the beginning of the grieving process that leads to faith. It causes us to face honestly our condition, and stand

<sup>6</sup> Brian Bell doc.

# PITWM VERSE BY VERSE

with God in faith that all will be alright. This sorrow or mourning is designed to produce a faith response, for we walk by faith. Our faith is always in God! It causes us to acknowledge the reality of sin, and then, it causes us to repent of our sins. We sin when we don't trust God or the process! Trust the process means you are allowing God to handle the situation, and moving yourself out of the way!

The result is **5:4b ...for they shall be comforted.** There is a present comfort:

- A settled peace: a relief, a solace, a consolation within (Jh.14:27; 16:33).
- An assurance of forgiveness and acceptance by God (Eph.1:3; 1Jh.1:9; 2:1-2).
- A fullness of joy: a sense of God's presence, care and guidance, a sense of His sovereignty, a sense of His working all things out for good to those who love Him (Rom.8:28; 15:11; 2Cor.6:10; Ps.16:11).

And there is an eternal comfort:

- A passing from death to life (Jh.3:16; 5:24).
- A wiping away of all tears (Is.25:8; Rev.21:4).

This comfort brings forgiveness, salvation, and much joy! **THE CHARACTER QUALITY OF THEY THAT MOURN IS SENSITIVITY.**

**5:5a Blessed are the meek:**— Happy are the **meek** (*praeis*). Can we find happiness in meekness? Who are the meek? Meekness is not weakness for both Moses and Jesus were meek men! Meekness is:

- having a strong but tender and humble life—that is, humble before God and man; knowing your need for God.
- having a teachable spirit; your strength under His control—He is always in control when dealing with people: cool, even-tempered. Able to show displeasure without reacting impulsively, able to answer softly.
- shows a willingness to submit and work under proper authority—The mind and body are disciplined, never let loose... Passion, urges, speech, behavior, sight, touch are always controlled (under God's control).
- and it also shows a willingness to disregard one's own "rights" and privileges—being forgiving, not revengeful.

Meekness is a fruit of the Spirit in Galatians 5 which is gentleness. It is not something that I can muster up of my own power, of my own ability; it has to come from God. This word really is a word that was used to describe a wild animal that had been tamed or had been domesticated. <sup>7</sup>Blessed, happy is that person who has all of his strength, and all of his spirit, or all of his personality or energy, but they've allowed someone else to master them and to control them.

**Why are you happy** if you're meek? - Because you're no longer at the mercy of your own passion. You're no longer at the mercy or the whim of your emotions or your anger or your temper. You can take an insult without giving one back. You can turn the other cheek, not because you're weak, but because you're stable, and because you're strong in the Lord. You're happy because you're free, free from bitterness, and you're not easily provoked to anger. You don't have to resort to revenge. You're God-controlled; you've allowed His Spirit to direct your spirit. It takes strength and power to be meek.

**5:5b** The promise: **...for they shall inherit the earth**, speaks of the coming Millennial Kingdom Age when the kingdom of heaven will be brought down to earth when the saints will rule with Christ as its supreme Lord.

- You'll prosper because your calmness gives you good judgment.
- Your contentment gives you security and peace of mind, and that's being happy in this life.
- Your gentleness and your fairness with others will gain the confidence of others.

So, we inherit the earth and we're going to enjoy God's blessings more in this life, but secondly, there's a future blessing which will be on earth in the Millennial Age.

**THE CHARACTER QUALITY OF THE MEEK IS MEEKNESS.**

<sup>7</sup> <http://www.theparkwaychurchofchrist.com/SermonsA-D/beattitudes3.htm>

# PITWM VERSE BY VERSE

**5:6a Blessed are they which do hunger and thirst after righteousness:**— Happy are those who hunger and thirst for **being and doing right; in right standing with God.** <sup>8</sup>Jesus' analogy demonstrates that righteousness is required for the spiritual life, just as food and water are required for the physical life. It's not an optional spiritual supplement, but a spiritual necessity. Both hunger and thirst means to be dissatisfied with our present situation if it's not right with God. We need only the righteousness the Savior provides. We need to hunger and thirst only for His Righteousness that will fill and satisfy our innermost need. The righteousness of God has been shown and has been demonstrated perfectly in Jesus Christ to man of what God wants man to have His Savior He sends, to be and to do righteously. This is the love of God, for God has not given man just the written Word describing His righteousness, but He has given man a life—the life of His own Son to show what He means by righteousness.

**5:6b** The Promise...**for they shall be filled** refers to a complete filling; an abundance till you are satisfied coming from the Spirit of God, who can totally be the source for satisfaction for His people. Until we come to the place where we are single-minded in our pursuit of God, we will never be satisfied. We need to be so famished and so parched that we will become relentlessly passionate about seeking the Savior. When the Prodigal Son was hungry, he turned to the food the pigs were eating. And when he was starving, he turned to his father. It's only when we come to the end of ourselves, empty and depleted, allowing God to have His way, that's when our filling comes. However, this is a strange filling that both satisfies us, and keeps us longing for more. Therefore, you want to continue attending places where that hunger can be filled; you want to spend time in Bible study and Sunday School; and you want to keep yourself from the things that rob and distract you of that hunger, by staying under the power of God's Spirit. The Word and the Spirit will always lead to a true righteousness in Christ Jesus.

## **THE CHARACTER QUALITY OF THOSE WHO HUNGER AND THIRST AFTER RIGHTEOUSNESS IS OBEDIENCE.**

**5:7a Blessed are the merciful:**— Happy are the **compassionate** (*eleemones*), to have a forgiving spirit and a compassionate heart, and much more. It's not an eye for an eye; it is not a natural attribute of man, but it's a gift of God that comes with the new birth. If we got justice, that's what we deserved, but Mercy is not getting what we deserve. The opposite of mercy is hostility and aggressiveness, which expresses itself in an unforgiving and faultfinding spirit. But, <sup>9</sup>if people see that we care, their hearts will respond in caring. If we are detached and disinterested in them, they will be detached and disinterested in us. For he who shows mercy, will receive mercy. Demonstrating God's gift shows that it is "*more blessed to give than to receive.*" Therefore, the results of being merciful are numerous which changes an attitude within us to be happy.

**5:7b** The Promise...**for they shall obtain mercy.**

- A person is given the mercy of God—forgiveness of sins (Psalm 18:25; 2 Samuel 22:26).
- A person does good to his own soul (Proverbs 19:17).
- A person is paid back what he gives—by God Himself (Proverbs 19:17).
- A person behaves like God Himself (Luke 6:36; Psalm 103:8; Joel 2:15).
- A person is blessed (Psalm 51:1).
- A person is assured of finding "*mercy in that day*" (2 Tim. 1:18).
- A person shall inherit the Kingdom of God—forever (Matthew 25:34-35).

Through the parables mercy is shown:

- The parable of the Good Samaritan (Lk.10:25-37-helping a stranger).
- The parable of the Unforgiving Servant (Matt.18:23-27-The master of the unforgiving servant was moved

<sup>8</sup> <http://www.theparkwaychurchofchrist.com/SermonsA-D/beattitudes4.htm>  
<sup>9</sup> <http://www.theparkwaychurchofchrist.com/SermonsA-D/beattitudes5.htm>

# PITWM VERSE BY VERSE

with compassion at first—later it was a different story by actions of the one mercy was shown).

- The parable of the Two Debtors (Lk.7:40-50-Jesus asks, *which of them will love him more...the one whom he has forgiven more*).

There are so many others. Jesus showed mercy through so many ways to His people, including going to the cross and taking our place on that cross and saying, "forgive them for they know not what they do" before we ever accepted His love! **THE CHARACTER QUALITY OF THE MERCIFUL IS COMPASSION.**

**5:8a Blessed are the pure in heart:**— Happy are they who have **a clean heart** (katharoi); unsoiled, cleansed; unpolluted; purged; forgiven; holy; no jealousy, no envy, no malice, but having a single purpose, which is God's glory. **Note:** Anything that made the Jews unclean, they didn't touch it or go around it. All of those things were for outside show, but God looks at the heart. The heart is the greater matter, not the traditions or the religion of men. The believer is to constantly search his heart and cleanse it of impure motives. A person's very best behavior is seldom (if ever) free from some mixture of self. It is questionable if a sinful creature can ever act perfectly—perfectly free from mixed emotions or motives. Motives involving self are sinister and deceptive. You might have to ask yourself these questions because God sees behind any mask:

- a. Am I employed primarily for self, or to serve Christ, and to earn enough to help others who have a need?
- b. Am I ministering to help the needy, or to have a sense of self-satisfaction?
- c. Am I worshipping to honor God, or to satisfy a feeling of obligation?
- d. Am I praying daily to fellowship with God, or to gain comfortable feelings that I am pleasing God through my praying?

"Cast every care upon Him for He cares for you" 1Pt.5:7.

- Admit your sinful impure thoughts before God.
- Ask God to forgive you and renew a right spirit and a clean heart.
- Draw closer to God.
- Memorize and meditate on God's Word.
- Avoid complaining and arguing where those things can come back into the heart.
- Guard your heart by the things you watch.
- Wait on the Lord. In that waiting faith builds.
- Find a faithful friend to hold you accountable.
- Focus on your future hope. It's a lifestyle.

By allowing God to work on your heart, it brings benefits!

**5:8b ...for they shall see God.** Seeing God is a lifestyle of holiness! Holiness is not a bad thing because this is a more intimate fellowship reserved in you seeing His glory; seeing the hand of God move; seeing God move in the life of others by changing a hard heart. There will be no disguises in your Christian walk. **Presently, the pure in heart shall see God by faith. Eternally, the pure in heart shall see God face to face.** What a glorious and happy occasion!

**THE CHARACTER QUALITY OF THE PURE IN HEART IS HOLINESS.**

**5:9a Blessed are the peacemakers:**— Happy are those who **maintain peace**; bring men together in unity; the peace between men and God; solve disputes and erase divisions; reconcile differences and eliminate strife; silence tongues and build right relationships. There are 3 Types of People:

- **<sup>10</sup>Peace-breakers:** anyone who has lied, cheated, or done violence to someone else; treats someone else with cold indifference for no good reason.
- **Peace-fakers:** rather than addressing the problem decides to act as if there is no problem; voids all

<sup>10</sup> <http://andychristensen.wordpress.com/2008/06/19/peace-breaker-peace-faker-or-peacemaker/>

# PITWM VERSE BY VERSE

confrontation thinking that negative consequences are avoided, and there will be peace.

- **Peace-makers:** those being proactive and taking constructive actions to bring people together, and increase understanding between them. This requires losing the attitude of trying to justify ourselves and prove that problems and conflicts are all someone else's fault.

**P.E.A.C.E. – Pause Everyday Appreciating Christ's Embrace.** When you **Pause Everyday**, you are determining whose in you; when you **Appreciate Christ's Embrace**, you are determining whose holding you— Christ on the inside by His Spirit is holding you in a holding pattern that keeps you balanced, keeps you of sound mind, and keeps your focus right. And those who proclaim to be peacemakers are rewarded.

**5:9b** The Promise...**for they shall be called the children of God.** The children of God are the ones who have the life-changing qualities herein described as citizens of His kingdom. They will be known and recognized as what they really are – children of God. If we are His children, we pattern our lives by His, and we should be happy doing that.

**THE CHARACTER QUALITY OF THE PEACEMAKER IS RECONCILIATION.**

**5:10a** **Blessed are they which are persecuted for righteousness' sake:**— Happy when **persecuted for righteousness sake?** Have I got that right? *Well, we are to endure suffering for Christ; be mocked, ridiculed, criticized, and ostracized; treated with hostility; to be martyred? 2Timothy 3:12 says, "Yea, and all that will live godly in Christ, Jesus shall suffer persecution."* <sup>11</sup>To be persecuted for something we have done wrong is one thing, but to be persecuted because we are, to the best of our ability, serving God is something else.

- Believers shall suffer persecution because they are not of this world.
- Believers shall suffer persecution when they demonstrate a life of righteousness.
- Believers shall suffer persecution because the ungodly of the world want no God other than themselves and their own imaginations.
- Believers shall suffer persecution because the world thinks that God protects, provides, and gives no matter what a person's behavior is, just so the behavior is not too far out.

Matthew says I'm blessed when persecuted for righteousness sake. James says count it all joy when I fall into divers temptations. This tells me that God will provide for those who lose for Him for righteousness sake; I shall not lose by Him in the end for righteousness sake. The righteousness that we are doing is not the righteousness of man, but it is the righteousness of God. It's "*for my (His) sake...*" **5:11**. It is the righteousness of Christ that's imparted within us that we are being persecuted for. Why? Because the moment you become a Christian and you begin to reflect the character of Christ, then you become actively involved in the Great Controversy between Christ and Satan. Satan, who is the prince of this world, looks at you as a traitor. He looks at you as an enemy. And since the whole world is under him (1 John 5:19), he will use the world to persecute you, not for being bad, but for being good. And when that happens, don't give up, because it says,...

**5:10b** **...for theirs is the kingdom of heaven.** This is like verse 3 when Jesus talks about the "*poor in spirit.*" You haven't lost anything by being persecuted; you've actually gained much more, and that is the Kingdom of heaven, not the Kingdom in heaven. The word "of" denotes possession, not location: It is rather to the literal reigning of Jesus Himself on and over this earth in fulfillment of the covenants God made with the nation of Israel. Therefore, we have possession of the coming Millennial Kingdom's rule. And to possess anything that God possesses should bring a joy within, even after going through a phase of persecution.

**THE CHARACTER QUALITY OF THE PERSECUTED FOR RIGHTEOUSNESS SAKE IS COMMITMENT.**

<sup>11</sup> <http://www.lovetheLord.com/books/matthew/10.html>

# PITWM VERSE BY VERSE

**5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.** Jesus tells us three major kinds of persecution that we are to be happy in. What's hard about this is that we all like to be liked. We don't want to be reviled, persecuted or have evil spoken against us.

1. **Being reviled:** verbally abused, insulted, scolded, mocked (cruel mockings, Hebrews 11:36).
2. **Persecuted:** hurt, ostracized, attacked, tortured, martyred, and treated with hostility.
3. **Having all manner of evil spoken against:** slandered, cursed, and lied about (cp. Psalm 35:11; Acts 17:6-7; cp. "hard speeches," that is, harsh, defiant words, Jude 15).

The happiness comes when our eyes are taken off of earthly rewards; when it strips away superficial believers; when it strengthens our faith when we endure; and when it serves as an example to others who may follow us— only for Christ's sake. God knows and sees, that's why we can faithfully endure.

**THE CHARACTER QUALITY OF THE REVILED, THE PERSECUTED, AND HAVING EVIL SPOKEN AGAINST YOU IS PATIENCE.**

**5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.** People had abused, mocked, attacked cruelly, lied on, and spoken harshly against the prophets. Isaiah is said to have been sawed asunder; Jeremiah was thrown into a dungeon and threatened with death; Elijah was hunted by Ahab and Jezebel. There were physical and personal attacks even upon the disciples, and from this the blood of the martyrs became the seed of the church. During Jesus' ministry His persecution was for our good. The command to the believer is to rejoice; be over and above with gladness and celebrate, **for great is your reward in the kingdom of heaven:** Doing all that Jesus taught brings a joy knowing that He is in control and enables us to lean on Him.

<sup>12</sup>Actually, if we live according to the first seven Beatitudes, we will automatically experience the eighth. It's like an equation. If you are the person of verses 3-9, you will get the persecution of verses 10-12. Watch this:

- If you are "*poor in spirit*," some will think you are self-righteous.
- When you "*mourn*" over sin, others will feel convicted and not want you around.
- The "*meek*" person might be run over.
- When you break out of the spiritual status quo and "*hunger and thirst*" for God's righteousness, some will label you a religious fanatic and call you crazy.
- Be "*merciful*" and people will call you gullible.
- Strive to be "*pure in heart*" and feel the tension of a world that lives on lust.
- Strive to be a "*peacemaker*" and get ready for war.

You are making a difference in this world, and you will be sure to be rewarded in the next.

**5:13 Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted?** — Now, Jesus shifts this portion of the Beatitudes of what happens to the blessed believers and what they will receive, to how they will influence others as salt and light. This part indicates that only the genuinely born-again Christian affirming that You are the salt of the earth! You are the salt used to purify the earth. The physical salt **adds flavoring**, acts as a preservative, melts coldness, and heals wounds. But the Spiritual salt upon the earth You will give testimony in the earth; You will tell of the goodness of God that changes hearts and lives in the earth! You are the salt which will spread salvation in the earth. The term "**lose its savor**" refers to its essential saltiness. And if the salt loses its saltiness, where shall the earth be salted? If the salt loses its power, how shall the earth hear the Word that has power to change hard hearts? That means our walk hasn't matched our talk. So, if Christians make no effort to have an effect on the world around them, they are devaluing what God has placed in them. They are forgetting Jesus said "**Go ye...**" They're forgetting they have the keys to the kingdom. If we are too much like the world, we are worthless. It's our seasoning, our words Jesus has given that makes it all worthwhile.

<sup>12</sup> [http://www.pontiacbible.org/index.php?sermons/more/the\\_blessing\\_no\\_one\\_wants/](http://www.pontiacbible.org/index.php?sermons/more/the_blessing_no_one_wants/)



# PITWM VERSE BY VERSE

**5:13b** **It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.** If the salt has lost its saltiness, its savor; its testimony; its presence in the world, it is worthless. The implication of this statement is that our effectiveness, our testimony, our words will be cast out; thrown out, and trampled under the feet of men—not heard; laughed at; not received. We must stay on fire, because lukewarm Christians will not make the final cut. God will spew lukewarm Christians out like lukewarm water. Sold out Christians are to salt the earth with the Word!

**5:14** **Ye are the light of the world. A city that is set on an hill cannot be hid.** Again, a point blank affirmation of who they are: You are the light of the world. The salt will purify the earth, and the light shines to overcome darkness. This Light of Jesus should be so brightly shining, that no one need ask if you are saved; but they should be quick to see the glow of this Light within you. It will be visible! Sin has a way of being hidden in the darkness, but when the Light is applied, darkness has to go. You are the light only in Christ Jesus. Christ is the "true" or "original" light—the Light of the World! Citizens of the kingdom are simply "luminaries" reflecting the One True Light, just as the moon reflects the sun. You cannot hide a city that's lit on a hill. Its brightness will be seen just as Christians must be visibly seen. If we live for Christ, we will glow like lights, showing what Christ is like.

**5:15** **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.** The word "candle" means any portable light, as a lamp, candle, or lantern. When people light a candle, they do not conceal the light, by putting it under a basket, but they place it where it may be of use. Inconsistent living and unconfessed sin in the life of the believer will become a basket-like covering which hides the light of God. Let your testimony be seen to all that hear it, so they could receive it. You're lifting Jesus up, you're giving testimony, you're praising God, you're declaring the Word of God, you're casting down every thought that tries to exalt itself against the knowledge of God, you're being bold and not timid, you're building other up in the Word and Spirit, you're call all to be saved, you're calling all to turn away from sin, you're calling all to be in unity with other saints, you're penetrating darkness! You're turning the kingdom upside down for God!

**5:16** **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** Let your light shine through a clean life before the Lord and before the world in which you live. And Why does light have to shine? Light has the purpose to shine before men to show forth good works and to stir men to glorify God.

Those who see your good works may be brought, not to glorify you (which were the things the Pharisees aimed at, and it spoiled all their performances), but to glorify your Father which is in heaven means He has the spotlight; He gets the credit! The more light that is put out in the darkness, the more the darkness is eliminated. As believers glorify God, they will cause those in darkness to glorify Him. The glory of God is the great thing we are to aim at.

**5:17** **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.** We say this verse all the time. Now let's break it down. <sup>13</sup>Jesus begins a long discussion of the law, and wanted to make it clear that He did not oppose what God gave Israel in what we call the Old Testament. The Law referred to four different writings to the Jews.

1. It referred to the *Ten Commandments*.
2. It referred to the *first five books of the Bible* that is *the Pentateuch*.
3. It referred to the *law and the prophets*, that is, all the Scripture of the Old Testament.
4. It referred to the *oral or the Scribal Law*.

<sup>13</sup> <http://www.enduringword.com/commentaries/4005.htm>

# PITWM VERSE BY VERSE

God's Law, given in the Old Testament was not enough for the Jews to be saved. They reasoned that if the law was really God's Word, then it must include—have embodied within it—every rule and regulation for conduct. Therefore they took the great principles of the law and reduced them to thousands upon thousands of rules and regulations. These rules and regulations became the "*oral or Scribal Law*."

<sup>14</sup>The Law in the Old Testament, and in fact the Old Testament itself, is a type and shadow of Jesus Christ, the Lamb of God. The Word of God never changes. God's law (Old) is made more glorious in the New. The Old Testament constantly prophesied about Jesus coming to fulfill all prophecy. Jesus was the fulfillment. The Law was not bad, just misunderstood. When Jesus came, He fulfilled the law and reconciled us to God the Father. Jesus was not, and is not, a destroyer of the Law; He's a builder. He did not come to destroy the Word of God, but to free it from the way the Pharisees and Scribes had wrongly interpreted it. He does not release men from, the duty and responsibility of the law; He fulfills and strengthens and even enlarges the law. It means that a person is now free to serve God in the Spirit and Life of the Law, not just in the letter of the Law.

- To "**fulfill**" is to "**fill full.**" The most significant way Jesus fulfilled the law was to complete its purpose. The law told what was right, and what was wrong before God. It let people know that they were sinners, not good enough to receive eternal life (Rom.3:19, 20). It was a schoolmaster to bring us unto Christ, by whom our sins are forgiven. When we come to Christ and are forgiven, the law is fulfilled. Its purpose is accomplished. And we are no longer under the schoolmaster (Gal.3:24-26).

*Consider one example of how to apply this principle. The law required a sinner to sacrifice an animal to atone for his sin. But the sacrifice of an animal is not enough to take away the sins of anyone. Such sacrifices were offered repeatedly until Jesus' death on the cross, through which sins really are taken away. Thus the law is fulfilled, and animal sacrifices are no longer necessary (Heb.10:1-18).*

**5:18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. To draw attention to the authority of His message, He says, verily, which means truly, certainly, or amen. Before one jot or tittle of the law fail, heaven and earth would have to pass away. There would be no change at all, until it was all fulfilled. One jot or one tittle refers to the minutest marks and letters of the Hebrew alphabet. A **jot** is the smallest letter of the Hebrew alphabet, called *yodh*. A **tittle** is a small projection on the edge of certain Hebrew letters to distinguish them from one another—"Not one dot of an "i" or not one cross of a "t" will pass from the law till all is fulfilled. He explained that even the smallest statement in the law must be fulfilled, for He had come to fulfill the law and its fullest implications. WOW!

**5:19** 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: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Everything that is in the Law is important. It is easy to keep some parts of the Law and to neglect other parts, however, the man that breaks the least commandment and continues and continues to break it, thereby teaching others to treat the law that way was unacceptable, shall be called the least in the kingdom of heaven. Such continued disobedient behavior teaches that the commandments of God are not really all that important. But the one who teach men to live by God's law must also practice what they preach; then they will be called great in the kingdom of heaven. This simply means that God will reward the faithfulness and effectiveness of our lives and there will be varying degrees of blessing and reward in the kingdom.

**5:20** For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Note three facts:

1. Righteousness is necessary to enter into the kingdom of heaven.

<sup>14</sup> <http://www.lovetheLord.com/books/matthew/11.html>

# PITWM VERSE BY VERSE

2. However, the religionist, the Pharisees, and the Scribes had some righteousness, but they just didn't have enough. They worked at obeying thousands and thousands of rules and regulations; however, they lacked the one essential thing: loving God so much that they couldn't deny themselves and seek the righteousness in His Son, Jesus Christ!
3. What Christ meant is: A person must have more righteousness than a strict religionist to enter heaven, but it's impossible without accepting Christ Jesus!

<sup>15</sup>The righteousness of the scribes and Pharisees was outward, ritualistic, and not from the heart. It was an external righteousness. Human righteousness can never match God's righteousness. What the Savior demands is a kind of righteousness that is so godly that it cannot be the product of human effort, but must be the gift of God. This righteousness Christ would establish, in His life and death would be made available as God's free gift. This is the righteousness that would exceed that of the Scribes and Pharisees.

In communicating the depth of His message, Jesus used a series of contrasts between the outward demand of the law and the inner attitude of heart desired by God. Jesus now turns to what He does require for His kingdom (5:21-48). He selects six subjects to distinguish His teaching from that of the Scribes and Pharisees.

## **First illustration: Murder (5:21-26)**

**5:21** **Ye have heard that it was said of them of old time, "Thou shalt not kill"; and whosoever shall kill shall be in danger of the judgment:**—

The reference to killing is clearly understood in its context in both the Old Testament and New Testament as referring to an act of murder (the sixth commandment – Exo.20:13). Jesus identified wrong attitudes as triggering other sins. He is giving a fuller understanding of why God made that law in the first place. For example, when Moses said, "*Do not kill*," it must be remembered that the God who commanded the children of Israel not to murder one another, also commanded them at times to kill an enemy in order to defend their nation. Jesus goes even further, "*Don't even become angry enough to murder for then you have already committed murder in your heart*." Jesus was not altering the terms of the law in any of these passages. Rather, he was correcting what they had heard—the rabbinical understanding of the law.

LAW	SPIRIT
Murder (vv21-26)	No anger
Adultery (vv27-30)	No lust
Divorce (vv31-32)	Commitment
Oath-taking (vv33-37)	Speak the truth
Retaliation (vv38-42)	Forgiveness
Hate your enemy (vv43-48)	Love your enemy

**5:22a** **But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.** Killing is a terrible sin, but anger is a great sin too because it also violates God's command to love. Christ is saying that man has a problem. Man applies it only to the outward act; in this case, to the act of murder. He fails to look inward—within himself—to the cause. Murder is deeper than just an outward act. It is also an inward act. Murder is born from within from an uncontrolled spirit, from an unregulated urge, from an inner anger. Anger itself is the real sin, the sin that breaks the law of God. Reasons why people get angry and develop feelings against others:

- To seek revenge and to hurt.
- To show ego or authority.
- To reveal passion or secure some end.
- To show hurt, resentment, and bitterness.
- To express disagreement and displeasure.
- To correct a wrong (a justified anger).
- To give warning.

Unresolved anger will fester and grow to become dangerous. It can become uncontrollable and give birth to murder.

Three steps in the growth of anger:

1. **When anger broods**, that is selfish, harbors malice; it will not forget; it lingers; it is a seething brooding bitterness; it wills revenge and sometimes seeks revenge.
2. **When anger holds** contempt (raca), despises; ridicules; arrogantly exalts self and calls another person

<sup>15</sup> <http://versebyversecommentary.com/matthew/matthew-520/>

# PITWM VERSE BY VERSE

empty and useless. This is an anger that is full of malice. It despises and scorns (*raca*). It arises from pride—a proud wrath (Prov.21:24). Such feelings of anger walk over and trample a person. It says that whatever ill comes upon a person is deserved.

3. **When anger curses**, it seeks to destroy a man and his reputation morally, intellectually, and spiritually.

If a person has an angry nature—if he flies off the handle at the drop of a hat—he has a character flaw of which he must repent. If this is so, Jesus is saying that even getting angry—with or without a *"justifiable"* cause—puts one in danger of breaking this commandment! After reading those things, we surely don't want any of that to start growing in us. The Bible does permit anger against sin (*righteous indignation*) but not anger against another person. Even righteous indignation is always disciplined and controlled.

**5:22b ...and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.** "*Raca*" literally means empty-headed, a Hebrew or Aramaic expression of contempt, worthless one! When saying this to his brother, they are in danger of going before the Jewish religious council called the Sanhedrin in that day. "*Thou fool*" (*Gr mōros*) means stupid. We have developed the English word "*moron*" from this term. Those using such a malicious expression would be in danger of hell fire. "*Hell fire*" or "*Gehenna*" (*geenna*) is used eleven or twelve times in the New Testament, and in every case it is spoken by Jesus except in the Epistle of James. It illustrates the terrible truth of the second death, of man's final separation from God. Jesus pointed to the burning, repulsive dump outside the city limits of Jerusalem and referring that it was exactly what hell was like. The dump was called Gehenna (in the Valley of Hinnom [Slaughter] which served as a public incinerator. Hanging over it was a layer of thick, smoldering smoke arising from what seemed to be an eternal flame).

The idea clearly seems to be that if one makes light of his fellow man he will be in danger of slander. But if one makes bitter, damning statements with reference to hell toward his fellow man, he shall actually be in danger of hell himself. The point is: violence is to be judged—not only before the councils of the world, but before the council of God. God's judgment will be just as swift on anger as it will be upon murder. Anger keeps us from developing a spirit pleasing to God. Self-control is good, but Christ wants us to practice thought-control as well—think before you speak! Jesus said we will be held accountable even for our attitudes.

**5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;**— Having made a comparison between the command not to murder and the inner motive and heart intention of hatred, **Jesus then illustrated the seriousness of this matter** by referring to one who would attempt to buy off his conscience by giving something to God without clearing his conscience with his offended brother. He reminded that if thou bring thy gift to the altar without reconciling with the offended party, God will not receive the intended gift. Bringing a gift to the altar refers to bringing it to the Temple in order that it might be consecrated.

**5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.** It looks like reconciliation is far greater than just bringing a gift to God. Jesus commands that we leave our gifts before the altar. Do not complete your offering; first be reconciled to your brother. At this particular time we are dealing with temple worship in Jesus' day. The time for worship is after reconciliation. "*To be reconciled*" means to be brought back into fellowship or favor with our fellow man. Therefore, if conflict exists between any two people in our day, it is God's desire that they reconcile the conflict before attempting to give a gift or an act of service unto the Lord. Many people try to suppress the guilt of their sin by not thinking about it, and thereby display an outward act that they hope will please God in some way. God is not tricked by outward display; He always knows the heart. Reconciliation is more important than worship! And it is the answer to anger. I don't care how much you want to dismiss it!

# PITWM VERSE BY VERSE

- Reconciliation is always to precede worship. Some people try to worship while there are bad feelings between themselves and other people; some try to pray with wrath in their heart; some try to say, "I love God" while they hate their brother; And each person thinks he is acceptable to God!  
God does not accept the worship of a person who holds malice against Him or against any of His people.
  - A break with another person means a break with God.
  - Unforgiveness toward another person means unforgiveness by God.
  - Not being right with another person means not being right with God.
  - Broken fellowship with another person means broken fellowship with God.
  - Bad feelings toward another person mean unacceptance by God.
  - Anger against another person means rejection by God.
- Worship is a time for a person to reflect and to examine his heart and life to see if there is any wicked way within him (Ps.139:24). It is essential that he search his heart. It's impossible to offer the Lord a "sacrifice of praise" and ignore Him at the same time. And it's hard to sing songs of His Lordship, and disobey at the same time. It's impossible to say "No, Lord" because if you say no, then He's not your Lord. Some people say they stay away from worship because they have something against a brother. Christ has fulfilled the law and you are made righteous in Christ, so understand that you can't stay away from Him! The point of Christ is clear: get right with your brother and get in worship. One sin heaped upon another is twice as dangerous and shall bring forth double judgment.
- Reconciliation should be attempted immediately...
  - while a person is still in a brother's presence: while thou art in the way with him (v25).
  - before the sun goes down on a person's wrath: "be ye angry, and sin not; let not the sun go down upon your wrath" Eph.4:26.
  - because a person cannot truly worship with barriers existing in the heart.
  - because a person cannot offer acceptable prayers with barriers existing in his heart.
  - because a person could die before reconciliation takes place, and be forced to face judgment with some unconfessed sin.

Having resolved the personal conflict, we have then but to return and perform the act of service unto the Lord.

**5:25a** **Agree with thine adversary quickly, whiles thou art in the way with him;**— "Adversary" speaks of one's opponent or accuser in a law case. Agreement was to be settled out of court. Jesus calls for reconciliation to be sought eagerly, aggressively, quickly—even if it involves self-sacrifice. It is better to be wronged than to allow a dispute between brethren to be a cause for dishonoring Christ.

**5:25b** **...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.** In Jesus' day it is to their advantage to reconcile with their adversary before they were delivered to the judge (If the case went to court, the offender might be imprisoned). If someone couldn't pay a debt, they were delivered to the judge who would deliver them to the officer (guard) and then be thrown into prison (debtor's prison) until the debt was paid. Unless someone came to pay the debt for the prisoner, he would probably die there. It is practical advice to us to also resolve differences with our enemies before their anger causes more trouble (Prov.25:8-10). You may not get into a disagreement that takes you to court, but even small conflicts mend more easily if we try to make peace right away. In a broader sense, these verses advise us to get things right with our fellow man before we have to stand before God.

- There is an earthly danger: ranging from legal suits to imprisonment.
- There is an eternal danger: life does not last, and the day of final judgment is coming.

**5:26** **Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost**

# PITWM VERSE BY VERSE

**farthing.** Jesus is saying, be assured of this; I tell you the truth that you won't even get out of this until the last penny is paid. The Sanhedrin of 70 men would send this person to prison until he paid his debt. Before the judgment there is a chance; pay the payment.

## **Second illustration: Adultery contrasted to lust (5:27-28)**

**5:27** **Ye have heard that it was said by them of old time, Thou shalt not commit adultery.** Jesus says you've heard the seventh commandment Exodus 20:14, Deuteronomy 5:18 which is the law against immorality: "*Thou shalt not commit adultery*" meaning, having sex with someone other than your wife/husband; don't break the marriage vow.

**5:28** **But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.** But, Jesus clarifies the law about adultery: "*Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" The Bible does not teach that sex is wrong, but that sex can be used wrongly, and the wrong use of sex is sin. If the act is wrong, so is the deliberate and repeated mental intention. To be faithful to your spouse with your body, but not your mind is breaking the trust of a strong marriage. There is a saying: "*Where the mind goes, the body follows.*" Proverbs 23:7 says "*For as he thinketh in his heart, so is he.*" Read Romans 12:1-2

## **One member of the body perishes, rather than the whole body in hell (5:29-30)**

**5:29-30** Jesus taught: Better to lose an eye or a hand rather than the whole body in hell under God's judgment. We're still talking about adultery. God is holy. Every sin is against God; therefore every sin deserves God's judgment, so Christ took the judgment for every sin, but it does not give you any leave-way to lust. It is to stress a point. He did so in these verses. Every sin deserves God's judgment. It is better to lose an eye or a hand than to be under God's judgment.

## **Third illustration: Divorce as contrasted to marriage**

**5:31-32** Jesus taught that divorce is not the solution to marriage problems. A couple should stay together if at all possible. He voided the conception that some had, and that is if the wife displeased the husband, he could divorce her. Jesus allowed divorce for immorality. Proper divorce allowed remarriage. Paul, in 1 Corinthians 7, added that desertion by an unbelieving spouse allowed remarriage.

## **Fourth illustration: Oath-taking as opposed to speaking the truth**

**5:33** **Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:—**In Matthew's writing this warning is something that they had heard because it had been said in olden times; in the law of Moses. Jesus says thou shalt not disown or disavow; break your vows to God, but shall fulfill them all; perform their oaths unto the Lord. He did not disallow oaths in law courts. The law was based upon the third commandment which was "*Thou shalt not take the name of the Lord thy God in vain.*" In Jesus day, the Pharisees made many vows, but found ways around keeping them. Jesus taught his disciples against careless oaths. Ecclesiastes 5:4-5 says <sup>4</sup>*When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.* <sup>5</sup>*Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.*

**5:34** **But I say unto you, Swear not at all; neither by heaven; for it is God's throne:—** People say, "I swear to God this is the truth..." "As God is my witness..." "...So help me God..." It wasn't swearing by God's name that was the problem...it was swearing falsely. There were two kinds of swearing to the Jews:

1. Bound swearing. There were oaths using God's name. When God's name was used, He was

# PITWM VERSE BY VERSE

considered a partner; therefore, the oath could never be broken.

2. Unbound swearing. There were oaths which omitted God's name, but used such sacred phrases as by heaven, by earth, by Jerusalem, by my head, or some other statement to emphasize one's intention or truthfulness. Such oaths were not necessarily binding because God was not considered to be a partner in the oath.

They were not to swear neither by heaven, that something is true, when one knows that it's false, for Heaven is God's throne; where His glory is manifested. To swear by heaven or to curse heaven is to swear by God and curse God. When one promises something under oath, one should fulfill the oath.

**5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.** This continues from verse 34 that man is not to swear by.

- While Heaven is God's throne, Earth is His footstool, the place He governs and looks over. To swear by earth or to curse earth is to swear by God and curse God which was binding and sacred.
- And Jerusalem is the city of the great King. There is a sense in which God cares deeply for every city and place on earth. He cares about how a place is treated and how it is spoken about, for it was binding and sacred.

They were not to swear by any of them because all power belongs to God. Therefore, a man should stand in awe of God, not curse Him!

**5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.** They were not to swear by their head, because one cannot turn or make one hair white or black. Again, all power belongs to God.

**5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.** Man's word or communication should arise from his character. His yes should mean yes. And his "no" should mean no. His life should be honest and straight, so that no one should ever question his Word. When he speaks, everyone should know that it will be done. If it takes tricks to get your point over, then it springs from evil.

## **Fifth illustration: Retaliation as opposed to forgiveness**

**5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:—** This is saying, you've heard that the judicial penalty stated in Leviticus 24:20 as a means of ending feuds, the Mosaic Law says "*An eye for an eye, and a tooth for a tooth.*" It had been misused and abused.

- This law was not a command that had to be executed.
- The law was given to the courts to guide the judges in the execution of justice.
- The law could be satisfied with money or some other ransom or payment deemed just.

Although this type of retaliation **an eye for an eye, and a tooth for a tooth** when wronged to get back at them is not for the Christian.

**5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.** Jesus gave four illustrations of kinds of incidents they would face: slap (v.39), take your shirt (v.40), go two miles (v.41), or borrow some kind of personal wealth (v.42). The disciples would run into much opposition and harassment when they proclaim the Kingdom of Heaven, so, Jesus said turn the other cheek if one is being slapped, that is, accept physical injury. Jesus taught them that for the sake of the gospel they should not retaliate; they should not be distracted by demands of their possessions, time, or money, but should be flexible, helpful, and generous. Jesus is not saying to resist evil ever, for in Jesus' day, He says to His disciples to struggle not against evil. Jesus resisted evil when it came to spiritual matters, but He did not resist evil when it came to physical matters. Jesus accepted physical injury. Well, I can see that retaliating can escalate the matters worse. The example that comes to mind is a robbery. We're always told to give over what they ask, so

# PITWM VERSE BY VERSE

you won't get killed.

**5:40** **And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.** Jesus' radical statement is saying that it is more important to give justice and mercy than to demand it, that's why He's saying "*if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.*" In that day the disciples wore a coat which is their close fitting under garment and a cloak which was their outer costly garment. So, Jesus tells them if they lose their coat, let them have the cloak also. Don't sue; don't make it a big thing. Don't escalate the matters for these are temporal things. He wants us to focus on and be more concerned about spiritual things. He is our provider. Don't be ruled by temporal things, but by spiritual things. So, if a person sued one of them, they were to just continue delivering the gospel. Their time was not to be spent over petty things in lawful litigation that would take away their time of spreading the gospel.

**5:41** **And whosoever shall compel thee to go a mlie, go with him twain.** In ancient times government agents, mostly a Roman soldier would compel a Jewish native to carry his armor or materials for one mile, in order to relieve the soldier. So, Jesus says go an extra mile; double your duty. This can also speak of going out of your way. Because if you are compelled, that means you are forced to go out of your way, you are forced to do extra. This sounds like doing overtime on a job. This sounds like doing the work by yourself even when others are around doing nothing. Even in these situations, we can't look at it as a burden; we can't look at it as being taken advantage of. We are not to be bitter till we begin to complain or gripe. We can look at it as they're not going where I'm going, for God has more for me and I can lean on Him. His yoke is easy and His burden is light. Our attitude should still be of peace; our countenance should still be of joy, and our strength should be in Him, for we can do nothing of ourselves, but it is of Him, it is in Him, and it is to Him!

**5:42** **Give to him that asketh thee, and from him that would borrow of thee turn not thou away.** Finally, the beggar or the one that just asks of you, Jesus says give. James 4:2d says "*ye have not, because ye ask not.*" Matthew 7:7a says "*ask and it shall be given you...*" Well, this first part is saying that Jesus wants us to ask for what we need, and the one being asked is to give. That's a part of the Christian helping those in need. I guess your thought is: It's a difference when they consistently ask, and when I just desire to give, or even whose asking, but, that's where God's gives discernment to help us. But, there should not be a difference if you have it to give. And it's not to be about getting attention when we give. Acts 3:6 says "*But Peter said, I don't have any silver or gold for you. But I'll give you what I have. In the name of Jesus Christ the Nazarene, get up and walk!*" (NLT). Of course, if someone desires to borrow (it does not say what) of importance or unimportance, it would have to be something you have. And this would also be another perception of discernment. To the giver it should be with a cheerful heart. And to the borrower, it can teach them to trust God more and hopefully they learn how to be more industrious to get to the point to pay back the loan.

Sixth illustration: Love thy neighbor contrasted to love thy enemy.

**5:43** **Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy—**Well, the law is what you have heard—The Mosaic Law. The first half (Thou shalt love thy neighbour) is found in Moses' Law (Lev.19:18). The second part (and hate thine enemy) was found in how the Scribes and Pharisees explained and applied that OT command. Jesus' application was exactly the opposite of hate, resulting in a much higher standard. Love for one's neighbors should extend even to those neighbors who are enemies. Nowhere did the law teach hatred for one's enemies.

The law said, "*Thou shalt love thy neighbor as thyself*" (Lev.19:18). Israel made two fatal mistakes in interpreting this law.

1. They said neighbor meant only the people of their own community, religion, and nation. They did not



# PITWM VERSE BY VERSE

include anyone else. They did not include the uncircumcised as neighbors, but as enemies.

2. They inferred they were to hate their enemies. God said, "*Love thy neighbor*"; therefore, they reasoned and added, "*Hate thine enemy*." It is the natural reason of man at work. It is not God's best for the world.

**5:44a But I say unto you, Love your enemies**— The word "**But**" is saying "*quite the contrary to what has just been said*." All people are our neighbors including our enemies. Jesus is acknowledging that we will have enemies, yet we are to respond to them in love, trusting God that we come out the better. **The real meaning of the law to love** involves four very practical acts:

1. **Love your enemies:** respect and honor all men (1Pt.2:17). Every human being has something that is commendable, even if it is nothing, but the fact that he is a fellow human being with a soul to be reached for God.
  - a. Loving our enemies is against human nature. The behavior of human nature is to react, strike back, hate, and wish hurt. That's human nature! The root of human reaction against enemies is self and bitterness (Self-preservation is not evil of itself).
  - b. There is one thing a believer can have for his enemy: mercy or compassion. If he does not have compassion for those who hate him, he has gained nothing of the Spirit of Christ (Lk.6:36). When Christ said "*Love your enemies*", He could have used any one of the four forms of love, but, for the Christian, it will take:
    - "**Agape**" love—this love wishes well. It is a love that demonstrates kindness, benevolence, and esteem. It is the love of choice; the act of our will. It is a sacrificial love, that is, a love that cares, gives, and works for another person's good—no matter how the person may respond or treat one. Loving your enemies is agape—the love that must be willed.

## Note:

- a. The Christian's love for his enemy is different from the love he holds for his family. It would be impossible to love an enemy with affection. Christ knew this.
- b. The Christian sacrifices himself, bears all in order to work for his enemy's good.
- c. The Christian's love (agape love) is not complacent acceptance of open wickedness and license. It is not sitting back and allowing a person to do as he pleases. It is restraint, control, discipline, and even punishment when it protects the offender from himself, and protects those whom he hurts (i.e. a parent controlling a child for his own good, and for the good of those who love him).
- d. A Christian can have agape love only as he allows God to love through him.

**5:44b ...bless them that curse you**— **The second act of the real meaning of love:**

2. **Bless those who curse you.** To "*bless*" means that a person has to speak. Christ is saying to speak softly to the curser (Prov.15:1). Use kind, friendly words; when face to face, be courteous; when behind his back, commend his strengths. Do not render railing for railing, that is, do not condemn or attack him in bitter or abusive language (1Pt.3:9). The curser has two major problems:
  1. The curser has a weak self-image. He feels the need to assert himself to come across as strong and forceful to fit in. One sign of a weak self image is the acceptance of cursing as a normal part of conversation.
  2. The curser either does not know the Lord or else is very immature and weak in the Lord.

**5:44c ...do good to them that hate you**— We can overcome evil with good— **The third act of the real meaning of love:**

3. **Do good to them that hate you.** Doing good goes beyond words. It does things for the person who hates. It reaches out to him through his family or friends, employment or business. It searches ways to do good to him, realizing that he needs to be reached for God. If no immediate way is found, then the Christian

# PITWM VERSE BY VERSE

patiently waits for the day when he will face one of the crises that comes about in life (i.e. sickness, accident, death). And then the believer can go and do good, ministering to him as Christ Himself would minister.

**5:44d ... and pray for them which despitely use you, and persecute you; – The fourth act of the real meaning of love:**

4. **Pray for those who persecute you.** Three things need to be prayed about:
  1. For God to forgive the persecutor.
  2. For peace between one's self and the persecutor.
  3. And for the persecutor's Salvation or correction.

Prayer for the persecutor will greatly benefit the believer. It will keep the believer from becoming bitter, hostile, or reactionary. When we continuously pray for our enemies, especially those who does spite against us and persecute us, we will find it easier to love them. It is God who does the changing in us. We might not see a change in them right away but the change is coming through us. It is taking the "poison" out of our attitudes. Hallelujah! This challenge is only done through the grace of God which is a sacrificial love.

**5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.** Jesus reminded us that love was a necessary proof of salvation, that you may be children of your Father which is in heaven. A child of God will be called to love. This love is a mark of maturity, proving that we are sons of the Father, and not just little children. We act Godlike because the Father shares His good things, even by sending sun and rain, upon those who oppose Him. Our love creates a climate of blessings that makes it easy to win our enemies and make them our friends. Love is like the sunshine that rises and the rain that falls, that the Father sends so graciously whether they do right or whether they do wrong on the just and on the unjust. What a gracious God! And so, Jesus has explained our challenge that is ahead of us.

**5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?—** Remember, we are displaying the character of the citizens of the kingdom. If people loved and cared only for those who loved them, think how divided the world would be. Someone has to reach out; all must be reached: the bitter, the curser, the hater, the spiteful, and the persecutor. The "*publicans*" were officers of the revenue, farmers, or receivers of the public money: men employed by the Romans to gather the taxes and customs, which they exacted of the nations they had conquered. These were generally odious for their extortion and oppression, and were reckoned by the Jews as the very scum of the earth. Even though they were of Jewish nationality, they were generally despised and hated by the people. The idea here is that even the most hated people of the day loved their own friends. Therefore, the true child of the kingdom is to have a quality of love that goes beyond that of the world. God has done more and gone beyond by sending His Son into the world (Jh.3:16).

**5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?—** Motives have to be watched. Too many are nice and kind out of self-interest. They hope to gain something (a vote, money, inheritance, support) from those to whom they are friendly. The believer is to be different and distinctive. His motive must be to reach out to the unfriendly, even the enemies of Christ. If our love is of no greater definition than that of the world, then our claims are empty. As the challenge was explained, now it is to be exemplified (illustrated) through us; be what Jesus say we are and show forth the qualities as His example.

**5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.** The Greek word used here for perfection (*teleios*) is a translation of the Hebrew tammin (which means both ripeness and maturity in trust and surrender to the Lord. It is not to be taken as absolute sinless perfection. This charge is "*Be ye, for that reason, perfect.*" There is a purpose. It has to do with an end, an aim, a goal, a purpose. It means fit, mature, fully grown at a particular stage of growth. It does not mean perfection of character, which is, being without

# PITWM VERSE BY VERSE

sin. **The point is:** the mature believer will do good and show kindness to all men, both good and bad men. He is mature in heart when he shows love to his enemies as well as to his friends. God Himself is the believer's example in this. God who is love perfects love! Therefore, He wants a world of love from creatures who will freely choose to love. <sup>16</sup>If the heavenly Father is presented here as an example, it is not to point out His sinlessness, but His goodness and love (v.45b). *'Be perfect'*, then, does not mean *'be without sin'* here, but *'stand completely in the leading of the Holy Spirit, and love other people as God loves us'*. This love is in fact only possible through an intervention from the Lord because His love is poured out in our hearts through the Holy Spirit (Rom 5:5).

Through this challenge, it is to be exemplified by us and expanded to others. The true Christian....

- has his enemies, yet he is to love them.
- has his cursers, yet he is to bless them.
- has his haters, yet he is to do good to them.
- has his spitters, yet he is to pray for them.
- has his persecutors, yet he is to pray for them.

If a person will work to mature in this challenge, he will be marching ever forward to be like his Father who is in heaven. No man will ever gain perfection, particularly in the area of human relationships. Just consider how short each person comes in relating to spouse, child, friend, fellow workers, and enemies. Yet he is to follow after...forget the past...reach forth...press. The whole point in the context of this passage is for us to be like our Father in heaven— Love people like God does. Don't quit trying to love people because it seems too hard – go for it; walk as you have learned to walk, more and more like Christ. As God's love is complete, not omitting any group, so must the child of God strive for maturity in this regard.

## SUMMARY:

Enormous crowds gathered, but Jesus pulled His disciples away from the crowds to a hillside; mountainside to hear His teachings, what is known as the *"Sermon on the Mount."* Jesus from this mountainside explains to them not to expect fame or fortune, but their blessings will come in a different kind of way. He says we are **Blessed** when **poor in spirit**, for we will have the kingdom of heaven— We are **Blessed** when we **mourn**, for we will be comforted— We are **Blessed** when we are **meek**, for we will inherit the earth— We are **Blessed** when we **hunger and thirst after righteousness**, for we will be filled— We are **Blessed** when we are **merciful**, for we will obtain mercy— We are **Blessed** when we are **pure in heart**, for we will see God— We are **Blessed** when we are **peacemakers**, for we will be called the children of God— We are **Blessed** when we are **persecuted for righteousness sake**, for we will have the kingdom of heaven. When we are reviled and all manner of evil said against you falsely for my sake, this is the time to rejoice and be exceeding glad, for there's a great reward in heaven; even the prophets before us were persecuted! They all bring for a character quality. You are making a difference in this world, and you will be sure to be rewarded in the next (**5:1-12**).

Now, Jesus shifts the Beatitudes of blessings and promises to how they will influence others as salt in the earth and light in the world. This part indicates that only the genuinely born-again Christian affirming that You are the salt of the earth! You will be used to help meet the needs in the earth. The physical salt adds flavoring, acts as a preservative, melts coldness, and heals wounds. But the Spiritual salt upon the earth will give testimony; tell of the goodness of God to change lives to come to God! And if the salt loses its saltiness, where shall the earth be salted? This next part describes the essential mission of the Christian to the world, and that is: You are the light of the word that will shine to overcome darkness. When we apply the Light, darkness has to go. You are the light only in the Lord, illuminating and reflecting off of the One True Light. And you cannot hide or seclude your light, just as you cannot light a candle and put it under a basket. Let your testimony be known to all that hear it, so they could receive it. Let your light shine through a clean life before the Lord and before the

<sup>16</sup> <http://www.elim.nl/en/theology/matthewmatthew-5.html>

# PITWM VERSE BY VERSE

world in which you live. Light has the purpose to shine before men to show forth good works, and to stir men to glorify God (**5:13-16**).

## APPLICATION:

Come to Jesus to be taught as the disciples and the crowds did. Whatever builds our character blesses us for a reward. The reward is here and forever.

<sup>17</sup>Jesus begins a long discussion of the law, and wanted to make it clear that He did not oppose what God gave Israel in what we call the Old Testament. The Old Testament constantly prophesied about Jesus coming to fulfill all prophecy. Jesus was the fulfillment. When Jesus came, He fulfilled the law and reconciled us to God the Father. He did not come to destroy the Word of God, but to free it from the way the Pharisees and Scribes had wrongly interpreted it. Before one **jot** or **tittle** of the law fail, heaven and earth would have to pass away. He explained that even the smallest statement in the law must be fulfilled, for He had come to fulfill the law and its fullest implications (**5:17-18**).

Jesus used a series of contrasts between the outward demand of the law and the inner attitude of heart desired by God. So what does He begin with...? What is the most condemning sin you can think of? Murder: *"Thou shalt not kill shall be in danger of the judgment."* Jesus expounds on this and says that wrong attitudes and words count the same as murder. How could that be? Murder begins with anger, unforgiveness, hatred, contempt, envy and bitterness. All of it is sin. To be full of such things reveals a heart condition that is condemning, and will be in danger of the judgment, even saying *"Raca"* to your brother would be in danger of the council, and calling someone a *"fool"* would be in danger of hell fire. Think before you speak or be held accountable (**5:21-22**).

Jesus says you've heard the seventh commandment Exodus 20:14, Deuteronomy 5:18 which is the law against immorality: *"Thou shalt not commit adultery"* meaning, having sex with someone other than your wife/husband; don't break the marriage vow. But, Jesus clarifies the law about adultery: *"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."* If the act is wrong, so is the deliberate and repeated mental intention. To be faithful to your spouse with your body, but not your mind is breaking the trust of a strong marriage (**5:27-28**).

Many have heard that the judicial penalty stated in Leviticus 24:20 as a means of ending feuds, the Mosaic Law says *"An eye for an eye, and a tooth for a tooth."* Although this type of retaliation when wronged, to get back at someone is not for the Christian. <sup>18</sup>Jesus taught His disciples to treat their enemies differently than the current religious leaders taught. Jesus is not saying to resist evil ever, for in Jesus' day, He says to His disciples to struggle not against evil. Jesus resisted evil when it came to spiritual matters, but He did not resist evil when it came to physical matters. Jesus accepted physical injury. The illustration Jesus gives is a slap on the cheek, then turn the other also (**5:38-39**).

The law is what they have heard, love your neighbor and Hate your enemy. But Jesus says, Love your enemies. Jesus is acknowledging that we will have enemies, but bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. It's taking the *"poison"* out of our attitudes (**5:43-44**).

<sup>17</sup> <http://www.enduringword.com/commentaries/4005.htm>

<sup>18</sup> <http://www.spokanebiblechurch.com/study/Matthew/Matthew5.13-48Summary.htm>

# PITWM VERSE BY VERSE

## APPLICATION:

Come to Jesus to be taught as the disciples and the crowds did. Whatever builds our character blesses us for a reward. The reward is here and forever. It is so important when things run smoothly, and that can only be done by the choice of our will— the choice to settle matters quickly; the choice to forgive; and the choice to love. We all may not want to quickly forgive or love, but if we want a right relationship with God, we must humble ourselves to the Will and Way of God. When we are in the Will of God, and bring our gift to Him in the right manner, we have right fellowship with Him! Please don't give up on God, cause He won't give up on us!

[TOP](#)

**SYNOPSIS:**

Christ discussed the three great duties of religion to a Jew—true and false giving of alms (6:1-4), true and false prayer (6:5-15), true and false fasting (6:16-18), temporary and lasting possessions/wealth, 19-24, and worry, 25-34.

**Chapter 6: 1-4** — emphasizes spiritual service and instructs about giving. His concern was threefold:

1. That men give.
2. That men do these works with the right motive and guard against hypocrisy when doing them.
3. That men receive their reward from God the Father.

**6:1** **Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.** The word "*alms*" meant righteous acts; giving in order to meet the needs of the poor. To the Jew giving alms and righteousness meant the same thing. It was the greatest thing a Jew could do. Christ's warning, take heed and guard yourself. Do not give for recognition or you will lose your reward. Two lessons:

1. A person must give alms and do good. It is a duty of the Christian. In these four verses alms is mentioned four times.
2. Man must guard and be alert to the deception of giving and doing good before men. A person's heart can be deceived. The sin creeps up on man and it is insidious and subtle. It will keep a person from receiving anything from God because the heart is deceived.

**6:2** **Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.** There is a right way and a wrong way. It is your motive that God looks at. Giving for recognition is the wrong motive. The word "*hypocrite*" (*hupokrites*) means as actor who puts on a show, who plays a part on stage; a mask, a fake picture; appearing to be something one is not; like sounding a trumpet for everyone to hear. This kind of recognition was sought by blowing one's own horn in the synagogue before religious people and in the streets before the public. Sometimes recognition may be seen by others, but it should not be of your own doing. The point is not that a person should hold back from doing good, but he should guard against how he gives and does good. There are two rewards for wrong motives: (1) the recognition of men and (2) temporary self-satisfaction. They have their reward!

**6:3** **But when thou doest alms, let not thy left hand know what thy right hand doeth:—** Here we go with "*But!*" It means listen (there is something else). This is a proverbial expression for doing a thing secretly. There is an important principle: don't let the left hand know what the right hand is doing. You know this is not about your hand? While the right hand is giving in secret, the left hand does not need to know (meaning others) because there is no need for applause. This is not a competition. So, after you've done the good, don't go around blasting it to others (the left hand). Just forget what good you've done; don't even tell others to make you feel good about yourself. Be private about it for it keeps your heart humbled. In the next verse it says "*therefore.*" This continues the reason of not letting the left hand know about what the right hand has done.

**6:4** **That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.** Therefore, your privacy is between you and God. Others can announce it but not you! If you want to give to a family member, why tell another that you did it? They will not understand when you say no to them.

# PITWM VERSE BY VERSE

God knows the motive and the acts of every man when he gives in secret alms or deeds when he openly rewards the faithful.

**6:5** And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Praying, like giving alms (v2), is to be done with right motives unto the Lord. Jesus said that the people of His day love to pray standing in the synagogue. In our times it is not that much different. Both a time and place for prayer were customary in the ancient Jewish synagogue. Therefore, Jesus is not condemning the practice of public prayer, but rather the misuse of it! Prayer is the way a believer fellowships with God; and the one thing God desires is fellowship with man. The concern here is how we pray—a person who prays publicly but seldom prays privately fools himself and is like the hypocrite (*a fraud*). Some dangers surrounding prayer:

- When prayer can become hypocritical. A person can pray for the wrong reasons, with wrong motives.
- When prayer can become habit-forming. We can begin to love praying and still be praying amiss.
- When prayer can become connected with certain places. A believer must guard against limiting God's presence only in certain places, even if it is the church.
- **Hypocritical Prayer.** This is done of the hypocrite. He prays for the wrong reasons and with wrong motives.
- **Habit-forming Prayer.** He begins to love praying and can still be praying amiss.
- **Prayers connected with certain places.** He prays only in public receives his reward: public recognition. Three things need to be clearly seen about this man.
  1. The esteem and praise of men makes him feel good about what he has done and it gives himself a good self-image, which is a false self-image.
  2. He has really cheated himself and missed out on the most intimate presence of God.
  3. He gets just what he deserves: public recognition.

**The point is:** you can pray in the public assembly, or when blessing food or seeking God's help, pray with right motives, honoring God by allowing the Spirit of God to lead instead of the influence of man's attention. If your real audience is not God and it's the people, then you're doing it the wrong way. A believer must guard against the desire to limit God's presence only in certain places, even if it is the church.

**6:6a** But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, — The right motive for prayer is making it a habit to get God's attention. The word "*closet*" just means a private chamber or area. If you want to use your closet fine; just so long as it is within the confines of your private chamber. It's not a show:

- When you know you need the power of the Holy Spirit to help you pray.
- When you know no one else can help you in your time of need. It will be a necessity to talk to God alone and shut the door by shutting the world out!
  - Get alone: undisturbed and unheard by men.
  - Get alone: unobserved; out of everyone's sight.
  - Get alone: unheard, concentrating and meditating to allow God the freedom to work in your heart.

**6:6b** ...pray to thy Father which is in secret; — The reason the believer prays in his private closet is because:

- A person can meet God only in secret, even in the midst of a worshipping crowd. There must be a secret heart-to-heart meeting and communion if a person wishes to pray sincerely and truly share with God.
- He is not interested in show, but in substance. Show is before men and substance is found in the secret, quiet, meditative place of the Most High. The believer pours out his heart and receives his greatest encouragement and strength in the secret place. Everything you need; the wisdom you need can come from the private prayerful and quiet meditative moments with God.

# PITWM VERSE BY VERSE

Many pray on the run; few pray in secret. Why do so few not have a quiet time, a daily worship, and devotional time? Why do so few not keep their appointment with God? This is very difficult to understand in light of who God is, in light of man's desperate plight and need. We find time to keep our appointment with leaders of importance!

- Many say they do not have the time, so they do not take the time. All we need to do is rearrange our schedule to allow for a quiet time, just as we arrange for any other important meeting. We are without excuse!
- Many have not been taught the importance and benefit of a quiet time with God every day. This is a justified accusation against Christian parents, preachers, and teachers. So few have practiced and stressed what they have always heard about the importance of prayer. The silence of believers and their failure to reach the world in sound doctrine is unbelievable, especially after two thousand years!
- Some have not yet learned to discipline themselves and to be consistent in their spiritual lives. As you begin and miss a day, start over. Eventually with consistency and discipline you will learn, and the person's soul will be fed with the unsearchable riches of Christ. How is any animal trained? With consistency!

**6:6c ...and thy Father which seeth in secret shall reward thee openly.** "*The Father sees in secret*" means the secret place of the heart. It is the genuine intercession of the prayer with God He looks at. Your heart may be broken privately in a room full of people, as you pray, and God sees your heart. God wants people to be sincere whenever they pray; that when the reward comes, you will know it is only from God. His reward will be made openly. The praying believer will be rewarded in two ways.

1. The strength and presence of God will be upon your life. The difference will be seen in a person who walks in God's presence.
2. The believer's prayers will also be answered.

**6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.** The fact that a request is repeated does not make it a "*vain repetition*." For both Jesus and Paul repeated their petitions (Matt.26:36-46; 2Corth.12:7-8). A request becomes a "*vain repetition*" if it is only a babbling of words without a sincere heart desire to seek God's will. Vain repetition in prayer, being thoughtless is dull; it dulls God's ears. The Holy Spirit is not even in it.

- Sometimes the mere reciting of **memorized prayers** can be "*vain repetition*." The Gentiles had such prayers in their pagan ceremonies (1Kgs.18:26).
- **Written, well-worded prayers**— thinking that what we say is so expressive and so well-worded, that it is bound to carry weight with God. It must be the heart offering the prayer, not the mind and ego. Such prayer is empty repetition.
- **Ritual prayer**— saying the same prayer at the same time on the same occasion—over and over again. This can soon become empty repetition.
- **Formal worship**— praying in the same way on a rigid schedule can lead to praying by habit with little or no meaning to it; not giving way when the Holy Spirit is leading to pray (changing your schedule) even at a different time.
- **Thoughtless prayer**— speaking words while our minds are wandering; not praying sincerely.
- **Religious words and phrases**— using such, over and over is just religious sounding.

1st Kings 18:22-29 is a perfect example of the heathen praying to their pagan gods but did not get an answer.

Note three things:

1. There are prayers of believers and there are prayers of the heathen. A distinction is made.
2. Prayer is a matter of the heart, not a matter of words and length. Prayer is sharing with God.
3. Prayer is a personal relationship. It is not speaking into the air.

To keep us from using empty or vain repetition in prayer:



# PITWM VERSE BY VERSE

- Preparation: preparing ourselves for prayer by first meditating in God's Word.
- A genuine heart: really being sincere with God; having a moment by moment fellowship with Him.
- Consecrated: allowing the Holy Spirit to speak to your heart.

Prayer should be one of the most meaningful experiences in life. God is willing to meet the believer in a very special way right where you are—anytime, anyplace.

**6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.** Jesus' implication was, don't be like people we've just spoken of (the heathen) who think they can influence God with babbling words, repeating requests that are not offered with a sincere heart. Why? The believer's Father knows us better than we think He knows us, even before we ask. Then why should we pray they ask? Prayer is not man's attempt to change the will of God. God's method of changing our will is to bring it into conformity with His will because prayer changes people. Prayer, in the life of the true believer, is an act of total confidence and assurance in the plan and purpose of God. It is not an expression of panic and separation for God to help us. Because first of all, God knows the need of the believer and God is the believer's Father.

## **Surrender and Acknowledgement (v9):**

**6:9 After this manner therefore pray ye—** This is better known as "*The Lord's Prayer or The Disciples Prayer!*" The Lord's Prayer contains only 65 words. Is it a prayer to be recited as it so often is just by memory, or just as a form or pattern of the prayer? Note the words, "*After this manner...pray ye.*" In Luke's account the disciples asked Jesus to teach them to pray (Lk.11:1-2). The prayer was given to show the disciples how to pray—how they should go about praying, not the words they should pray. The believer is to develop the significant points of the prayer as he prays. In other words, it should be like this; in this manner; in this way, this approach covering the scope of what God wants him to pray. Jesus did not give this prayer to us to be memorized and recited a given number of times. In fact, He gave this prayer to keep us from using vain thoughtless repetitions. He did not say pray in these words, but pray in this manner. Use this prayer as a pattern, not as a substitute.

**6:9b Our Father—** God is Father, and He's still God, above us, greater than us, holier than us, mightier than us.<sup>19</sup> Just as we have an earthly father, He is our heavenly Father waiting to commune with us. Whatever a good father on earth would do for his children, that's what God in heaven will do for His children. And instead of babbling like the heathen, it's just so simple to say "*Father*" ("*Father*" when by yourself or "*Our Father*" when in a group). "*Father*" says that we can approach him boldly to find grace to help in time of need (Heb.4:16).

1. Surrender and acknowledgement to the Father.
  - a. When a person genuinely says, "*Father*", his relationship is acknowledged between him and God and he surrenders to the holiness of The Almighty. Therefore, he is...
    - i. denying his humanism, self-sufficiency, and all other gods.
    - ii. surrendering himself to the Father of the Lord Jesus Christ.
    - iii. acknowledging the Father of the Lord Jesus Christ to be his own Father.
  - b. When a person prays "*our Father*", a person is surrendering his independency and accepting God's family—in the seen and the unseen of heaven and earth; it's more than just you; you belong to a family of believers. He is the source of every member of the family.

God is in the seat of all authority and all power. Therefore, you are proclaiming that He has the authority and power to hear you and to help you when you pray. The love and power of God are at the disposal to His children. We pray to the Father through His Son Jesus. The Father accepts it because of what the Son has did on the cross for us

<sup>19</sup> <http://www.keepbelieving.com/sermon/2009-10-04-God-Our-Father/>

# PITWM VERSE BY VERSE

(took our sins upon Himself). Jesus is the bridge between the Father and us. We have to go through the Son to get to the Father.

**6:9c ...which art in heaven,**— Heaven denotes the spiritual world/realm, another dimension that is not on earth; His domain where He dwells.

2. Surrender and acknowledge Heaven

Our attention is upward. The heavens reveal the power and glory of God. "*The Atmosphere or Space*" shows His handiwork (Ps.19:1; 150:1). "*In heaven*" says that we are to approach respectfully, in reverence and fear and awe (Ps.111:9).

**6:9d Hallowed be thy name.**

3. Surrender and acknowledge the holy name of God.

"*Hallowed*" (Gr *hagiazō*) means to be held in reverence and awe of holiness. So, to hallow His name is to give the deepest respect to His unique character. It is hallowed, holy, righteous, pure, and sacred; setting His name apart from all other names! His name is to be adored and honored by all men, not profaned. God's name is sacred to the believer.

**Request and Plea (vv10-13):**

**6:10 Thy kingdom come...**— It is a request for something to come that is not now existing on earth. It is a request for the rule and reign of God and of His kingdom all over the earth. The believer needs to see the urgency to pray and to pray consistently, "*Thy kingdom come*", and to live as if God's kingdom had already come. The kingdom represent the full and effective reign of God through the mediatorial office of the Messiah. The disciples were not to think of their own convenience as their foremost expression in prayer, but the full and quick realization of the effective rule of God on earth in the hearts of men. This would be God's purpose accomplished—His kingdom on earth!!

**6:10b ...Thy will be done in earth, as it is in heaven.** I thought there were three wills at work, but I've come to find out that there are four wills at work in our lives.

1. Man's own will (Jam.1:13-16)—*your thoughts of what you want.*
2. Other men's wills (2Tim.3:13)—*men's thoughts of what they want that turns your thoughts.*
3. Satan's will (Jh.8:44)—*the devil's lies planted.*
4. God's will (Rom.12:2)—*God's Word and truth planted.*

We will come to the understanding that there is one important will to follow and that is the will of God on earth.

1. Many call God King, but they do not honor Him as a King.
2. We must know God's will if God's will is to be done and that requires study and asking for His wisdom and strength to apply it to our lives (2Tim.3:16). "*Study to show thyself approved unto God...*" 2Tim.2:15.
3. We are to ask for God's will to be done on earth. The earth is the place where God's will is so desperately needed, where sin, corruption, suffering, pain, struggling, and death is occurring in lives.
4. God's will is already done in heaven. "*Thy will be done on earth as it is in heaven.*" Therefore making earth more like heaven is the goal. To get others to know this, we teach...*teaching all nations...teaching them all things whatsoever I have commanded you...* (Matt.28:19-20). This brings about the conformity of the will of the believer to the will and purpose of God, thereby resigning our fate to God—your will
5. be done in me on earth as it is already done in heaven. An example:
  - i. *Father, thank You for your presence. You are our Father. You've adopted and chosen us as*

# PITWM VERSE BY VERSE

*Your children. We're of the household of faith, and members of Your family. Thank you for heaven; it is Your promise that we shall be where You are (Jh.17:24). I surrender and adore your holiness in my life. There is none but you and you alone. You are above and before all others. I reverence Your holy name. Father, may Your rule and reign come through Christ in the hearts and the lives of all men. And a harvest of souls be great! There is no Will but Your Will. Let it be in this earthly realm as it is already done in the spiritual realm. As my life changes, so does many others, in Jesus' name! Amen!*

Let it come from the heart. God knows your sincerity.

**6:11 Give us this day our daily bread.** Bread is the basic necessity of life, the symbol of all that is necessary for survival and for a full life. God cares for man and his welfare: his physical, mental and emotional, and spiritual wellbeing. And God cares for the human body. He is the Provider of the family's needs. *Give...this day our daily bread.* This teaches the believer to come to God daily in prayer and trust Him to meet his needs. God is the Giver!

**6:12 And forgive us our debts,**— refers to sins which are our moral and spiritual debts to God's righteousness. God has given man certain responsibilities, certain things to do and not to do. Every man has failed at some point to do what he should. Sin is universal. Everyone fails in his duty at some point to some degree. <sup>20</sup>The judgment is the great settlement. Asking for the forgiveness of our sins is therefore an acknowledgement of the fact that there is no other way to get rid of sin. It is a prayer for grace. This is the reason one must pray Father, forgive my debts...

1. To forgive *the debt of sin*: one has failed God in his duty, therefore he needs God to forgive his debt.
  - a. Our duty to God is to ask forgiveness when we fail to do his will.
  - b. Our duty to man is to forgive his sins against us.
2. To forgive *the debt of guilt or punishment*: one who has failed to pay his debts is guilty, therefore, he is to pay the consequences; he is to be punished. This is the reason he must pray Father, forgive my debts...

**6:12b ...as we forgive our debtors.** The prayer is asking God...

3. To forgive *his debts just as he has forgiven* his debtors. This is asking God to forgive one exactly as he forgives others. If one forgives, God forgives.

Things a believer must do when sinned against:

1. The believer must understand (Prov.11:12; 15:21; 17:27-28). There is always a reason why a person sins against a believer. Too often we forget this.
  - a. A person may be mistreated by someone who is close to him. He may be withdrawn from, neglected and ignored. Therefore, he may react against a believer, and the reaction may range from self-pity to bitterness and hostility.
  - b. A person may be tired, aggravated, and worried. Therefore, he may become to direct or cutting or harsh toward the believer.
  - c. A person may be of a shy nature or have a sense of inferiority, therefore, he may act unfriendly and unconcerned toward the believer.
  - d. A person may have rumor and gossip and wild imaginations shared with him, especially by a person who had been hurt; he may be lied to and misinformed. Therefore, he may act suspicious and have nothing to do with the believer.
  - e. A person may have a great need for attention and for emotional support. Therefore, the person

<sup>20</sup> <http://www.elim.nl/en/theology/matthewmatthew-6.html>

# PITWM VERSE BY VERSE

may imagine, exaggerate, blame, or accuse a believer in order to rally the support of friends and to gain the attention needed.

2. The believer must forbear (Eph.4:2; Colo.3:13).
3. The believer must forgive (Eph.4:31-32).
4. The believer must forget, that is, not harbor the wrong done to him (Phil.3:13).
  - a. An unforgiving spirit causes pain and hurt and tragedy—both to oneself and others.
  - b. We are in trouble when praying the Lord's Prayer if we are angry and do not forgive those who sin against us. We pronounce the very same judgment upon ourselves that we hold for others.
  - c. Forgiveness is conditional. If we want God to forgive us, we must forgive those who have sinned against us. We can expect no better treatment than we give.
  - d. Forgiving others is evidence that God has forgiven our sins.

**6:13 And lead us not into temptation, but deliver us from evil:**— God does not lead a man to sin; He tempts no man (Jam.1:13). Once we have been forgiven our sin, we must ask God to keep us from sinning again. Therefore, the plea is for God to deliver us from temptation and from the evil one. Christ is saying:

1. Pray that God will keep you from the awful pull of temptation.
  - a. Because sin causes God great hurt and pain.
  - b. Because sin causes great trouble, guilt, and grief for both oneself and others.
2. Pray that God will deliver you from evil. The Greek says from the evil one, that is, Satan. The request is for God to rescue, preserve, and guard us. He the "*evil one*" is so deceptive and powerful, he is as powerful as a roaring lion getting ready to attack (1Pt.5:8). The evil one attacks by deception and by direct assault. Therefore, the believer must have help in overcoming the evil one. The evil one attacks by deception and by direct assault. Therefore, the believer must have help in overcoming the evil one.

21

Hallowed be your name	It is the Father who magnifies his name.
Your kingdom come	It is the Son who establishes his kingdom.
Your will be done	It is the Holy Spirit who executes the will of God.
Give us today our daily bread	The Father's provision.
Forgive us our debts	The Son's pardon from sin.
Lead us not into temptation	The Holy Spirit's protection from temptation.

## **Praise and Commitment (v13b):**

**6:13b For thine is the kingdom, and the power, and the glory, for ever.** This prayer closes with a doxology of praise, which is a similar doxology by David (1Chron.29:11). The point is to stress that everything belongs to God. It's Thine!

1. He is the Source of the kingdom and the power and the glory.
2. He is the Possessor of the kingdom and the power and the glory.
3. He is the Recipient of the kingdom and the power and the glory.

**For thine is:—**

1. Thine is the kingdom means, the right to rule and reign throughout the universe is God's.
2. Thine is the power means, God alone has power to create, sustain perfect government,
3. Thine is the glory means that God alone deserves all the honor and praise and glory. For He is all in all.

The one subject that is to dominate prayer is praising God. The fact that The Lord's Prayer begins with praise and adoration (<sup>Our Father...</sup> Hallowed be Thy name) and ends with praise and commitment (<sup>For thine is</sup> The kingdom, power, glory forever), will show in our hearts.

**Amen.** When spoken by God, "Amen" means "*it is and shall be so*"; "*so be it.*" When spoken by man it is a petition meaning, "*Let it be.*" Here, in the Lord's Prayer, the word Amen is a word of commitment. Therefore,

<sup>21</sup> <http://www.keepbelieving.com/sermon/2009-10-13-Invitation-to-the-Heart-of-God/>

# PITWM VERSE BY VERSE

when a man prays "*The Lord's Prayer*" and closes by saying "*Amen*" (let it be); he is committing himself to abide by the things which have been prayed. An example:

- i. *Father, I ask for the things I need this day, My (our) bread rests in You. Feed my (our) soul (s) and body (ies). May this day be plenteous to take care of my (our) physical, mental, emotional, and spiritual well-being. Thank You Lord! Forgive me (us) and have mercy upon me (us). I choose to forgive others and sincerely release from any hold that I had against (Name), in the name of Jesus. Lead me (us) from the temptation that may come my way, I don't want to be left to my own self. Deliver me (us) from the evil one who goes around like a roaring lion. Guard me; rescue, and preserve me from the tempter, in Jesus' name. You are the source, the possessor, and recipient of Your kingdom. I look forward to Your kingdom, Your power and Your glory to rule and reign in not only in my life but in all of mankind. Thank You Lord! Amen!*

Just as there is no substitute for our earthly dad, there is no substitute for our heavenly Father. The sacredness of His Being surrounds and values us at all times. We needn't show out for Him, just be ourselves. We needn't holler when we talk to Him, just know that we have a secret place with Him. He and I have closet experiences. All we have to be is open with Him and He is open with us. His attention of us is made known in the very things He has prepared daily for us. I'm not trying to get His attention but I already have His attention. He forgives, and protects daily without me having to ask. His holiness; His righteousness cannot be compared to any mortal man. My reverential fear and awe of Him is to be displayed in my talk and walk as a child of God, not as the child that doesn't know Him.

Directed to God	Directed to human needs
Hallowed be Thy Name	Give us this day our daily bread
Thy Kingdom come	Forgive us our debts
Thy will be done	Lead us not into temptation
	Deliver us from evil

Of the 6 petitions of this prayer three are directed to God (6:9-10), and four toward human needs (6:11-13). Our soul rises directly to God; we face hindrances; and we discover the solution to all these difficulties.

**6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:**— Note the first word, "*for*." This connects these verses to the above verses of "*The Lord's Prayer*." Immediately after closing "*The Lord's Prayer*", Jesus explained why He had said that forgiveness is conditional (6:12). The very idea that a person must forgive others in order for God to forgive him was totally new. It was a shocking concept, an eye-opener to his disciples. Let's look at forgiveness in itself:

1. You must confess your sins (1Jh.1:9).
2. You must have faith in God; a belief that God will actually forgive (Heb.11:6).
3. You must repent (turn away from and forsake your sins) and turn to God in a renewed commitment (Acts 3:19; 17:29-30; Lk.17:3-4).
4. You must forgive those who have wronged you (Matt.6:14-15).

Forgiving a person who has done you evil is proof that you wish to have a clean heart. The word "*trespass*" (*paraptoma*) means to stumble; to fall; to slip; to blunder; to deviate from righteousness and truth. So therefore, in order to receive the promise, we must forgive others to be forgiven. When we look at the trespasses of others:

- We are not to be judgmental
- become bitter or hostile
- plan to take revenge
- hold hard feelings against another person
- talk about gossip, or join in rumor
- rejoice in trouble and trials that fall upon that person
- We are to love and pray for the person.

**6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.** There is a "but" here!

# PITWM VERSE BY VERSE

This is the warning: refuse to forgive and be unforgiven! The person who prays for forgiveness and hold feelings against another person is hypocritical. He would be asking God to do something he himself is unwilling to do. It shows:

1. that the person is not right with God.
2. that the person does not know the true nature of man nor of God (how far short he is of perfect righteousness). He has not looked at himself and his own sins. He does not know himself, not his real self, not the inner selfishness and motives that plague the depravity of man.
3. that the person walks and lives in self-righteousness (he thinks he is acceptable to God by deeds of righteousness).
4. that the person is living by standards of society and not by God's Word. God's Word is clear: "*there is none that doeth good, no not one*" Rom. 10:12. Therefore, to do what God wants is to help and love one another, and care and restore one another when we stumble slip, fall, blunder, or deviate.

It's sin when we have continued hard feelings and anger against another person. We're holding sin within our heart. And sin eats away at a person's mind and emotions to varying degrees. Deep feelings against others can cause deep emotional and mental problems as well as serious physical problems. And it's evident that we haven't truly turned from our sin when we've not sincerely sought in seeking forgiveness. So pray by sincerely asking, forgive, believe, don't be double-minded, and receive the peace of God in your heart.

He is the only possible peace between two persons (Eph.2:14-18).

1. He can make both to be one (2:14).
2. He can break down the wall between the both (2:14).
3. He can abolish the enmity—in the flesh (2:15).
4. He can make the two into one new man (2:15).
5. He can reconcile both to God—in one body—by the cross (2:15).
6. He can give peace to both and bring peach between both (2:17).
7. He can give both, access to God the Father (2:18).

## SUMMARY:

In prayer, Jesus says not to be like the hypocrites who "love to stand and pray in the synagogues and on the street corners." Again, the idea is of putting on a show. The word "hypocrite" is the old word meaning actor, and it simply means to display oneself falsely. Praying in such a way as to draw the attention of other people to yourself is missing the point of prayer.

Prayer is the key in valuing the inner and outer actions of one's life as God's people. As we humble ourselves and honor Him in our prayers we come to know the sacredness and holiness of whom we're talking to, by placing our heart on the altar. He knows our hearts, whether it's faking or real. And if there is anything in our hearts that shouldn't be, we need to correct it. He knows what we need, what He'll give, and when it's right. As we consider others in our prayer we're praying as a family, being lead by God's Spirit. We then value what's on the inside—right relationship with God and others; forgiveness of heart; love; a private prayer life etc., then our outer actions will not be hypocritical. His kingdom will come and His Will will be done on earth as it is in heaven!

## APPLICATION:

Start talking to God more often. He'll come right where you are if you don't know what to say. Be true to the feelings you're feeling, because it softens your heart and touches God and He touches you by His Spirit! Stay there while He drenches you in His love. Thanksgiving will flow forth, then praise, then worship. The Lord's Prayer might have been a pattern and guide but be careful not to cheat yourself by memorizing and using vain repetitions, but that it will only come from and be the sincerity of the heart from you.

# PITWM VERSE BY VERSE

## COMPARISON OF SIMILARITY OF TWO TEACHINGS OF JESUS

BEATITUDES	THE LORD'S PRAYER
Blessed are the poor in spirit: for theirs is the kingdom of heaven	Hallowed be Thy Name ( <i>the name of God which opens to us the kingdom of heaven</i> )
Blessed are they that mourn: for they shall be comforted	Thy Kingdom come ( <i>heavenly comfort into our hearts</i> )
Blessed are the meek: for they shall inherit the earth	Thy will be done on earth as it is in heaven ( <i>this meekness, the characteristic of heaven, shall possess the new earth</i> )
Bless are they that hunger and thirst after righteousness; for they shall be filled	Give us this day our daily bread
Blessed are the merciful for they shall obtain mercy	Forgive us our debts as we forgive our debtors
Blessed are the pure in heart: For they shall see God	And Lead us not into temptation
Blessed are the peacemakers: etc.	But deliver us from evil

## INTRODUCTION:

Jesus knew prayer was the key in having a successful relationship with the Father. He knew the hearts of the disciples and His desire was to get the message over to them. No matter how they prayed, they would also have to forgive those that came against them and even if they even thought someone had "ought" against them. If they didn't, neither would the Father forgive them their trespasses. As they learned about prayer Jesus teaches them there is an extension, another phase; and that would be fasting. Fasting and prayer would go together sometimes in their ministry.

## FASTING

**6:16** Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. First, notice Jesus doesn't say if you fast but "when you fast." He just doesn't want you to fast the way the hypocrites did. The hypocrites would make fasting a big show. They would do it on certain days and they would dress differently and look different. They would smear ash on their faces and make themselves look destitute. The phrase "disfigure their faces" (Gr aphanizō) literally denotes covering their faces and is a figurative expression for mournful gestures and neglected appearance of those wanting to call attention to the fact they are enduring; often done with dust and ashes. Their sad facial disfigurement and the wearing of mourning clothes gave them an opportunity to exhibit their superior abstinent holiness before the people. It was obvious they were fasting and they wanted you to know that is what they were up to. That was their reward. Their purpose was to win the praise of men. As a result, the Pharisees lost God's blessing.

**6:17** But thou, when thou fastest, anoint thine head, and wash thy face— We are still discovering the contrast between outward acts of worship and inward attitudes of devotion. Jesus says it a second time and adds, "but you": "when you fast." He didn't condemn the practice of fasting. But they were not to fast to impress others. The ancient custom of anointing one's head was when they went to a feast. The anointing and washing were symbols of joy; this was the opposite of the sad countenance the Pharisees did. They were to follow fasting in this way: just "anoint your head and wash your face", period!

**6:18** That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Jesus was saying that when we fast we are to do so secretly unto the Lord not for the sake of man while we outwardly maintain the appearance of joy and triumph which is the end result of true fasting. Times when a believer should fast:

1. There are times when the believer feels a special pull, an urge, a call within his heart to get alone with

# PITWM VERSE BY VERSE

God. This is God's Spirit moving within his heart.

2. There are times when special needs arise. The needs may concern the believer's own life or the life of friends, society, the world, or some ministry or mission.
3. There are times when the believer needs to humble his soul before God. At such times he learns not only humility, but dependence upon God.
4. There are times when the believer needs a very special power from God.

<sup>22</sup>Fasting involves more than giving up food for a day or two. A fast is a solemn time of separation from worldly things of all kinds. For a fast to be effective, it must be a fast that God encouraged you to do for some specific prayer request to be answered. The time that would ordinarily be for watching TV or fixing lunch, or 1,000 other little things, should be spent studying your Bible and praying. During a fast, God is your source. Some deliverances and illnesses require fasting. When the disciples came to Jesus and asked why they could not heal someone, Jesus said, this type only comes out by prayer and fasting. When you fast, it is a serious time with God and Him alone. We fast to show sincerity. God will honor a fast, if we are sincerely seeking Him. You may fast one meal, one day, two days, three days, or as long as you have agreed with God to fast. It is better to promise less. You must follow through, until God releases you. God does not like to play games. Some people drink juice during a fast, but a true fast is a total abstinence. Pray before you begin. Sometimes a preacher will call a fast for a church, but usually it is an individual thing. Don't brag to others about a fast. Just separate yourself for a season, pray and fast. It gets wonderful results.

What's the reward?

1. Fasting keeps the believer in the presence of God and humbles the believer's soul before God.
2. Fasting teaches the believer his dependency upon God.
3. Fasting demonstrates to God (by action) a real seriousness.
4. Fasting teaches the believer to control and discipline his life. He does without in order to gain a greater substance.
5. Fasting keeps the believer from being enslaved or chained by habit.
6. Fasting helps the believer to stay physically fit. Some gain the control and discipline of their bodies through fasting.
7. Fasting brings the answer to the need prayed for.

The point is all is done to the glory of God and He in turn rewards openly.

## TREASURES—POSSESSIONS/WEALTH

**6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:**—

The concern of Christ in this passage is money, possessions, and material things. The Pharisees were covetous and used religion to make money. The idea behind "*laying up*" is to store up; it puts emphasis on hoarding for oneself. The key lies in the little phrase "*for yourselves.*" Jesus is forbidding the selfish, self-centered accumulation of goods as the major end of life. A "*treasure*" is that which has value and is worth something to someone. Jesus does not forbid ownership of earthly possessions, but it is the intentional collecting of earthly treasures ( of being your only focus). There's a show on cable TV called "*Lottery Changed My Life.*" The majority that won were really scraping to make ends meet. Their treasure laid up was displayed in houses and cars. If their mindset is only on earthly things, then they will find out that earthly riches are corruptible and insecure. There are two problems with earthly wealth: (1) It is destroyed over time. (2) It is stolen by thieves. These earthly possessions are at the mercy of "*moth, rust, and thieves.*" In other words, they do not last. <sup>23</sup>To "*break in*" is literally to dig through. Walls in Palestine were often made of dried mud. A burglar (*thief*) could dig through a wall to steal one's possessions. That's what thieves do. There is a seed of corruption within

<sup>22</sup> <http://www.lovetheLord.com/books/matthew/13.html>

<sup>23</sup> <http://versebyversecommentary.com/matthew/matthew-619f/>



# PITWM VERSE BY VERSE

the world—a principle or nature of corruption within everything on earth. It is not wrong to possess things, but it is wrong for things to possess us.

**6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:**— We've come to the conclusion of what happens when laying up treasures on earth and now our attention is directed toward laying up treasures in heaven. The two kinds of treasures are conditioned by their place (either upon earth or in heaven). You can't take it with you, therefore, with earthly treasures, they are temporary and they disappear. However, with heavenly treasures, they are eternal, lasting forever. Things of eternal consequence will not be eaten away, corrode, or stolen. Nothing that is material lasts forever. Its part of the way God created the world. The world is passing away. So when Jesus teaches to store up treasures in heaven, He is telling us to use our actions to invest in eternity—to act generously toward others; things that further the kingdom. <sup>24</sup>Since only the Word of God and people will last forever, that's where we ought to be putting our money and time. And the ultimate investment you can make is to invest your life in getting the Word of God to people! That's an investment that will last forever. That's what you're doing when you give to a missionary or to a Christian college or to an evangelistic ministry. Its producing treasures in heaven that are really unseen by you but has a dynamic return in heaven.

**6:21 For where your treasure is, there will your heart be also.** Man's heart will always follow the treasure either on earth or in heaven. This leads to several useful insights: (1) Your heart is a moveable object. (2) Your heart will be wherever you want it to be. In other words, what is of most value to the disciples and to us is where we put our energy, our love, our thinking, and time on. If earthly treasures are of most value to us, then it will enslave our hearts in trying to pursue them. However, something good happens when your choice is made on spiritual and heavenly things.

**6:22 The light of the body is the eye:**— The concept here is based on the ancient idea that the eyes were the windows through which light entered the body. If it was unclean or distorted, it would hinder light getting through. If the eyes were in good condition the body could receive such light— spiritual understanding and attention. The eye brings images—ideas—into the heart (the center of volition, thinking, conscience, self-consciousness, emotion). The eyes tell so much about a person. If a person cannot look you in the eye when he is talking to you, he is, probably, not perfectly honest. When a person has heavily blood-shot eyes, he is sick, or has lost a great deal of sleep. If Jesus lives within us, His Light should be evident in our eyes.

**6:22b If therefore thine eye be single, thy whole body shall be full of light** indicates devotion to one purpose; a single fixed vision or goal leaving the body to have the same perspective. And that perspective would be heavenly things. We have spiritual understanding on the same perspective. We would see as God sees. The body can function properly because when there is a singleness of the eye and heart, that person sets his attention upon the Lord for the very purpose of doing His Will, giving Him glory.

**6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!**— If the eye is blinded and evil, then so is the heart and the body following. The condition or health of the eye is determined by the amount of light which entered the body. If you have a cloudy view, then the purpose is unclear and distorted; it's not on heavenly or spiritual things. An unhealthy eye has clouded or dimmed the entering of light, subjecting the body to darkness. Achan's sin and its consequences contaminated the whole camp of Israel. Therefore, if what should be light is really darkness, then we are being controlled by darkness, and outlook determines outcome. If our whole desire is to get rich, we will pay a great price for those riches.

<sup>24</sup> <http://www.keepbelieving.com/sermon/1991-11-17-The-First-National-Bank-of-Heaven/>

# PITWM VERSE BY VERSE

**6:24** No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. This kind of spiritual double vision causes one to believe that he can serve two masters. A master (Gr kyrios) is a lord or an owner. James 1:5 says, "A double-minded man is unstable in all his ways." There is an earthly master (Satan) and a heavenly master (God). You can't straddle the fence and try to serve God and the enslavement of possessions or wealth; one you will hate or love; or you will hold on to one and thereby despising the other. The choice is yours. A man will either serve God or material things; earthly or heavenly treasures. An analogy of the wrong choice:<sup>25</sup>Materialism is very similar to dependence upon drugs. At first, a man begins to use drugs, but eventually they use him. His body builds up a tolerance for a certain quantity of a drug and he finds he must have more and more. Finally the drug is his master and he is its slave. The more money one gets, the more one desires. The more one is dominated by a desire for money, the more one is mastered by it, and is a slave to it. God promises several great things to the man who serves Him:

1. All the necessities of life—"but seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" Matt.6:33.
2. Freedom from anxiety—"be careful for nothing...and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil4:6-7.
3. Joy and contentment—"these things have I spoken unto you, that my joy might remain in you and that your joy might be full" Jh.15:11.
4. Abundant and eternal life—"I am come that they might have life, and that they might have it more abundantly" Jh10:10.

The choice is clear—God! But not everyone makes that choice and they try to live life giving halfhearted allegiance.

## WORRY

**6:25a** 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. The disciples were a little anxious about what was laying ahead. Therefore, if the goal is not to serve or make our whole desire about riches, possessions or wealth (which is mammon), then how are we going to live? "Take no thought" (Gr *merimnaō*) means do not be anxious. The implication of the text is that all anxiety is provoked by worrying about material and temporal things. We cannot be anxious or worry about the things that concern our life: what we'll eat, drink, or wear. All three are necessities in life and Jesus says take no thought! Jesus puts a question to them which is the same as answering the question:

**6:25b** ...Is not the life more than meat, and the body than raiment?— This indicates that a person's life and body are more valuable, much more than food and clothes. Why? Because God gave life and He will sustain it; God gave life and He will provide for it. Worry would be a distraction because you have taken your eyes off of your true source. Worry is a distortion of values and a reversal of priorities. God is saying, 'I got you, now pay attention to me.' The very cause of worry is that you have taken your eyes off God—your source; and placed them on necessities of life in which God's promises supply everyday.

**6:26** Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?— God not only takes care of mankind with life, food, and clothing, but He says take a look at the birds in the air and learn a lesson. <sup>26</sup>Birds fly here and there seeking food but they do not grow their food or put food into storage, yet your heavenly Father (the one that takes care of you) takes care and feeds these birds. God still takes care of both of us. There is a contrast between worry and trust in God. Anxiety fails to understand God's providence and care of the individual. Worry

<sup>25</sup> <http://bible.org/seriespage/fatal-failures-religion-4-materialism-matthew-619-34>

<sup>26</sup> <http://versebyversecommentary.com/matthew/matthew-625f/>

# PITWM VERSE BY VERSE

cannot make any change and it cannot help in coping with problems. Jesus lets us know while asking a question that the believer is better than the birds:

1. Man is a higher being, on a much higher level of creation than animals. We did not evolve from animals as some may think.
2. The believer is a child of God. He is the Father of believers. God created birds; they are creatures, not children; they don't have to believe.
3. The believer is an heir of God, creatures are not.

We are to learn that God will likewise take care of the believer and the birds that fly around who have no care in the world. God knows when a sparrow will fall to the ground and He knows the number of hairs on our head.

*Worry is a failure to see things as they really are and that is we all have to eat.*

**6:27 Which of you by taking thought can add one cubit unto his stature?**— The word "**cubit**" (*pechus*) literally means measure of space or distance (approximately 18 inches); but it can also mean a measure of time or age. The word "**stature**" (*helikian*) means height, quality or status gained by growth, and sometimes it means age. Therefore, the verse can read either, 'who can add one cubit to his stature or one minute to his life span.' "**Take thought**" means worry. *Worry is senseless, just as senseless as trying to add to one's height or lengthen a minute to one's life span (when it's time for one to die). Worry is a waste of energy; it's unproductive and you can't change a thing.*

**6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toll not, neither do they spin:**— Again don't even worry about clothing, look at nature.

1. Lilies grow from a deep root. The roots are where they belong in the soil to receive nourishment. The roots of believers are not to be in the material things of this earth. In order for believers to receive their nourishment and fulfill their purpose on earth, believers are to put their roots where they belong, in God and in His righteousness.
2. Lilies do not toil or spin at spinning wheels to adorn themselves with beauty. Their beauty comes naturally as they go about their purpose in the world. Believers are not to be consumed with toiling after material things in order to adorn themselves with the artificial and superficial coverings of appearance. They are to be laboring after God and His righteousness, letting their natural beauty shine forth, trusting God to provide all these things.
3. Lilies die from the weather. They drop to the ground, decay, pass out of existence, and are gone forever. Clothing fades, wears out, goes out of fashion, and is laid down. Clothing just ceases to exist, but not the spirit of man. Therefore, he is to center his life on God and His righteousness, not on material clothing and physical beauty. God will provide necessary clothing to the person who diligently goes about life putting his priorities in order: seeking God and His righteousness first.

The man grows the flax (he toils) and the woman weaves it (spins). The statement is meant to proclaim the fact that the beauty of the lily has nothing to do with its effort, but is given completely by the Creator!

*Worry is an act of unbelief. You doubt the goodness and the integrity of God to provide.*

**6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.** <sup>27</sup>Neighboring nations viewed Solomon's royal vestments as the standard of excellence, but even these garments were not as glorious as the lilies of the field. Solomon clothed himself, but the lilies did not clothe themselves. When the covering of God is upon the lilies, the brilliance cannot be compared to common or royal things. The lilies of Israel were said to have a brilliant coloring, especially the purple and white Huleh Lily found in Nazareth.

<sup>27</sup> <http://versebyversecommentary.com/matthew/matthew-627f/>

# PITWM VERSE BY VERSE

**6:30a** Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, — Grass does nothing but grow and quickly dies. God created the grass and provides for its life cycle. If man doesn't take care of it, He, the Creator sends the sun and the rain. Grass has a temporal cycle and man is an eternal being, living forever!

**6:30b** ...o ye of little faith?— God sees their lack of faith and lets them know that this is displeasing and a disregard of His Word. They are about to learn a lesson. By speaking in this way to the disciples, Jesus gives them both a conviction and also an encouragement to grow in faith. Quit being so distrustful because God is always Faithful!

**6:31** Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?— Jesus repeats a portion from verse 25. He is reiterating also from the above verse, to have faith for all these things that are necessities for life. All of these are symbolic representations that bring attention away from worrying about the everyday stress of life and put the focus on how God's care can be seen in the natural world.

*Worry is a symptom of reversed priorities, and our Lord calls this to our attention.*

**6:32** (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. All the necessities of life are what the Gentiles run after. God already knows about them for the care of His people. The unbelieving Gentiles live in the world and were the lost; therefore, if the disciples admit this care to their lives, it indicates that they have backslidden to the level of the heathen. So for Jesus to compare to these worldly minded worriers of the Gentiles would be a serious blow in the face. People who don't know God as heavenly Father are prone to run after all these things. "Seek" indicates aggressive pursuit. Believers do not function like the lost. It is unreasonable for a believer to establish the goal of anticipating every need. God is more aware of our needs than we are. Jesus used analysis of the birds in the air; the lilies in the field; the inability to add a cubit to one's stature or one's life's span; or the grass in the field to convict and encourage the disciples not to worry.

**6:33** But seek ye first the kingdom of God, and his righteousness;— Jesus comes to the climax. The kingdom is the ultimate focus for every believer. God made man a spiritual being, therefore, instead of seeking material things, Jesus lets us know that the only way man can ever be satisfied is to seek God and His righteousness first. This world and the things of this world will not satisfy us. Man is allowed the necessities of life; but he has to: "Seek ye first the kingdom of God and his righteousness." Again, "Seek" indicates aggressive pursuit, but it's after God and His righteousness. The King has a kingdom and in His kingdom, He has a right way of doing things, so make it a priority, the center of your life to seek God's way of doing. As we seek His kingdom and His righteousness, we are subject to His rule; we live life in agreement with His Will, at the heart of which lies obedience and trust. The point to take away in pursuit of avoiding anxiety is that it can only be done by making the kingdom of God one's first priority. We must see our spiritual lives as of primary importance and our material well-being as secondary. Once we have our priorities in order, **6:33b** ...and all these things shall be added unto you. When you pursue God's kingdom and God's righteousness with a passion, it will result in God's provisions ("all these things.") All these things refer in context to food, drink, and clothing. If He takes care of His creation, He will surely take care of those who participate in His kingdom.

In conclusion, **6:34a** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Don't worry; live one day at a time. The believer is not to be preoccupied with tomorrow and its affairs. He is to seek God's kingdom and His righteousness today and leave tomorrow and its needs in God's

# PITWM VERSE BY VERSE

hands. Let us not seek an advance on adversity that's out of our control. You will have situations that come up but they can wait for tomorrow as you pray and wait for God's care. Don't reach into tomorrow and bring its troubles into today.

**6:34b Sufficient unto the day is the evil thereof.** Each day has its own appointed troubles, and there are new mercies appointed for us every day so we can bear those troubles.

## SUMMARY:

<sup>28</sup>Jesus gives a command not to worry. For Christians, worry and anxiety are forbidden, foolish and sinful. Worry is the sin of distrusting the promise of God. We may try to make it sound better by calling it concern, or burden, but the results are still the same—worry! The implication of the test is that all anxiety is provoked by worrying about material and temporal things. Jesus gives three illustrations of how foolish it is to worry about food, longevity, and clothing. First He explains how birds do not sow, reap or stockpile food but God feeds them. If He carefully takes care of the birds He certainly will take care of His children who are made in His image. The second illustration has to do with life expectancy. Our culture seems to be obsessed with trying to lengthen life, yet worry is that which puts many into an early grave. Worry affects the circulation, the heart, the glands and the whole nervous system (**6:25-27**).

The third illustration uses lilies as a model. It is an indictment of our day that so many waste so much on expensive clothes they will wear only a few times. If He clothes the flowers He will certainly supply us with the clothes we need. To make reasonable provisions for tomorrow is sensible but to be anxious for tomorrow is foolish. Not even Solomon in all his glory was not arrayed like one of these lilies. Jesus asks the question that if God cares for the flowers that are here today and gone tomorrow then won't He clothe you, O men of little faith? He told them not to worry about food and clothing; take no thought. Why be like the heathen? The Gentiles are the ones that seek after those things. They worry about material things. However, the heavenly Father knows that the people have need of these things. So, Jesus tells them to seek first the kingdom of God, and his righteousness, and then He shows that all these things will be added unto us, thereby not having to worry about tomorrow and its troubles, for each day has its own appointed troubles (**6:28-34**).

## APPLICATION:

Ask yourself, how do I solve this problem? The conclusion is only found in Christ. Seek God and His righteousness!

[TOP](#)

<sup>28</sup> <http://www.family-times.net/commentary/do-not-worry/>

**7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**— The message of the Messiah on the Sermon on the Mount continues (5:1-7:27). Verse 1 of the seventh chapter begins with *"Judge not"*, and now we're here in this verse that begins with *"Therefore"*—meaning, *"this is your alternative, whoever hears these instructions and do them will be wise."* If they didn't want to follow these instructions, then they are foolish and you won't be able to be a good builder. Oh yeah, you can build, but, It won't be stable. Jesus wants us to know that a wise man builds his house upon a rock. That rock is Jesus! The alternative is to be wise in your building.

**7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.** Every person has a house to build, a life to build. Once in the world we cannot escape the fact—we are building our lives. How we build our lives determines our eternal destiny. When a wise man builds a house, he...:

1. Hears instructions
2. Obeys the instructions
3. Selects the right foundation
4. Counts the cost.

Therefore, when, not if the rain, the floods, and the wind descend down and began to beat upon his house, it will not fall! Why? –

- Because its foundation was upon the rock. Christ is the rock!
- Because God accepts us in Christ.
- Because God promises to provide the necessities of life.
- Because God promises to work out all things together for good to those who build wisely.
- Because God blesses those who hear the Word of God and keep it.
- Because Christ promises joy to those who hear and receive the things He said.
- Because the Lord promises to deliver the believer into His heavenly kingdom when the believer passes from this world into the next!

**7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:**— The opposite happens when we hear but won't obey, and therefore is deemed like a foolish man. So, when a foolish man build a house, he built it on sand:

1. He heard instructions
2. Didn't obey the instructions
3. Selected the wrong foundation
4. Didn't count the cost

Now, this is dangerous when you hear the instructions from the Master Builder and still not obey. We are in our churches on Sundays or Wednesdays and have not been influenced by the Word of God. This means we've heard how to build a house, but still choose the short cuts; still choose the wrong material, and still not count the cost of not choosing wisely.

- There is the sand of the world, the material possessions and wealth of the world.
- There is the sand of the flesh, the pleasures that stimulate and satisfy it.
- There is the sand of fame and recognition and the pride of it.

Even religion (rituals) can be sinking sand. Therefore, any life built upon sand is doomed to collapse. There is no middle ground. There is only the rock. Yes, some even profess and respect the Master Builder, yet they go right on building their own way, as they will.

# PITWM VERSE BY VERSE

**7:27** 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. You might as well look for the rain, and the floods, and the wind to come down and beat upon your house. All are susceptible to the storms of life no matter the severity. Every man's work will be made manifest. It rains on the just and unjust. But, by building upon sand which has no solid foundation, you suffer the consequences—the house will fall, and it will be a great fall.

**7:28** And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:— No one has ever taught like Jesus. After Jesus ended and the people heard what He had to say, it really brought an impact of amazement at His doctrine. They had never heard such sayings before. Astonishing the people was not what Jesus was after, for there is a difference between being astonished and doing what Jesus says; between professing and true discipleship. He was after their lives; their commitment; a change of behavior, and obedience to God's Will.

**7:29** For he taught them as one having authority, and not as the scribes. It didn't matter if there were 50 or 500 people listening, Jesus still taught the same way—with authority.

1. He spoke with a tone that sounded authoritative.
2. He spoke as the true Messiah.
3. He spoke in the power of the Holy Spirit.

In contrast, the Scribes didn't speak or teach with authority. It was very unusual, for they not only had the Holy Scriptures, they also had the oral traditions and the influence of their religion and their personal commitment to it, but, there was a problem. It's twofold:

1. They were always calling upon other authorities—always referring to the source of their statements losing their audience. The Scribes were the copyists of the Law and theologians of their day.
2. They seldom elaborated or illustrated. This made their messages or lessons flat, dull, and uninteresting. They had to rely upon tradition for their authority, while Jesus was His own authority.

## SUMMARY:

Jesus' continues His Sermon on the Mount. Whoever hears God's instructions and do them will be compared to a wise man who builds his house on a rock. So, when the rain, the floods, and the wind descend down and began to beat upon his house, it will not fall because it was founded upon a rock! However, the one who hears God's instructions, but obey them not, then they are compared to a foolish man building his house upon sand. The rain, the floods, and the wind will come down and beat upon his house, and it will greatly fall. Jesus ends His Sermon and the people are astonished at His doctrine because He taught with such authority in contrast to the Scribes who did not teach with authority, but just oral tradition losing their audience (7:24-29).

[TOP](#)

**SYNOPSIS:**JESUS HEALS A LEPER

**8:1-4** As Jesus had come down from the mountain, there was a great multitude following Him. A leper came and began to worship Him and said, *"Lord if you are willing, you can make me whole."* The Lord touched him and said, *"I will, be cleansed!"*<sup>29</sup> After Jesus touched and healed the leper. He told him to go to the priest and offer the proper sacrifice for cleansing as Moses had prescribed in the Law (Lev.14). Jesus said this would be a testimony to the priests because in the entire history of Israel, there was no record of any Israelite being healed from leprosy other than Miriam.

THE CENTURION'S SERVANT HEALED

**8:5** **And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,**— As Jesus entered into Capernaum, He was met by a centurion begging Him. Notice the unusual things about this situation:

1. The centurion was a Gentile and a Roman officer/captain, yet he came to a Jew for help. Approaching a Jew was socially unacceptable and unheard of for a Gentile, but being an officer of Rome made it worse. And Jesus knew that the centurion had great courage and humility to approach Him for help.

**8:6** **And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.**

2. The centurion came to Jesus saying *"Lord"* acknowledging His superior being and Messiahship. He approached Him as the One who could meet his need.
  - He knew and confessed that he had a need. Knowing and confessing are both essential when a person really wants a need to be met.
  - He knew where to go and to whom to go to in order to have his need met.
  - He was willing to do all he could to have his need met. He trusted Jesus to satisfy his need.

The centurion could have let many barriers stand in his way: pride, money, doubt, language, distance, power, even race. But he didn't! This was not for his family member, but this was for his servant of his household who was sick. And this was not just a sickness that medicine could help. This was a spiritual matter. He was sick of the palsy, meaning paralyzed, grievously tormented, meaning racking with pain that medicine couldn't help with no known cure, but Jesus healed him.

**8:7** **And Jesus saith unto him, I will come and heal him.**

3. Jesus was aroused by the centurion's love for a slave. The centurion was pouring out his heart for another person. He's interceding for the servant. This is a great lesson for us. As believers, we are to love not only those close to us, but all.
4. Jesus was aroused by the centurion to say *"I will."* These words *"I will"* show that Jesus will overcome all the barriers and divisions of men to meet a man's need. Jesus will come and heal anyone who truly trusts Him: master or servant, noble or common, parent or child, rich or poor, man or woman, sinner or saint, doomed or saved, helpless or capable, hopeless or assured. Jesus has no favorites! He opens the

<sup>29</sup><http://www.family-times.net/commentary/healing-miracles-of-christ/>



# PITWM VERSE BY VERSE

door to all. He does not favor one person over another.

**8:8** The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. The centurion answers Jesus:

5. The centurion was aroused by the power of Jesus in the sense of (his) unworthiness. The centurion didn't say "*My servant is not worthy to have you come*", but he said "*I am no not worthy.*" A sense of personal unworthiness gripped him. He confessed his inadequacy and unworthiness to have the Lord come under his roof to help him. But, he asked the Lord to just "*speak the word only, and my servant shall be healed.*" That's radical and bold, for I don't know if he considered it "*faith*" as we would, or just considered what authority meant to him.

**8:9** For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Society considered the centurion (who was over 100 soldiers) greater than the poor preacher from Nazareth.

6. As a centurion, he had authority over men. All he had to do was issue an order and it was carried out, whether he was present or not. He was a sovereign commander. Therefore, he was saying, how much more are you, O Lord? As the centurion could say "*Go*", "*Come*" or "*Do*", so can the Lord Jesus Christ speak the "*Word*" only, and the need shall be met.

**8:10** When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Jesus' response to the centurion was of "*wonder and amazement*" of what he had said. He began to say to those that followed, "*Truly, I haven't seen so great faith like this in all the land of Israel.*" If the centurion didn't consider it to be faith, Jesus certainly did! He said it to all that followed. This hated Gentile centurion's genuine faith put to shame the stagnant piety of many of the Jewish religious leaders.

**8:11** And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Jesus continued to tell those that followed: Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Jesus used the centurion's great faith to predict a great revival among Gentiles in the future. The centurion was an illustration, a foreshadowing of the coming conversion of the Gentiles.

**8:12** But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. While the Gentiles will be coming into the kingdom of heaven, the "*children of the kingdom*" (the ones that had natural claim; the Jews) will lose their claim to the kingdom, and be cast out into outer darkness. Why? - Because Jesus' power will reject the unbelieving despite the fact they had been chosen to be the children of God, and had been given so many privileges, unless they follow the example of the centurion. If not, then terrible suffering occurs—"*there will be weeping and gnashing of teeth.*"

**8:13** And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. The people can really see what great faith is now, because Jesus didn't go to the centurion's house, but told him to "*go on home; what he had believed has happened, so be it done (Amen) unto him.*" And it happened just as Jesus said; just as the centurion believed. The servant was healed the same hour it was predicted by Jesus; at the time of His spoken Word!

**8:14-17** THE HEALING OF PETER'S MOTHER-IN-LAW

Jesus came to Peter's house and saw that his wife's mother (Peter's mother-in-law) was lying down sick with

# PITWM VERSE BY VERSE

fever. Jesus touched her hand and the fever left her. She arose from the bed and began to minister to them, that is, she in turn saw to their needs. When evening came people began to bring many possessed with devils to Jesus, and He cast out those spirits with His spoken Word; healing all that were sick. This fulfilled the prophecy spoken by the prophet Esaias (Isaiah—*"Himself took our infirmities and bare our sicknesses"* Isaiah 53:4).

## **8:18-22** THE CALMING OF THE STORM

Jesus observed that there were great crowds around him, so He commanded His disciples to depart to the other side of the lake. Then a certain Jewish scribe came unto Jesus calling him "Teacher", declaring that he would follow Jesus wherever He went. But Jesus was not flattered, but said to him that *"Foxes have holes, and birds of the air have nests; but the Son of man (the Messiah) hath no where to lay his head."* Then, another disciple called out *"Lord, suffer me first to go and bury my father."* Jesus had a strong reply for him: *"Follow me, and let the dead bury the dead."* These are <sup>30</sup>two illustrations of men who said they wanted to follow the Lord and serve Him but had the wrong motives and excuses.

### JESUS COMES THE STORM

**8:23** **And when he was entered into a ship, his disciples followed him.** Now, Jesus gets onto a ship/boat and His disciples follow Him onto the ship. They had made the genuine commitment and sacrifice to follow Jesus. This had to be a large shipping vessel for all (13) of them to get on there.

**8:24** **And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.** Sudden Storms can appear with little warning at any time on the sea, and they discover a storm in the sea with waves that covered the ship. We know that when it rains continuously, it will begin to flood in areas that had never had flooding before, and can devastate us. We face storms throughout life that might not be from the atmosphere of nature, but other circumstances.

- Some storms swoop down upon us totally unexpectedly. There is no warning, no sign of their coming. But they come, and as long as we follow Jesus, He will be with us to give us peace and protection.
- Some storms are great. Their waves and repercussions slash against us. They overwhelm us and threaten to engulf us. We have to keep praying.
- Some are life-threatening. We see no escape, no way out, no deliverance. There seems to be no way to
- carry on, not in the present circumstances. My eyes can't stay there. I need His peace!

Now, Jesus was peacefully asleep; not even worried. He seemed far away to them, but He was very near.

**8:25** **And his disciples came to him, and awoke him, saying, Lord, save us: we perish.** It's no doubt about it, we've got to go to Jesus; He's our way through and out! That's what the disciples did. The answer to their problem was on the boat that was filling up with water. They went to Him and woke Him up shouting Lord, save us: we perish. Three things happened at that point.

1. They believed to a certain extent that Jesus could save them: they came to Him.
2. They cried out in desperation for Christ: *"save us!"*
3. They confessed their need to be saved: *"we perish."*

**8:26** **And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.** The disciples understood that Jesus would never allow them to perish, (not while Jesus was on the boat), but, they were still fearful. They were fearful. Usually Jesus would say Fear not, but this time He says *"Why are ye fearful, O ye of little faith?"* Yes, their faith wasn't where it needed to be.

<sup>30</sup> <http://www.family-times.net/commentary/motives-of-service/>

# PITWM VERSE BY VERSE

Jesus had to ask them why were they so fearful because He was on the boat with them on the sea? He even stated "*O ye of little faith.*" This is a teachable moment, for Jesus was about to teach them what faith could do. Mind you, they were seasoned fishermen that knew how to handle a boat.

- They faced storms before, but they were not prepared for this horrendous storm that came upon them.
- They couldn't steer, for the winds were too high.
- They couldn't even keep the water out of the ship, for the waves were too strong.
- And they couldn't save themselves, for the sea was too horrendous.

Therefore, what we can't handle, we have to call on the name of Jesus! That's why they hollered "*Lord save us!*" He would never allow us to handle a situation without Him. They failed to see what was completely hidden, for the root cause of fear was little faith. Their trust was incomplete and immature. So, Jesus simply got up and rebuked the winds and the sea. He took authority over nature and brought a great calm to the sea! Aren't we to do the same? Take authority over sickness, over finances, over depression... You got to remember that you have authority over spirits, because at the Name of Jesus they must bow.

## **8:27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!—**

The men were truly amazed. "*What kind of man is this that even the winds and the sea obey him!*" This was something the disciples had to experience. Faith was being built. They had to go through this storm. Yes, they immediately followed Him onto the ship, but after seeing this amazing feat, they also see that (nature) the winds and sea obey Him. This teaches us to trust Jesus at the onset, before the situation gets out of hand, not wait until the last moment.

- They now knew more about what it meant to call Him "*Lord.*" He was the sovereign Lord who possessed all power over nature.
- They now knew more about what it meant to trust Him and His Word. He was able to control even the elements of nature.

### THE HEALING OF THE GADARENE DEMONS

## **8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.**

Now, Jesus and the disciples have finally come to the other side into the country of the Gergesenes. This is a town on the eastern slope of the Sea of Galilee. In Mark 5 and Luke 8 the country is called the "*Gadarenes.*" This was another teachable moment of Jesus' power. "*And there met Jesus, two men possessed with devils coming out of the tombs*" (cemetery; he was among the dead), and beyond violent, that no one could pass by them that way. They threatened whoever passed by. Two points to bring out:

1. We are introduced to evil spirits. These men were possessed with devils/demons that we can't deny. Ephesians 6:12 says "*We wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" These men represented "*the living dead*"—all men without Christ are "*dead in their sins.*" The difference between the two obsessed men and all others is that they were the picture of the worst of the living dead. They were so possessed with evil that they were completely cut off from both God and man, living as among the dead in the grave yard.
  - i. Some give themselves over to evil step by step. They walk so long in pride, envy, selfishness, and lust that they become obsessed and possessed with evil reacting with anger against any position or relationship that does not grant their desire.
  - ii. Some are capable of acting and reacting so coldly that everyone becomes nothing but pawns to do their bidding. If anyone expresses a different position, they become an immediate threat.

# PITWM VERSE BY VERSE

- iii. Some are ignored, neglected, rejected, and abused so much that they withdraw and become subject to being possessed with the negative reactions of evil.

Reacting continuously in this manner of evil is hard to get free of.

2. Jesus went where no other men would go. He went among the tombs where none dared go. He went among the fierce and dangerous men possessed with devils; one who was malicious, that he would devour and destroy.

**8:29** And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?— Well, the demons know who Jesus is. They recognized Him as the "Son of God", something many men don't do. They even cried out to Him: "What have we to do with thee, Jesus, thou Son of God?" They resented and protested His presence there, for they weren't ready to be tormented, saying "before the time." They acknowledged that there was going to come a day, but they didn't want it to be that day. They're talking about judgment. Remember, these are the evil spirits speaking.

- They were indwelling and hurting these men physically, mentally, and spiritually.
- They were tormenting spirits, but their power was not greater than Jesus.

**8:30** And there was a good way off from them an herd of many swine feeding. The two men possessed with devils see off in the distant a herd of many swine feeding. Being tormenting spirits they have to embody a vessel, so they could continue to inhabit on earth (in an animal or a man). They knew that Jesus would not allow them to continue inhabiting these two men. So they see these swine in a distance that they can use.

**8:31** So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. These devils begged Jesus whom they know have the power to destroy them to enter into the swine. Evil spirits have nothing to do with Christ.

- They can call Jesus Christ the Son of God and have nothing to do with Him. They can acknowledge a day of torment and still have nothing to do with Him.
- They can reject Him, protest His presence, oppose His right to control their lives, rebel against His interference, even hate Him and feel animosity toward Him.

If they were to be cast out, they wanted it to be their way.

**8:32** And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. Jesus said "Go." Two things about this "Go." Even the power of the demons had to bow at the Word of God! They had to go out of the men. But they had to have permission to go when Jesus said go. When they came out of the men, they went into the herd of swine. Christ has the power to deliver and save. In Mark 5:13 describes that there were about 2,000 swine that ran violently down a steep place and perished into the sea. Jesus granted the request, but, it was the evil spirits that drove them wildly over the cliff.

**8:33** And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. The herdsman that were keepers of the swine fled into the city to tell everyone what had happened to the men possessed of the devils. The owners suffered a great loss. Why did Jesus allow this? It might show...

1. That this would be a visible sign that two possessed men would truly be saved and freed from the evil spirits.
2. That this would convince those who did not believe in evil spirits that there are most definitely evil spirits who do possess bodies.
3. That this would teach obedience and holiness to the law. It was against the law for a Jew to own and eat swine.

# PITWM VERSE BY VERSE

4. That this would teach the value of a human soul. The two possessed men were of far more value than any amount of material wealth, and even more so if the wealth was gained by illegal means.
5. That this would attract the attention and open the door for the evangelization of the surrounding district. No doubt the news of the Messiah's presence and power would spread and stir people to open their hearts and receive the message of the healed demoniacs.

**8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.** The whole city came out to meet Jesus. Well they just wanted to see with their own eyes, and just to tell Him that they didn't want Him messing in their lives. They couldn't control Jesus. They feared His supernatural power and were upset about losing a herd of pigs, more than glad about the deliverance of the two demon-possessed men. Human beings are created in God's image having eternal value over possessions, investments or even animals. Is our concern over property or church programs more valued than people? For the people rushed to see Jesus not to thank Him, but to beg Him to go away and leave them alone by departing out of their coasts.

## SUMMARY:

As Jesus entered into Capernaum, He was met by a centurion begging Him to heal his servant who was grievously tormented sick of the palsy. Jesus said He would come and heal him. And he confessed his inadequacy and unworthiness to have Jesus come under his roof to help him. He knew what authority meant, for he had authority over men and he could tell them to go, come, or do and the order would be carried out. So, if the Lord Jesus Christ spoke the "Word" only, the need would be met (**8:5-9**).

Jesus heard what the centurion had said and marveled at it, causing Him to say to the followers that He hadn't seen such great faith, not in all of Israel. And that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. While the Gentiles shall be able to come into the kingdom of heaven because they believed, the chosen children of the kingdom because of unbelief will be rejected and cast out into outer darkness, and suffer with *"weeping and gnashing of teeth"*, unless they follow the example of the centurion. Jesus' great power shall reject the unbelieving. Great faith was seen that day because Jesus didn't go to the centurion's house, but told him to *"go on home; and what he had believed has happened"*. And the servant was healed at that very hour Jesus proclaimed it (**8:10-13**).

Jesus entered a ship and His disciples followed Him. A great storm arose in the sea, but Jesus though on the ship was asleep. The disciples woke Him up shouting *"save us, we perish."* After waking up, Jesus said *"Why are you fearful, O you of little faith?"* And then He rebuked the winds and the sea, and took authority over nature, bringing forth a great calm. The men wondered *"what kind of man is this that even the winds and the sea obey him!"* (**8:23-27**).

Jesus and His disciples have finally come to the other side into the country of the Gergesenes, and were met by two men possessed with devils coming out of the tombs (the graveyard). They had been so fierce and dangerous that no one was able to come near or go through the area of the tombs. The demons cried out to Jesus, *"What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"* There was a herd of swine the demons noticed feeding, and begged Jesus to allow them to go into the swine. Jesus said "Go", and the devils came out of the men and went into the swine, and the swine ran wildly off the cliff and drowned in the sea. The herdsmen themselves fled into the city to tell the story. The people rushed to see Jesus, not to thank Him, but to beg Jesus to go away and leave them alone by departing out of their coasts (**8:28-34**).

[TOP](#)

MATTHEW 9:1-34NEXT 10:1-15, 37-42

**9:1** And he entered into a ship, and passed over, and came into his own city. And so Jesus left\* the Gergesenes or Gadarenes and entered his own city, Capernaum.

**NOTE:**

\*This is a warning to every man, city, or nation. Jesus will not force Himself upon any person or society.

**9:2** And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. We have just witnessed the authority and power of Jesus speaking the Word over a man sick of the palsy. The man was not near Him, but the man sick of the palsy was healed at that same hour Jesus predicted it because of the great faith of the centurion in chapter 8. Now in this chapter of Matthew some men bring a man sick of the palsy to Jesus who was lying on his bed. Jesus also sees their faith and calls the man sick of the palsy, son. This story is similar to Mark 2:1-12, but it does not account to four friends or removing the roof to lower the man down to Jesus. But, the similarity is that Jesus tells the man *"your sins are forgiven."* This meant that Jesus had forgiven the man sick of the palsy of his sins. In order to have the physical healing, he had to be spiritually healed to be of good cheer.

**9:3** And, behold, certain of the scribes said within themselves, This man blasphemeth. Certain scribes standing around wouldn't say anything out loud, but said within themselves that Jesus had blasphemed. Blasphemy was claiming to do what only God could do; to slander or insult, say untruths. The scribes didn't believe Jesus was God's Son.

**9:4** And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?—Jesus knew that there was rejection around Him especially from the scribes. If it was up to the religionists, Scribes, the man sick of the palsy wouldn't get healed because of their unbelief, so Jesus had to prove that He was God's Son. By knowing what they were thinking at that particular time. He asked them why are they thinking evil in their hearts. This should have led them to the conclusion that Jesus knew their evil thinking hearts and He revealed it to them.

**9:5** For whether is easler, to say, Thy sins be forgiven thee; or to say, Arise, and walk?—Jesus further asks them what should He have said? - *"Is it easier, to say, Thy sins be forgiven thee; or Arise, and walk?"* He did not touch the man, he simply said something.

**9:6** 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. But Jesus says, well since you've said that, let me answer the question. Jesus said what He said that they might know that the Son of man has power on earth to forgive sins. All Jesus had to do was speak the Words to the man sick of the palsy and his sins were forgiven, just as He commanded him—*"Arise, take up thy bed and go unto thine house."* Either one was easier to say. They will see the man rise up. Now, that's power without touching him! Jesus knew the man's heart needed spiritual healing first before the physical healing.

**9:7** And he arose, and departed to his house. Now, they actually see the Son of man with power on earth, for the man rises up from his bed and departs to his house. Now, that's a site to see. Jesus proved His deity without

# PITWM VERSE BY VERSE

touching the man, but only speaking to the man! Jesus proved His deity when He demonstrated His power because if He can say arise and walk, and the man gets up, then he can say, your sins are forgiven—and they are forgiven. Jesus refused to argue with the scribes, He simply demonstrated His power because He could see what the Scribes could not see—in the heart! It took both for the man to rise up. He is the Messiah, the Son of God!

**9:8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.**

The multitudes seeing this, were amazed and glorified God because He had given such power unto men. Two things should stir unbelievers to glorify God: (1.) The fact that the Messiah has really come (Jh.3:16); and (2.) the fact that unbelievers can be forgiven their sins, that is "saved" (Heb.7:25).

## The Calling Of Matthew

**9:9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he said unto him, Follow me: And he arose, and followed him.** Then Jesus encountered a Publican sitting in the tax collector's booth. The Roman Empire had an interesting way of collecting taxes. They would determine the amount of money which should be collected from a certain area and then auction off the job to the highest bidder. The agreement was that whatever the man could collect above and beyond the determined amount would be his income. Thus, the job of tax-collector had a built-in temptation towards corruption. In the Jewish nation, those Jews who took the tax collector job were hated as traitors and thieves.

This man had his life set. He was writing his own ticket of wealthy success. Jesus saw a man, a sinner who needed a cause. The people saw not a man, but Matthew\*, a tax collector for the Romans. Jesus saw where he was sitting and what he was doing. He saw everything about Matthew. He saw his heart, his mind, his thoughts, his hurt, his pain, his loneliness, his lack of purpose and meaning in life. He saw a man who needed a Savior, a Savior who could meet every need of his existence. But Jesus said, "Follow Me," and he did. He left everything behind. This is what Jesus is calling each person to: *"Abandon what you've established for yourself, and follow Me. I won't promise you earthly riches, but I do promise you a heavenly reward."* If that doesn't sound like an appealing petition, then consider this question: *Mark 8:36 "...What does it profit a man to gain the whole world, and forfeit his soul?"* As it turns out, this tax collector was Matthew, the author of this gospel.

## NOTE:

\*Matthew was a working man. He was not a lazy or slothful person. After hearing Jesus' words, "Follow me", a dramatic change took place in Matthew. It's hard for a rich man to enter heaven because they are so attached to the material world. However, Matthew was one of the few who had been willing to give up all in order to follow Jesus. Therefore the kingdom of Heaven became his.

## 9:10-13 I Came To Call Sinners

Matthew wasn't the only tax-collector who hung around Jesus. There were many of them. As a matter of fact, there were many other sinners of different kinds hanging out with Him and Matthew introduced his sinful friends to the Savior. They felt comfortable with Him. That is a vitally important point in your understanding of Who Jesus is. You see, Jesus is around the worst of sinners and sinners were comfortable having dinner with Him. Jesus didn't drive away sinners, He drew in sinners. Well the religionists (Pharisees) questioned Jesus' fellowship with sinners, speaking not to Jesus but to the disciples. Jesus, hearing, and said, *"They that be whole need not a physician, but they that are sick."* When the religious people gave him trouble about this, He said in effect, *"Doctors who want nothing to do with sick people aren't doctors. They're worthless. I'm here to call sinners, not those who think they are righteous because of their religion."* Today, if you are a sinner, Jesus wants to eat

# PITWM VERSE BY VERSE

with you. He says to everyone, *Rev. 3:20 "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me."*

## 9:14-15 The Bridegroom Will Be Taken Away

Let's give a little intro on John: John was in prison and the threat of capital punishment hung over his head. His disciples were naturally concerned. They were in his behalf, fasting, as taught by John, often (*twice a week*), asking God to deliver him. They could not understand why Jesus and his disciples had not joined in fasting for John's release. Jesus seemed to break the traditional ritual of fasting. Jesus enlarged the question of fasting. He used three illustrations to show that He was ushering in a new life and a new covenant between God and man. The *first illustration* was that of the Bridegroom:

1. He is the Bridegroom. The children are the attendants.
2. His presence was an occasion of joy and rejoicing. When He is present, there is no reason to mourn.
3. His presence was going to be taken from them (removed through Death, Resurrection, and Ascension), then, His disciples would mourn and fast. The absence of His presence would be cause for mourning and fasting.

The truth of the old religion and its practices were to be preserved; they were not to be done away with (v17). However, the focus of this new life was His presence, the presence of the Bridegroom. Christ is the Bridegroom of the new life and new covenant. He is the Bridegroom of the church.

<sup>31</sup> John the Baptist's followers had focused in on turning from sin. This meant frequent denial of their flesh, and practicing the resisting of temptations by denying themselves food. The Pharisees also fasted, although their intention was not self-denial, but simply for the purpose of appearing righteous. Whichever group you looked at, it would appear that good religion meant difficulty and discomfort for religious people. But Jesus' disciples had not been instructed to fast. The day would come when He would be killed, and that would be the proper time to fast. This was unheard of to John's disciples, and to the Pharisees. This would be the occasion for Jesus to point out that He wasn't just another religious leader in a long line of religious leaders. He was someone and somewhat entirely new...

## 9:16-17 New Wineskins

The *second illustration* was that of the new cloth v16.

1. The new cloth illustrates a stronger life than the old life.
2. The new cloth meant that He could not take His teachings and patch up the old teaching. It would not only detract from the good of the old, but it would cause a tear that would be greater than what was going to naturally happen.

Jesus wasn't just another patch on an old religious system. God was doing something entirely new. The Jews had gotten so locked in to their religion, that they had lost relationship with God. They had made themselves impossible to be used by God in a new way.

- Many worship tradition, not God
- Many worship ritual, not God
- Many worship religion, not God
- Many worship ceremony, not God
- Many worship fellowship, not God

*"Having a form of godliness, but denying the power thereof: from such turn away" 2Tim.3:5*

Saints, this is so important for us to understand. If we ever stop being flexible to be led by the Spirit of God; if we get rigidly locked into saying, "We've always done it this way before. That's outside of our comfort zone," then we'll cease to be used by the Lord and He'll move on to some other group that is flexible and pliable.

The *third illustration* is the new and old wine v17.

<sup>31</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew0914.html>



# PITWM VERSE BY VERSE

1. The new and old wine illustrates a new life (a new covenant life) of more power. The pressure would burst the old bottles.
2. The answer to handling old and new wine is to preserve the good of both. The old religion was not to be cast aside. It had some strengths and some benefits. The answer was not to reform it, but to fulfill it by ushering in a new life and new covenant between God and man. The old bottles (restrictions) were not strong enough to contain the new life which Christ was bringing.

## **9:18-19 The Synagogue Official**

This passage includes four examples of people who had desperate, hopeless needs. They demonstrate two things: Christ is beyond question, the Messiah, the "Son of David" (v27); and Christ has the power to meet our desperate, hopeless needs, even the need of conquering death. A certain ruler (Jarius), a synagogue official comes because his daughter lay on her deathbed. He realized in his terrible time of trauma that Jesus was his only answer. The ruler was so desperate that he interrupted Jesus, while Jesus was preaching and teaching. First, he came and "worshipped Him" saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." He asks Jesus to come and touch his daughter. Jesus' response to the father's desperation is that He agrees to go to his house. But first, an interruption...!

## **<sup>32</sup>9:20-22 The Woman With The Hemorrhage**

The crowds were surrounding Jesus, jostling Him as He was on His way to the official's house. One woman in particular is focused on here. For twelve years, she'd suffered from hemorrhaging. According to the law, she was not even supposed to be in the crowd. Some afflictions just aren't appropriate to discuss publicly. But you might imagine her suffering when the gospel of Mark tells us that she...*Mark 5:26 ...had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse.* But, she had heard so many wonderful things about Jesus. Therefore, she knew Jesus was her only hope. If she could just get near Him, touch Him, touch even the edge of His coat, she knew she would get well. And she did. Jesus turned, knowing that someone had touched Him! How?

1. Her faith touched Him.
2. Virtue (power and life) went out from Jesus to her.
3. He saw her desperation, her confession of hopelessness, her need, her faith, and had compassion.
4. He called her daughter because there was a change in relationship (from "Woman" to "Daughter").

*"And the woman was made whole from that hour."*

## **9:23-26 Healing Jarius' Daughter**

After stopping to talk with the woman, Jesus again continues on His way to the official's house. Mark also tells us that Jesus told him, *Mark 5:36 ..."Do not be afraid any longer, only believe."* Jesus gets to Jarius' house, and sees the noisy\* crowd outside of the house. In our day, when someone dies, we hire funeral homes to perform the expected duties. In Bible days, the first people you hired when someone died were the mourners. They would make lots of noise weeping and wailing, and playing mournful music on musical instruments. But when Jesus told them to leave because the girl wasn't really dead, they showed their lack of emotional attachment: they started to laugh. The people were put out because they were not worthy to witness the Lord's power; only the meek and receptive are. After which, He did two things:

1. He went in. He wouldn't go in until all the skeptics left.
2. He took her by the hand. He raised her from the dead; Life touched Death.

<sup>32</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew0914.html>

# PITWM VERSE BY VERSE

## NOTE:

\*Loud noise and grief do not create the proper atmosphere for Jesus to work and meet our needs. We should rid ourselves of such distraction—get quiet, meditate, pray, and trust the Lord to do His work.

## 9:27-31 Healing The Blind Men

Jesus kept moving, and people kept following. After leaving Jarius' house *"two blind\* men following and crying out, saying, Thou son of David\*\* have mercy\*\*\* on us."* He had heard their cries but He didn't stop immediately, but entered into the house (probably Peter's house).

## NOTE:

\* Apparently, for some reason, blindness was fairly common in the days of Jesus. We do not know if the cases were all the same, whether they were blind from birth, or were blinded in some way. But to be blind then, as at any time, was a terrible handicap. Blindness also was symbolic of spiritual ignorance, just as sight was symbolic of understanding. A good example in the bible would be Saul before becoming Apostle Paul. Jesus used this same symbolism in some of His teachings. In *John "For judgment I have come into this world, so that the blind will see and those who see will become blind" (9:39)*. Jesus healed the blind man, and found a good deal of opposition for it from the spiritual leadership.

\*\*The two blind men were not simply interested in Jesus' lineage from David and His right to be a king. They used *"son of David"* in the sense of *"the Son of David,"* par excellence (of highest quality). Every legitimate king was a son of David; but one Son of David would be the great One whom they longed for with great longing. Since Jesus had been doing the miracles, these blind men believed that He was the One, and they pleaded for mercy from Him. If Jesus was Messiah, He would heal them.

\*\*\* *"Mercy"* in the Bible, sometimes translated with the idea of *"grace"* or *"favor,"* describes some act of compassion that is undeserved--a free gift, a kind act. It is usually reserved for prayers to God, such as in seeking forgiveness for sin, protection from enemies, healing from disease, or any other number of needs.

He asked them if they had faith; *"Do you believe I am able to do this? When they said they did, "Yes Lord", Jesus healed them. He touched their eyes saying, Matt. 9:29 ..." according to your faith be It unto you. And their eyes were opened."* Three lessons about the blind men:

1. The men **PERSEVERED** and kept after Jesus. They followed Him right up to the house and somehow gained entrance.
2. The men were **PERSISTENT**. Persistence, a true cry for help is not rudeness to Jesus. How many have been interrupted in their homes and counted it rudeness? How we need to learn that the first order of the day is to minister! Pessimistic.
3. The two men **PULLED TOGETHER** by helping each other. Believers with common needs can help each other reach Jesus.

Just like the woman with the hemorrhaging problem, they were healed by God because of their faith. Many people complain that God never does anything to make them believe. But in the Bible, we see that God does things for people who do believe. *Heb. 11:6 "And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who diligently seek Him."* Jarius' reward for his daughter was because of his faith in the only One who could raise the dead. Jesus told the blind men not to tell anyone, and they departed spreading his fame abroad in all that country.

## 9:32-34 Casting Out Demons

Moving on again, Jesus went out from the house and a dumb man possessed of the devil was brought to Him.

# PITWM VERSE BY VERSE

This encounter brought crowds. Jesus cast out the demon, and the crowds were amazed. But the Pharisees couldn't stand what was going on. They hated the fact that the crowds are following Jesus. Why?

1. Their religious authority had been by-passed.
2. Their control over the people was weakening.
3. Their personal beliefs were being challenged.
4. Their insincere motives were being exposed.

They can't stand playing second fiddle to Jesus who isn't one of them, comes from the wrong part of Israel, and never attended the right schools. *For example, the subject of disapproval: "What seminary did you graduate from?" I didn't. "No masters of divinity?" Nope. "Oh... I see. Then how would you possibly know what to teach?" I teach the Bible, plain and simple.* But the Bible says, *"Ye shall know them by their fruits" Matt.7:16.* People are gathering; People are getting the Word; and people are getting saved. If you take the Pharisee's route then you'll take what God is doing, and blame the devil. *Matt. 9:34 ... "He casts out the demons by the ruler of the demons."* While the Pharisees questioned, debated, and dissected Jesus, people were being healed right in front of them and lives were being changed. Their skepticism was not based on insufficient evidence, but on jealousy of Jesus' popularity. Jesus can break the greatest of bondages, even the grip and power of Satan when Satan totally possesses the life of a person.

## SUMMARY:

Jesus gets onto a ship and enters his own city, Capernaum. Some men bring a man sick of the palsy to Him who's lying on his bed. Jesus sees the men's faith and says to the man sick of the palsy, *"son, be of good cheer, your sins are forgiven."* Certain scribes standing around wouldn't say anything out loud, but said within themselves that Jesus had blasphemed. Jesus knew the thoughts in their hearts, for He asked them why were they thinking such evil thoughts? (**9:1-4**).

Jesus goes on to ask them what should He have said. - *"Thy sins be forgiven thee; or Arise, and walk?"* Jesus' answer was that they may know that the Son of man has power on earth to forgive sins. Now, Jesus says to the man sick of the palsy: *"Arise, take up thy bed and go unto thine house."* He spoke it and it was manifested, therefore, showing them that it was just as easier to say your sins are forgiven or rise up and walk! The man got up and went to his house after Jesus spoke to him. Jesus proved His deity when He demonstrated His power because if He can say arise and walk, and the man gets up, then he can say your sins are forgiven—and they are forgiven. They blasphemed what they couldn't see, but it was done within the man's heart. But, the multitudes seeing this were amazed and glorified God because He had given such power unto men (**9:5-8**).

[TOP](#)

**10:1** And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Some calls are:

- The Call to Salvation • The Call to Sanctification • The Call to Service • The Call to Suffering.

<sup>33</sup>What does it mean to be *"called into ministry"* or *"called of God?"* In a sense, as Christians we are all called to Christ, to follow and obey Him. ... But, the purpose of a divine call or even a call to minister is not something we create, but something God places within us. Jesus called these 12 disciples. He chose them to be with him. They were called out and chosen from many followers—*"many called; few are chosen!"*

1. The discipleship call. Jesus called them to be learners of Him while following and hearing Him teach.
2. The commitment call. Jesus called them to leave all and begin a period of special training in order to preach and teach.
3. The commissioning call. Jesus called them and authorized them to go forth with the message of Salvation; delegating authority.

With their calling the disciples were given power and authority. The power to heal and cast out demons was given to prove that Christ was truly the Son of God. They were proving it by the power given them. The prayer spoken of in 9:38 was the beginning of the laborers being sent into the harvest fields.

**10:2** 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;—In the first verse Jesus called unto Him 12 disciples. A *"disciple of Christ"* is first a learner who follows the teacher, and learns right wisdom. Now, we see Jesus names His 12 apostles. **"Apostle"** means to send forth with a commission. There were 12 tribes of Israel. Israel had been the first called to be the people of God. Jesus wanted to reach out to Israel first, before going to the Gentile. Therefore, He wanted an apostle to represent each of the 12 tribes, that is, to equal Jacob's sons. These apostles are now commissioned and given delegated authority to take the message of Jesus Christ's salvation to others!

- Simon, who is called Peter, a fisherman.
- Andrew his brother, a fisherman
- James the son of Zebedee, a fisherman mending nets.
- John his brother, a fisherman mending nets.

**10:3** Phillip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;—Continued with the names...

- Philip, occupation unknown.
- Bartholomew, occupation unknown.
- Thomas, a twin, occupation unknown.
- Matthew the publican; tax collector.
- James the son of Alphaeus, occupation unknown
- Lebbaeus, whose surname was Thaddaeus, occupation unknown

**10:4** Simon the Canaanite, and Judas Iscariot, who also betrayed him. Continued with the names...

- Simon the Canaanite, occupation unknown
- Judas Iscariot, who also betrayed Jesus.

**10:5** These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:—Jesus sent the 12 out with instructions: *"Don't go to the Gentiles or the*

<sup>33</sup><https://www.google.com/search?safe=active&q=types+of+calling+in+the+bible&sa=X&ved=2ahUKEwjvsa78gMIHfAhUPWKOKHTfHC38Q1QJoAHoECAUQAQ&biw=714&bih=55>

# PITWM VERSE BY VERSE

*Samaritans.* "The reason Jesus commanded this is in the next verse. A "*Gentile*" was anyone who was not a Jew. The "*Samaritans*" were a race that resulted from intermarriage between Jews and Gentiles after the Old Testament captivities.

**10:6 But go rather to the lost sheep of the house of Israel.** The reason Jesus commanded the 12 apostles not to go to the Gentiles or the Samaritans was because His initial message was to first go to the Jews. That was Jesus' first assignment—"*to the lost sheep of the house of Israel*"; not the lost sheep of the world. They were lost because their teachers had not adhered to the truth. Israel was God's chosen people, so this would be the apostles' assignment also.

**10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.** Everything was laid out and given to the apostles: the people/place and the message—"*preach saying the kingdom of heaven is at hand.*" They were not to proclaim their own ideas.

**10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.** The power to do what was needed was given to them: power to heal the sick, cleanse the lepers, and raise the dead. And they were to cast out devils. They were to minister and share freely to the needs of the people, not in their own strength, but in God's given power. Freely as they had received, freely they are to give back. Their power was to confirm that God does love and care for His people!

**10:9 Provide neither gold, nor silver, nor brass in your purses,**—The apostles were not to spend their own money on the ministry. They were not to take or provide gold, silver, nor brass in their purses. Instead, trust God for their needs, and by such example it would teach dependency upon God.

**10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.** Also the apostles were not to take a scrip (a leather bag or wallet for carrying food and money when traveling) on their journey, neither two coats, nor shoes or staves (staffs) because God's servant or laborer is worthy of being financially supported by the people. As God's people allowed the apostles to give their full time to the ministry, they were to support the Lord's apostles.

**10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.** They were not to seek out the wealthy and leading citizens of a city or town they had entered, but they were to seek out a worthy host and abide there until it's time to move on.

- A worthy host was a person with a good reputation concerning morals.
- A worthy host was a person with a good reputation concerning God—they have a spiritual interest of God.
- A worthy host was a person with a good reputation concerning hospitality—they willingly care for strangers.

**10:12 And when ye come into an house, salute it. Again, Jesus tells His apostles how to enter a city or town and even what to do when they enter a house.** They are to salute and be courteous to people, not forceful, demanding, forward or ugly. A salute...

- communicates a friendliness and kindness which encourages an open reception.
- opens the door to more conversation which the messenger can turn into a presentation of the gospel.
- tells immediately whether a person is receptive or not.

**10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.** If the house was worthy after the salute, then the apostles were able to share peace. The greeting of peace was to be given to every home and place they approached. But, if the house were unworthy, they were to let the salutation return to them, and say nothing else. They were not to continue the message of peace. They were to take the message of peace and leave without sharing it.

**10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,**

# PITWM VERSE BY VERSE

**shake off the dust of your feet.** The Lord's servant must not waste his time. He must discern as quickly as possible who is worthy and receptive.

- Are they kind and gracious or cold and hard?
- Are they just shy and bashful or really disinterested?
- Are they truly receptive or just kind and gracious to everyone?
- Are they spiritually sensitive or just interested in religious questions?

If the people rejected the apostles, the apostles were to leave. This would mean that the Lord's message was rejected just as the messenger was rejected. Two things would happen:

1. He was to leave the house or city.
2. He was to shake the dust off his feet. This was to be a symbol
  - a. that they had lost their opportunity.
  - b. their wickedness was so detestable that it polluted the very ground upon which their house or city sat.
  - c. that God would reject them even as they had rejected Him.

**10:15** Verily I say unto you, **It shall be more tolerable for the land of Sodom and Gomorrha in the day of Judgment, than for that city.** Sodom and Gomorrha were the two cities destroyed by fire and are said to be suffering the vengeance of eternal fire. It is bad to reject God or His messengers or His message. Sodom and Gomorrha never heard God's Son, but these other cities that do hear, will be worse off in the Day of Judgment!

## SYNOPSIS:

**10:37-42** Jesus had just spoken to and commanded the disciples to love not father or mother; son or daughter more than Him, for they wouldn't be worthy of Him. And if they didn't take up their cross and follow after Him, they wouldn't be worthy of Him. If their life is all about themselves, they would lose their lives, but if they lose (give up) their lives for His sake, they would find the fulfillment in Him! The disciple must put Jesus first (10:37-39). Jesus continues: Whoever receives the disciples, receives Jesus, and whoever receives Jesus, receives the One (the Father) who sent Him. Whoever receives a prophet, or a righteous man would receive a prophet's reward or a righteous man's reward. And whoever shares a cup of cold water to drink with one of the least of Jesus' disciples is like sharing it with Jesus in the name of a disciple, and the one who's sharing shall not lose their reward because of the care shown to His messenger.

## SUMMARY:

Jesus had called His 12 disciples together and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. The names of the 12 disciples are given. Jesus' instructions He sent and commanded the 12 apostles out: *"Don't go to the Gentiles or the Samaritans, but go to lost sheep of the house of Israel, preaching the kingdom of heaven is at hand."* They were given power to heal the sick, cleanse the lepers, raise the dead, and cast out devils. As they had freely received, they were to freely give (**10:1-8**).

The apostles were not to spend their own money on the ministry. As God's people allowed the apostles to give their full time to the ministry, they were to support them. And into whatsoever city or town they entered, they were to inquire as to whose house was worthy, and abide there till it was time to go. And when they came into a house, they were to salute it. If the house was worthy, then peace would rest there. If the house was unworthy, then peace would return to them. Whosoever did not receive them to hear their message, they were to depart from that house or city, and shake the dust off of their feet. The wicked cities of Sodom and Gomorrha will be better off in the Day of Judgment than that city that rejected the message of God's Son (**10:9-15**).

[TOP](#)

**11:1** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. So, when Jesus ended the commands (His instructions) to the twelve disciples, He went to preach and teach in their cities (the cities of the disciples, which were the cities of Galilee). It looks like Jesus began to minister alone or if they were with Him, they were to learn through practical experiences.

**11:2** Now when John had heard in the prison the works of Christ, he sent two of his disciples,—As Christ is ministering, He is approached by two disciples of John the Baptist. The disciples of John were poking around the crowds and hanging around the edges, watching what Jesus was doing, because it was utterly important to John since he was the one who announced the Messiah had come. John was in prison, and he heard about the works of Christ. This indicated that although he was a prisoner, his disciples had some kind of access to get news to him. This means they stayed close to him and John sends them to ask Jesus a question.

#### Are You The One?

**11:3** And said unto him, Art thou he that should come, or do we look for another?— John's two disciples came to Jesus on behalf of John who's suffering in prison, probably going stir-crazy (restless), for he wanted to be sure of one thing before he died, that the one whom he had announced to be the Messiah was indeed the Messiah, for he had gotten Word of all that Jesus was doing. The disciples ask, "*Are You the One, the True Messiah, or do we look for another?*" Why did John, who previously recognized Jesus as Messiah in John 1:29-36, ask this question? The question implies that he believed but was having some perplexity. It's as if he's saying, "*I believe that You're the Messiah; am I wrong in believing that?*"

- **DIFFICULT CIRCUMSTANCES**— John's questioning began when he was in prison facing great trouble and trial. It is sometimes difficult to understand why we have to go through so much trouble.
- **INCOMPLETE REVELATION**—He was getting things secondhand instead of having a firsthand look. Even the strongest are not always strong, no matter who they are. Even "*preparers*" want to be assured from time to time. They're not made of stone, but of flesh and blood, and need God's mercy and grace!
- **UNFULFILLED EXPECTATIONS**— John did not fully understand everything even though some of the things he predicted from his own mouth were from God. He had done exactly what God told him. Jesus was on a mission of mercy, and John thought it was of judgment against the Romans. "*There comes one after me that is mightier than I, who comes with unquenchable fire, with a winnowing fan in His hand, by which He will separate the wheat from the chaff,*" which is judgment. What he heard and what he expected are two different things. However, I believe deep down within, he trusted Jesus anyway.

**11:4** Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: John had just questioned if Jesus was the true Messiah and Jesus answered John's disciples by telling them, "*Go back to John again and tell him about the miracles you've seen me do...*" Jesus is correcting; making adjustments to John's expectations.

Our doubts come when we convince ourselves how it's supposed to be done, but it's done another way; something goes wrong, and we have questions.

We lose a child to death or unbelief, or lose a husband or wife, or mother or father, or a dear friend, or someone gets cancer or has a heart attack, or a child is struck by a car and crippled for life, and we begin to say, "*God, is this what it's supposed to be like when You care and love us?*" If everything doesn't go the way we think it should go, we wonder if God loves us, and we fall easily into doubt.

# PITWM VERSE BY VERSE

So, there is John sitting in prison. John is hearing about the works of Jesus and sends two of his disciples to Jesus. Jesus' answer: "... Go and tell John the things which you've heard and seen. Give him the revelation, give him the manifestation; tell him what I've done." Jesus spoke as the Messiah, as One having authority. His words and the power of His Words; His Message were evidence enough.

**11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.** Jesus' assurance comes in six examples:

1. Jesus demonstrated the power and works of the Messiah. He did not just profess, He proved it.
  1. He gave sight to the blind.
  2. He opened the ears of the deaf.
  3. He made the lame to walk.
  4. He raised the dead.
  5. He cleansed the lepers.
  6. He preached the gospel to the poor.
2. Jesus fulfilled the prophecies of the Messiah.
3. Jesus promised both the blessing and judgment of the Messiah.

He was reaching out in the power of the Spirit to individuals, saving and restoring them, not reaching out to mobilize people for the deliverance of Israel from Roman enslavement. That makes me think—

*"We will never be free from racial enslavement here on this earth because this is not our world, not our home. We have another home. Jesus is reaching out in the power of the Spirit to individuals, saving and restoring them. So, Jesus is steadily getting us ready to be ready for the new home. This should have corrected any misunderstandings or any other expectations or doubts in us, as well as John."*

**11:6 And blessed is he, whosoever shall not be offended in me.** Then Jesus gives a closing Beatitude in verse 6. "And blessed is he who is not offended because of Me." What does He mean by that? Well, it's a gentle rebuke, a gentle warning. *"If you want to be blessed,"* He says, *"Then don't stumble over Me. Don't doubt!"*

The word **"offended"** is skandalizo; it means *"a trap."* *"Blessed is the man who is not trapped."* A trap was a crooked stick, and the bait was on the crooked stick, and when the animal grabbed the bait, the crooked stick fell, and the trap got him and he was dead. It became a word that meant *"offended."*

So, the Lord is saying, "If you want to be blessed, don't allow anything I do or anything I say to lure you into the trap of doubt and make you stumble." It was alright to ask! It was alright to question, but don't doubt. Don't fall into that trap. Don't doubt, because if you doubt, you won't be blessed.

With this kind of Beatitude: *"Blessed is the man who doesn't doubt, but trusts"*, Jesus is saying that the Messianic blessing and judgment were coming; judgment of blessing or judgment of being offended when He returns. That will be the day of fire and judgment. So, Jesus sends that little rebuke in verse 6 and says, *"John, if you want to be blessed, don't doubt. Don't let anything lure you into the trap of doubt, not even difficult circumstances, incomplete revelation, or unfulfilled expectations. I do care; can't you see that by the people I've touched? Someday, you'll be delivered, while not in this world, but in the next."*

**11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?—** When John's disciples had gone. Jesus began talking about him to the crowd. Undoubtedly the crowd heard these words Jesus spoke to these two disciples of John. And the crowd (the multitude) became concerned of what John asked. Now, Jesus has to correct the crowd's expectations of John. <sup>34</sup>Earlier, Jerusalem was going all out to see John, and all Judea and all the district around

<sup>34</sup><http://www.rondaniel.com/library/40-Matthew/Matthew1102.htm>



# PITWM VERSE BY VERSE

the Jordan; and they were being baptized by him in the Jordan River, as they confessed their sins. Now, Jesus asks those same crowds, *"What did you go out to see in the wilderness when you went to see John?"* so, Jesus says *"a reed shaken in the wind?"* Jesus mocks them with this phrase. John wasn't shaken like a reed in the wind. He didn't sway with every breeze of change or trial or opposition or crowd. He stood firm in his own calling.

**11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.** Again, Jesus asks the same crowd, *"What did you go out to see when you went to see John?"* So, Jesus says *"a man clothed in soft raiment? those wearing soft clothing were in king's houses."* According to Matthew 3:4 (BSV) *"John's wore a garment of camel's hair, and a leather belt around his waist, and his food was locusts and wild honey."* He was a man of discipline and self-denying. He was not crumbling under the weight of opposition as a soft and materialistic minded person would be.

## Jesus Comments On John

**11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.** Again, Jesus asks the same crowd, *"What did you go out to see when you went to see John? You went to see a prophet? Yes, but John is more than a prophet* which meant that he was the subject of prophecy as well as the messenger of it. A *"prophet"* is a foreteller, a proclaimer of God's message. The message may deal with the past, present, or future. He was spoken of in Malachi 3:1 as well as the Savior.

**11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.** Jesus repeated the Word of the prophet Malachi. John was already written about in the Old Testament. *"Behold, I send my messenger before thy face, which shall prepare thy way before thee"* (Malachi 3:1a). John is the fulfillment of Malachi's prophecy. God chose a person to run ahead and herald the coming of the Messiah. He did not choose a King or any other person of power or fame. He called a man even in Jesus' own family that was filled with the Holy Spirit in the womb whose mother conceived him in her old age to preach the coming of the Messiah. When going back to verse 9 when Jesus says that John was more than a prophet, we can say that (1) it was a privilege that John a man was sent by God. (2) It was a privilege for Jesus' cousin to prepare the way for Him and to proclaim the truth, and he proclaimed it no matter the cost. (3) And it was such a great privilege for John to baptize Jesus, his cousin.

## Greater Than John

**11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.** Jesus really builds John up to a plateau they had not expected. He goes from the human, physical sense of his birth *"Among those born of a women...there is none greater"* and then to the Spiritual sense *"...he is least in the kingdom of heaven."* Jesus tells them that John was the greatest on one hand, and yet, the least on the other hand. Why? Whenever Jesus mentions someone by name in Scripture, He wants us to remember them. Two things stand out about John:

1. His dedication and commitment to God.
2. His preaching of repentance for the coming of the Messiah.

John was the last prophet under the Old Testament Covenant. However, no Old Testament prophet ever had the privilege that John had. They prophesized that Jesus was coming, but (4) John saw Him come. They anticipated His coming, but John saw Him come which fulfilled the Old Testament prophecy. However, neither Old Testament prophet had privilege like the believers have today of knowing the purpose of the cross and the Resurrection. This is not favoritism, but it is a heavier responsibility for which followers of Christ shall be held more accountable for knowing of the cross and the Resurrection of Christ. John did not. He only knew that the Messiah had come.

# PITWM VERSE BY VERSE

Remember, even if you're the least person to be saved under the New Covenant, you've got a better deal than the greatest person under the Old Covenant. The humblest believer can know more about God than the greatest of the Old Testament saints! When someone has faith in Jesus Christ as their Lord and Savior, their sins are erased; they are made a child of God, and the Holy Spirit seals them, and dwells inside of them. They are made a temple of God no matter when they come into the kingdom. Jesus also says in Matthew 19:30 *"But many that are first shall be last; and the last shall be first."*

But don't fret, for when you look at 1 Thessalonians 4:16c-17 our reward is *"...and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The dead shall receive their incorruptible bodies first.*

## Suffering Violence

**11:12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. *First: What is the kingdom of heaven? "The kingdom of heaven" is the spiritual kingdom; territory and everlasting realm ruled by the King and God Himself reigns. Matthew 3:1-2 says, "In those days John the Baptist came preaching in the wilderness of Judea...Repent, for the kingdom of heaven is at hand." Jesus is saying that the kingdom of heaven suffered (underwent and experienced) violence from the time John began to preach until now. The kingdom of heaven has endured violent assault. John was raised up to be the herald of the kingdom of God's Son. He was pushing back the darkness with great force, dealing a heavy blow to Satan's authority while enduring intense physical attack. He told it like it was; until now. What about now? Well Herod had taken John and thrown him into prison. The attack is launched against the kingdom that John preached about. By force, violent men laid hold by force (violent). However, Jesus states: *the kingdom of heaven suffers violence, and violent takes it back by force* is something to give thought.*

*Second:* There's the kingdom of this world, which is earthly and there's the kingdom of heaven and the kingdom of God which are spiritual ruled by the King and God Himself.

- The earthly kingdom is based upon force, pride, the love of human praise, the desire for domination, and self-interest, and fights against the Kingdom of heaven.
- While the spiritual kingdom is based on love, sacrifice, humility, and righteousness. From the days of John until now, the kingdom of heaven (the reign and rule of the King) suffered violence (aggressive harm, violation), and the violent (cruel, vicious) men take it (seize it) by violent force.

You see the devil and the world will not win, and will not understand that the kingdom of heaven has supreme authority. However, the kingdom of heaven will suffer much violence through attacks from the enemy. This comes to show us that the kingdom will never be received passively.

**11:13** For all the prophets and the law prophesied until John. John the Baptist was the last of a long history of Old Testament prophets that looked forward to the coming of Jesus Christ. John opened the kingdom of heaven to sinners and thus became the culminating point of the Old Testament witness. However, no Old Testament prophet ever had privilege that John had. They prophesied that Jesus was coming, but John saw Him come. They anticipated His coming, but John saw Him come which fulfilled the Old Testament prophecy.

## John / Elijah

**11:14** And if ye will receive it, this is Elias, which was for to come. The last promise in the Old Testament from God:

Mal. 4:5-6 *"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."* John was the promised Elijah, the

# PITWM VERSE BY VERSE

forerunner who was to precede the Messiah, but note he was not Elijah in person, but he was like Elijah in spirit and power (John 1:21-23).

In Luke, the angel Gabriel foretold that John the Baptist was going to come. Luke 1:17 *"...in the spirit and power of Elijah..."* He was the fulfillment in the spirit and power of Elijah, but not Elijah. To receive the fact that John came in the power and spirit of Elijah, meant that a person also could receive Jesus as the Messiah, the One whom John predicted. However, they ultimately rejected Jesus Christ. John's prophetic role was boldly confronting sin and pointing people to God.

**11:15 He that hath ears to hear, let him hear.** God expects us to use the faculties we have in order to receive His message. We have eyes to see His work; ears to hear His message; minds to reason the truth; hands to work His works; feet to go where He wishes. We are to be committed to the Messiah as John was. If ever they were willing to listen, this was the time for them to listen with that spiritual part of themselves.

## **11:16-19 Wisdom Is Vindicated By Her Deeds**

The generation refused to exercise its capacity to hear, but made excuses for rejecting both John and Jesus. And Jesus tells the crowds that they refused to be satisfied no matter who God sent. Jesus and John were radically different in their coming, and yet neither one was ultimately accepted. *"...John came neither eating nor drinking"* and was criticized for having a devil. Jesus *"came eating and drinking"* and was criticized for being *"gluttonous and a winebibber, a friend of publicans and sinners. But wisdom would be vindicated by her deeds."* Luke says, *"Wisdom is vindicated by all her children"* We have the saying: *"Actions speak louder than words."* There is also the biblical statement: *"You will know them by their fruits" (Mt 7:16)*. The things people do are better indicators of what they believe than just the things they say. In other words, we are not saved by our deeds, but our deeds do witness to what we believe. John and Jesus were justified in either case by their results.

## **11:20-24 Woe To You Cities**

In this section, whole towns are upbraided by Jesus for not repenting. Jesus doesn't just threaten judgment, He declares it. When Jesus had gone out and preached, some cities had rejected Him. The only difference between the two groups of cities is that the repentant towns are Gentile cities and the unrepentant are Israelite cities. He began to name these cities and pronounce *"Woes"* upon them for their unbelief. Chorazin and Bethsaida: where He did mighty works; Capernaum, the center of where He launched His ministry and still the people neglected and rejected Him; No one repented. **Why was the truth not believed?** They saw and didn't see; they heard and didn't hear—Blind to Truth. They would suffer greater punishment than the wicked cities who didn't see Jesus.

**11:25-26** The kingdom Jesus offered is available and understandable to anyone who is interested. The spiritual truth is *"hid."* Where? In God! He had taken spiritual truth and locked it up in Himself. The only access to truth is to come to Him. The only Key to spiritual truth is faith and trust in God. Jesus mentions two kinds of people. The wise and prudent, and the babes. The man who considers himself wise and intelligent and sufficient enough without God never comes to God. Therefore, a personal relationship with God is never known. Therefore, the things of the Spirit and of the gospel are hid from him.

In this verse 25 Jesus thanks His heavenly Father, *"...Jesus answered and said, I thank thee, O Father, Lord of heaven and earth."* **"Thank"** (*Gr. exomologeō*) is literally to acknowledge. Why?, Because this truth was hidden from the wise and prudent. Why was it hidden?, Because they were wise in their own eyes. They didn't need any of this faith foolishness. Many in the world today are in the same boat: *"I'm too smart to have to believe in Jesus."*

- The wise and prudent were those who were self-sufficient and prided themselves on their great understanding of spiritual things.

# PITWM VERSE BY VERSE

- The wise are blinded to the Lord of heaven and earth and to the truth.

Therefore God is helpless in revealing the truth to them. But God's heart and truths are open to the person who comes in dependency and trust.

The generation was blind to three things:

1. *The people were blind to God's truth.* The words "*these things*" that is the truth that the cities missed.
2. *The people were blind to God's will, to His purpose.*
  - a. God has purposed to save the world through His Son, Jesus Christ.
  - b. He has also purposed that the wise shall not see the truth, but the babe (the needful) will.
3. *The people were blind to the Messiah.*
  - a. Man is blind to the fact that Jesus Christ is of God. Although, Jesus emphatically calls God "*My Father!*"
  - b. Man is blind to the fact that Jesus Christ has received all things from God. Although, Jesus emphatically declares He has been given "*all things by God.*" (*Matt.28:18; Clos.1:16-19*).
  - c. Man is blind to the fact that Jesus Christ is the Mediator. Although, Jesus emphatically declares that He is the Mediator (*Jh.14:6; Acts 4:12; 1Tim.2:5; Heb.7:25*).
  - d. Man is blind to the fact that Jesus Christ alone can reveal the Father. Although, Jesus emphatically declares that He alone reveals the Father (*Jh. 10:30, 38; Jh. 12:39; Jh. 14:9-10*).

"Babes" refer to spiritual childlike innocence, who receives God's revelation in simple faith. "...and *has revealed them to babes.*" The babes are the humble and receptive; they are teachable. What Christ condemns is not intelligence and wisdom, but intellectual pride and self-sufficiency.

**11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whosoever the Son will reveal him.** The authority of the Son and the Father are totally intertwined. The believer can only know the Father through the Son. <sup>35</sup>All the treasures of wisdom and knowledge, of mercy and goodness, are laid up in Christ. "**All things are delivered unto me,**" he said, "**of my Father.**" Sum up all that the sinner wants, and you will find Christ is able to supply you with all. You want pardon?—It is delivered unto Christ of the Father! You want change of heart?—It is delivered unto Christ of the Father! You want righteousness in which you may be accepted?—Christ has it! You want to be purged from the love of sin?—Christ can do it! You want wisdom, righteousness, sanctification, and redemption?—It is all in Christ! You are afraid that if you start on the road to heaven, you cannot hold on. **Persevering grace is in Christ.** You think you will never be perfect; but perfection is in Christ, for all believers, being saints of God and servants of Christ, are complete in Him. Between hell-gate and heaven-gate, there is nothing a sinner can need that is not treasured up in His blessed person! "*It pleased the Father that in Him should all fullness dwell.*" He is "*full of grace and truth.*" Oh! Sinner, I pray I could force you to feel as I do now, that had I never come to Christ before, I must come to Him now, just now. Directly I understand that:—

*"Thou, O Christ, art all I want,  
More than all in thee I find."*

**WHY, THEN, SHOULD I NOT COME? HE IS TRULY OUR CONNECTION TO GOD IN ALL WAYS. PRAISE GOD!**

**11:28-30 The first great invitation** to this generation is, "**Come unto me**" (v.28). **Who is to come?** Jesus invites the weary and burdened—the person who is laboring and heavy laden, exhausted and despairing, extremely tired and weighed down, ready to stop and collapse, to find their rest in Him. A person who labors is struggling; one with a heavy burden is overloaded. Some of the things that exhaust us:

- Work—being overburdened with too much.
- Worldliness and carnality (fleshly desires).
- Fame and the emptiness of it.
- Power and the loneliness of it.

<sup>35</sup> <http://www.biblebb.com/files/spurgeon/3502.htm>

# PITWM VERSE BY VERSE

- Sin and guilt and the power of both.
- Money & material possessions and the unsatisfying spirit of both.
- The rituals and traditions of religion.
- Rules and regulations.

**Why should the weary and heavy laden come to Christ?** Very simple, Christ will give them rest no matter how intense the struggle and despair of the emptiness and loneliness. No person has gone too far for Christ to inject His rest into them if the person will only call Him.

**What's the condition for receiving this rest?** There is only one condition: a person must simply ***“COME”*** to Christ. However, the answer to rest: • Is not searching after truth through religion. • Is not positive thinking. • Is not seeking the counsel of true and reliable friends. The answer is simply ***“Come!”***

Note the difference between the two rests promised by Jesus Christ.

1. ***“I will give you rest.”*** First there is the rest of salvation or justification. This is the rest of deliverance from the slavery and bondage of sin, the power of Christ to conquer the enslaving habits that damage the human body and destroy the human soul. It is the rest of conscience that comes to a person's soul when he ceases his struggle in the wilderness of sin. It is the rest of conquest and triumph which a person experiences when he conquers the enemies of sin and evil through the power of Christ—day by day. It is the rest of victory through the daily storms of life because sin is conquered.
  - i. <sup>36</sup>Rest such as this the Lord Jesus gives to those who come to Him, by showing them His own finished work on the cross, by clothing them in His own perfect righteousness, and washing them in His own precious blood. When a man begins to see that the Son of God actually died for his sins, his soul begins to taste something of inward quiet and peace.
  - ii. Rest such as this the Lord Jesus gives to those who come to Him, by revealing Himself as their ever-living High Priest in heaven. When a man begins to see that the Son of God actually lives to intercede for him, he will begin to feel something of inward quiet and peace.
  - iii. Rest such as this the Lord Jesus gives to those who come to Him, by implanting His Spirit in their hearts, witnessing with their spirits that they are God's children, find that old things are passed away, and all things are become new. When a man begins to feel an inward drawing towards God as a Father, and a sense of being an adopted and forgiven child, his soul begins to feel something of quiet and peace.
  - iv. Rest such as this the Lord Jesus gives to those who come to Him, by dwelling in their hearts as King, by putting all things within, in order, and giving to each faculty its place and work. When a man begins to find order in his heart in place of rebellion and confusion, his soul begins to understand something of quiet and peace. There is no true inward happiness until the true King is on the throne.
2. ***“Ye shall find rest unto your souls.”*** There is a rest of sanctification or of pleasure and satisfaction, of confidence and completeness. The rest is not a rest of inactivity, of no work, of an endless slumber, of the right to laziness. It is a rest of three things.
  1. Of refreshment—refreshing one's body, mind, and spirit.
  2. That fits one for life—infusing a person with true purpose, meaning, and significance.
  3. Of encouragement and motivation of soul—stirs a person to live and undertake his God-given task with enthusiasm and vigor and endurance.

This rest which Christ offers to give to all who are laboring and heavy-laden is the rest for which He invites them to come to Him; this is the rest which He wants you to enjoy, and to which He brings you this invitation this day. May God grant that the invitation may not be brought to you in vain!

<sup>36</sup> <http://www.biblebb.com/files/ryle/come.htm>

# PITWM VERSE BY VERSE

The second great invitation to this generation is *"Take my yoke\* upon you, and learn of me"* (v.29). What conditions are we to follow? There is only one condition. A person must simply take Christ's yoke and begin to learn of Him.

## NOTE:

\*The yoke was a double harness in which two animals pulled together. Often one harness was larger and meant for the stronger, more experienced animal, while the smaller was used for the animal being trained. At first the oxen might have rebelled against the yoke, but he soon learned that it eased the burden of pulling.

**Why should a person take up the yoke of Christ? And How should a person learn of Christ.** There are three reasons of Why you take the yoke.

1. Christ is meek—(to put away our high and angry spirits), and lowly (humble in heart).
2. We will find rest.
3. Christ's yoke is easy (well-fitting) His burden is light (v.30).

The How: This simply means that we are to learn submission under His yoke to live and labor under His leadership, direction, guidance, and care which is easier lighter. He is "meek;" and then He is "lowly\* in heart;" We can learn nothing, even of Christ Himself, while we hold our heads up with pride, or exalt ourselves with self-confidence. We must be meek and lowly in heart also; otherwise we are totally unfit to be taught by Christ. Empty vessels may be filled; but vessels that are full already can receive no more. The man who knows his own emptiness can receive abundance of knowledge, and wisdom, and grace, from Christ; but he who glories in himself is not in a fit condition to receive anything from God.

## NOTE:

\*Lowliness means near the ground. We cannot be so low that He will not stoop to reach us. *"He receiveth sinners and eateth with them."*

## POINT:

*From birth man learns from others how to live and how to do his task. Some teachers are hard taskmasters, and most courses in life lead to exhaustion and living under heavy burdens. The only taskmaster who can teach and assure true rest (of body, mind, and spirit) is Christ, and the only yoke that really fits and proves to be easy is the yoke or life and task of Christ.*

We are to "come" and "take" His yoke, and He does the rest. There are other invitations from the Lord, with gracious promises to those who come, but note especially the final invitation of the Bible, *"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"* (Rev.22:17). Yes: rest is a pleasant thing. The rest which the Lord Jesus promises to give is no mere repose of body. Hearts are starving in the midst of worldly plenty; their inward man is sick and weary. The rest that Christ gives is an inward thing. It is rest of heart, rest of conscience, rest of mind, rest of affection, rest of will. It is rest from a comfortable sense of sins being all forgiven and guilt all put away; it is rest from a solid hope of good things to come, laid up beyond the reach of disease, and death, and the grave; it is rest from the well-grounded feeling, that the great business of life is settled, its great end provided for, that in time all is well, and in eternity heaven will be our home. The "Rest" is available, but you have to "Come" to receive it.

## SUMMARY:

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

Jesus had finished giving instructions to His twelve disciples, and then went preaching in the cities. John the Baptist was in prison at the time. He heard about all the miracles the Messiah was doing, so he sent his disciples to ask Jesus, to ask "Are you really the one, or do we look for another?" Jesus tells the disciples to go back and tell John about the miracles they've seen Him do—the blind healed, the lame walk, the lepers cured, the deaf hear, the dead raised to life; and the poor hear Him preach the gospel; and 'Blessed are those who are not offended of Him.' Jesus began to talk to the multitudes about John. "He asked them when they went out into the wilderness what did they expect to see, a reed shaken in the wind or a man dressed soft raiment?, or a prophet of God? Yes, but Jesus adds that he is more than just a prophet. Jesus goes on to tell them that John is the one who they wrote about in Scripture that would be the messenger to prepare the way for Him, to announce His coming, and prepare people to receive Jesus. Jesus goes on to tell them that "Truly, there is not one risen that is greater of all men born among women than John the Baptist. Yet, the least in the Kingdom of Heaven will be greater than he is! And from the days of John the Baptist began preaching and baptizing until now, the Kingdom of Heaven suffered violence and the violent takes it back by force, for all the prophets and the law prophesied until John. Jesus says if they were willing to receive this, he is Elijah, the one who was to come. Those who had ears to hear, let him hear! (**11:1-15**).

The generation refused to exercise its capacity to hear, but made excuses for rejecting both John and Jesus. Some likened the illustration of Christ to that of children playing a game of weddings and then a game of funerals. John the Baptist came neither eating nor drinking and was called a demon. And Jesus came eating and drinking and was called a gluttonous and a winebibber, a friend of publicans and sinners. But wisdom is justified by her works! Then Jesus began to pour out his denunciations against the cities where he had done most of his miracles, because they hadn't turned to God. "Woe to Chorazin, and woe to Bethsaida because if the miracles He did in their streets had been done in wicked Tyre and Sidon, their people would have repented long ago in shame and humility. But, Tyre and Sidon will be better off on Judgment Day than those hearing Him! This indicates that there will be degrees of punishment in hell for the ungodly. And "Capernaum who had been highly honored, shall be brought down to hell! For if the marvelous miracles Jesus had done in them had been done in Sodom, it would still be here today. Truly, Sodom will be better off at the Judgment Day than them." And Jesus prayed this prayer: "O Father, Lord of heaven and earth, thank you for hiding the truth from those who think themselves so wise, and for revealing it to little children. Yes, Father, for it pleased you to do it this way! . . . "All things had been entrusted to Jesus by His Father, for no one knows the Son except the Father and neither any man know the Father except the Son, and by those to whom the Son reveals Him. Jesus says Come to Him and He will give rest—all who labor and are heavily yoked. Jesus says wear His yoke—for it fits perfectly—and let Him teach; for He's gentle and humble, and they will find rest for their souls; for Jesus gives only light burdens" (**11:16-30**).

[TOP](#)

**INTRODUCTION:**

The Pharisees had established 39 general categories of actions forbidden on the Sabbath. These were based on interpretations of God's law and on Jewish custom. Harvesting was one of those forbidden actions. By picking wheat and rubbing it in their hands, the disciples were technically harvesting, according to the religious leaders.

**12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.** In this chapter Jesus deals with the rising opposition both from the religionists and from his own family. He confronted attack after attack vindicating His Messiahship. Now, at this time Jesus and his disciples on the Sabbath Day went through the corn fields because they were hungry. Therefore, a hungry traveler was permitted by law to eat a few ears of corn when passing a field. And this is what the disciples did. The crime was that the disciples worked, by plucking the ears of corn on the Sabbath Day. The corn was not just lying on the ground, so they had to pluck the stalks and that was considered work, when the law demands that there was not to be any kind of work on the Sabbath Day. The Sabbath is the seventh day of each week. It was Saturday for the Israelites and they rested, doing absolutely no work. It was based upon the seventh day when God rested following His six days of Creation. And it was first instituted under Moses' leadership (Exodus 16:23), and thereafter became a part of Israel's law (Exodus 20:8-11).

**12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.** So, when the Pharisees saw this, they confronted Jesus saying look your disciples have done an unlawful thing on the Sabbath Day. The Orthodox Jew had very strict demands governing the Sabbath Law. A person could not travel, fast, cook, buy, sell, draw water, walk beyond a certain distance, lift anything, fight in a war, or heal on the Sabbath unless life was at stake. Even after Jesus' crucifixion, they could not even walk to His tomb to prepare the body for burial until the Sabbath was over (Mark 16:1; Matthew 28:1). The Sabbath was kept as a sign to distinguish Israel as God's peculiar people. It was never a day of worship or religious service. It was simply a day of complete rest for man and beast. Christ is accused of violating man-made rules encrusted around the Sabbath. And the Pharisees thought that to pick grain was work.

**12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;—** Jesus answers the Pharisees with a question "*Have ye not read*" illustrating David eating the showbread in the Old Testament in 1 Samuel 21. Since they know scripture, this was something they should have read.

**12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, nelther for them which were with him, but only for the priests?—** Jesus let them know that when David entered the house of God, he ate the showbread. The showbread was to be eaten by the priest and his family, but David and his men were not priests and were hungry. The priest prepared the showbread and it was eaten by them.

**12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?—** So, Jesus points to another illustration of scripture that the Pharisees should have read, which pointed to how little they knew or interpreted the scriptures. This illustration shows how the priests profaned the Sabbath when they prepared the sacrifices on the Sabbath (by doing work) because it was for the temple, in spite of the general prohibition about work, they were blameless for doing this. To explain this more clearly: If the



# PITWM VERSE BY VERSE

necessities of temple worship permitted the priests, and were called blameless in what they did, well what Jesus' disciples had done was done for the service of Christ; to meet His and their hunger, then why not allow a similar liberty?

**12:6 But I say unto you, That in this place is one greater than the temple.** Jesus gives them the real reason by pointing that there was One greater than the temple (the place they worshipped), standing before them in a corn field (in this place). The temple possessed only the symbolic presence of God. Christ possessed all the fullness of the Godhead bodily (Colossians 2:9). Jesus was proclaiming to them that He was the Messiah standing before them, whom they were to worship.

**12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.** An opportunity to acknowledge Jesus as the Messiah is before them if they really knew what Jesus is talking about. If they had known, then He would have mercy and not sacrifice. God wants mercy, not religious sacrifice. He wants love, not legalism. They thought they were serving God, but these religionists were guilty of the most serious offense:

1. *They did not have a merciful heart;* they were not compassionate and understanding of human need. How much mercy and compassion is needed in all of our dealings? While writing this, my grandbaby came and hugged me. We didn't say a word, but earlier I was a little angry at him for not doing what I said. But that hug spoke to me in my spirit: *"Now that's mercy and compassion."* A child in his innocence doesn't even hold on to anger. No matter how we've messed up, God is still merciful and He's still compassionate toward us. Knowing how to give mercy is our key, for God is still speaking to those who will listen.
2. *They did not understand what this meant;* rather its true meaning of God's heart and His Word? Knowing God's Word, but not its meaning is not knowing God Himself. Yes, just quoting God's Word, but not have a real relationship with Him makes one religious. We are to quote His Word and have a relationship with Him
3. *They judged and censored others.* They changed and amended the Law of God. Taking away from God's Word denies Him and adding to God's Word misrepresents Him. Both dethrone Him and exalt man as Lord. What one does not understand condemns others, for if they understood God's Word, they would not have condemned (convicted and sentenced) the guiltless (the blameless and innocent).

**12:8 For the Son of man is Lord even of the sabbath day.** God established the Sabbath and Jesus was declaring that He the Son of man was Lord of the Sabbath Day; equal with God. He has now spoken to them and given them three illustrations: David (12:3), the priests (12:5), and now the Son of man. He is greater than them all and head of all.

**12:9 And when he was departed thence, he went into their synagogue:**— Now, that was all Jesus said and He departed and went into their synagogue. Luke 6 shows that this incident occurred on a different Sabbath. This is not referring to Jesus leaving the cornfield where He had just been debating with the religionists. It means that He left the town He was in for another town, and it was on another Sabbath that He entered their synagogue. It refers to "their synagogue", indicating that in this particular synagogue the Pharisees were predominantly leading. The objection of the Pharisees on this occasion was ultimately the same.

**12:10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.** Jesus was in their synagogue and is placed in the position with a scenario to heal a man with a withered hand on the Sabbath Day. The Pharisees sees this man, and asks Jesus a question concerning the law on the Sabbath. **Is it lawful to heal on the sabbath days?** They really wanted to accuse Him of not following the Sabbath Day Law.

**12:11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall**

# PITWM VERSE BY VERSE

**Into a pit on the sabbath day, will he not lay hold on it, and lift it out?**— Jesus answers them with a question concerning a man having a sheep that's fallen into and is stuck in a pit on the Sabbath Day. Will they lay hold and lift it out? What is to be done to help the sheep? And what is to be done to help the man? Will the Pharisees' hearts be touched? Just as the sheep needed to get out, the man with the withered hand needed healing.

**12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.** Is the sheep better than a man? Is a man more important than religion; than Sabbath rules? The law said that persons could not be healed or helped on the Sabbath unless life itself was threatened. And there was a man who desperately needed help whom Jesus had the power to help. But sometimes our rituals will come first, instead of meeting man's real needs:

1. Salvation.
  2. A true worship experience.
  3. A personal relationship with God.
  4. Even healing.
- We tend to slip into a routine, a way of doing things, and we just continue in it because it is comfortable.
  - We fear change lest we lose some people and their support.
  - We fear the loss of position and security.
  - We fear failure, the weakening of what we already have, of losing the loyalty of others to our religious position and practices.

Jesus was a threat to them. Everytime Jesus broke their law, He was undermining their very position and security. Jesus used this event to prove His messiahship, and to show that man is greater than religion. However...

1. They misinterpreted and corrupted God's Word.
2. They committed serious sin after serious sin in God's eyes.
3. They rejected God's way of righteousness, God's Messiah, which is Jesus Christ.
4. They allowed religion in its tradition and ritual to become more important than meeting the basic needs of human life

Jesus is saying that doing good for mankind supersedes religious and Sabbath rules. Therefore, it is lawful to do well (good) on the Sabbath days.

**12:13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, ilke as the other.** So, Jesus tells the man with the withered hand to stretch out his hand, and the man obeyed Jesus, stretching out his hand, and it was restored whole like his other hand. Jesus healed the man in no uncertain terms that there is nothing more sacred to God than man.

**12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.** The Pharisees had rejected so much that their hearts became encrusted and hardened apparently beyond reach. And they went out and held a meeting, plotting against Jesus of how they might kill Him.

## SYNOPSIS:

**12:38-42** At the end of chapter 12, Jesus had spoken to the Jewish leaders and some Pharisees in the synagogue where they were asking Jesus to show them a sign; a miracle. And Jesus called them an evil and adulterous generation. The only sign they would get would be the sign of the prophet Jonah. He was 3days and 3nights in the whale's belly, and so He, the Son of Man would be 3days and 3nights in the heart of the earth. And the men of Nineveh will arise against this nation in the judgment and condemn it because Nineveh repented, and turned to God when Jonah preached to them. But, Jesus who is greater than Jonah is standing right in front of them, and they are refusing to believe. Even the Queen of Sheba will rise against this nation in the

# PITWM VERSE BY VERSE

judgment and condemn it, for she came from a distant land to hear the Wisdom of Solomon. The Gentiles recognized the truth about God when it was presented to them, but now a greater than Solomon is standing before them, and they still refuse to believe Him. Jesus was describing the attitude of the Nation of Israel; the religious leaders in particular, who refused the kingdom.

**12:43-50** Now, Jesus switches to teach about His true family. Jesus is now teaching in a crowded house, when someone tells Jesus that His mother and brother are on the outside wanting to speak with Him. Jesus' remark was *"Who is my mother?" "Who is my brother?"* Then He stretched forth His hand toward His disciples and says *"these are my mother and brothers"*, as if to say that anyone whoever **obeys; does the Will** of his Father in Heaven is the same as His brother, sister, and mother. A believer is even closer to Christ than to a physical relative. It was not to be disrespectful, but have a spiritual relationship.

## SUMMARY:

<sup>37</sup>Jesus and His disciples were going through the grain fields on the Sabbath, when His disciples began to pick the grain and eat it. The Pharisees immediately accused the disciples of working on the Sabbath and violating the law. They said the disciples have done an unlawful thing on the Sabbath Day. Jesus answers the Pharisees with a question *"Have ye not read"* illustrating David eating the showbread in the Old Testament in 1 Samuel 21. This was something they should have read, that when David and his companions were weak and hungry, they ate of the show bread which was only to be eaten by the priests (**12:1-4**).

Jesus gives another example to the Pharisees *"Have ye not read"* the law where the priests worked in the temple on the Sabbath day preparing the sacrifices because it was for the temple. If the necessities of temple worship permitted the priests; and they called them blameless in profaning the Sabbath, well what Jesus' disciples had done was done for the service of Christ; to meet their hunger, then why not allow a similar liberty? Jesus was proclaiming to them that He was the Messiah standing before them, whom they were to worship. But, if they had known, then He would have mercy and not sacrifice. God wants mercy, not religious sacrifice. God established the Sabbath and Jesus was declaring that He the Son of man was Lord of the Sabbath Day; equal with God (**12:5-8**).

Jesus is now in another town, and it was on another Sabbath that He entered their synagogue, indicating that in this particular synagogue the Pharisees were predominantly leading and having the same attitude. Jesus was in their synagogue and sees a man with a withered hand. The Pharisees wanted to accuse Jesus of not following the Sabbath Day Law; to see if He would heal the man by doing work on that day. So, they ask Jesus a question: Is it lawful to heal on the Sabbath Day? Jesus answers them with a question about a man having a sheep that's fallen and is stuck in a pit on the Sabbath Day and needing to get out, just as the man with the withered hand needing healing. Will they lay hold and lift the sheep out? Then, is a man more important than a sheep? Therefore, the truth is that it is lawful to do well on the Sabbath days. So, Jesus turns to the man with the withered hand and tells him to stretch out his hand, and the man obeyed Jesus, and his hand was restored whole like his other hand. The Pharisees rejected so much that their hearts became encrusted and hardened apparently beyond reach. And they went out and held a meeting, plotting against Jesus of how they might kill Him (**12:9-14**).

[TOP](#)

<sup>37</sup> <http://www.family-times.net/commentary/the-sabbath-law/>

**13:1** **The same day went Jesus out of the house, and sat by the sea side.** The crowds were so enormous that Jesus had to move out of the house, and go to the sea side to continue His teachings. This is the same day as he taught about His true family in chapter 12.

**13:2** **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.** Of course, wherever Jesus went, a great multitude gathered together surrounding Him to intentionally hear a Word from Him. Jesus had to leave the house to a wider area, so He gets onto a ship by the sea side, and sits down, and the whole multitude stood on the shore waiting to hear Him speak.

**13:3** **And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;—** After the Jewish rejection of the King, many things were spoken to them in parables (*conveying a spiritual truth through a series of earthly comparisons*). This parable is known as **"The Parable of the Sower"** or **"The Parable of the Soils."** It is a physical (earthly story) having a spiritual meaning. Look, a sower went out to sow—

- The **"Sower"** is the farmer or in the spiritual, the witness.
- He **"sows"** meaning spreads, scatters, and proclaims the **"seed"** meaning **"the Word of God"** to others.
- The Sower has to sow the seed into the "soil" or ground which is the heart.

We know that the *"preacher"* goes out and sows the Word of God, but do we as *"lay people"* go out to sow the Word of God? Yes! Just remember that a sower is a person/a witness who goes forth to spread the gospel. The Sower must sow. The seed must be watered. And the soil must be fertile to grow.

**13:4** **And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:—** Some seeds fell by **"the wayside"** (out of the field upon the walking paths and roads). The message spread is about the Kingdom of God; the territory where God rules. They heard the Word of God, but could not receive it; could not understand it because...

- Those seeds were trampled down. The paths and roads were trodden down and the soil was hard.
- And the birds of the air consumed the seeds because the seed just laid on top of the soil for them to devour.

They are in church regularly, and the Word falls upon them, but they are paying no attention to what is going on, having a closed mind and concrete hearts, therefore they pay no attention and give no heed to the Word. Their mind is elsewhere. People whose hearts are not open and soft are easy prey for the devil. The Word always remains on the surface of the heart, thereby exposing it to whatever the devil may wish to grab.

- They rebel •Don't stay awake or alert •Careless in handling the gospel •Are deceived- attendance is important.

**13:5** **Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:—** Some of the seeds fell **"upon stony places; rocks"**, that is, a large layer of rocks lying under the surface. There was not much soil because of the stony places; rocks, but as soon as it started to grow, it soon withered away because the water soon evaporated, leaving nothing but dry soil. Remember I said you have to water the soil. The sun scorched the plant because it had no strength, no depth in its soil, for the rocks prevented it to have strong roots, and be grounded.

# PITWM VERSE BY VERSE

**They heard the message**, but the message doesn't take root very deeply, thus when persecution comes, the enthusiasm fades and drops out. They might have a dramatic conversion, and make a decision for Christ, however, the change lasts only for a season, and in the end it fails.

- **He hears the Word** • receives the Word immediately • receives the Word with joy • he endures for a while.

**13:6 And when the sun was up, they were scorched; and because they had no root, they withered away.**

As said, the sun scorched the plant. The soil had so little root because of the rocks and the Word could not have strength to maintain or be grounded.

**13:7 And some fell among thorns; and the thorns sprung up, and choked them:**— Some of the seeds fell "among the thorns", that is, the seeds sprouted, but the plants were soon choked to death by thorns.

**They heard the message**, but Satan crowds the message out with worldly cares and pleasures, and the seed bears no fruit.

**13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.** Some of the seeds fell "on good ground", and the seed sprang up and was very fruitful, bearing a hundredfold. A "hundredfold" is a hundred times more of the harvest of what was sown. So can we say: not all believers are equal?. We look at the numbers and the word "some" in the front of it.

**They heard the message**, and because it is sown on good ground, the seed and soil came together, increasing into a tremendous harvest, bringing more than expected.

**13:9 Who hath ears to hear, let him hear.** Jesus ends His parable by crying out "He that hath ears to hear, let him hear", because there were some that did not have that listening ear to hear; that is, they were closed to Jesus' gospel and could not comprehend within, for their hearts were hardened. And this was a warning for them! Jesus issues a strong call—**Hear!** The ear has no greater purpose than to hear the message of God as it is delivered!

**13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?**— The disciples desired to know the truth about this parable, so they came to Jesus asking why He's speaking to them in parables. Inquiring minds wanted to know. Jesus wasn't speaking as He had spoken in the Sermon on the Mount

**13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.** And so Jesus answers them, and says because it is given unto you to know the Mysteries of the Kingdom of Heaven (which are spiritual things), but to others it is not given, meaning only the disciples were the ones permitted to know about the mysteries of the Kingdom of Heaven, while others are not. And these disciples didn't even understand. That's why you have to go back and get a clear understanding! But, the mysteries of the Kingdom of Heaven are not given to unbelievers. Believers believe and draw near to receive the mysteries of the Kingdom of Heaven. God does not reward unbelief, He rewards belief and trust!

Some of the mysteries of the Kingdom of God:

- The incarnation and virgin birth of Christ (Matt.1:16; 1:23).
- The ideal and perfect righteousness of Christ secured by His living a sinless life while on earth (Matt.5:17-18).
- The death of Christ on the cross for man (Matt.27:26-56).
- The intercessory work of Christ going on right now (Heb.3:1).
- The Holy Spirit and His presence in the believer (Jh.14:16-21)
- The material world and the spiritual world, or the physical and spiritual dimension of being (Matt.6:9).

# PITWM VERSE BY VERSE

- Man's sinfulness and his dead spirit due to sin (Eph.2:1-3).
- The church, both local and universal, and the mixture of both good and evil in it (Matt.13:1-52).
- The future resurrection (1 Cor.15:51).
- The destruction and remaking of the heaven and earth into a perfect universe (2 Pt.3:10-13)

**13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.** This is great encouragement to the people who are faithful, diligent, steadfast, hard-working etc because whatever they have, more will be given and overflow. But, it's bad news for the people who are lazy, idle, complacent, close-minded, slothful etc for whatever they have, it shall be taken away from them. Therefore it is either gain or loss: **1.** Believers seek, and therefore receive. **2.** Unbelievers reject, and therefore lose.

**13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.** Jesus tells the disciples that this is why I speak to them in parables: they don't see after seeing, and they don't understand after hearing because of willful blindness, and a lack of comprehension, for what they had no desire to know. Most of the people were more impressed with Jesus' manner of teaching than with His message. So, He reveals more to **open hearts**; and conceals, and hides to those with **closed minds**.

**13:14 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:**— In Isaiah 6:9-10 concerning the Prophet Isaiah, God had warned Isaiah when He commissioned him to become His prophet, that his ministry for the most part would fall on deaf ears. Jesus is saying this prophecy of Isaiah is fulfilled: "By hearing they shall hear, but shall not understand; in their seeing they shall see, but shall not perceive." Why? (the next verse).

**13:15 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.** The people's hearts have become waxed gross (stupid and foolish in mind) for they have become filled with earthly and sensual desires, thereby their heart is harden, their ears are deaf, their eyes are closed (shut; blinded), they deny what they see, refuse understanding, and fight conversion, and healing lest at any time they should see with their eyes, hear with their ears, understand with their heart, and be converted, so Jesus could heal them.

- Men love darkness rather than light, because their deeds were evil Jh.3:19.
- Thou (man) lovest evil more than good, and lying rather than to speak righteousness Ps.52:3.
- They believed not the truth, but had pleasure in unrighteousness 2Th.2:12.

**13:16 But blessed are your eyes, for they see: and your ears, for they hear.** Jesus tells His disciples that their eyes are blessed, for they see, and their ears, for they hear. The blessings of God come from seeing and hearing, that is, from conversion and spiritual healing, not from the things that men desire.

**13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.** This shows us that New Testament believers are much more privileged than Old Testament believers because of

# PITWM VERSE BY VERSE

Christ. *"Many prophets and righteous men longed to see what you see, but did not see it; and to hear what you hear, but did not heard it"* 1Cor.2:9-10 says *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God."*

## SYNOPSIS:

**13:18-23** Jesus tells His first parable in this chapter concerning the sower, the seed, and the soil: it's called **"The Parable of the Sower"** or **"The Parable of the Four Soils"** (13:1-8). But the disciples did not know what it meant, so Jesus begins to explain its meaning and purpose (13:18-23). <sup>38</sup>The story was about the seed rather than the farmer. The **"seed"** means the Word of God. The **"Sower"** is the farmer or in the spiritual, the witness. The **"soil"** is the heart. It is the message about the Kingdom of God. The farmer scatters the seed. The people who hear the Word of God receive it in different ways. There were four types of soil or hearts.

1. **Hard soil**—is the wayside soil, fertile, but hard. They hear the message, but do not understand it, thus allowing Satan to steal it from them.
2. **Shallow soil**—is the rocky soil, fertile, but no depth. They hear the message, but the message doesn't root very deeply, thus when persecution comes, his enthusiasm fades and drops out.
3. **Weedy soil**—is the thorny ground, fertile, but possessed with weeds. They hear the message, but the cares of this world and the deceitfulness of riches choke out the Word and one becomes unfruitful.
4. **Good soil**—is the understanding heart, fertile and prepared. They hear the message, receives it, and bears fruit; bringing forth a hundred fold, some sixty, and some thirty into the Kingdom.

When we talk about the kingdom of heaven, we're not talking about a geographic place, but it's a spiritual realm in which God rules and reigns, going into eternity.

**13:24** **Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:**—Jesus uses another parable concerning weeds and thistles to explain the kingdom of heaven: It's called **"The Parable of the Wheat and the Tares"** or **"The Parable of the Weeds."** The kingdom of heaven is like a man (Christ) who sows good seed (righteousness) in His field (the world). And the field which is the world is Christ's by right because He created it. Therefore, He rules and reigns over the righteous seed planted. And the good of it will come forth at its determined time.

**13:25** **But while men slept, his enemy came and sowed tares among the wheat, and went his way.** The man (Christ) has sown good seeds (righteousness), but while men are not paying attention; and are asleep, the enemy (Satan) comes without his knowledge, and sows **"tares"** (weeds; wickedness; evilness, and falseness) among the wheat (the good seed sown), and then the enemy leaves. Satan did his work in darkness, behind closed doors, while you're not watching; undercover because he's a sworn enemy of God. Note: that it was in the same field as the Lord's. The bad weeds are sown among the good. Some within the world and within the church have not been sown by the Lord. They may even look like they belong to Christ, but they do not. Get your House in order! They came while men slept.

**13:26** **But when the blade was sprung up, and brought forth fruit, then appeared the tares also.** The growth of the blade of wheat comes up, bringing fruit, but there also appears tares. The **"tares"** themselves were called **"darnel"**, some form of plant or wild corn that was slightly poisonous and narcotic. When eaten it would

<sup>38</sup> <https://www.easyenglish.bible/bible-commentary/matthew4-13-im-lbw.htm>

# PITWM VERSE BY VERSE

cause dizziness and nausea. It was called the "bastard wheat." Its roots became intertwined with the roots of the wheat. However, it is during the fruit-bearing stage that the difference appears. In a person, their true nature will eventually come forth: what he's thinking; what's on the inside. The tares will eventually hurt the wheat: their thoughts, their attitudes, their mood swings. They will drain the nourishment which will eventually deplete the wheat.

**13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?**— So, the servants; the slaves of the man comes to Him to tell Him what has happened, and how His field is looking. They are the ones looking after the field, but you know they fell asleep. There were tares (weeds) growing among the good seed. They're asking the owner, knowing that the good seed was planted. So, they say "*Sir, didn't you sow good seed in your field? So, where then did the tares come?*"

**13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**— The man tells his servants that they have an enemy among them that has done this thing. So the servants ask if they should pull the tares up. But we have to remember this...:

Scripture reveals that in the beginning God is Creator. Jesus Christ, the Son of Man is the original Sower. He is the Master owner of the field or world. God created man to be perfect, that is, in "*Our image*", after "*Our likeness...*" (Gen.1:26), and He planted within man a spirit to do right. But, immediately after Creation, the other sower, the devil, went right to work. He began with Adam and Eve (Gen.3:1), and ever since then he has sown nothing but tares (unrighteous) among God's "*good seed*."

**13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.** However, the man says no, for if they pulled up any of the tares (weeds) that have been rooted in the ground along with the wheat, they are in danger of destroying the wheat before the fruit becomes mature, thereby, causing harm to the wheat. False professing converts produce no lasting fruit; they may produce outstanding work, but not real fruit. Work is something you take ownership of; something you do by the reason of your strength. Fruit is something God produces within you; that of the Spirit. You give out producing work. You continue through God's strength producing fruit. The wheat and the tares are the believers and the unbelievers that must live side by side in the world for a while, until the harvest (judgment) of all mankind comes. Christ is the only judge, when He returns.

1. A person is to be judged for his whole life. He is not to be judged for a single act or for a particular period of his life. No one sees another person's whole life. In fact, very little of a person's life (thought or activity) is seen by any one individual.
2. A person may make a serious mistake or go through a stage of terrible sin. Then by the eternal mercy and eternal grace of God, he may turn back to Christ and make the rest of his life a wonderful service for God.
3. Any person who is judged to be righteous today may fall into sin later, years later. Only God can see the whole life. Only God can see and know all the facts that led the person to sin: facts within his being and facts without; pleasures within and pleasures without; relationships with and relationships without. Only God can know a person completely and fully—accurately know all the ramifications of every thought and act and stage of life.

A Day of Harvest is coming! Make sure your faith is sure!

**13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.** The solution to this problem is to allow both to grow together (that is in the world) until harvest. And in that final



# PITWM VERSE BY VERSE

time the reapers will first gather, bind, and burn into bundles the tares, whereas the wheat will be gathered into God's barn (heaven).

**The symbolism** of this parable: The *"kingdom of heaven"* must refer to the church. *"The Sower"* is Christ. *"The enemy"* is Satan. *"The field"* is the world. *"The good seed"* is believers. *"The tares"* are unbelievers. *"The harvest"* is the end of the age. Christ will be the final Judge who evaluates the fruit. And *"the reapers"* are the angels. *"The furnace"* is hell. And *"the barn"* is heaven.

**The meaning** of this parable: The gospel is to be sown where lost people are and where converts need to be made in the world. The kingdom of heaven is a spiritual eternal kingdom where God rules and reigns. Jesus uses this parable of a seed to explain the kingdom of heaven, in that, when a good seed is planted, weeds may occur among them, however, its fruit of righteousness will come forth making God's eternal kingdom great. On the other hand, the seed of wickedness has its reward of doom and it will not be in heaven, but in hell.

**13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:**— Jesus uses another parable concerning a grain of mustard seed to explain the *"the kingdom of heaven."* It's called: **The Parable of the Mustard Seed**. *"The kingdom of heaven"* is like a grain of **"mustard seed"** which is the smallest of all seeds, and a man takes this seed and sows it in his field. Christ is describing the growth and greatness of His kingdom and of Christianity in this parable. The seed of faith begins ever so small, but it grows into the greatest of bushes as it nourishes itself day by day.

**13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.** Although being the least of all seeds, its growth is great! The idea seems to be that the tiny beginning of the church will eventually culminate in great growth. We are reminded that outward growth is not always a true picture of spiritual depth. The beginning of Christianity:

- Christianity began as Christ launched the movement.
- Christianity was born in the mind of God. He came to earth became Jesus the carpenter of Nazareth.
- Christianity was carried forth by men without position and without prestige. They were not mighty, noble or famous, but common folk.
- Christianity numbered only about one hundred and twenty persons when Christ departed this earth.

The herb or bush grew and became a tree. When the kingdom or Christianity is fully grown, it is the greatest movement.

- Christianity is the greatest movement socially.
- Christianity is the greatest movement individually and personally.
  - Christ gives rest to a person just as a tree provides rest for a bird
  - Christ gives a home to a person just as a tree provides a home for a bird.
- Christianity is the greatest movement spiritually.
  - Christ gives food physically and spiritually, to a person just as a tree provides food for a bird.

**13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.** Jesus uses another parable concerning leaven to explain the kingdom of heaven. It's called: **The Parable of the Leaven**. **"Leaven"** is a lump of old dough in a state of fermentation which contaminates the bread. <sup>39</sup>In Bible times women in every household baked their own bread. Each time she baked, she would save a small piece of leavened (fermented) dough from a risen batch just before it was baked. When the next batch was mixed, she took the saved piece from the previous batch, and hid it in the new batch so it could ferment and make it rise. Leaven is virtually always used as a

<sup>39</sup> <http://www.family-times.net/commentary/growth-of-christendom/>

# PITWM VERSE BY VERSE

symbol of evil. The kingdom of heaven is like leaven in which a woman hides it in three measures of meal, till the whole meal is leavened. It can be looked at in two ways:

1. If Jesus is giving the parable about the kingdom of heaven, evil can penetrate it. It grows, it corrupts and it puffs up.
2. And if Jesus is giving a parable about the kingdom of heaven, growth can overtake it, and the gospel is spread. We do know that the leaven is deliberately taken, placed, and mixed in the world, unfinished meal and silently transforms the whole lump.
  1. Leaven makes bread soft, no longer hard.
    - The leaven of the gospel penetrates the heart of a man and softens the hardness of his life. He becomes much softer toward the Lord and toward the needs of others.
  2. Leaven makes bread porous and moist, no longer dry.
    - The leaven of the gospel penetrates the dryness of a man's heart and life. The gospel penetrates and creates pores in his life and moistens his heart so that he can grow into a moist or fruitful person.
  3. Leaven makes bread satisfying, no longer unfulfilling.
    - The leaven of the gospel transforms a person's heart, giving purpose and joy, and hope, to whom had no purpose, meaning, or significance.
  4. Leaven makes bread nourishing, so little in life.
    - The leaven of the gospel inspires and causes a person to feed others. His transformation is able to feed the truth to the world—the truth about the emptiness and loneliness of his human heart he had, and God's provision for man's plight.

Also:

- We also see that leaven works quietly and silently.
- Leaven finishes its work. Once it's inserted into the dough, nothing can stop it or ever pluck it out. It is in the dough forever, and it will transform the dough forever. The person who genuinely allows the gospel to penetrate his heart and life will transform his life forever.
- Leaven works slowly and gradually, yet consistently. The believer can learn at least two lessons from this fact.
  - It will take time to grow in the gospel.
  - It will take time for his own witnessing and work to produce.
- Leaven changes the quality, not the substance of the dough, yet it is changed. A man who receives the gospel remains a man, but he is a changed man—a man of quality, a man of God.

---

## SYNOPSIS:

<sup>40</sup>In our last study, we saw that Jesus had compared the church to both a pearl of great price and a hidden treasure. To own the treasure of the church cost God everything - the death of His only begotten Son. Now, Jesus continues teaching in parables with the parable of the net or dragnet.

## 13:47-48 PARABLE OF THE NET

This is not a casting-net, which is thrown out from the boat and drawn in again, but a dragnet which is of great length, and which is drawn constantly through the water until it is well filled with fish. This net had weights on the bottom and floats at the top. It would be thrown into the water, making what was essentially a curved wall of net. As it was dragged back in, it would catch everything in its path—both edible and inedible fish. Fishermen would always have to separate the good from the bad. No doubt the disciples understood the concept of the net. After all, it was just back in Chapter four that we saw Jesus calling men to follow Him.

The net gathers every kind. When we preach the gospel, it is not just those who are truly born again that

---

<sup>40</sup> <http://www.rondaniel.com/library/40-Matthew/Matthew1347.pdf>

# PITWM VERSE BY VERSE

gather. When we evangelize; when we fish for men; many more are caught up, than just the "good fish." This makes the parable strikingly similar to the previous ones, in which Jesus said the kingdom was like poisonous weeds planted in the midst of good wheat, in which Jesus said the fellowship would be permeated with sin, and that the kingdom would be far larger than it was supposed to be, and even be hospitable to the devil's ambassadors. This shouldn't sound strange to us. After all, even Jesus' ministry attracted followers that didn't believe in Him. They were there for motives other than faith. Maybe it was the healings they witnessed, or maybe it was the free food they ate. But ultimately, they didn't believe. They didn't belong in the net.

The net is drawn when full. The fisherman could tell when the net was full by the weight of its pull. When it was full, they drew the net to shore and began the tedious "process of separating" the good fish from the bad. The bad, of course, were cast away. The net is the Kingdom of heaven and the gospel is the message of the kingdom. The sea is the world in all the depth of its darkness and its unknown. The fisherman represents Christ and His followers. And this parable shows us that the end of those who inhabit the kingdom without being citizens of the kingdom have a horrible future in store for them (cast away into the fire).

## 13:49-50 EXPLAINING THE PARABLE

The first part of this parable deals with the present state of the kingdom or the church. The latter part deals only with the future. At the end of the age, there will be a separation. In the same way that the tares were separated from the wheat and burned, so too the bad fish will be thrown away - the wicked will be thrown into the furnace of fire. The only time the bad will be in the presence of the good is "Now!"

At another time Jesus taught His disciples the same truth; when He spoke of His coming and of the gathering of all nations before Him, the good entering into eternal life, but the wicked being cast away. *"When the Son of Man shall come in His glory," said Jesus, "and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left" Rev. 20:31-33.*

**JUDGMENT IS REAL.** It comes at the end of the world. Angels are real. They come forth to separate the wicked from the just. The church does not separate. And the furnace of fire is where there is weeping and gnashing of teeth. And it's real. Hell is a real place, and real people who really don't choose God's forgiveness really go there. What should this teach us? It is that although all of us are in church, not all of us are in the family of God. All of us are in the net, but not all of us are good fish. All of us are being gathered together, but some will be separated and end up in Hell.

Paul the apostle knew that he was in the net, but he desperately wanted to make sure that he was also one of the good fish. He said in, *1Cor. 9:23-27 And I do all things for the sake of the gospel, that I may become a fellow partaker of it. Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.* If Paul was concerned about making sure he was a "good fish," then how much more should we pursue godliness, ensuring that we are too?

## HAVE YOU UNDERSTOOD?

**13:51 Jesus said unto them, Have ye understood all these things?**— After this intensely deep teaching, Jesus asked the disciples if they had understood these things. And they said, "Yea Lord" Because when they didn't, they always asked Jesus to explain. Their comprehension allows Jesus to give one more illustration to reveal their

# PITWM VERSE BY VERSE

responsibility as scribes being instructed on the subject of the Kingdom of Heaven.

## A SCRIBE WHO BECOMES A DISCIPLE

**13:52** Jesus said unto them, **Therefore every scribe which is instructed unto the kingdom of heaven is like a man that is an house-bulder, which bringeth forth out of his treasure things new and old.** The Scribes were those who copied the Scriptures by hand. In the days before printing presses, they were the ones who made copies of the Bible. In this, the function of a scribe is similar to the function of what we call a "minister" of God. "Therefore every Scribe which is instructed unto the Kingdom of Heaven..." <sup>41</sup>The word translated "instructed" is from a Greek word meaning "to make a disciple" or "to become a pupil." "...is like unto a man who is an householder..." The householder represents the true minister doing the work of feeding the household of faith. This verse could easily read, ". . . every scribe who has been trained for the Kingdom of God is like a master of a house." "Master" implies great authority as well as responsibility over his house. The master of the house has the final say in deciding what is best for his household. This parable suggests that God has granted His ministers authority to expound His Word, calling them "masters of the house."

The last part of this verse reads, "...which brings forth out of his treasure things new and old." The instructed scribe of Christ's own household has a duty towards his fellow-members of the house. That duty is to "bring forth out of his treasure things new and old". The qualified scribe has his "treasure" - the knowledge of God's Word, and to the extent that he has prayerfully studied, seeking to divide it rightly as a good workman (2Tim. 2:15), placed that Word in a place, a storehouse, or storeroom. He is to use as resources all the things he has stored away. The "new and old" refers to food, the Word, stored in a storeroom. Jesus wants His ministers to teach their spiritual families by carefully balancing the teaching of the Old and the New Testaments. It does not mean that the old is thrown away or is wrong. In this sense, seeing the value in the old, he wisely serves his family "old store" as well as the fresh "off-the-vine" food, mixing them in balance so that neither is wasted. The scribe of the kingdom is to be well versed in the Word of God.

**13:53** And it came to pass that when Jesus had finished these parable he departed thence. Jesus stayed where He was until He had completed His ministry. He departed only after He "had finished these parables" that is His teaching. This gives us the thought that we should finished, complete, each task before moving on elsewhere.

**13:54** And it came to pass, that when Jesus had finished these parables, he departed thence. Jesus went to Nazareth, his hometown. On the Sabbath day, He goes into the synagogue, a habit He has formed from childhood (Lk.2:41-50). Since He grew up in the town, He was therefore a familiar face to the rulers of the worshippers and synagogue. He was also familiar with the worship rituals and was no stranger. According to Jewish customs in the synagogue service, which include Scripture reading (Lk.4:17). Jesus read from the Scriptures and then begins to expound the Word of God. The nature of His teaching was so profound that His audience and worshippers in the synagogue are amazed and dumbfounded at the wisdom with which He is teaching. They begin to question among themselves, "From whence hath this man these things?" Probably many of the people have not heard Him speak before and so this is their first experience. They are amazed! Jesus taught, but they rejected Him. The people's rejection was strong. There was scorn and spite in their rejection. Luke tells us that they set out to kill Jesus. Jesus was rejected because:

- The people did not understand the source of His wisdom and power.
- Jesus lacked proper credentials and education. They heard His wisdom and seen His works, but they understood neither.
- They would not acknowledge that He had really come from God.

<sup>41</sup> <http://cgg.org/index.cfm/fuseaction/Library.sr/CT/BS/k/1166/Parable-of-Householder.htm>

# PITWM VERSE BY VERSE

## SYNOPSIS:

**13:55-56** The people were as other men, lost and without hope and needing a Savior. He longed to help those with whom He had played, grown up, and rubbed shoulders with for thirty years. However, there is an undercurrent of skepticism among some of them as to the source of HIS authority and power as implied in the questions: "Where did this man get these things?" and "What's this wisdom that has been given him, that he even does miracles!" Skeptical means cynical, disbelieving, and unconvinced. By implication, they are saying. It's either from God or from Satan. To skeptics, it must have come from Satan, since no one (including rabbis and scribes) has ever taught and done miracles as He did. Although there is no record of Jesus performing any miracles in Nazareth before, His fame spread. While Jesus astonished the listeners in the synagogue on this Sabbath day, their amazement was soon changed to contempt. They could not accept this Messenger or His message because they knew Him too well. He was their neighbor, their brother, their relative, a boy from down the street. He was the son of peasants, a carpenter's son. Jesus was from humble beginnings. His family was humble and ordinary—just average.

**13:57-58** So the town of Nazareth rejected Jesus, and in response to their offense, Jesus quotes "a proverb that the prophet is without honor in his native land." Jesus was also rejected because people were offended by Him. The literal meaning of offended is *stumbling*. His neighbors and friends stumbled over Him. Jesus says, "Only in his hometown and his own house is a prophet without honor" (respect, tribute, admiration). They could not imagine that someone from their own house—someone they've known from a child could be the Messiah, the Son of God. They could not imagine someone who had been born in their own country and lived among them could be making the claims that He was making. A man who ate, drank, worked, and slept among them had no right to speak and make such claims. Most people consider God to be some remote power in outer space or in another dimension. Therefore, they put Him out there, not in here, not in their world and in their lives. Men do not want God too close. If God is close, then man has to submit, serve, and obey Him. Therefore he creates a mental god, a far-off, and to have little control over their life. All this comes to show that they did not believe Him. Unbelief results in some bitter fruit.

- Unbelief hurts the unbeliever
- Unbelief hurts the unbeliever's neighbors and friends.
- Unbelief hurts Christ.

Their lack of faith hindered their own spiritual gain, for "Jesus could not work many miracles there because of their unbelief." God cannot work where there is unbelief. Unbelief shuts God out. It pushes Him away and refuses to let God's love and power work. When people take offense at the teaching of the Word, God will not do many miracles there. And so we must be receiving the teaching of the Word before we will truly be able to receive the miracles written about in the Word.

## SUMMARY:

1The crowds were so enormous that Jesus had to move out of the house, and go to the sea side to continue His teachings. This is the same day as he taught about His true family in chapter 12. 2Wherever Jesus went, a great multitude gathered together surrounding Him. He sits down in the ship, while the whole multitude stood on the shore. 3The Jews had rejected His as King, and He began to speak in parables, a physical (earthly story) having a spiritual meaning. He begins: "a sower went out to sow." The Sower must sow. The seed must be watered. And the soil must be fertile to grow. When the seeds fell, they all heard, but not with clear ears or understanding 4Some seeds fell by "the wayside" and the fowls came and devoured them up. 5Some of the seeds fell "upon stony places; rocks", where they had not much earth: and forthwith they sprung up, because they had no deepness of earth. 6 There was so little root because of the rocks, and the Word could not have strength to stand when the

# PITWM VERSE BY VERSE

sun scorched it. **7**Some of the seeds fell **"among the thorns"**, that is, the seeds sprouted, but the plants were soon choked to death by thorns. **8**But some other seeds fell **"on good ground"**, and the seeds sprang up and was very fruitful, **bearing a hundredfold, some sixtyfold, and some thirtyfold (13:1-8)**.

**9**Jesus ends His parable by crying out *"He that hath ears to hear, let him hear"*, because there were some that did not have that listening ear to hear; that is, they were closed-minded to Jesus' gospel and could not comprehend within, for their hearts were hardened. This warning was a strong call—**Hear!** He wanted them to hear the message of God as it is delivered! **10**The disciples desired to know the truth about this parable, so they came to Jesus asking why He's speaking to them in parables. **11**So, Jesus answers them saying because it was given for you (disciples) to know the Mysteries of the Kingdom of Heaven (which are spiritual things), but to others it's not given, **12**for whosoever has, to him shall be given more, but whosoever have not, from him shall be taken away even of what he has. **13**Therefore, Jesus speaks to them in parables: because the others that see, see not; and those that hear, hear not, neither do they understand (**13:9-13**).

**14**Isaiah 6:9-10 shows that this prophecy of Isaiah is fulfilled: By hearing they shall hear, but shall not understand; in their seeing they shall see, but not perceive. Why? Because **15***"All of them have stubborn minds! They refuse to listen; they cover their eyes. They cannot see or hear or understand. If they could, they would turn to Jesus, and He would heal them"* (CEV). **16**Jesus tells His disciples that their eyes are blessed, for they see, and their ears, for they hear. The blessings of God come from seeing and hearing, that is, from conversion and spiritual healing, not from the things that men desire. **17***"For truly Jesus says to them, That many prophets and righteous men longed to see what you see, but did not see it; and to hear what you hear, but did not heard it"* (**13:14-17**).

The kingdom of heaven is like a man (Christ) who sows good seed (righteousness) in his field (the world). Although the man (Christ) has sown good seeds (righteousness), but while men sleep, his enemy (Satan) comes without his knowledge, and sows tares (weeds; wickedness) among the wheat (the good seed sown), and then the enemy leaves. The growth of the blade of wheat comes up, bringing fruit, but there also appear tares. So, the servants; the slaves of the man comes to him and tells him that there are tares (weeds) growing among the good seed. The man tells his servants that they have an enemy among them that has done this thing. So, the servants ask if they should pull the tares up. The man says no, for if they pulled up any of the tares (weeds) that have been rooted in the ground along with the wheat, they are in danger of also pulling up the wheat before the fruit matures, thereby, causing harm. The solution to this problem is to allow both to grow together until harvest. And in that time, the reaper will first gather, bind, and burn into bundles the tares, and gather the wheat into God's barn. The kingdom of heaven is like a grain of mustard seed which is the smallest of all seeds, and a man takes this seed and sows it in a field. When the mustard seed grows, it's the greatest among the herbs for it becomes a very tall tree, that even the birds of the air are able to come and lodge in its branches. The kingdom of heaven is like leaven in which a woman hides it in three measures of meal till the whole meal is leavened (**13:24-33**).

## APPLICATION:

Because they rejected Jesus, it did not take away from who He is! He never compared Himself with anyone else and neither should we. I'm talking about overcoming rejection. You are one of a kind, doing exactly what the Lord said do. You can only work where God leads you, not where man deems you. The reason the Spirit of God is not in a thing, is because there is either so much confusion or unbelief. Focus on your strengths instead of your weaknesses.

[TOP](#)

**SYNOPSIS: CHAPTER 14:16-21**

Note the steps that Jesus taught His disciples that we need to take in *solving problems* (14:16-19):

1. Start with what you have - Andrew found a lad who had a small lunch.
2. Give what you have to Jesus - The boy was willing to give up his lunch to Jesus.
3. Bless what's in your hands to give - Jesus took the five loaves and two fish; held it up to heaven and blessed it.
4. Obey what He commands - The disciples had the people sit down and they took the pieces and distributed them. As His servants, we are "distributors", not "manufacturers".
5. Conserve the results - After the people were fed all they wanted, the left-over pieces were carefully collected so that nothing was wasted.

The result: 5,000 men plus women and children were fed from the two fish and five loaves. Whatever's in your hands to do, God can multiply it! (14:20-21).

**14:22** And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. As soon as the meal was finished, Jesus had to insist and really compel His disciples to leave the area; get into the boat to go to the other side; the other part of the lake or shore, while He dismissed the crowd that was there.

**14:23** And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. It was necessary for all of them to leave, because it was necessary for Jesus to pray. Jesus shows us that we can't expect to receive anything if we don't pray. We have to get alone with the Father. We have to have alone time! Although God is fully God, He shows us what we will experience in human form; for He was fully man and fully God! He was in tune with the Father and the Spirit to receive what He needed! But in human form...

- He was "*physically*" exhausted being in human form. He had to be renewed and strengthened.
- He was "*mentally*" exhausted being in human form. He had to prepare Himself to have a clear perspective.
- He was "*spiritually*" exhausted being in human form. He had to be recharged with God's power.

He went up into a mountain and prayed in the evening, a time when He was able to view the occurrences of the earlier part of the day, and give thanks as He thought about the multitude and His disciples. He probably didn't sleep at all because of another task arose in the midst of the sea. Whatever time we spend with the Lord will always bring peace to give us more strength we didn't have. His presence is needed in our personal preparation.

**14:24** But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. The disciples hadn't even gotten to the other side, for they were still in the midst of the sea being tossed by the ferocious waves and contrary wind. You know that song: "*The Lord Will Make A way Somehow*"; and it says "*battered by the angry sea.*" It's amazing how we start off, and in the middle of things it's gone haywire. That's why we have to be stable in our minds at all times. A storm has arisen in the disciples lives to teach, to trust and be obedient. They were doing exactly what Christ told them to do—go to the other side. Many of us have given in and given up and complied to: and then say it's too hard. That's the lesson we have to learn—trust in God when it's too hard!

**14:25** And in the fourth watch of the night Jesus went unto them, walking on the sea. *The "fourth watch" was 3am-6a.m.* The Roman guards kept four Night Watches: each of three hours, from sunset to sunrise. *The "first watch" was the evening (6pm-9p.m.); the "second watch" was the midnight (9pm-12midnight); the "third watch" was cock-crowing (12midnight-3a.m.); and the "fourth watch" was the morning watch (3am-6a.m.).*

# PITWM VERSE BY VERSE

So Jesus began to pray in the evening, and apparently continued to pray. But in the fourth watch He came to check on His disciples. Although a storm came to bring fear, Jesus came to bring peace. The storm did not stop Him, for He walked upon it, without fear of the contrariness of the wind; without anxiety of the waves.

**14:26** And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. The disciples couldn't believe their eyes; either their eyes were playing tricks on them as they saw Jesus walking upon the sea. That really troubled them as they cried out in fear. They were already fearful of the storm and now they see Him walking upon this storm. Jesus is showing us that whatever storm you're going through—it's under your feet. They thought His figure to be a ghost; a spirit (*something we would see in the movies*). They had never seen anything like that before—a person walking on water, and yes you would be afraid too!

**14:27** But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. I like this! Jesus immediately reassures them not to be startled, but "*Be of good cheer*" for it was Him coming to them. He will always be our defense and protector in time of trouble—"a very present help!" He'll be in the storm with you!

**14:28** And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. I admire Peter for his ear and heart is attentive, The Lord is speaking and Peter answers the call, for he is a willing servant. Many of the others didn't say anything to the Lord. Peter asks if he can come where He is on the water. For a moment Peter had forgotten about the raging sea and had his eyes focused only upon Jesus. If only we can do that in times of trouble. Jesus' presence conquers fear!

**14:29** And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. The Lord is saying if you are willing, then come! Come on Peter, walk with me! At My Word Come! I can imagine many of the others thought he was crazy. Yes, he was crazy in love with Jesus and crazy enough to do it. I could imagine after Peter had seen the miracle feeding of the 5,000, this would be a piece of cake (so to speak). He stepped out of the boat in faith at Jesus' Word and was able to walk on the water toward Jesus. Can we have such faith?

**14:30** But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. Well, the scripture started with a "*but!*" That was the end of that feat, the negative came. His focus was disturbed by the boisterous wind, and his faith vanished. That wind began to speak to his ears and his emotions till he began to sink—sink in fear; sink in despair; sink in discouragement... He was in panic mode and cried out to the Lord to save him—save him from this struggle he was in; save him from death. Jesus' presence stirs the hope of being saved! In this type of situation of drowning, your little faith would yell out help, save me!

**14:31** And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?— Here we go again, Jesus immediately stretched out His hand and caught Peter, and pulled him up out of the water and they walked back to the boat. That song says: "*Love Lifted Me!*"; "*He's An On-Time God*"—never too early and never too late! Now the question comes to Peter about the faith he started out with. Although, it was little faith, doubt came into the little faith he had. Faith respond in two ways: Faith we see by sight naturally, and Faith that's unseen spiritually. Jesus' presence brought comfort and hope as Jesus stretched out His hand and caught Peter— sight faith. Jesus wants us to walk by— the unseen spiritual faith. "*But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*" Heb. 11:6.

**14:32** And when they were come into the ship, the wind ceased. The moment Jesus and Peter get into the boat, the wind stopped! Jesus' presence conquers nature! When He's in your situation, peace comes wherever



# PITWM VERSE BY VERSE

you are!

**14:33** Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. Jesus' presence changes our outlook! While they were afraid earlier of seeing Him walk on the water, they now began to worship Him; acknowledging Him as the true Son of God. Jesus' presence stirs confession of your belief, and you then can worship the One you confess about and believe in! Not to be complicated— *"say what you mean and mean what you say!"*

**14:34** And when they were gone over, they came into the land of Gennesaret. When they finally crossed the sea, they came into the land of Gennesaret. They had landed in an unusually fertile plain on the northwest side of the Lake which stretched some 3 miles long and 1 mile wide, lying between Chorazin and Magdala. It was called *"paradise and was the garden of princes."*

**14:35** And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;— The men of that place became aware that Jesus was there and they began to send word to the surrounding regions, and brought all that were ill and diseased to Him.

**14:36** And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. They wanted to just touch the hem of His garment, *"and as many as touched were made perfectly whole!"* Jesus' presence brings healing! Get into His Presence!

## SUMMARY:

After feeding 5,000 men and more, Jesus sends His disciples to the other side of the Lake and dismisses the multitude as He prepares to pray privately in the mountain. It was evening time; however, as the disciples were going to the other side, they encountered a mighty storm in the midst of the sea. While the disciples were distressed by the waves, they see Jesus walking upon the water in the hours of 3am-6a.m.—the fourth watch. They were fearful and thought they were seeing a ghost (**14:22-26**).

Immediately Jesus called out to them to take courage for it was Him, and to not be afraid! Peter seeing Jesus, asked if he could come where he was, and Jesus bid him to come. Peter stepped out of the boat and made a couple of steps, but when he took his eyes off of Jesus and saw the raging storm, he became afraid and began to sink. Peter cried out to the Lord, save me, and immediately, Jesus stretched forth His hand and took hold of him; and asked Peter why did you doubt; why did your faith began to doubt? (**14:27-31**).

Jesus and Peter were able to walk back into the boat, and the raging wind stopped blowing! As the disciples witnessed this, they began to worship Jesus as the Son of God! The boat finally landed at Gennesaret and the news of Jesus' arrival spread quickly throughout the city. People rushed and brought the sick to be healed, and as many as touched the hem of His garment were completely healed! (**14:32-36**).

## APPLICATION:

A miracle is a supernatural and unexplainable event that we cannot take credit for. They only come from God. And do you know we encounter many miracles in our lives everyday? We didn't wake ourselves up. We didn't create a mind to think, but we do get up by the grace of God; we do think, by the grace of God. He works those miracles in us everyday! And we need to thank Him! Another thing, when we are able to get back home safely and not have an accident, Or if we did get in one and we came out alive, those are miracles of God's presence! Jesus shows us the need to take time to get alone with God, and pray for others to experience those same miracles! Then worship Him, for He's already done it by your faith!

[TOP](#)

MATTHEW 15:1-28

NEXT 16:1-28

**INTRODUCTION:**

The end of **Matthew Chapter 14**,(verses 34-36) the disciples came to Gennesaret located on the NW shore of the Sea of Galilee. The men heard and brought all that were diseased beseeching only to touch Jesus' garment. As many as touched were made perfectly whole.

**Matthew 14:33-36** The ordeal of Peter and Jesus walking on the water had just occurred. Afraid earlier of seeing Jesus walk on the water, they now began to worship Jesus acknowledging Him as the true Son of God. When they disciples finally crossed the sea, they came into the land of Gennesaret. Gennesaret was located on the west side of the Sea of Galilee in a fertile well-watered area. The men of that place became aware that Jesus was there and they began to send word to the surrounding regions, and many brought all that were ill and diseased to Him. They wanted to just touch the hem of His garment, *"and as many as touched were made perfectly whole!"* Jesus' presence brings healing!

**Traditions of the Elders**

**15:1** Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,—<sup>42</sup>The Scribes and Pharisees joined forces and sent a delegation from their religious center, Jerusalem to Galilee to investigate the ministry and teachings of Jesus and His disciples. They wanted to question Jesus in order to find fault with Him. However, this would be a trap for them and an opportunity for Jesus to reveal truth.

**15:2** Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. The charge against Jesus was that He broke tradition. The Jews of our Lord's time believed that, in addition to the written Law of Moses, there was an oral law given to Moses on Sinai and passed down from him by word of mouth till it reached the Great Synagogue or Council of Elders which succeeded Ezra after the return from exile. This council lasted till 291 B. C. and seems to have been the source of the many additions to the Law of God which have been found in Judaism ancient and modern.

They accused Jesus about His disciples failing to wash their hands before eating their meal. Therefore, the disciples had broken the tradition of the elders and embarrassed the religious faithful of their day. The washing consisted of pouring a trickle of cold water over the outstretched hands. The water had to then drip off of the wrists; otherwise the person's arms would become unclean. They were upset because their tradition taught that before every meal, hands were considered unclean and had to undergo a laborious ceremonial cleansing. The Jews were not concerned with cleanliness, but with their ritual. There are and always have been two religions in the world. There is the religion that stresses the outside and the religion that stresses the inside. Through the years, the Jewish religion, in an attempt to keep man religiously and morally clean, had come up with thousands upon thousands of rules and regulations governing man's behavior.

<b>External religion</b> says be physically and morally clean.	<b>Internal religion</b> says be spiritually regenerated and made into a new creature.
<b>External religion</b> says that if a person keeps the outside clean, the inside will be clean.	<b>Internal religion</b> says that if a person is clean on the inside then he will keep the outside clean.
<b>External religion</b> develops a system of laws to govern behavior.	<b>Internal religion</b> behaves out of a heart of love and respect for God and man.

<sup>42</sup> <http://www.family-times.net/commentary/ritual-over-relationship/>

# PITWM VERSE BY VERSE

**External religion** says be faithful to religion (the church) and its practices and moral teachings and you will be clean.

**Internal religion** says be cleansed within by Christ, and you will be faithful to the church and live justly.

**External religion** is man-made religion of ritual, ceremony, laws, and works.

**Internal religion** is based upon His Son Jesus Christ who changes or recreates the heart of man. This act of recreation gives man a new heart, a heart that reaches out to both God and man in love and respect.

The conflict between these two religions is the conflict that was being waged between Christ and the religionists of His day.

**15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?**— Jesus answered with a question: charging the religionist of transgressing God's Commandment. It seems that they were breaking God's Law (His fifth Commandment Exodus 20:12) in order to keep their tradition. This is the first thing that defiles a man: traditional religion. Jesus goes on to give them an example.

**15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.** Jesus gives them an illustration or example of God's Commandment: "*God says honor thy father and mother*"—honor parents. Parents are to be our main focus in every way of honor. To "**honor**" is to obey, to reverence, to speak kindly to, to speak, and think well of. To "**curse**" is to disobey, to treat with irreverence, to swear at, or to speak ill of. *For children*, it means to obey them; *for adults*, it means to support them. <sup>43</sup>God said that people should give honour to their parents. When parents need something (speaking of in their older years), their children have a responsibility to help them.

**15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;**— But the Pharisees had another tradition. They practiced the tradition of "*Corban*" which meant "*a gift*." If a Jew wanted to escape from some financial responsibility, he would declare his goods to be Corban—a gift to God. They could put things aside, that their parents needed. Then they could say that they had given those things to God. Sometimes they only pretended to give these things to God. But this avoided the need to help their parents. We could see that in Ananias and Sapphira. In other words, their tradition says that once a person vows to give a gift to the temple, he can never back out of the vow, even if he later needs the gift to take care of his parents. The Pharisees and Scribes wanted to go to battle over traditions, yet they are breaking the Word of God (funny)! Incidentally, any time someone is ready to battle over church traditions or religious practices, he really does not understand the Word of God. If he understood the Word of God, he would realize that the traditions have nothing to do with pleasing God. Traditions are related only to pleasing men.

**15:6a And honour not his father or his mother, he shall be free.** Thereby practicing this tradition of the elders they thought that giving to the temple freed them from giving or showing honor to his or her parents, but just the opposite, it contradicted and dishonored their parents and it dishonored God's command.

**15:6b Thus have ye made the commandment of God of none effect by your tradition.** <sup>44</sup>Thus they have rendered the command of God of no effect; without authority, null and void. There are traditions of men today with similar affect, such as the practice of sprinkling for baptism, a tradition of man. When one keeps the tradition of sprinkling, they make the command of God to be baptized (immersed) of no effect! Through keeping such traditions, one is actually rejecting the command of God!

**15:7 Ye hypocrites, well did Esaias prophesy of you, saying,**— Jesus deals with people in two different ways. When He deals with the multitude, the harlots, prostitutes, thieves and other sinners, He confronts them in compassion and invites them to His salvation. But when He deals with the religious leaders, He approaches

<sup>43</sup> <http://www.easyenglish.info/bible-commentary/matthew-lbw.htm>

<sup>44</sup> [http://executableoutlines.com/matt/mt15\\_1.htm](http://executableoutlines.com/matt/mt15_1.htm)

# PITWM VERSE BY VERSE

them with bluntness and hardness. This approach is obviously not going to win Him any friends. He confronts them directly by saying, *"You hypocrites"* (frauds; pretenders). Jesus has already said enough to set the Pharisees on edge, but He wants to be sure everybody knows what He is talking about because He goes all the way back to Old Testament times of the prophet Isaiah (Esaias).

**15:8** **This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.** In Isaiah 29:13, Isaiah's prophesy deals with the Jewish people only drawing near the Lord to honor Him with their mouths and with their lips, rather than their hearts. Their hearts were empty and far from the Lord.

**15:9** **But in vain they do worship me, teaching for doctrines the commandments of men. It was an outward and intellectual place of worship taught by the precept of man.** False teachers teach tradition— their doctrine: the precepts of men (*principle, rule, instruction*); their rituals, prayers, habits, ceremonies, as God's commandments rather than the instructions of God. And the result is vain worship. The Pharisees knew a lot about God but didn't know God. Being that it is only external, their worship was hypocritical (insincere and deceitful). A hypocrite acknowledges God and attends worship. They may study, witness, show care, help the needy, and keep the rules, but this is about all they do, for they do not really know God personally, not in the depths of their heart John 14:6.

## SYNOPSIS:

### 15:10-14 Man's Heart

Jesus deals with people in two different ways. When He deals with the multitude, the harlots, prostitutes, thieves and other sinners, He confronts them in compassion and invites them to His salvation. But when He deals with the religious leaders, He approaches them with bluntness and hardness. This approach is obviously not going to win Him any friends. He confronts them directly in verse 7 by saying, *"You hypocrites."* Jesus has already said enough to set the Pharisees on edge, but He wants to be sure everybody knows what He is talking about.

So His next audience He addresses were the multitudes. When He had called the multitude to Himself, He said to them, *"Hear and understand: Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."* Washing with *"unclean hands"* or any other such thing that we *"put into us"* is not defiling. Rather, what comes out is what defiles, and it reveals that we have unclean (defiled) hearts. In this specific context, Jesus spoke about ceremonial cleanliness in regard to food. The idea in Judaism was that to eat the wrong sort of food deprived a man of holiness and ultimately, therefore, of acceptance with God. The Jewish leaders showed offense at this deliberate contradiction of their own teaching.

Now Jesus switches his conversation to the audience of His disciples. In two vivid pictures (*vss. 13-14*), the Lord tells His disciples that the Pharisees have no real mission from God and are themselves blind (*"Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind..."*). He's saying, they and their man-made doctrines shall be rooted up.

### 15:15-20 Understanding of the Parable

More explanation is needed for the disciples, and Peter comes forward. Peter is referring to the difficult, harsh statement that Jesus made to the crowd in *Matthew 15:11*: *"It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."* The disciples didn't quite understand and Jesus explains, *"Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?"* v17. *"But those things which proceed out of the mouth come from the heart, and they defile a man"* v18. *The heart is the inner man. It is what you are as a person. What you eat does not change you as a person, it simply passes right on through as some nourishment is taken out, but it does not change your*

# PITWM VERSE BY VERSE

*character. But what comes out of your inner being reflects what you are. "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders" v.19. We are defiled from the inside out rather than from the outside in. "But to eat with unwashed hands does not defile a man"v20. There is no connection between what we eat and spirituality. That is not to say that excessive eating and intemperance are not wrong. Lustful and excessive appetites come "out of the Heart." But when it comes to the items themselves—the food and drink we take into our mouths—there is no merit or value, no morality or virtue to these within themselves. It is what we do with things that make us either good or bad; spiritual or carnal. It is the heart that determines what we do with things. What comes out reveals what our heart is.*

Saints, this is the key to understanding the right way to be a Christian. Forget the religion. Throw it all away. God wants from us only that which is in the Word. Any time anyone tries to say, "A good Christian is supposed to do this, or not supposed to do that," simply and sincerely respond by asking, "Where is that in the Bible?" If they can show you, then incorporate it into your life. But if it's not in there, then it shouldn't be in your Christianity, either.

**15:21-22** Jesus went to the district of Tyre and Sidon, about 40 or 50 miles to the northwest which is Gentile country. He went into a private home hoping to remain anonymous for a while. He was trying to escape the attention of the multitudes, but He could not do that because a Canaanite woman sought Him out. *"And a Canaanite woman from that region came out and began to cry out, saying, 'Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed'" Matt. 15:22.* Many of Jesus' own countrymen didn't know who Jesus was, but this woman of Canaan knew. This woman comes to intercede for her daughter, and she provides a picture of an intercessor. She makes her daughter's needs her own. She came seeking Jesus. His fame had spread, even in this non-Jewish (Gentile) territory.

The woman cried for three things:

1. She cried for mercy.
2. She cried for the Son of David.
3. She cried not for herself, but for another person, her daughter.

She addressed Him, "Lord, Son of David"v.22. It is remarkable that she acknowledged Him to be the Messiah of Israel. "Son of David" is a messianic title and its recognition that He is the prophesied descendant of David who would rule. She also recognized Him as the Lord. Her request related to her daughter whom she said was "cruelly demon-possessed" was not with her. Matthew does not tell how her demon-possession manifested itself. This woman was not a Jew - she was a Gentile of pagan religion. The Syrophenicians worshipped Ashtaroth, the moon goddess of beauty and pleasure. They believed in doing everything that seemed desirable, with no limits, without restraint.

*Something to take note of here is that regardless of her religion, she has hit a crisis in her life that she knows only the Lord can deal with. How often we see people who say that they are Humanists, New Agers, or Agnostics turn to a Christian to pray when a loved one's life is in danger! You see, when life's circumstances become terribly real - like this woman's daughter being in danger - all of this worldly philosophy often goes out the window. That is because the world's religions and philosophies, beliefs, and practices will not do anything for anybody in times of crisis.*

How did she know to turn to Him? Remember that people from Tyre and Sidon had come to Him Lk.6:17-19. She possessed two qualities:

1. She truly loved another person, her own daughter.
2. She approached the right person, Jesus himself.

**15:23-24** This woman had acknowledged Him to be the Messiah, had acknowledged her own unworthiness and His power. She had manifested faith that He had not found in Israel by asking for His mercy, yet Jesus totally ignored her. He did not tell her to go away. He did not tell her to be quiet. He did not say

# PITWM VERSE BY VERSE

anything. His disciples came and urged Him, saying, *"Send her away, for she cries out after us."* But He answered and said, *"I was not sent except to the lost sheep of the house of Israel."* There is nothing more frustrating than the silence of God to our prayers. But there is purpose for His silence here. This woman is not ready for the response God wants to give her. She must grow in her knowledge and understanding before she is ready to receive the answer.

## POINT:

*When it seems that God is silent to our prayers, it may be because He is waiting to teach us something. It is not because He has not heard our request, but because we are not ready yet. We must learn what He has for us.*

---

The disciples were very frustrated with these events. Now the woman is not the only one who is pestering Him. She is crying out, *"Lord, Have mercy on me,"* and the disciples are saying, *"Send her away, for she is shouting at us."* The disciples displayed no interest in the woman whatsoever. They had no compassion or concern for her needs. They just wanted a little peace and quiet.

Jesus used the occasion to instruct His disciples about the purpose of His ministry. *"But He answered and said, I was sent only to the lost sheep of the house of Israel" Matt. 15:24.* He came to be the Messiah of Israel, and His ministry was to the Jews, but this woman was a Gentile asking for a blessing. Jesus was not angry with the woman, but also trying to teach the disciples a valuable lesson. So in effect, to His disciples, by saying nothing, in a round about way, *"Do you understand the purpose of My ministry? Do you understand why I am here?"* There was this silence of Jesus, there was the objection of the disciples yet, there's persistence in the Canaanite woman that would not quit. There is a difference in the way people seek Jesus and pray:

- There is the prayer of chance or of no expectancy. They pray because they think God just might hear.
- There is the prayer of persistence or perseverance. The prayer that will not take "no" or silence for an answer.

**15:25-28** *"Then she came and worshiped Him, saying, Lord, help me!"* The woman provides another picture of a dedicated intercessor by her persistence and she calls Him Lord. When Jesus finally responded to her, His response was more striking and shocking than His silence had been. *"And He answered and said, It is not good to take the children's bread and throw it to the dogs"\*Matt. 15:26.*

## NOTE:

\*Gentiles were referred to as dogs by the Jews. The word Jesus uses is diminutive (very small), the term used for the little puppies that people kept in their houses.

And so, Jesus is making the simple statement that to take the Bread of Life which is first intended for the Children of Israel (Jews) and give it to the Gentiles (dogs) would not be right. Children's bread refers to the blessings the Messiah has for the nation of Israel. Food, the blessings of the messianic ministry, is for the Jews. If this lady did not get upset when Jesus did not answer her at the beginning, surely she had good reason to get upset when He did answer her. She had humbled herself before Him, worshiped Him, and acknowledged Him as the Messiah of Israel, the Lord who has all power.

*Matt. 15:27: "But she said, Yes, Lord; but even the dogs feed on the crumbs which fall from their masters table."*

- Against prejudice she came,
- Against silence she persevered,
- Against exclusion she proceeded,

# PITWM VERSE BY VERSE

- Against rebuff she won.

With great insight, she clearly saw and confessed in humility that she was nothing, she was only a dog, but being a dog in the family's house, she had the right to eat the crumbs that fell from his table. This woman submitted herself totally to what Jesus had to say about her. *"Then Jesus said to her, O woman, your faith is great; it shall be done for you as you wish. And her daughter was healed at once" Matt. 15:28.*

What caused Jesus to answer her prayer was her personal humility (surrender) and worship of Him as Lord.

What is great faith? The steps taken by this dear woman tell us:

1. It is a desperate cry of need (**15:22**)
2. It is a persistence that will not quit (**15:23-24**)
3. It is a spirit that worships Jesus as Lord (**15:25**)
4. It is a spirit of humility and surrender to the Lord (**15:26-27**)
5. It is a faith that receives its request (**15:28**)

There are only two individual whose faith Jesus pronounced to be great: this woman's and the centurion (Matt.8:5-13). They were both Gentiles.

## SUMMARY:

We open up by focusing attention on some key people: Pharisees and Scribes. They, in this case were hassling Jesus about not insisting that His disciples go through the ceremonial washing of their hands before eating food. They weren't concerned with the disciples not practicing good hygiene. They were upset because their tradition was kept (**15:1-2**).

The Lord's reply to their charge was with a question, asking them why they continued to break the direct command of God by failing to honor their father and mother. In escaping from their financial responsibilities, they would simply say that a particular item was a *"gift"* they had declared unto God and could not be used by an individual (their parents). This was simply a clever way of keeping things from passing to one's parents. This person would of course continue to keep those things in his own house for his own use. Thereby, practicing this tradition of the elders they thought that giving to the temple freed them from giving or showing honor to his or her parents (**15:3-6a**).

The Scribes and Pharisees made the Commandment of God of none effect by their traditions. Jesus said such actions were hypocritical. They used lip service, for their hearts were far from God. Their religion had become merely a set of man-made rules and their worship was a farce; it was in vain. They were teaching their traditions as God's Commandments (**15:6b-9**).

## APPLICATION:

Persevere in praying for others and watch God take care of your need! Be Persistent in thanking God for the answer even before it comes. You're entitled to all not just a crumb because of who you are in Christ!

[TOP](#)

**SYNOPSIS:**

The end of **Matthew Chapter 15**,(verses 36-39) Jesus and His disciples had just fed four thousand men beside women and children with seven loaves of bread and few little fishes. After all were full, seven full basket were still in abundance. The multitude were sent away, they took a ship, and came into the coasts of Magdala.

**Pharisees and Sadducees Wanting a Sign**

**16:1-3** opens by focusing attention on some key people, this time the Pharisees and Sadducees. The Pharisees and Sadducees were opposed to each other in principles and in conduct; yet they joined against Christ. The Pharisees believed in bodily resurrection and eternal life; The Sadducees did not, nor did they even believe in signs and supernatural events. But they desired a sign from heaven of their own choosing. Their opposition was due to two reasons:

1. They cooperated with the Roman government and were thereby put in position of leadership and wealth. Jesus preached a gospel of sacrifice and poverty in order to help a needy world. He was therefore, a serious threat to them.
2. They did not believe that all scripture was of God, nor did they believe in the supernatural or in the resurrection of the dead. Christ, of course, did believe. Therefore, He was again a thread to their very existence.

The purpose of the Pharisees and Sadducees tempting Jesus was to prove that He was an imposter and to discredit Him before the people. This is a TEST! Why does anyone call you out?—to make you look bad! The problem is not that He has failed to give them signs or to prove Himself. The issue clearly is their unbelief. After their request in Matthew 16:1 for a sign from heaven, Jesus answers:

*But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!"*

<sup>45</sup>They can look at the sky and tell what the weather is going to be (**physical perception**), but they cannot look and see what God is doing and recognize where they are in His program (**spiritual perception**). Jesus says, in effect, that the signs are there. The people of Jesus' day had signs. What were some of the signs they should have recognized?

- The ministry of John the Baptist provides a sign in that he is the prophet who was prophesied in the Old Testament. **Isaiah 40:3** had been fulfilled in the life and ministry of John the Baptist.
- Still again John the Baptist fulfilled this prophecy from **Malachi 3**.
- One clear sign these Jews had missed was given in **Daniel 9:24** where Gabriel told Daniel that seventy weeks were determined for his people and the Holy city Jerusalem. The Jews could have sat down and calculated from the giving of the commandment to rebuild the temple in Nehemiah 2 to their day that they were just about at the end of the first sixty-nine weeks of Daniel, or four hundred eighty-three years.
- And also the message and works of Jesus were great evidence.

**16:4** **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. And he left them, and departed.** Jesus revealed their problem. The problem was their wicked and adulterous hearts. They want signs, which is an indication of wickedness. They are really saying that the Word of God is not adequate, so they need some spectacular, miraculous proof because they are not willing to

<sup>45</sup> [http://www.ihcc.org/index.php?id=sermon&sermon\\_id=xyISEgsrJHzMDbShnPVGscRED](http://www.ihcc.org/index.php?id=sermon&sermon_id=xyISEgsrJHzMDbShnPVGscRED)



# PITWM VERSE BY VERSE

believe what God says. His Word is not enough for them. There are never enough signs or evidences to convince people to change their lives, and cause them to turn to God.

The only sign to be given to a wicked generation is the sign of Jonah. In *Matt. 12:40* the sign was unfolded saying, "that as Jonah was in the belly of the fish three days and three nights, so the Son of Man would be three days and three nights in the heart of the earth." The death, burial and resurrection of Jesus Christ is God's great sign, the culminating miracle of miracles to prove that His Son, Jesus Christ, is the Messiah of Israel. *Rom. 1:4* says that Jesus was "declared the Son of God with power by the resurrection from the dead." So the greatest miracle and sign that could be given was given: the death, burial and resurrection of Jesus.

Jesus turned away from the leaders of the nation and abandoned them to their condemned, sinful condition in which they had chosen to be. The nation has rejected Him, and now He has rejected them. Jesus did not argue with the Pharisees and Sadducees, because they were not open to consider the truth of the Word of God and the person of Christ. So He did not continue to scatter the truth of God before them that they might tear it and misuse it. He abandoned them and left the area. After this, Jesus begins the time of instruction for His disciples. The basis for this instruction is found in the events which occurred with the Pharisees and Sadducees.

## **16:5-11 Leaven of the Pharisees and Sadducees**

After departing to the other side of the Sea of Galilee, the disciples remembered that they had forgotten to bring bread. Jesus saw an opportunity to teach a much needed lesson; beware of the leaven of the Pharisees and Sadducees. By leaven, Jesus meant the false teaching of the religionists, but the disciples misunderstood what He was saying. They thought He was rebuking them for not having bread. Their thoughts were, as is so often the case, occupied with earthly matters and cares. Jesus has been conveying to them a great spiritual truth, but they did not perceive it at all because they were occupied with their physical circumstances. **Always thinking on the physical will keep us from receiving the spiritual.** In v8 Jesus turns around and rebukes them in their preoccupation with earthly matters. He called it distrust—"O ye of little faith." \* Then He began immediately to teach two great lessons of life.

1. He will take care of the believer's earthly needs. He was almost shocked to think that His followers did not trust Him to take care of them.
  - a. 'Do you not yet understand or remember the five loaves of the five thousand, and how many baskets full you picked up?
  - b. Or the seven loaves of the four thousand, and how many large baskets full you picked up?'
2. His followers are to be primarily concerned with spiritual matters, not with earthly affairs. Guarding one's mind and soul against the leaven, the false teaching of the Pharisees and Sadducees is to be the believer's constant concern, not worrying and caring for earthly things.

## **NOTE:**

"O ye of little faith" or "ye men of little faith", directed to the disciples is recorded four times: *Matt.6:30* (food drink and clothes); *8:26* (Jesus stills the storm on the sea); *14:31* (Peter walking on water); *16:8* (physical needs).

## **POINT:**

*This is a good reminder as well as an encouragement. Christ did not give up on them. Even though they did not grasp the lesson which you would think they should have understood by that time. Christ did not abandon them and look for some men who would be a little quicker to learn the lesson. He continued to work with the disciples and minister to them. This is a reminder that God works with ordinary people, and He is very patient. As believers, we are to learn the lessons He wants to teach us, but it may take repeated emphasis before those lessons sink in.*

Jesus has not said anything different. He has not given them an explanation of leaven. But He has reminded them

# PITWM VERSE BY VERSE

to get their eyes off the physical things and on Him.

**16:12** suddenly reports, **Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.** All of a sudden they could see the spiritual truth that He was teaching them. The Pharisees believed in a personal God and in the scripture as God's Word to man, but they added to God's Word. They added rules and regulations, rituals and ceremonies laying undue restrictions upon man's behavior. The Sadducees or Herodians were the liberal minded of their day. Their leaven or false teaching was keeping the right rules and thereby becoming righteous.

**16:13-14** **When Jesus came unto the coasts of Caesarea Philippi, he asked his disciples...**—Jesus and the disciples have come to the coasts of Caesarea Philippi (about 30 miles north of the Sea of Galilee). And Jesus asks His disciples a question. There was much to reveal and teach them. It was time for them to learn that He was building a church—an assembly of people who would be confessing Him to be the Messiah. Jesus' question was, **13b** **Whom do men say that I the Son of Man am?**—What men think of Jesus...?

- Determines their destiny.
- Determines how we are to reach out to them.
- Determines their reaction to us as we witness to them.
- Determines to a large degree the morality and justice of a society.

There were false confessions regarding Jesus. The popular opinions show that Jesus was highly esteemed and greatly respected. He was considered one of the greatest of men. **16:14** **And they said...**

- **Some say thou art John the Baptist...**
  - Herod and others thought this.
  - The common people saw some similarity between John and Jesus: both were doing a unique and great work for God; both were divinely chosen and gifted by God; both proclaimed the Kingdom of God and prepared men for it.
- **Some, Elias...**
  - Elijah was considered to be the greatest prophet and teacher of all time, and was predicted to be come before the coming Messiah Mal. 4:5-6. Elijah had also been used by God to miraculously feed a widow woman and her son.
  - The people connected Elijah's miracle and Jesus' feeding of the multitude.
- **And others, Jeremias...** (Jeremiah)
  - It had always been thought that Jeremiah was going to return to earth right before the Messiah and bring with Him the tabernacle, ark, and altar of incense. He was said to have taken these and hid them in Mount Nebo right before he died.
- **Or one of the prophets.**
  - He was thought to be one of the great prophets brought back to life or one in whom the spirit of a great prophet dwelt.

## POINT:

*There are some people today who think that Jesus was only a great man of righteousness who was martyred for His faith. There are others who think that Jesus was only one of the great teachers and prophets of history. There are still others who think that Jesus was only a great man who revealed some very important things to us about God and religion. And there are some who think that Jesus was just a great man and prophet sent to the people (Jews) of His day.*

**16:15** **He said unto them, But whom say ye that I am?**— Jesus now asks a second critical question: He's making the question personal. By this question He was forcing the disciples to consider again their personal

# PITWM VERSE BY VERSE

convictions. Had they been swayed by the attitude of the multitude? The answer to this question determines a person's eternal destiny. The true confession declares one's personal trust in Jesus.

**16:16** And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** The very life and survival of a man's soul and of the church as a whole rests upon this simple, yet profound conviction.

- *The Christ*; the Messiah, the anointed One of God (*Matt. 1:18*)
- *The Son of God*: of the same being, the same substance; One with the Father (*Phil.2:6*)
- *The Son of the Living God*: the source and being of life; possessing the source, energy, and power of life within Himself (*Jh.5:26; 17:2-3; 1Thes. 1:9*)

Peter probably did not understand all that was involved in Christ being the Son of God (the cross and resurrection had not yet taken place). But his confession was made in simple trust which God desires and longs for—nothing more and nothing less. Peter was simply confessing step by step, "I believe You are..."

- the true Messiah • not a mere man • but the Son of God • sent by God • to fulfill all that the prophets foretold.

## POINT:

*The question is personal. It is directed to every man; "Whom say ye that I am?" Every man has to answer, and his eternal destiny depends upon his answer. But his answer is critical, for it is not a confession about Christ that Christ is after. He is after a belief, a confession in His deity, a trusting of his saving grace.*

**16:17** And Jesus said to him, **Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.** As a result of that acknowledgement, Jesus pronounced a great blessing on Peter. He was one who was spiritually blessed and one in whom God had performed a special work of revelation by giving him insight into the person of Christ. Jesus addressed Peter with the word "*Barjona*;" "*bar*" means "*son*." "*Jona*" is the name. It simply means son of Jona. By this address, Jesus was emphasizing Peter's human origin. Only God can convict the soul of a man and lead a man to personally trust Jesus as the Son of God. Why is this?

1. Conviction that leads a man to trust Christ—that leads to regeneration—is the work of God's Spirit.
2. The natural man cannot receive the things of the Spirit of God. Man is of the earth; He is earthly.

Christ is of heaven and of God; He is heavenly. God is Spirit and they who worship Him must worship Him in spirit and in truth. Man cannot come to know Christ in a personal way through natural wisdom or study, only through faith as God draws.

**16:18a** And I say unto thee— Jesus replied to Peter, **You are Peter (petros) and on this rock (petra) I will build my church.** When Peter came to Christ, He changed his name to Cephas, which is Aramaic for petros, meaning a stone. He saw Christ as the Son of God, the Messiah of Israel. The confession Peter has just made was acknowledged. So upon the rock of that testimony, the Church will be constructed. It is not Peter's personality or strength upon which the church is built but Peter's gospel confession. Jesus Christ was announcing the "messianic community," and that it was established upon **the solid rock** of divine revelation that Peter had just confessed.

1. <sup>46</sup>The Savior does not say, Thou art a stone, and upon thee I will build, etc. or Thou art a rock, and upon this rock I will build. He changes the word in the Greek from Petros (Peter, a stone) to Petra, a rock, or ledge of rock--a solid bed-rock.
2. Every saint is a stone (see 1Pt.2:5). The Lord declares that Peter is one these living stones, made such by his confession of faith, and ready to be built into the church, the spiritual temple, formed of living stones, and built upon the rock. So is every confessor of Christ. In order to settle what the Savior does mean by

<sup>46</sup> <http://bible.cc/matthew/16-18.htm> (People's New Testament)

# PITWM VERSE BY VERSE

the rock, we must consider Mt 16:18-19 together, and keep in mind the entire figure. This figure portrays...

- a. a Builder, Christ;
- b. a temple to be built, composed of lively stones, the church;
- c. a foundation for that temple, the rock;
- d. the gates of an unfriendly city or power which shall seek its destruction, hell, or more correctly, Hades, the unseen abode of the dead, the grave;
- e. a door-keeper of the church, or spiritual temple, with his keys, Peter. Peter's place in the figure is not that of the foundation, but that of the key-holder, or turnkey. The only difficulty is in settling what the Lord means by the rock. Since this rock is the foundation of the church, the central principle, the fundamental idea, we are aided to a correct decision by the teachings of the Word elsewhere. We learn through Paul that "*other foundation can no man lay than that is laid, which is Jesus Christ*" 1Corth.3:11. This excludes Peter or any human platform. Christ is often called a stone:
  - i. the stone that the builders rejected (Matt 21:42 Mk.12:10 Lk.20:17);
  - ii. the chief cornerstone (Eph 2:20);
  - iii. the stone that is the head of the corner (Matt 21:42 Mk.12:10 Lk.20:17 Ac 4:11 1Pt.2:7);
  - iv. the spiritual rock which is Christ (1Corth. 10:4).

Faith in Christ held in the heart, and confessed with the lips is the very foundation of the spiritual life and of the church. Jesus said, **You are Peter and on this rock (I Myself, the great truth of your confession) will I build My church v18a**. There is no question that the church is built upon Christ. He is unquestionably the builder of the church and the power behind its structure. It is He who takes every believer, all the "*living stones*", and places them into the structure of His church (1Pt.2:4-8). **The church** depends upon Christ, not upon Peter nor any other man or combination of men. It was first built by Peter after Pentecost; but it is *held up and held together* by Christ, the only foundation.

- Fact 1: "**My Church.**" The church is Christ's not man's.
- Fact 2; "**I will build.**" Christ builds the church.
- Fact 3: "**The gates of hell shall not prevail.**" Christ Himself protects the church.

## POINT:

*The true church is universal. It is made up of all who genuinely confess Jesus to be the Christ, the Son of the living God. If God is living, then Christ is living. Christ not only loved and died for us individually—He also loved and died for the church as a whole (universally) Eph.5:25.*

**16:18b ...and the gates of Hades will not overpower it.** The power of the gospel of Christ affecting the lives of His followers as they are assembled into a body of believers cannot be overpowered. "**Hades**" refers to the place of the dead, while "*gates*" implies great strength. In other words, not even the power of death can conquer the church. The steward of the house is given the keys or the responsibility for the house. The steward has the responsibility to close (bind) and to open (loose) the house. The key is the gospel, the message, the Lord Jesus Christ Himself. It is the business of the steward to proclaim and teach the Gospel. By proclaiming and teaching he opens the door; by not proclaiming and not teaching he shuts the door. Note the keys are not the keys to the church but to the kingdom of heaven for the church. It is entrance into the kingdom of heaven. Peter was the first man to preach the gospel and open the door to Israel at Pentecost.

## Keys To The Kingdom of Heaven

**16:19a And I will give unto thee the keys of the kingdom of heaven—**<sup>47</sup>What are "*the keys of the kingdom of heaven*" that are said to be entrusted to Peter (and perhaps, by extension, to all who make the good confession

<sup>47</sup> <http://www.zianet.com/maxey/reflx237.htm>

# PITWM VERSE BY VERSE

of faith in Jesus Christ, God's Son)? In the OT, keys symbolized divinely ordained responsibility and authority (*Eerdmans Dictionary of the Bible*, p. 187). In *Isaiah 22:21-22* we are told of a promise made to Eliakim, son of Hilkiah. The Lord states, "I will entrust him with authority ... I will set the key of the house of David on his shoulder; when he opens no one will shut, when he shuts no one will open." The ascended Jesus mentions directly to this in His message to the church in Philadelphia -- "He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this ..." (*Rev. 3:7*). Keys open doors, and lock doors shut; to let in or lock out. Within the investment of any set of keys to an individual, or to a group of individuals, is the authority to use those keys for the purpose prescribed. In the case of Peter, it was to bind and loose. However, since this authority to bind and loose is later extended to The Twelve as well, the implication is that they too have these keys. "The same power was given to the apostles and the church as a whole; It is not an exclusive gift to any one person" (*Holman Bible Dictionary*, p. 191). "Keys opened locked doors or gates, but the carrying of such keys especially symbolized the bearer's authority."

This Kingdom is now in the presence of the King in our lives through His Spirit. Jesus' kingdom was not a political kingdom, but God's reign in the hearts of people that will control and transform their lives. The human heart is the realm in which Jesus came to reign. He came for all mankind to live in him so that He can change us into His own image. He says in *Matt.12:28*, "the Kingdom of God has come upon you." When you see "kingdom of heaven" in Matthew, it means exactly the same thing as "kingdom of God" in the other gospels. It refers to the Reign of God which has come in the person of Jesus Christ Himself.

## Binding and Loosing

**16:19b** ...And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Firstly, in the original Greek, the sentence goes something more like 'whatever you bind on earth will have been bound in heaven; whatever you loose on earth will have been loosed in heaven'. That means whatever is happening on earth, the reality of it has already been decided in heaven, by God. The church on earth carries out heaven's decisions, not heaven ratifying the church's decisions.

<sup>48</sup>Jesus looked to God to know what to do in situations. In contrast, Jesus' disciples had looked to Him for direction, but what would they do when He was gone? He knew His disciples needed instruction in the church that would spring up all over the globe. So he taught them to be sure to follow God's lead in what they forbade or permitted. The same power here given to Peter belongs to every disciple of Jesus in all the ages. The binding and loosing is repeated by Jesus to all the disciples (18:18). Later after the Resurrection Christ will use this same language to all the disciples (John 20:23), showing that it was not a special prerogative of Peter. He is simply first among equals because on this occasion he was spokesman for the faith of all. As Jesus taught us, what we forbid on earth must have first been forbidden in heaven, and what we permit on earth must have been first permitted in heaven.

**16:20** Then charged he his disciples that they should tell no man that he was Jesus the Christ. Jesus warned the disciples not to publicize Peter's confession because they did not yet fully understand what kind of Messiah He had come to be—not military commander but a suffering servant. Reasons why:

1. They still needed more preparation. They did not yet know the full gospel. The death, burial, and resurrection of Jesus.
2. The disciples needed the indwelling power of the Holy Spirit if the message was to be effective, and the Spirit had not yet come. Pentecost had not yet taken place.
3. The people misunderstood the prophecies of the Messiah. If the disciples began preaching with force, the people might revolt against the Roman conquerors.

<sup>48</sup> <http://www.truthortradition.com/modules.php?name=News&file=article&sid=1187>

# PITWM VERSE BY VERSE

**16:21** From that time forth began Jesus to shew unto his disciples, how that he must go to Jerusalem, and suffer many things at the hands of the elders, and chief priests and scribes, and be killed, and be raised again the third day. Now, however, there was a significant switch in how Jesus went about preparing His disciples for His death. The difference was that Christ no longer spoke in pictures and symbols. He now taught them in simple and direct words. Jesus had already been telling His disciples about His death and resurrection for some time, but they had not understood. The disciples now understood more fully that Jesus was *"the Messiah, the Son of the living God."* Now they needed to learn two things: that the real way into God's kingdom and glory was through death, sacrifice, and self-denial. The path of suffering had to be taken not only by God's Messiah, but also by the followers of God's Messiah. So Jesus indicated that the three major groups in Israel, which comprised the ruling body known as the Sanhedrin, would lead the way in bringing about His suffering and death. Jesus mentioned indirectly earlier, to His coming death by His reference to the sign of Jonah the prophet. *"Just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights"* Matt.12:40.

**16:22** Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. Peter takes Jesus to the side and begins to rebuke Him. Peter was unwittingly doing the same thing Satan tried to do in the wilderness temptation—urging Jesus to act on His own apart from the Father. Jesus' words did not fit Peter's agenda. Just as, His words and deeds did not fit the agenda of the Pharisees, scribes, and Sadducees. Jesus had only one purpose—to do His Father's Will. His death was necessary. His death arouses natural man. Natural man rebels at the idea of the cross and natural man wants another way other than the cross. Peter could accept Jesus as "the Son of the living God," but not as the suffering Savior. That's why he tried to stop the idea.

**16:23** But he turned, and said unto Peter, Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Jesus then turns to Peter and says, **Get thee behind me Satan.** Calling Peter Satan was stern, and yet such sternness was necessary. The loyalty and allegiance of men without the cross was again being suggested to Him. When a man refuses to accept God's plan for life, he becomes an adversary to God. Peter was saying that he was wiser than God. And that's why Jesus had to stop him in his tracks by charging Peter with being Satan, that is, with being under the authority of Satan.

## Commitment of Allegiance:

**16:24** Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. Jesus gives four steps that are involved in total commitment:

1. A person must "will" to follow Christ. The word *"wills"* (thelei) means to desire, wish, design, purpose, resolve, determine; a deliberate willing, a deliberate choice. Note the choice is voluntary. Therefore, it is the individual who must act and do the following:
2. A person must deny self. The word *"deny"* (aparnesastho) means to disown, disregard, forsake, renounce, reject, refuse, refrain, restrain, disclaim, do without; subdue one's self and one's interest. Very simply, it means to say *"no."* A person is to deny self, and this means much more than just being negative, that is, giving up something and doing without something; acting positively, to say *"yes"* to Christ and *"no"* to self; letting Christ rule his life.
3. A person must take up the cross. Carrying one's cross meant walking to one's death. That's what the Lord wanted them to see. And for us to be content with what God gives us to do.
4. A person must follow Jesus. To **"follow"** (akoloothei) means to be a follower or companion, to be a disciple. It has the idea of seeking to be in union with and in the likeness of. A disciple of Christ comes after Him,

# PITWM VERSE BY VERSE

as the sheep after the shepherd, the servant after his master, the soldiers after their captain; he is one that aims at the same end that Christ aimed at, the glory of God, and the glory of heaven: and one that walks in the same way that he walked in, is led by His Spirit, treads in His steps, submits to His conduct, and follows the Lamb, whithersoever He goes, Rev. 14:4. Note that the steps of Christ led to death before they led to glory.

## **16:25 For whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it.**

Now there are two paths to follow: **Save** (keep) your life—you lose it or **Lose** (abandon) your life for Jesus' sake—you find it.

1. The person who **keeps his life** and what he has and seeks more and more of this life, **shall lose his life** completely and eternally. The person who saves his life by seeking:
  - a. to avoid the aging of the body and death and yet denies Christ shall lose his life eternally.
  - b. to make his life more and more comfortable, easy, and secure and neglects Christ shall lose his life eternally.
  - c. to gain wealth and power and fame by compromising Christ shall lose his life eternally.
  - d. the thrills, excitement, and stimulation of this world by ignoring Christ shall lose his life eternally.
2. But, **An abandonment of this life saves a person.** What does it mean? The key is in the words for *"my sake."* The person who **abandons** this life—who sacrifices and gives all that he is and has for Christ shall save his life. When we give our lives in service to Christ, we discover the real purpose of living.

## **16:26 For what is 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?—**

- A man's soul is worth more than the whole world. The word "*soul*" is the same word translated "*life*" (v25). Jesus uses the word life in two senses. There are two stages, two beings, two existences to the same life; "*the life that exists on this earth*" and "*the life that shall exist beyond this life.*" Once a person (life) is born into this world, he shall exist forever. It is just a matter of where he goes after this world: to be with God or to be apart from God. No man can gain the whole world, but what if he could? All the pleasure and wealth and power and fame are nothing compared with his soul. Once a man has lost his soul, it is lost. It cannot be bought back. Begin to evaluate all that happens from an eternal perspective.

## **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.**

- A day of judgment is coming. When Christ returns, the true value of sacrifice vs. self-satisfaction will be clearly seen. Sacrifice for Christ will be abundantly rewarded: self-satisfaction will be condemned. Man is to be judged according to his works. The word "*works*" means doing, working, and acting. It is not isolated acts, but continuous behavior. This will not be confined to nonbelievers. Christians too will face a judgment. Their eternal destiny is secure, but Jesus will look at how we handled gifts, opportunities, and responsibilities in order to determine their heavenly rewards. This is not something we can earn, but a by-product of faithful obedience.

**16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.** Jesus made a mysterious statement to His disciples: that some of them standing before Him will not die, but live to see Jesus come into His kingdom. Since all the disciples died before Christ's return, many believed Jesus' words here were fulfilled at the transfiguration when Peter, James, and John saw His glory. Others say, they refer to Pentecost and the beginning of Christ's church. In either case, certain disciples were eyewitnesses to the power and glory of Christ's Kingdom.

# PITWM VERSE BY VERSE

## SUMMARY:

Jesus and the disciples have come to the coasts of Caesarea Philippi. And Jesus asks His disciples a very important question. There was much to reveal and teach them. It was time for them to learn that He was building a church—an assembly of people who would be confessing Him to be the Messiah. Jesus' question to them was, "*Whom do men say that I the Son of Man am?*" They began to call out some great prophets of what men thought. Jesus now asks a second critical question: "*But whom say ye that I am?*" He's making the question personal. Simon Peter's confession took but a few words, but it was a turning point in the history of salvation. "*Thou art the Christ, the Son of the living God*" (**16:13-16**).

As a result of that acknowledgement, Jesus pronounced a great blessing upon Peter. And Jesus makes it clear that only the Father could have revealed that to him, not flesh and blood. Peter is now called "*Petrus*" meaning small stone or rock. So upon the foundation builder, the rock; the Word of Peter's testimony, the Church will be constructed; built. And the gates of hell cannot prevail against the church. For the keys of the kingdom of heaven will be given, and whatever is bound on earth is bound in heaven and whatever is loose on earth, is loosed in heaven. After which, Jesus commanded His disciples to tell no one who He was (**16:17-20**).

*He would be killed and three days later He would be raised from the dead.* But Peter decides to rebuke the Savior, telling him that this would not happen. Jesus turns to Peter and says "*Get thee behind me Satan,*" meaning, Peter was thinking merely from a human point of view and not from God's point of view. Then He focused their attention on the events which will transpire next, *that he would suffer at the hands of the Jewish leaders; be killed; and be raised again on the third day.* There was no one or thing that was going to stop the plan of God, not even Peter. He lets them know, that following Jesus meant a true commitment—the risk of death and no turning back. Now to spell it all out, our allegiance to Jesus means making a conscious choice to voluntarily deny our self, take up His cross and follow Him. He does not soften it or cut any corners. Now how should our lives follow Him? What an odd paradox, that something as important as your LIFE, is dependent on losing it in order to find it! We don't want to lose; we want to win! Yet somehow, as Jesus tells us, the person who "loses his life for My (Jesus') sake, will find it." For, it seems like the more we try to grab onto life and make it work in our favor, the more it tends to slip away. "*What profit is there if you gain the whole world and lose his own soul?*" "*Or what shall a man give in exchange for his soul.*" The Prophecy of the Second Coming to take place showing Jesus as the Son of Man coming in the glory of His Father with His angels. And at the judgment Seat of Christ when He comes back, He will repay each man according to his doings. Jesus made a mysterious statement to His disciples: that some of them standing before Him will not die, but live to see Jesus come into His kingdom. (**16:21-28**).

<sup>49</sup>The story of Jesus doesn't end with the cross. Because His story doesn't end there, neither does the story of His followers. Jesus will return. Everyone will be judged by Him. For those who have followed Him, who have surrendered to His Lordship, His coming with much anticipation, with longing, His disciples await that day because it will be the vindication of their faith.

We give our allegiance to a crucified Messiah and are part of an upside down Kingdom because we believe that Jesus died, was buried, was raised, now lives with power, and one day will return for us with the angels. When all the stories are over and the last chapter is read, we will be with Jesus and share in His victory.

## APPLICATION:

It's serious news when someone we know loses a part of his or her body. A soul bought and paid for by Jesus is worth us declaring who he is to others even when they don't want to hear. Our allegiance is unto God. [TOP](#)

<sup>49</sup> <http://www.heartlight.org/wjd/matthew/0809-wjd.html>



**HISTORY:****Chapter**

**17:1** And after six days Jesus taken Peter, James, and John his brother, and bringeth them up into an high mountain apart. What a blessing it must have been, spending time with Christ during His earthly ministry. He took three disciples, Peter, James, and John with Him and climbed a high mountain. Note this event took place six days after drilling His disciples with the fact of His coming death and resurrection. This was an isolated place where they would not be interrupted. Four major things drove Christ to get alone with God. The same things should always cause us to get alone with God for an extended time:

1. Pressure (from facing the cross).
2. A momentous decision (to bear the cross).
3. Intensive training.
4. The need for renewed strength.

Why did Jesus take these three? They formed an inner circle around Jesus. Jesus revealed more to these three men than to the other disciples. They were with Him when He raised Jairus' daughter, when He was in the Garden of Gethsemane, and here on the Mount of transfiguration. Each was chosen for a very special leadership role. They were not aware of it yet, but they were to fill unique positions.

1. Peter was to be the leader of the early church, the one who was to open the door of the gospel to both Jew and Gentile after Pentecost (Acts 2:1;10:1).
2. James was to be the head of the first great church which was to be at Jerusalem (Acts 15:13).
3. John was to receive The Revelation from God to close out the Scripture.

**17:2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. They beheld His Majesty! At the top of the mountain, Jesus was transfigured. That word in Greek is "Met-am-or-FO-o," from which we get our English word "metamorphosis." It means to change physically, like the metamorphosis which takes place when a caterpillar turns into a butterfly, or a tadpole becomes a frog. This change affected His face and clothing. His face shone like the sun. His clothes became as white as the light shining, exceedingly white, like snow, more than any launderer can whiten them - white and glistening. Apparently the glory of His Godly nature was allowed to shine through His body. The transfiguration strengthened Jesus.

**17:3** And behold, there appeared unto them Moses and Elias talking with him. And He was visited by two saints from Heaven. Moses and Elijah suddenly appear on the mountaintop and begin talking with Jesus. Why did Moses and Elijah appear with Jesus? There seemed to be two reasons:

1. To discuss Jesus' death. Jesus needed to be strengthened to bear the weight and pressure of the cross, the Garden of Gethsemane experience and His cry on the cross.
2. To show that Jesus was the true Messiah. He was superior to the Law and the Prophet. Moses represented the Law, and Elijah, who was considered the greatest of the prophets, represented the prophets. These two men were honoring and ministering to Christ. By such they were symbolizing that the Law and the
3. Prophets found their fulfillment in Christ.
  - a. Christ was the One of whom the Law and the Prophets spoke of.
  - b. Christ was the One of whom the Law and the Prophets pointed to.

# PITWM VERSE BY VERSE

## POINT:

*Christ was soon to fulfill His prophetic and priestly offices. Moses and Elijah were symbolically transferring the old prophetic and priestly offices.*

---

**17:4** Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. There was the strength of a heavenly experience. The three disciples were tasting glory. They were in the very presence of God Himself and were tasting some of heaven's joy, peace, security, fulfillment, and perfection. They did not want to leave this hallowed ground. Peter wanted to build three tabernacles, one each for Jesus, Moses and Elijah hoping to extend the stay of the heavenly guests and the glorious experience.

## POINT:

*A deep spiritual experience with God is always a glorious time. Nothing can compare to a session of deep communion with Christ, and there is always the wish that we could remain in His presence. But such is not our calling, not now. Our present call is to bear the cross and its message, not to wallow around in deep spiritual experiences. Our spirits do occasionally need to be spiritually renewed, but they are always renewed for a purpose: to strengthen us for going out and bearing a much stronger witness for our Lord.*

---

**17:5-8** While Peter was still speaking, a bright cloud overshadowed them and the Father interrupts him saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

- The cloud was "a bright cloud." This was the Shekinah glory, the cloud that symbolized God's presence. It was the cloud that guided Israel out of Egypt and that rested upon the tabernacle (Ex.40:34-38) and above the Mercy Seat in the Most Holy Place.
- The voice speaking actually says in the Greek, "This is my Son, the Beloved One." Christ is God's Son and He is the Beloved One.
- A clear intense sense of God's presence has them fall prostrate in their faces before the Lord.
- The Lord stood there alone. The representatives of the Old Testament and covenant (Law) had faded away. The bondage and darkness and terror of the law were now gone. Christ now stood in the law's place. The new covenant was soon to take effect.

## POINT:

*How often God would grant a clear, intense sense of His presence, if we would only get alone with Him for long sessions of meditation and prayer!*

---

The command was, "Hear Him!" It implied that God would begin to speak through His Son, not the Law (Moses) and the Prophets (Elijah). The rule and reign of God would be exercised through His Son, as He would be given all authority in heaven and earth. This explains why He told them to tell no one the vision until after His resurrection (Matt. 17:9). What they had witnessed was a foretaste, a foreshadowing of His coming glory and rule in His kingdom! After hearing the voice, falling on their faces, "Jesus came and touched them, and said, Arise, and be not afraid." They lifted up their eyes, and only Jesus was present

The revelation was not given to strike fear in the disciples, although all revelation should bring the response of fear and obedience because of the fact that the sovereign Lord of glory has made Himself known to us and has called us to obey. But the revelation was given to the disciples to convince and to encourage and to strengthen them in their faith and obedience. And because of this, Jesus "touched them." A touch from the Master! The touch was not simply proof that He was real, but that they were His friends and accepted by Him. It was a reassuring touch, followed by the words, "Do not be afraid."

# PITWM VERSE BY VERSE

**17:9-12** On the way down the mountain Jesus cautioned the disciples not to tell anyone what they had seen until the Son of Man was raised from the dead. If news of the transfiguration spread prematurely, it would be misunderstood, and perhaps the many followers of Jesus would try to enthrone Him before He went up to Jerusalem to die for their sins. The disciples then want to know why the teachers say that Elijah was first to come. They had seen Christ in His glory; they had seen Moses and Elijah; but they were not to say anything about it until Jesus died and rose again.

Jesus' answer was that *"Elijah comes and will restore all things."* Jesus added what we call the "already," by saying, *"But I tell you, Elijah has already come, and they did not recognize Him."* He was speaking of John the Baptist, of course. The teaching about John in no way teaches re-incarnation. The Lord simply is saying that John came as the fulfillment of the prophecy that *"Elijah"* should first come. Just as John, in the spirit and power of Elijah, preached repentance before Jesus' first visit, so too Elijah will preach repentance before Jesus' second coming (Rev. 11:3-13). But it was not yet time for the fulfillment of all things.

The point is that Jesus will also be seized and put to death. Jesus was telling the disciples that before the crown there was the cross. And both John and Jesus had to suffer at the hands of wicked people.

## SUMMARY:

<sup>50</sup>Just as Moses went up the mountain with three companions (Exo.24:1-9), so Jesus also took three disciples with Him, who would later be with Him in the Garden of Gethsemane. Great revelations are received by those who separate themselves to meet God. There he was transfigured before them. His face shone like the sun. The white robe and the shining face indicate the splendor, the radiance of the heavenly bodies. Jesus' glory, which did not shine upon Him from without, but from within, indicates that for a moment, he received a glorified heavenly body. Moses and Elijah came to talk with Jesus. Peter suggests making three tabernacles for the three heavenly guests, so that they would have a place on earth to stay and to prolong the glorious experience. But the transfiguration was not meant to stay. First, Jesus' departure, His death, must be accomplished. Before Peter had finished speaking, he was interrupted by the Lord God, who appeared in a shining cloud as He had done in former times. This is my Son, whom I love. God spoke to strengthen and confirm the disciples' faith. God had said the same thing at Jesus' baptism (3:17). Listen to him is aimed at the disciples. When the disciples hear the voice of God, they are overcome by an overwhelming fear because of the nearness of God, and fall to the earth. Jesus came and touched them. Moses and Elijah disappeared, but Jesus remained. Don't be afraid and don't tell anyone until I've been resurrected.

It is easy for Christians to want to experience again and again a mountaintop experience which made their experience of the Lord so powerfully real, however, you still have to come down, even Jesus had to go down the mountain after what we described as the Transfiguration. However, the lesson learned should always be brought down with you.

## APPLICATION:

At every turn the revelation of God confirms to us that Jesus is our Lord: that our faith is not in vain, that we need not live in fear, but that we should live by faith in Him.

[TOP](#)

<sup>50</sup> <http://www.elim.nl/en/theology/matthewmatthew-17.html>

**INTRODUCTION:**

A parable is a story that Jesus would throw alongside the truth; an earthly story having a heavenly meaning.

**Chapter 18:15-20**

<sup>51</sup>What should we do when another Christian has sinned against us? Our Lord gave three guiding principles for every Christian to follow:

- I. Go to the person in private (18:15). Above all else, go to him with the idea of winning your brother, not winning an argument. When you do it in strict privacy it will make it easier for him to confess the sin.
- II. Ask for the help of others (18:16). Only after we have prayerfully followed step 1 should we go to step 2. If the sinning brother refuses to listen we may then share the facts as we see them with one or two dependable believers and ask them for their prayerful counsel. It is possible that we are wrong. If they feel the cause is right, then together we can go to the offender and try once again to win him.
- III. Ask the church for help (18:17-20) After you have followed steps one and two and the sinning brother still fails to recognize his error, the situation should be brought before the entire Church. However we must keep in mind that our goal is not the winning of a case, but the winning of a brother. If this person still refuses to acknowledge his sin he is to be treated as an outsider, but not hated.

**18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**— We know we are to forgive, but Peter asks the Lord how many times shall he forgive his brother if his brother sin against him? And then adds 7 times? As if to say can we have a limit on the amount of time? - Because 7 times seemed generous to him because 7 meant completion.

**18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.** Jesus replies that, that's not what I'm saying, but 70X7, which is 490 times to us. But the point is that Jesus was saying 70 X 7 X 70 X 7 and on and on through eternity because forgiveness is a matter of the heart, and not of the mind. The mind will keep a record of wrongs. A spirit of forgiveness does not measure and limit the number of times it will forgive. A spirit of forgiveness will tolerate being wronged and hurt time after time. Jesus was able to do it, and through Him we are required, if we are in Him.

1. Forgiveness is a thing of the spirit. All spiritual things such as love, mercy, grace, joy, or forgiveness cannot be measured or limited. They are by their very nature spiritual and not physical. Therefore they are without measure or limit.
2. Good human relationships are impossible without a forgiving spirit.
3. And an unforgiving spirit shows that a person is basically ill-natured, self-centered, and spiritually immature. So, forgiveness is required!
4. Peace and health can be preserved only through a forgiving spirit.

**18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.** Jesus expresses that God's Spirit of forgiveness is just like a King who takes account of his servants. God is the King; the Sovereign Father to whom a debt is owed. And He will rule justly. The one who owes Him is the servant or the one who had access to the King's money, or it can represent the individual sinner. The King

<sup>51</sup> <http://www.family-times.net/commentary/steps-to-church-discipline/>

# PITWM VERSE BY VERSE

wants to bring His accounts up to date, which causes us to evaluate our lives.

**18:24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. So, one of His debtors was brought to Him. And this one owed 10,000 talents which was an insurmountable debt equivalent to millions of dollars.

1. All must give an account.
2. We are all brought to the King by the Spirit, the Word, or some Christian witness.
3. We are all led to see our huge debt of sin and service that we owe God and can never repay.

The King began to reckon with him, meaning to take account; to settle accounts. He began to check the ledgers of His province (jurisdiction, His domain): receipts, expenditures, and capital improvements made. Some things that bring us to God, and cause us to evaluate and take account of our lives are: • trials, • trouble, • sickness, • disease, • a sermon or witness, • tragedy, • parents, • friends, • or special days or occasions (example the New Year).

The point is that God has given us life and made us overseers of that life. To sin is to mismanage that life and cause loss, therefore, sin puts us in debt to God. The debt is infinite, beyond anything we can ever pay.

**18:25** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant couldn't pay it back, so he was commanded to be sold, as well as his wife, and along with his children, and all that he had, plus the payment that was due to the King. Notice that a man's sins always affect both him and his family. It seemed that there was no getting out of this debt.

4. We are all bankrupt (unable to pay) before God.
  - a. Silver and gold—no amount of wealth can pay our debt.
  - b. Neither brother nor any other family member can pay our debt.
  - c. Good works can't pay our debt.
  - d. Making sacrifice and giving offerings can't pay our debt.
5. We face the justice of a just God.

**18:26** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Instead, the servant cried out for mercy falling to the ground worshipping the King, saying that he would repay it all, but just have patience with him, and give him some more time to pay it all.

6. We cry for mercy.

**18:27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. Our God is a compassionate God. After seeing and hearing the heart of the servant, his Lord was touched and felt sorry for him; took pity, and forgave and loosed him from his debt.

The picture illustrates God's total forgiveness when dealing with our sins at the point of salvation. The debt has been paid by Christ and we are set free from it forever!

7. We hear the love and forgiveness of a loving God.

**18:28** But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. Now, this is the same servant that was forgiven and loosed from his debt by the King. He goes out and finds one of his fellow servants who owed him a hundred pence (?). However he does not have the same forgiving spirit as the King did.

- He faced a person who owed him, or who offended him in some way.
- He reacted severely. He attacked the debtor; had his hand at his throat attempting to squeeze the

# PITWM VERSE BY VERSE

payment out of him. He got so angry that he showed malice. Remember the King had mercy toward him? This servant had a spirit of unforgiveness.

**18:29** And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. This servant did the same as he himself had done before the King.

**18:30** And he would not: but went and cast him into prison, till he should pay the debt. The servant had every right to demand and force payment. And we see that this servant had no patience with the debtor.

- He rejected the cry for mercy and refused to forgive.
- He acted selfishly and worldly according to law and justice.

The story is merely hypothetical, for no one who was forgiven a debt of millions would behave this way; therefore, the intention of the parable is to challenge the genuineness of the disciples' conversion.

**18:31** So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Fellow servants saw what had taken place and were greatly distressed and went and reported it to their Lord, the King.

- He grieved others. This means that others were very sorry for his actions.

God's true servants are always grieved to see people mistreated, abused, and trampled upon.

**18:32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:— The King summoned the servant, calling him a "*wicked servant*" because he had not been transformed by kindness and/or forgiveness. The King had spoken and demonstrated kindness and forgiveness toward him because he literally fell to the ground and worshipped Him (the King), asking for patience and proclaiming that he would pay it all, which is what the fellow servant who owed a lesser debt did before him (the servant)!

**18:33** Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?— So, the King asks him shouldn't he have had the same compassion for his fellow servant?

**18:34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. It seems that this servant undid all the good the King had allotted unto him. The king was angry (wroth), so there was nothing else for the King to do, but to deliver him into the hands of the tormentors; jailers till he could pay all that was due to the King. Note two critical things about the justice executed.

1. The unmerciful servant received perfect justice. He received exactly what was due him. He had to pay; he was punished only for what he owed—no more.
2. The King, God was perfectly just. He merely executed perfect justice. He executed what the servant himself had chosen; due payment for due debt.

A truly saved man would never behave like the man in this story. A truly saved man would have compassion and forgiveness.

**18:35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Likewise, meaning similarly, equally, also shall our Heavenly Father also do; that is, deal with us, if each of us does not forgive our brother from our hearts. The point is that an unforgiving person shall be judged! This determines our eternal destiny! We must not only forgive, but we must live a life of

# PITWM VERSE BY VERSE

forgiveness and mercy. If we do not forgive from our hearts, neither will God forgive us! As I said earlier, this is not a head or physical thing, but it's of the spirit embedded from our DNA in Christ!

## SUMMARY:

Peter asks the Lord how many times shall he forgive his brother if his brother sins against him. And then adds 7 times? Jesus replies that, that's not what He's saying, but 70X7, which means on and on through eternity—Because forgiveness is a matter of the heart, and not of the mind. Forgiveness is required for every believer (**18:21-22**).

Jesus expresses that God's spirit of forgiveness is just like a King who takes account of his servants. God is the King, to whom a debt is owed. So, one of His debtors was brought to Him who owed an enormous debt. The servant couldn't pay it back, so he was commanded to be sold, as well as his wife, and children, and all that he had, plus the payment that was due to the King. Instead, the servant cried out for mercy falling to the ground worshipping the King, saying that he would repay it all, but just have patience with him, and give him some more time to pay it all. The King had compassion after seeing and hearing the heart of the servant, and forgave and loosed him from his debt (**18:23-27**).

Now, this is the same servant that was forgiven and loosed from his debt by the King. He goes out and finds one of his fellow servants who owed him a hundred pence. He reacted severely by attacking the debtor by the throat attempting to squeeze the payment out of him, saying pay me what you owe! This servant did the same as he himself had done before the King. However, he rejects this servant's cry for mercy and refuses to forgive. Fellow servants saw what had taken place and were greatly distressed and went and reported it to their Lord, the King. The King then summons the servant he had forgiven, but now calling him a *"wicked servant."* The Lord had demonstrated kindness and forgiveness toward him when he owed a higher debt. The Lord says you should have had the same compassion for your fellow servant? The king was angry, so there was nothing else for the King to do, but to deliver him into the hands of the tormentors; jailers till he could pay all that was due to the King. And this is how our Heavenly Father will deal with us, if each of us does not forgive our brother from our hearts (**18:28-35**).

[TOP](#)

MATTHEW 19:16-30NEXT 20:1-16

## SYNOPSIS:

**19:16-30** In Matthew this passage opens up with not knowing the man's name or title of the person that comes running to Jesus, but Jesus knows all about him. He had just seen how Jesus valued the little children and told His disciples "Let the children come unto Him, and do not hinder them, for to such belong the kingdom of heaven" (19:14). So, the man comes and calls Jesus "Good Master", asking for spiritual help and questioning Jesus as to how he could obtain "Eternal Life" (19:16). He was told to keep God's commandments (19:17). The young man goes back and forth about the commandments, which leads to "I've done all those. What do I lack?" (19:20). Jesus from the beginning says why call me "Good" (19:17), because Jesus knew his thoughts, since he followed the commandment since his youth (19:20), he thought he knew what "good" was. Jesus says "huh huh" so, you want to be "perfect", well, (1) Go sell everything you have. (2) Give it to the poor. (3) You'll have treasure in heaven. (4) Then come follow me! (19:21). The young man didn't say another word, just turned and went away sorrowful (19:22) after hearing what Jesus has uttered to him because he had great possessions, and didn't want to part with them; give them up. Now, Jesus turns to His disciples, and applies this to any rich man, for He says "It's hard for a rich man to enter into the Kingdom of Heaven" (19:23). And Jesus repeats it, "It's easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God"

The "Needle's Eye" was the small gateway where a camel had to have everything taken off of him; be unloaded, and then kneel down on all fours to go through the small opening of the door (the gateway). The kingdom of God demands trusting in God completely and totally without being loaded down with difficulties; get rid of the stumbling blocks. This ruler had stumbling blocks on his way to salvation. These difficulties were causing his riches to rule him.

Well, the disciples don't know what to think next, but "Who then can be saved?" for they surely thought the rich Jews would be (19:24). To this question, Jesus tells them "With man, No one, but with God all things are possible!" (19:26). Then Peter speaks up and says "We have left; forsaken all and followed you, what shall we get?" (19:27). Jesus then says, "Those who have followed me in the regeneration (the new birth) when the Son of man shall sit in the throne of His glory (His heavenly splendor), you will be seated on twelve thrones governing; judging the twelve tribes of Israel" (19:28). "Jesus reassures His disciple that every one that had forsaken homes and families or land in order to follow Him shall receive a hundredfold (hundred times as much) in return, and shall have Eternal Life!" (19:29). "But many that are first shall be last and the last shall be first" (19:30). Those who are first in their own eyes will be last in God's eyes, but those who are last in their own eyes will be rewarded as first.

TOP



**20:1** For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. Jesus is continuing His discussion of salvation from (19:25), and everlasting life from (19:29). He further explains what the Kingdom of Heaven is like in this parable. What Jesus wants us to do now is show the marvelous grace of God in salvation in giving Eternal Life. This is **The Parable of Laborers In the Vineyard**. In John 15:1-17 Jesus refers to Himself as the True Vine and to His Father as the Husbandman (the vineyard keeper; the vinedresser and the gardener). **The householder** here is God Himself, the Master of the Vineyard. These may also refer to an employer, a farmer; the master or owner of the house. **The Vineyard** represents the mission field. **Laborers** are the believers working, but each work differently.

*The Kingdom of Heaven needs laborers in the vineyard! The householder goes out early in the morning (6a.m.); at daybreak to hire laborers to work in His vineyard. It's prayer time if you want to get instructions. A Jewish day began at 6am and ended 6pm.*

**20:2** And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. These 6am laborers are called first to come and labor in the vineyard. There is an agreement that came between the householder and the laborers to receive a penny a day. This is the daily rate for a day's work. This is the full wage; no overtime or extra if you've agreed to work for a full day. So, if they were willing laborers, believing his promise, then they were going into the field to work. And they being in agreement with the pay, were sent into His vineyard to work. So, we see:

- Their belief preceded their work.
- They were eager to work, and eager to receive the pay.
- He promised them; He sent them out; and they served.

*The worker in God's vineyard can be described as a person who has decided to set himself apart for the service of God, and strives to know Him better in carrying out the Will of God.*

**20:3** And he went out about the third hour, and saw others standing idle in the marketplace,— The first time the householder went out was the first hour, which was early in the morning (6a.m.). Now, it's the third hour (9a.m.) and the householder sees others standing idle in the marketplace. Every city has its labor market hang-out. I see them all on the street curb of Home Depot. God's call is by "Grace" and not by "Works."

- The third hour (9am) has come, and there are still people standing idle.
- It is God who goes out to seek and call mankind.
- It is God who provides the work for man.
- Jesus is still calling. Will you come?

*God's vineyard is a place where you are kept from being idle; to ensure you don't live a wasted and purposeless life. You are called upon to work for God, and after all you've done, you are rewarded for your labor of love.*

# PITWM VERSE BY VERSE

**20:4** And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. There was no fixed amount agreed to the pay of these late-comers, when a fourth of the day had already passed as they went into the vineyard. The householder just said, "*whatever is right he would give it.*" And they just went. In **19:27** The disciples had said responded and asked "*We have left; forsaken all and followed you, what shall we get?*", but these workers didn't ask nor negotiate. So, to the householder it means whatever is fair to Him. He calls the shots! He makes the rules! So, it's up to you whether you put in the work with a smile or a frown.

- They were eager to work, and eager to receive the pay no matter what it was.
- He promised to give, they believed, and they served.

*God sees the heart before you even start a job! A late-comer, the person who does not respond to God until later in life, must simply trust God to be fair and just!*

**20:5** Again he went out about the sixth and ninth hour, and did likewise. Again, the householder came back at about the sixth hour (12noon), and about the ninth hour (3p.m.) and repeated the same thing to them as he told others that were called. Up to this point there have only been four calls issued; limited to every three hours. God's Spirit will not always stride with us Gen.6:3. The calls of God become dimmer and less forceful with the rejection of each call.

*God is generous, and His gifts of salvation and eternal life are available to anyone who believes in Him and trusts Him—whenever that belief comes.*

**20:6** And about the eleventh hour he went out, and found others standing idle, and saith unto them, **Why stand ye here all the day idle?**— The householder went out again finding others standing idle, even at the eleventh hour. The eleventh hour refers to the last minute. They are still waiting at 5pm for someone to come and pick them. They had not given up, and they had nothing else to do. The householder asks them a rebuking question to see where their mind was. "*Why stand ye here all the day idle?*" For there is no excuse for such behavior. There are six types of laborers:

1. There are the willing and eager laborers who's always out early looking for work.
2. There are the idle who have little or if any interest to work at all.
3. There are the self-seeking or pleasure laborers who move around questioning the employer about what kind of work to be done.
4. There are the slothful laborers who are just lazy, and not interested in a full day's work.
5. There are the complacent laborers; the slow movers who sleep late and move slow, and always late getting to the marketplace.
6. There are the weak failures are those who go to work at jobs that appeal to them, and discover the job is hard and difficult, so they walk away from their commitment, and return to the marketplace for something easier.

**20:7** They say unto him, **Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.** This reminds us of the man at the pool and answer, but "*have no one to put me in the water when the water is troubled.*" These men say the same thing: "*Because no man hath hired us.*" It is now the eleventh hour and the householder says, "*Go ye into the vineyard and whatsoever is right, that shall ye receive.*" They were hired long after the others, and God offers a just wage. This is the Grace of God despite their deceptive excuse! And remember this would only

# PITWM VERSE BY VERSE

be for one hour of work.

- There is always an opportunity to work in God's vineyard.
- Now, they have a direction and a purpose.
- Everyone receives God's compensation; reward.

*The offer stands open to go, and the offer stands open in your choice to do good or bad!*

**20:8** So when even was come, the lord of the vineyard saith unto his steward, **Call the labourers, and give them their hire, beginning from the last unto the first.** The "*evening has come*" means there is an evening or the time of death when we rest from labor; when the servant passes from this life into God's presence. He receives his reward of Eternal Life. God transports him into the Lord's presence, and the believer is transformed into the image of Christ. He's calling all laborers to give them their reward. This is the reward of wages referred to in this parable.

The Lord of the Vineyard is God. The Steward is Jesus. The evening has come and all the laborers are called to get their pay. God pays everyone out of a heart of Grace! He doesn't pay (reward) us on the bases of when you come, but His reward is based on His grace and His justice. But He calls the last first.

**20:9** And when they came that were hired about the eleventh hour, they received every man a penny. Those that came at the eleventh hour (the last minute) to be hired for work were called up first to receive their pay—a penny! They only worked an hour, and He pays the late-comers; the last-minute comers a full wage (Eternal Life)! When we speak of Eternal Life God shows no preference, no matter how old, or how long, or last minute of serving Him! It is as God knows and Wills. He gives no matter when we come, at the early call or the eleventh-hour call.

**20:10** But when the first came, they supposed that they should have received more; and they likewise received every man a penny. Also, then came those who were hired first came and received likewise their pay—a penny. But they were thinking that they should have received more. However, that was the agreement.

**20:11** And when they had received it, they murmured against the goodman of the house,— So, the first workers began to murmur against the goodman of the house. You can complain all you want, but your word is your word. They agreed to that amount. Note that the complaining by the earlier workers causes some to apply the parable to the relationship between God and the Jews and the Gentiles. The earlier workers represent the Jews, complain because God gives an equal pay (reward and position in His kingdom) to the Gentiles.

**20:12** Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. The first worker began to say to the goodman of the house, that the last workers shouldn't have gotten the same equal pay that was given to them. The last workers only gave an hour of work, and should not be equal with the first who did most of the burden of the work all day in the heat of the day.

- Complaints of envy, or jealousy does not stand in the Kingdom of Heaven.
- You are never cheated working for God for He a just God.

**20:13** But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me

# PITWM VERSE BY VERSE

**for a penny?**— It only takes one to speak out. This reminds me of when Jesus had told Peter to feed His sheep, then follow Him. And in John 21:21-22 But Peter seeing John the beloved and asked Jesus, *“what shall this man do?”* He was worrying about another man instead of what Jesus told him to do. Jesus answered, *“If I want him to remain until I return, what is that to you? You follow Me!”* WOW! Jesus speaks to one of the first laborers, and still calls him friend, as if to say *“child we’re not going to make this hard.”* He takes him back to the agreement they had made. That’s why you have to have a clear understanding—what you hear—what you sign—what you say yes to!

- Let your yes be yes and your no be no.
- If you agreed to it, there is no *“but!”*

**20:14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.** Another translation (AMP): *“Take what belongs to you and go, but I choose to give to this last man [hired] the same as I give to you.”* Jesus was very frank, *“Take your agreed wages, and go; there is nothing more to be said.”* This is the Will of the Lord! You are rewarded for your labor. 1 Timothy 5:18 says, ... *“You shall not muzzle an ox while it treads out the grain,”* and, *“The laborer is worthy of his wages.”*

**20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?**— God is not finished, and you can’t fight against what the Lord desires to give that’s already His. He even goes on to say *“Are you envious because I am generous?”* The first workers looked with envy and ill will at the prosperity of others. God is generous, and His gifts of Salvation and Eternal Life are available to anyone who believes in Him, and trusts Him—whether that belief comes at the beginning of a long life, or just moments before someone dies.

**20:16 So the last shall be first, and the first last: for many be called, but few chosen.** This is the last statement was made in 19:30, and Jesus brings it back up again, so it must be pretty important. Remember, the disciples needed assurance of their salvation because if it was hard for a rich man to enter heaven, who shall be saved. Jesus gave them assurance and a promise the reward of ruling and reigning with Him, and living forever. But Jesus wanted them to know that before they could judge others, they couldn’t tell what was in a man, who was to be highly rewarded, and who was not. They didn’t know that the willing and eager laborer, who immediately responded would expose a grumbling, jealous spirit? The late workers were eager and just as happy to receive work and pay for only just an hour *“The last shall be first, and the first last”* will have you processing yourself when you...

- Fail to worship Christ day by day as consistently as the late workers.
- Fail to grow in the knowledge of Christ as eager as the late workers.
- Fail to study the Scriptures and pray as much as the late workers.
- Fail to use our gifts as faithfully as the late workers.
- Fail to witness as boldly as the late workers.
- Fail to give all that we are and have as willingly and sacrificially as the late workers.
- Fail to love as meekly as late workers.
- Fail to respond as kindly as the late workers.
- Fail to live as unselfishly as the late workers.
- Fail to relate as lovingly as late workers.

# PITWM VERSE BY VERSE

- Fail to endure as patiently as late workers.
- Fail to look for the return of Christ as hopefully as the late workers.

Many people who are last now will be first. And the people who are first now will be last.'

*"Many be called, but few chosen."* Many are counterfeit; not willing to give all they are and have. They are as the rich young ruler, just unwilling. The price of discipleship is too great.

## SUMMARY:

**1** Jesus explains what the Kingdom of Heaven is like in a parable. It's like an owner of a vineyard who goes out early in the morning to hire laborers to work in his vineyard. **2** The agreement was for a penny a day, and the owner sent them into the vineyard. **3** The owner went out about the third hour, and saw others standing idle in the marketplace, and told them **4** to go ye also into the vineyard, and whatsoever was right he will pay. **5** Again, the owner came back at about the sixth hour (12noon), and about the ninth hour (3p.m.) and repeated the same thing to them as he told others. **6** There are some still waiting at the eleventh hour (5pm) for the owner to come and pick. He asks them, *"Why stand ye here all the day idle?"* **7** And they replied *"Because no man hath hired us."* So, he hired them, and told them as he did the others (**20:1-7**).

**8** The evening has come and all the laborers are called to get their pay, beginning from the last unto the first. **9** Every man received a penny. **10** Then came those who were hired first came and received likewise their pay—a penny, they thought they should have received more. Those hired at five o'clock put in only one hour of work. But the owner pays everyone a full day's wage (**20:8-10**).

**11** So, the first workers began to murmur against the owner, **12** saying, the last workers only gave an hour of work, and should not be equal with the first who did most of the burden of the work all day in the heat of the day. **13** The owner answered one of them, and called him friend, *"I do thee no wrong: didst not thou agree with me for a penny?"* The owner takes him back to the agreement they had made. **14** The owner was very frank, *"Take your agreed wages, and go; I choose to give to this last man [hired] the same as I give to you."* **15** *"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"* **16** *"So the last shall be first, and the first last: for many be called, but few chosen."* (**20:11-16**).

## APPLICATION:

Don't be weighted down with the minor things. God is Fair! He's calling all laborers to give them their reward. Complaining should not be in our vocabulary, just adjust!

[TOP](#)

**21:1** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples,— Jesus and His disciples were nearing Jerusalem. During this last week Jesus stayed on the outskirts of Jerusalem coming to the Mount of Olives nearing Bethphage. Bethphage's name means "House of figs." Jesus does something highly unusual. Though He has walked everywhere in His ministry, He chooses another mode of transportation in preparation of His "Triumphal Entry" which is called "Holy Week" - "Palm Sunday" – "Passion Week" for us. We recognize The Triumphal Entry as Palm Sunday and the Resurrection of Jesus Christ as Easter Sunday. He sends two of His disciples (Matthew and John) on ahead on a special mission.

**21:2** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. In the village (a small settlement not far from Bethany) the two disciples were given instructions: *"ye shall find a donkey tied, and a colt together in the village: loose them, and bring them unto me."* Every mission of the Lord; every task, no matter how small, is important. Going to fetch the animals was a small task, yet it was critically important in the proclamation of Christ as King! He did not own a donkey or colt so He sent out to find one in the place He knew was already prepared. He needed others to believe. Mark 11:2 says *"...whereon never (a) man sat."*

**21:3** And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. He even prepared the script for them to say to those inquiring why. The place Jesus had the disciples borrow the ass and colt had to be believers. The disciples' answer would be: *"The Lord hath need of them."* This points to the fact that God knew exactly where the animals would be and He knew the owner would release them to Him, for they knew of the Lord. Whatever we're asking for or whatever we're searching for, it's already prepared and waiting for us. We need to believe!

**21:4** All this was done, that it might be fulfilled which was spoken by the prophet, saying,— Christ had a reason for making such detailed preparation to enter Jerusalem. He was deliberately fulfilling the prophecy of Zech.9:9. The prophecy said four things:

**21:5** 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.

1. *"Tell ye the daughter of Sion" (that is, Jerusalem):* Jerusalem was to be told, given a threefold warning. Why must she be warned? Because what she expected was not going to happen, not like she anticipated.
2. *"Behold, thy King cometh unto thee":* this was part of their expectation, but there was danger in their expectation; the danger of being so fervent in their own expectancy and ideas that they missed what really happened. "Thy King cometh", but He came somewhat differently than expected.
3. *"Thy King cometh...meek":* this was the second warning. The Messiah was coming in meekness, not as a reigning monarch. He was coming to win men's hearts and lives spiritually and eternally, not physically and materially.
4. *"Thy King cometh...sitting upon an ass, and a colt":* this was the third warning. The Messiah was coming not as a conqueror riding a white stallion, but as a King of peace riding a young colt. He was coming to save the world peacefully, to reconcile the world to the God of love and reconciliation, not to be the God of hate and retaliation and war. He was not going to kill men and overthrow their government (the

# PITWM VERSE BY VERSE

Romans). He was coming to win men's hearts and lives through the glorious news (the Gospel) that God loves and reconciles.

**21:6 And the disciples went, and did as Jesus commanded them,**— The disciples accomplished what was commanded of them.

**21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.** He was unquestionably the promised King, the Savior of the people; not coming as the conquering king; not coming as the leader of an army to kill, injure, and, maim. The people had to change their concept. Here, the King of kings rides the colt! Jesus was dramatically demonstrating two things for the people, for it was much different than a conquering king would come and take over in power. He would certainly ride in on his stallion with an entourage and a battalion of troops.

1. He was coming as the Savior of Peace, the Savior of all men.
2. He was coming to show men that God is the God of love and reconciliation.
  - a. **The "colt" riding** beside the ass would symbolize peace. Jesus came in peace.
  - b. **The "colt"** symbolized service. It was a noble animal used in the service of men to carry their burdens. **Jesus came to serve men, to bear their burdens.**
  - c. **The "colt"** symbolized sacredness. A custom from the Old Testament (Deut. 21:3; 1 Sam.6:7), which specifies that animals to be used for certain religious rites must not have previously been ridden, burdened, or harnessed for labor. **Jesus was deliberately proclaiming that He is the sacred hope, the promised Messiah of the people.**

There was no saddle for Jesus to ride on. They cared about Him and His comfort, so they took their own outer garments and threw them across the animal. Jesus was now unmistakably claiming the deity, rights of a King. He was not washing feet now, portraying Himself as the servant. He was deliberately accepting His people's homage and reverence. He was doing it in the most humble practice of His day.

**21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.** Now many are spreading their garments on the ground for Christ's Triumphal Entry! The multitude had begun to gather since early morning, excitedly looking for Him who had raised Lazarus from the dead. They were proclaiming Jesus to be the Messiah, the Son of David who had come to deliver them from the bondage of Roman rule. Jesus deliberately received the homage of the people.

**21:9 And the multitudes that went before, and that followed,** — A multitude going before Jesus:

- There was the crowd of disciples already accompanying Him.
- There were those already in Jerusalem who rushed out searching for Him, citizens, and pilgrims on their way to the Passover Feast who had joined His caravan. Two million pilgrims or more gathered in Jerusalem every year for the Passover Feast. Thousands upon thousands were strict religionist, believing in the Jewish Messiah. And normally there is a feeling of excitement at this time of the year when crowds from the villages and farms of the nation walking to the city for the festival.
- There were residents of Bethany and Bethphage who had heard of His presence and the miracles. The news spread.

This represented crowds both behind Christ and in front of Christ.

**21:9b They began to cry "Hosanna to the son of David:—** The city shook with the excitement of a possible Messiah in their midst! How do you lavishly praise the Almighty?

- They cried, saying, **Hosanna:** meaning "*save now, or save, we pray.*" It's right there in plain sight in the

# PITWM VERSE BY VERSE

word "*Hosanna!*" – "*Lord, Save us now.*" Save us from what? Well, from Roman oppression, of course. It reminds me of Bartimaeus crying for Jesus to heal him. All the people were shouting Hosanna, they wouldn't be quiet, but they neither understood what they were saying, or that God had heard their prayer, and was answering it in His way. The shout "*Hosanna*" was also customarily used at the feast of the tabernacles and the other festivals. It was a shout of exaltation, equivalent to "*Salvation.*" As long as Jesus held this expectation for the people—the expectation of salvation from Roman oppression, then the crowds would receive Him with shouts of jubilation. They are shouting now, but in a few days, they would be shouting a different refrain.

- They called Him "*Son of David*" acknowledging Jesus' Davidic Messiah title.

**21:9c** "...Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Jesus didn't look much like a king that day. But that was the whole point. He's a King, but He's not like any earthly King. He came in the name of the Lord meaning blessed is He who is sent by God to save His people; blessed is He who is sent with the authority of God! They shouted "**Hosanna in the highest**" which means "*God save, we pray. Thou who are in the highest, save now through Him whom You have sent.*"

**21:10** And when he was come into Jerusalem, all the city was moved, saying, Who is this?—Apparently some in Jerusalem did not know Him because they were truly moved by all the commotion, and asked, Who is this?

- The Romans sensed that a popular uprising might be boiling.
- The Jewish Herodians (ruling party) feared being blamed and replaced by the Romans.
- The Pharisees were stirred to new depths of envy and malice.

And they did not want to contend with some new uprising or be replaced by this new excitement,

**21:11** And the multitude said, This is Jesus the prophet of Nazareth of Galilee. The multitude began to tell everyone that this was Jesus the prophet of Nazareth of Galilee. They just knew Him as a prophet coming out of Nazareth of Galilee, not the Messiah.

## SUMMARY:

<sup>52</sup>Jesus and the disciples were approaching Jerusalem from the east as they came up the road from Jericho. As they reached the town of Bethphage on the eastern slopes of the Mount of Olives, Jesus sent two disciples ahead to find an ass and a colt the foal of an ass (21:1-3). If anyone was to inquire as to why, they were to say "*The Lord had need of them...*" All was done that the prophecy might be fulfilled. Jesus was fulfilling the prophecy recorded in Zechariah 9:9— "*... riding upon an ass and upon a colt the foal of an ass*" (21:4-5). The disciples got the animals and threw their garments on them (21:5-7).

By this time a crowd had gathered for they were in the city celebrating the Passover. They began to spread their coats and branches on the road (21:8). They were shouting "*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest*" and the entire city of Jerusalem was stirred. Some were wondering who was this? "*And the crowd said this is Jesus the prophet of Nazareth of Galilee*" (21: 9-11).

[TOP](#)

<sup>52</sup> <http://www.family-times.net/commentary/jesus-public-demonstration/>



MATTHEW 22:15-40NEXT 23:1-12, 23-26**SYNOPSIS:****22:15-22 GOVERNMENT AND GOD**

This is the second challenge or attack by the leaders, against Jesus. The ruling body of the Jews, Sanhedrin, held an official meeting. They plotted how they might deal with this man who was claiming to be the Messiah. They feared Christ, for He was gathering the loyalty of the people so strongly around Him. Their plot was to ask Him a question about a person's citizenship.\* The question was to "*entangle him in his talk*" (22:15); that is, it was supposed to be impossible for Jesus to answer without discrediting Himself either with the people or with the Roman authorities. If He discredited Himself with the people, they would react and desert Him; if He discredited Himself with the Romans, they would arrest Him. The Pharisees "*took council*" with the Herodians.

**NOTE:**

\*Two false **concepts of citizenship** are seen in the Pharisees and Herodians. The Pharisees were a religious group who opposed the Roman occupation of Palestine. The Herodians were not a Jewish political party who supported Herod Antipas and the politics instituted by Rome. Picture the scene and how strange it was.

- 1) The Pharisees held that religion was dominant over government, and they despised Roman authority and taxation.
- 2) The Herodians held that government was dominant over religion; consequently, they would agree that taxes must be paid to Ceasar rather than to God.

The Herodians and the Pharisees were bitter enemies. To find them together was strange indeed, but their hatred of Jesus brought them together against One whom they considered a common enemy.

The world's concept of citizenship is still the same as it was in Christ's day, despite His teaching. The two groups come together and question Jesus: "*Teacher, we know how honest you are. You teach about the way of God regardless of the consequences. You are impartial and don't play favorites. Now tell us what you think about this: Is it right to pay taxes to the Roman government or not?*" 22:16-17. Calling Jesus Master, as if He were their Master! Those who hold false concepts tend to lean to:

1. **Selfish ambitions** often lead to compromise and intrigue. Nothing could be more surprising as to see the Pharisees and the Herodians working together. They feared the loss of their position, influence, power, wealth, and security. A man who lives for this world will become a bedfellow with almost anyone to protect his security. The primary plotters were religious leaders the, "*Then went the Pharisees, and took counsel...*" v15. They were not only willing to plot evil; they were trying to cause Christ Himself to be put to death. Selfish ambition can, and too often does, penetrate the very heart of those who are called to serve. The halls of government and the sanctity of religion are not exempt.
2. **Deceptions** usually lead to flattery and destruction. The deception is seen in two facts:
  - 1) It is seen in that the Pharisees themselves did not go to Jesus. They sent "their disciples with the Herodians." The disciples were learners or students who would actually be seeking the answer to such a question themselves. The Herodians were along to give the appearance that the disciples had asked them first, but the disciples were not satisfied with their answer. Thus, Jesus would think the question was the legitimate question of a student, never suspecting a plot to entrap Him.
  - 2) This kind of deception is really low and is seen in the words of flattery which were used in approaching Jesus. However it was true that:
    - i. He was Master: rabbi, a teacher and even more.
    - ii. He was true / truthful: a teacher from God

# PITWM VERSE BY VERSE

- iii. He did teach the way of God.
- iv. He did not care what men said about Him.
- v. He did not regard man's person or favoritism.

The problem was that they didn't mean what they were professing, not in their hearts. What they were confessing about Him was coming from an evil motive.

3. **Closed-mindedness and obstinate unbelief** which lead to rejection of the truth and self-condemnation. The question was simple, however, the answer was ever simpler. They were steeped (soaked) in obstinate (stubborn) unbelief. Thus they rejected the truth; and as a result, they condemned themselves. Obstinate unbelief, pride, and haughtiness will cause a person to be condemned by the Lord.

They thought that whatever answer Jesus gave, they had Him cornered. If He said "*Yes, you should pay taxes to the Roman government,*" they could call Him a collaborator for siding with the hated occupiers of their land. If He said "*You should not pay taxes to the Romans,*" Jesus would immediately be arrested for sedition (treason or being a troublemaker). Christ is the Messiah, the Son of God Himself; therefore, He saw through their plot, their trap; their selfish ambition, their deception, and their closed-mindedness and obstinate unbelief. He saw through their wickedness and called them "*hypocrites*" **22:18**.

- They were pretending to be something they were not.
- They were pretending to seek the truth when they were not really after the truth.
- They were pretending to honor Him when they really did not.

Jesus used the occasion to teach the truth about citizenship, a truth which was both astounding and earth-shaking to the people of that day—earth-shaking because the Jews believed that the loyalty of a citizen belonged only to God, and the rest of the world believed that loyalty belonged to the ruling monarch of their territory. Jesus asked for a Roman coin (**22:19**), "*Whose head is this on the coinage?*" **22:20**. Obviously it was the emperor's. So He gave them the answer that silenced them. It is an answer that is very important for us every day of our lives. "*Give to the emperor the things that are the emperor's, and to God the things that are God's*" **22:21**. His reply reveals that we have responsibilities to both God and country.

- There are things that we must render to Caesar (country/government).
- There are things that we must render to God. Also:
  - He forced the Pharisees to admit that some things belonged to an earthly power.
  - He revealed that there is a double citizenship. They are citizens of heaven, yes, but they are also citizens of this world. They have an obligation to the government. Therefore, believers are to pay their due share.
  - Jesus declares unequivocally to the Herodians that there is a spiritual world. God is; God exists, and there are some things which belong to God.
  - Jesus reveals that we are beings of God as well as of this world, spiritual as well as physical beings.

Christ astounded the world of His day by declaring there was an earthly, physical citizenship to which some things are to be given; and there was a spiritual, heavenly citizenship to which some things are to be given. And, "*When they heard these words, they were amazed; and they left him and went away*" **22:22**.

## **22:23-33** The Resurrection Denied, Yet Proven

It was still "**the same day**", the Lord's last week and they are still challenging His authority, saying "**...there is no resurrection...**" **22:23**. By calling Jesus "**Master**", they were speaking in a very condescending and flattering way (**22:24**).

The Sadducees smugly stepped in to try after the Pharisees and Herodians failed to trap Him. These Sadducees watched as Jesus rode into the city and the people threw palm branches and garments at His feet. And when the people hailed Him as the Son of David, Messiah, Savior, and King, they feared He would lead the nation into

# PITWM VERSE BY VERSE

starting a riot that the Romans would have to stop. They asked Jesus the same question they no doubt had asked the Pharisees on numerous occasions. Now we see the Sadducees entering this conflict trying to discredit Jesus by asking about marriage and resurrection, "...whose wife will she be in the resurrection? For she was the wife of all seven of them!" v28.

The Sadducees were the liberal theologians of that day. They denied the resurrection of the body after death, as well as many other basic biblical doctrines. Luke tells us in the book of Acts, *Acts 23:8* "For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all." Their leading argument:

1. **22:24-27** They used Moses' law, the Levirate Law, as the basis of their arguments (Deut.25:5-6). When a husband died without a son, the levirate law said that his brother was to marry his wife, and bear a son. By law, the son was considered the first-born son of the deceased brother. This assured two things:
  - a. That the family name continued.
  - b. That the property holdings were kept in the family. This was a law that had been given to help preserve and to enlarge the nation of Israel (Ruth 4:5).
2. The Sadducees then suggested a logical situation that could have arisen. "**There were with us seven brethren.**" The first brother married, but they died before bearing children. Each of the other brothers obeyed the law, but each died before bearing a child. Finally, the woman died also.

The logical question was now asked, "**whose wife shall she be in eternity?**" (22:28) Whether they were theologically conservative or liberal, Jesus said they were cut from the same cloth. When He denounced the Sadducees' and Pharisees' respective teachings, He considered them to be one and the same: sinful and hypocritical (Matt. 16:6-12). "**Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God**" (22:29). As this point is closed, a picture of what the scripture says about the natural man is clearly seen, "*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*" 1Corth. 15:12.

1. "**You do not know the scriptures**" 22:29. There are reasons why a person may not know the scriptures.
  - a. He simply has not studied the scriptures.
  - b. He does not believe the scriptures; rejects the word of God.
  - c. He does not take the scriptures for what they say. He spiritualizes or allegorizes them.
2. "**You do not know the power of God**" 22:29.. There are reasons why a person does not know the power of God.
  - a. He is ignorant of God; knows nothing.
  - b. He does not believe in God or His power.
  - c. He believes, but his belief is weak.

While the idea of a spiritual world is perplexing to the natural man, there is another world, there is a spirit, and there is to be a resurrection. "**For in the resurrection they neither marry, nor are given in marriage, but are like the angels of God in heaven**" 22:30. Jesus is saying that the resurrection exceeded earthly relationship; that future life and relationships shall exceed earthly relationships—even the bond of marital relationships; also that the future life and relationships shall be equal to that experienced by the angels of God. He has just admitted the existence of angels, refuting the disbelief of the liberal minded Sadducees. The verse does not say believers are angels, but says they are like angels. The Sadducees did not know the scripture or the power of God. They could not even conceive what Jesus was saying.

**22:31-33** Then proceeding to the real issue, the question of whether the dead are raised. 31 "**But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,** 32 **I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of**

# PITWM VERSE BY VERSE

**the living. 33 And when the multitude heard this, they were astonished at his doctrine.**<sup>53</sup>In His reply, Jesus not only affirmed resurrection but also the continuance of personal identity, in that Abraham would be Abraham, Isaac would be Isaac, and Jacob would be Jacob, an identity related to the resurrection of their bodies. God's relationships are active relationships not inactive. God says, "*I am the God of...*" not "*I was the God of...*" His relationships with His people are continuous. Since He was their God, they were alive, living in God's presence and living in relationship to Him, perfect and eternal. The Sadducees could not attack this statement of Christ without being in the position of attacking Abraham, Isaac, or Jacob. They were neatly trapped in their own hypocrisy. By this interchange with the Sadducees, Christ placed the Sadducees in direct conflict with the Scriptures, and again His questioners had nothing to say. The multitude listening was astonished at the ease with which His teaching disposed of these difficult questions **22:33**. The resurrection causes astonishment.

**22:34** But when the Pharisees had heard he had put the Sadducees to silence, they were gathered together. Jesus had just met his third group of challengers— the Sadducees. He had silenced and they were in retreat. We are in the final week of Jesus' life before the crucifixion. The Pharisees, the strict religionist of that day, heard about Jesus conquering His challengers again, the Sadducees. The Pharisees try once again to test Him, "*...they gathered together*"**22:34**. The word "*they*" seems to indicate that the Pharisees and Sadducees met together in council to determine the next step to take, for the purpose of trying their hand at putting Him into a precarious position. In their minds, His threat to their security had increased. All three attempts (Chief Priests and the Elders **21:23**; Pharisees and the Herodians **22:15**; Sadducees **22:23**) to discredit Jesus had failed. This was the last attempt of the religious leaders at questioning Jesus.

**22:35** Then one of them, which was a lawyer, asked him a question, tempting him, and saying,— They took a different approach this time. Over the last few hours they challenged Jesus as a body of questioners, now they have chosen from among their body, one who was most brilliant and versed in the law. They sent a lawyer (**22:35**) tempting to trap Jesus in a question of theological law. The "*lawyer*" (legal expert) that asked the question was an expert in the Mosaic Law. He and his colleagues often debated which commandment was the greatest. To Jesus he addressed this same question.

**22:36** Master, which is the great commandment in the law?— "*Master*" (teacher of the law), was a term the Jewish leaders used in the hopes of flattering Jesus and getting Him off His guard.

## POINT:

*Through the years Jewish teachers had set up six hundred commandments. No one could keep them all, so the question was often asked and discussed: Which commandment or commandments must be absolutely obeyed? Which ones are important and which ones are not? If a person keeps the greatest of the precepts, can he be excused for his failure to keep others? Some believed that it had to do with circumcision, others with sacrifices, and still others with the Sabbath. The Pharisees were trying to turn the people against Jesus.*

*All of God's laws are equally important. We may think that if we keep the greater laws, we do not have to pay much attention to the lesser. We may think that if we break the lesser laws we can be excused. Such thinking is false. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10. Just because we may deny the importance of some laws does not make them unimportant. They still condemn us.*

**22:37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

<sup>53</sup> <http://bible.org/seriespage/chapter-22-jesus'-controversy-jewish-rulers>

# PITWM VERSE BY VERSE

**withall thy mind.** Jesus' answer is far more than a clever summary of all the commandments. He did the opposite of what the Pharisees expected Him to do: He quoted Moses directly from the Pentateuch (Deut. 6:5). *"Jesus said unto him, Thou shalt love the Lord, thy God..."*

- **First, love God!** This is a personal relationship, not a distant relationship. Loving God is alive and active.
- **Love God with all your being.** Christ breaks our being into three parts; the heart, the soul, and the mind.
  - A loving relationship involves commitment and loyalty, heart, soul, mind.
  - A loving relationship involves trust and respect for the person loved; it's loving the person just for who they are. We love God because of who He is: Creator, Sustainer, Savior, Redeemer, Lord, King, with our heart, soul, and mind!
  - A loving relationship involves the giving and surrendering of oneself to the other, heart, soul, and mind, not to take and conquer.
  - A loving relationship involves knowing and sharing, heart, soul, and mind.

**...with all thy heart,— Heart:** the seat of man's affection and will (devotion). The heart causes us to give either good things or bad things. We are to focus and attach our heart, our will, and devotion to God.

**...and with all thy soul,— Soul:** is the life of a man, the consciousness, the breath, the essence, the being of a man. We are to love God with all the breath and consciousness, all the life and awareness we have.

**...and with all thy mind— Mind:** the seat of reasoning and understanding, God has given us; where man thinks, reasons, and understands. Christ says our minds and thoughts are to be centered upon God; love God with our entire mind.

So what does it mean to love God with our heart, soul, and mind? Everything we do, say, think, or ask needs to be in line with what God has commanded us through His Word. That means we need to be avoiding sin at all cost. *"For he chose us in him before the creation of the world to be holy and blameless in his sight"* Eph. 1:4 NIV. The heart must be united to love God, in opposition to a divided heart. And *"whatever you do, work at it with all your heart, as working for the Lord, not for men"* Col 3:23 NIV. Whether we're at our job, helping others, or doing something for ourselves, we should do it to the best of our ability, like we are doing it for God Himself.

**22:38 This is the first and great commandment.** — And where does that commandment come from? It comes from God. So, to be the greatest commandment comes from a place of love. It doesn't matter how we feel. It comes from a place of choosing to obey God. To make something great means that a good result has already been prepared from the heart of God. This is the first and the greatest commandment that we would ever have to live by.

**Love Is Keeping and Obeying His Commands:** *"For this is the love of God, that we keep (obey) his commands..."* 1 John 5:3. 50. When we do the things God has told us to do, we are showing Him we love Him. And why should we do what God tells us? Because when we are saved, we *"are free from the power of sin and have become slaves of God..."* Romans 6:22 NLT. God is our master and we are His servants. We were *"bought with a price, therefore, honor God with your body"* 1 Cor. 6:20 NIV. As the Father first loved us and showed His love first, this should be our first and the greatest commandment of all that we tell and show to others.

**Love Is Telling Others:** You can show total love for God by telling others about Him and about how much He loves us. *"Greater love has no one than this, that he lay down his life for his friends"* John 15:13 NIV. 2000 years ago, God committed the Greatest love act ever. *"For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life"* John 3:16. The Son went to the cross and gave His life. But that's not how the story ends. Three days later He rose again. That's Love!!!

**22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.—Love is Spending Time:**

# PITWM VERSE BY VERSE

When we love someone, we want to spend time with them, that is putting others first. In fact, it would be hard to love someone that you never talk to! If we are going to love God with all our heart, soul, and mind, then we have to talk to Him in prayer; also by reading our bible.

## POINT:

*Imagine you are driving in your car and it is completely dark outside. Now, think about what it would be like to drive without your headlights on. You couldn't – at least not for long. You wouldn't see turns ahead, you wouldn't see animals, or shredded tires, or any other obstacle in the road, and it would be very hard to even drive in a straight line! A car's headlights are completely useless if they are turned off! It is the same with the Word of God. God has given us this light for our path, but it's useless if we don't read it and know what it says. We see that the Bible helps us to know what is right and wrong. Therefore all the powers of the soul must be engaged for Him, and carried out toward Him.*

The love of God must be first before anything else can be claimed, even before the second (love thy neighbor). However, the second is like unto the first. If you can't love the neighbor, you do not love God. Many of us have tried it, and the Spirit of God convicts us and lets us know that our love walk is not where it's supposed to be. Jesus was calling for "agape" love— a sustained and conscious choice to graciously serve God, neighbor, and self, and expecting nothing in return.

The lawyer had not asked for the second greatest commandment, only the first. See the cleverness of Jesus? If Jesus is going to touch you, He's going to touch you all the way. If He's going to enlighten you, it will not be with a flicker, but with a lamp to your feet and a light to your pathway, for you to truly get it! Praise God! Professed love without demonstration is empty, therefore:

1. **The command is to love ones neighbor as oneself.** It is not an option. When a man really sees the love of God for himself, he cannot help but love God and share the love of God with his neighbors. For us, it is the love of Christ: His death and sacrifice that compels us to go and love all men everywhere. Yes, that's our neighbor—all men everywhere; no matter their status, their condition, or their circumstance.
2. **We are to love ourselves.** This is not self-love, where you want all attention centered on you. This is a godly love for self that stirs a strong self-image, confidence, and assurance. It's a love that even helps in preventing some illnesses such as ulcers, tension, and high blood pressure, where you want the best for yourself. The godly love comes from knowing three things:
  1. That one is actually the creation of God; the highest creation possible.
  2. That one is actually the object of God's love; the most supreme love possible.
  3. That one is actually the trustee of God's gifts; the greatest gifts possible.
    - a. The traits of godly love of self:
      - i. Esteem others better than self.
      - ii. Look on the things of others.
      - iii. Walk humbly before others.

**22:40** On these two commandments hang all the law and the prophets. Jesus uniquely joined Deuteronomy 6:4 and Leviticus 19:18 into one universal commandment; neither love of God nor love of neighbor can be separated from each other. The "law and the prophets" refers to the Old Testament. The entire Old Testament hangs or hinges\* on these two basic, interconnected commandments. What good is knowing the contents of the Old Testament without living out the Great Commandment? Jesus says that love includes and embraces all the commandments.

# PITWM VERSE BY VERSE

## NOTE:

\* **Hinge** —a basic metaphor is about a hinge: A door cannot open without two hinges on it. Only when there are two hinges can a door swing in and out. To love the Lord our God and to love our neighbor are the two necessary hinges on which the whole Bible swings. Without the hinges, the Bible/the door is relatively useless. The Bible becomes effective in a person's life only when the two hinges are in working order. The sum and substance of all that God has said and done is love.

## SUMMARY:

**22:33–40** The crowds were astonished with the ease with which Jesus taught and answered these difficult questions, but not the Pharisees. A lawyer was sent by the Pharisees to ask Jesus another question to test Him. The test pertains to the Law. He calls Jesus "*Master*", which is "*Teacher*", asking which is the great commandment of the Law? Jesus told him to love God with all their heart, soul, and mind. And He resounds that this would be the great and the first commandment. But, Jesus adds a second command, and that is, to love their neighbor as they love themselves. On these two commandments that deal with love, encompasses all that's dependent and consistent with the law and the prophets. God's Law is the law of Love. They are inseparable.

## APPLICATION:

We can choose to love God and demonstrate our love toward Him by keeping His commands and above all else loving others, or we can choose to pretend to love Him and though we experience His great love each and every day, never truly love Him in return. Of course the former is the preferred, God wants us to love Him, but He will not force us to. His love is vast, far beyond our understanding; He simply will never stop loving us. His love is eternal and even hell will not separate man from God's love (Romans 8:35, 38-39).

Those who are in hell will ever be aware of God's love for them. Their worse torment is not in the flames, brimstone or worms, it is in the knowledge that they had the opportunity to love God back, but instead chose to go their own way and define love instead of letting Divine Love define them. "*God is love and whoever does not love, does not know God*" 1 John 4:8. This is why Jesus gave the illustration of those who will say to Him in "that day", "Lord did we not prophesy in your name and cast out demons in your name..." then the Lord will declare to them, "*Depart from me for I never knew you.*" The Kingdom of heaven is exclusive to those who do the will of the Father (Matthew 7:21-23). Those who know God, know His love and will through His love secure for themselves an eternal future where they will dwell in His love for eternity. So then, there are two classes of people in the world and thereby two ends, those who have knowledge of His love, and those who demonstrate His love.

So, loving God and loving your neighbor are the epitome of living according to the Bible. If you study the Bible, yet hate people, you're wasting your time. Where do you stand? Can you develop a language of love in your daily behavior?

[TOP](#)

**INTRODUCTION:**

The true nature of the religionists, the Scribes, and Pharisees is clearly seen for what it is, as Christ opened up the hypocrisy of their lives and religion point by point. Christ's warnings stood as a symbol of the false religions of the world. The great tragedy was that they were supposed to be the godly teachers and leaders; God's very own representatives and messengers to the people, yet, they were so far removed from God that they were unable to recognize God's very own Son.

*Pharisaic relates to the Pharisees who observed the letter of the Law. Paradox is a statement that seems self-contradictory or absurd but, in reality expresses a possible truth. One half is viewed "justified"; the other half of the paradox is viewed by the Pharisee in a self-righteous manner. The Paradox Jesus wants to relate is to follow what they tell you, but not what they do (v.3).*

**23:1 Then spake Jesus to the multitude, and to his disciples.** Jesus spoke to the multitude, and to His disciples, not to the religionists, not to the Pharisees and Scribes. There are at least four reasons why Christ warned the multitude and disciples at this point.

1. Everyone needs to know what is true and what is false in religion. Man-made religion always includes some truth and some error.
2. Everyone needs to have the hypocrisy and sin of religion exposed. When men add to or take away from God's revealed truth, it creates and causes hypocrisy and sin within religion.
3. Everyone needs to be warned against following the error of religion. If a person follows false religion he is doomed.
4. Everyone needs to have his false ideas about Christ corrected. The false teaching and attacks of the religionists had influenced the people.

There is always more hope for people to repent and change when brought to the light and their heart is touched because it's about relationship, not religion.

**23:2 Saying The scribes and the Pharisees sit in Moses' seat:—** Jesus tells the multitude and disciples that the Scribes and Pharisees "*sit in Moses' seat*" (*seat of authority*). Moses was a great leader teaching and interpreting God's Law. The "*Scribes*" copied the Scriptures by hand. They were the teachers of the law. The Pharisees means "*separated one*" and were strict in keeping the law. So for the Scribes and Pharisees to "*sit in Moses' seat*", it represented the highest authority to instruct people in the Law. They were responsible for teaching and interpreting God's Word just as Moses had done. They were not to teach false religion. All teachers shall be held accountable for how they "*sit in Moses' seat*"; how they sit in their position as teachers and interpreters of God's Word. It is a terrible thing for a false teacher to "*sit in Moses' seat*." The most severe judgment awaits those who teach error.

**23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.** Whatever the Scribes and Pharisees told them to practice and observe, they were to observe and do. "**Observe**" means to obey the truth of what they say, in so far as it is God's Word. But, they were not to imitate their works (wrong actions or their wrong examples). The religious leaders would tell the people to obey



# PITWM VERSE BY VERSE

these rules, but they didn't do so themselves.

1. Jesus is condemning false religion and teachers, but not the truth.
2. Jesus is saying that teaching the truth does not mean that a person is acceptable to God. Being acceptable to God also depends on living the truth. One is acceptable because he walks in the truth day by day.
3. We must separate the office from the officer; the ministry from the minister, the church from the people, the truth from the teaching; the doctrine from the practice; the preaching and practice. *"Try the spirit whether they be of God."* Every man is human, and every man comes short, but God's Word is perfect.

**23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.** Another translation: *Common English Bible— "For they tie together heavy packs that are impossible to carry. They put them on the shoulders of others, but are unwilling to lift a finger to move them." Message Bible— "Instead of giving you God's Law as food and drink by which you can banquet on God, they package it in bundles of rules, loading you down like pack animals. They seem to take pleasure in watching you stagger under these loads, and wouldn't think of lifting a finger to help."* Four heavy burdens were laid upon the shoulders of men.

1. God's Word and law can be imposed by men upon men in such a strict and severe way that mercy is lacking.
2. Religion and men can add to God's Word through rules, regulations, rituals, observances, and traditions. Such tend to become more important than the truth.
3. Religion and men can deny and take away from God's Word, leaving men to stumble around searching for the truth within themselves and other imperfect and frail men.
4. Religion and men can exercise undue authority, lording it over people, insisting that tradition and ritual and other man-made burdens be kept.

Many are willing to impose the rules upon others, but not upon themselves. They will preach and teach the rules to others, and bind them to keep the rules. The shoulders of others are weighed down ever so heavily, yet the ones teaching will not try to keep them. They will not lift their own fingers to carry the weight of the rule or restriction.

*Pharisaic Pretensions is that the Pharisees' actions prove that they're much less holy than they pretend to be. Their pretense is to impress other people with how clever or important they are (vv.5-8).*

**23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**— Evidently, all the works of the Scribes and Pharisees were just for show. They gave a show. <sup>54</sup>All their prayers, alms deeds, and fasting, were all done in a public manner, that men might behold them, and they might have applause and glory from them. Their works was from a legalistic heart or a heart of obligation (duty), not from a free or cheerful heart or a heart of love. Whatever good they did; whatever they gave was for the people's applause.

1. They phylacteries (little leather type boxes) containing a piece of parchment with four passages of Scripture written on it and worn on their foreheads and arms. The Scriptures were Exo.13:1-10; 13:11; Deut.6:4-9; and Deut.11:13-21. They tied the boxes to the front of their heads. Most Jews wore those boxes at home or in the synagogue at the time of prayer. The great fault of the religionist was that they interpreted these passages literally and they enlarged the little leather boxes; made their scripture boxes wider to draw attention to themselves; to make them more noticeable as being religious. The true meaning was to show that we are to have the Word of God in our minds just as if we had them before our eyes, which they did not.

They wanted to be seen by men as they changed their appearance, dress, and clothing to draw attention to themselves.

<sup>54</sup> <http://biblehub.com/commentaries/matthew/23-5.htm>

# PITWM VERSE BY VERSE

2. They enlarged the borders of their garments. As to God's instructions (Numbers 15:38-39), on their garments, they put fringes on the border with a blue cord / ribbon to remind them of their heritage and to obey the Commandments of God, and not to be seen following their own desires. This was from generation to generation. When a person noticed them, he was to be reminded to keep God's commandments. Jesus does not want anyone to dress to attract attention. The religionists did it to appear righteous. They didn't care about being holy, just looking holy in order to receive the people's admiration and praise.

**23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,**— The "*uppermost rooms*" was the most honored place at the feasts or banquet table. The "*chief seats*" were the best front seats.

3. They loved the positions of honor, special seats, and places of recognition. Can you see that today? Note, what is condemned: not being in these positions and places, but it is the love of them; the prideful feeling of being in the place or position that's wrong.

**23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.** As they walked in the market places they were greeted with men calling them Rabbi.

4. They loved the titles that honored and exalted them. The title "*Rabbi*" meant teacher or master. It carried with it the modern idea of "*Doctor*" "*Master*", or "*My Lord*." It was a title that took a man who was supposed to be God's messenger and said, "*Here he is, this is he*." It honored the man and not the Lord.

**23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.** <sup>55</sup>The direction here is an express command to His disciples not to receive such a title of distinction. The reason which He gave was that He was Himself their Master and Teacher, They were themselves brethren; equal in authority, and should neither covet nor receive a title which implied either an elevation of one above another, or which appeared to infringe on the absolute right of the Saviour to be their only Teacher and Master.

**23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.** This does not, of course, forbid us to apply or give recognition to the parent-child relationship. Jesus forbids any human figure to be worshipped in the place of God. God will not share His position of supreme authority with anyone else. No religious leader is to occupy the position or share the place of God the Father in our hearts. They are not the Creator of God's Word. We must not compromise the authority of God by projecting some of God's authority on to some human person. Religious leaders are only fellow servants of God. Therefore, no man is to be acknowledged as such, for God alone is to be proclaimed Father of heaven and earth.

**23:10 Neither be ye called masters: for one is your Master, even Christ.** The word "*masters*" in this since refer to teachers; instructors. <sup>56</sup>Jesus' teaching is a warning against giving our own leaders too much authority and power. And, while we should respect our leaders and teachers who are worthy, we need to be wary that this respect does not become adulation. There is one Master and that is Christ.

**23:11 But he that is greatest among you shall be your servant.** Greatness is measured by service, not earthly honor. Greatness is found in serving others, not in forcing others to serve us. Jesus came as a servant and this is what He taught His disciples.

<sup>55</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/23927/eVerseID/23927/RTD/barnes>

<sup>56</sup> <http://newlife.id.au/christian-living/jesus-teaching-on-leadership-and-community-in-matthews-gospel/>

# PITWM VERSE BY VERSE

**23:12** And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. If we exalt ourselves, God will humble us. But, "if we humble ourselves, in due time God will exalt us" (1Pt.5:6). Someone has to fill the position of leadership, but if a person pushes himself forward for the honor of the position and not for the purpose of serving, he is to be judged by God.

---

*Pharisaic Piety is the rigid observance of external forms of religion or conduct without devoutness (piety goodness; godliness) of the heart. Their visible piety was only external to the smaller things, but truly blind leaders who kept other things in the law undone (vv.23-24).*

---

**23:23** 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. Now, Jesus is talking to the Scribes and Pharisees, saying "Woe", meaning He expressed misery and despair; sorry that would await—you hypocrites. Two points:

1. Religionists stress the lighter duties and omit the greater duties.
2. Religionists avoid the lesser sins, but commit the greater sins.

The tithe was to be corn, wine, and oil. A "tithe" or tenth of all produce was by the Mosaic Law to be given for the use of the priests and Levites. They paid a tithe of mint leaf from their garden, and anise (*dill which grows bold wild and is cultivated where fruits being used for medicine*), and cummin (*used as spice in seasoning*). However, the Pharisees expanded the tithe where they even included the leaves and stalks of the plants in their tithes. Jesus tells them that they have omitted and ignored the more important matters like justice mercy, and faith. They should have cared about these things instead of omitting them.

- There is justice: treating our neighbor as we should; never being guilty of injustice.
- There is mercy: showing care, concern, kindness, and tenderness to all who are weak.
- There is faith: believing God and trusting Him to fulfill His promises.

God was saying that these were the weightier matters of the law. Therefore, omitting the weightier matters they missed the opportunity to treat all people with pure justice and mercy, and to have faith to believe God in all things.

**23:24** Ye blind guides, which strain at a gnat, and swallow a camel. Still calling these scribes and Pharisees names—blind guides (leaders). The Pharisees strained their water so they wouldn't accidentally swallow a gnat (*an unclean insect according to the law*), and they strained their wine before drinking it to avoid touching or swallowing anything unclean. And swallowing a camel was sarcastic, but the point was while they thought about the smallest insect, they failed to think about the largest animal. Both were unclean. But in their wanting to be pious, they were blind leaders leaving the other things in the law undone.

---

*Pharisaic Purity dealt with the Pharisees purity (purity or cleanliness); the matters of Levitical ceremonial laws and dietary purity. Their ritual was to be clean on the outside, but no true change or cleanness on the inside (internally. They appeared clean, but were corrupt) (vv.25-26).*

---

**23:25** Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Jesus is still talking to the Scribes and Pharisees, saying "Woe", meaning

He expressed misery and despair; sorry that would await—you hypocrites.

1. The outside of the cup and platter of the religionists appeared clean. They cleaned the outside of the cup and platter (dish) for it was the outside that was seen. They guarded against scandalous sins, sins that would

# PITWM VERSE BY VERSE

damage their image and reputation among neighbors and the public. Publicly they walked uprightly, just as the public thought they should.

2. The inside of the cup and platter of the religionists was dirty. The inside was not seen by men, so they paid little attention. They were full of violent behavior and uncontrolled desire. For you see, the Pharisees obtained by extorting wrongfully from others. While ceremonially clean on the outside, they had corrupt hearts.

They operated in external ceremonies, but no true internal change.

**23:26** Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Jesus is still calling these scribes and Pharisees names—blind. So, vice-versa if they would just cleanse the inside of the cup and platter (dish) first, then the outside of them would be clean also. A man can have the very best environment and education and still be evil. It is not the environment and education that changes the evil within men. It is God. Let God change the heart and then a man will be clean on the outside.

## SUMMARY:

Jesus spoke to the multitude, and to His disciples, not to the religionists; not to the Pharisees and Scribes. Jesus exposes the true hostility and hypocrisy of the religious leaders of Israel. He tells the multitude and disciples that the Scribes and Pharisees *"sit in Moses' seat"*(*seat of authority*). And whatever the Scribes and Pharisees told them to practice and observe, they were to observe and do. But, they were not to imitate their works (wrong actions or their wrong examples). They imposed heavy burdens upon the shoulders of others. They are weighed down ever so heavily, yet the Scribes and Pharisees themselves don't try to keep them; will not lift their fingers to carry the weight of the rule or restriction. Evidently all the works of the Scribes and Pharisees were just for show, for they made broad phylacteries and enlarging long fringes on their garment to be seen of men. They loved the places of honor at feasts and the best seats in the synagogues. They loved it when the people greeted them in the marketplaces, calling them rabbi. Jesus tells the multitude and His disciples not to use religious titles like "Rabbi", "Father", or "Teacher," for they had one master, and that is Christ alone, and all of them are brethren. Jesus says call no man your father on the earth, for there's only one Father which is in heaven. Jesus tells the multitude and His disciples not to use religious titles like *"Rabbi", "Father", or "Teacher."* Rather than to be esteemed by such titles, they were to be humble servants. The greatest was to become a servant. Whoever wants to exalt himself shall be lowered, and whoever humbles himself, then shall be exalted (**23:1-12**).

Woe was pronounced upon the Scribes and Pharisees in committing to the lesser things, while omitting the weightier matters. Woe was pronounced upon the Scribes and Pharisees in appearing clean on the out, but dirty on the inside (**23:23-26**).

[TOP](#)

MATTHEW 25:14-46NEXT 26:1-13, 31-50

**Chapter 25:14-30** begins with the **Parable of the Talents**. A man went to a far country, called his own (*those that were supposedly faithful and responsible*) servants together as he entrusted his goods (*gifts, abilities, responsibilities*) with them. He loaned them his money to invest for him while he goes away. This is how the Kingdom of Heaven was illustrated. So, we really have Jesus going into a far country, and after a long time He returns. A far country indicates the time between Jesus' first coming and His final return from heaven. The **Parable of the Talents** further emphasizes the need for personal preparation and faithful service to the Master. We must be faithful and diligent. If we are not, when He returns, there will be severe judgment. The three servants are typical of three types of work habits. Each had been entrusted with these talents. The talents represent monetary values and are distributed according to ability—one receives 5 talents (\$5,000); another 2 talents (\$2,000); and the last 1 talent (\$1,000). Each have the same opportunity and they all are endowed with the Master's goods. Two servants were responsible: the one with the 5 talents and the one with the two talents both invested their money and received double. However the one with the one talent dug a hole in the earth and buried his money (25:14-18).

After a while the Master over the servants returns to deal with them. The first servant acknowledged God's gifts and grace and labored 100% for the Lord. He was commended and given a great reward: rulership and joy—*"The lord said, Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."* This is a view of continued service in the Millennial Kingdom. The second servant did the same, and recompensed the same. The last servant didn't labor or acknowledge what the Lord had given him at all. The servant gave these reasons for not working: 1) He misunderstood God—thought God was too demanding. 2) He feared loss while on earth. The great mistake of the unfaithful servant was in misjudging the character of his Master: *"thou art a hard man."* He failed to understand the real generosity of his Master who wanted him to experience the joys of service (**25:19-25**).

God's reasons for condemning the last servant: 1) He was wicked and slothful; 2) he was inconsistent; 3) And he failed to use his gift. *"His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest'"(ESV).* The day of reckoning had come after a long time for this man, and the Lord shows him that he was not a true disciple of the Master. All true believers will produce results in varying degrees. Those who produce no results are not truly converted. Those who hide their treasure reveal that they really do not love the people God has entrusted them with. Christ pronounced a two-fold judgment upon this man: 1) **Stripped:** He was stripped of what he had; it was taken from him, and given to the one who doubled his talent to 10 talents (*the first one*). 2) **Separation:** He was cast into outer darkness. It was unprofitable for this last servant to hide what the Lord had given him. Whatever the one gift you have, use it or suffer the consequences upon the Lord's return. I know of one young man who said God called him to preach, and he didn't want to. He had the ability to draw young people to him, for he was a student in school. I don't know how long he wrestled with this, but not long afterwards of making that decision, he was in a car accident and died. You can still be saved, and not use your talent; you're just taken away before time (*Read Is.57:1-2TLB*).

The Parable of the talents stressed the importance of faithfulness—what they had done with what they had been given during His absence. There is a reward! (**25:26-30**).

**25:31** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

# PITWM VERSE BY VERSE

**upon the throne of his glory:**— Jesus had already come as Savior, now He comes as Judge. This is at the end of the Tribulation Period. There are **five things about His coming:**

1. So, when He comes, He's coming in His glory, that is, in His glorified body; His transfigured body; in a body full of light and splendor; a body shining as the sun in all the brilliance of God's glory. However, He is not coming in humiliation which He suffered as a man, but He is coming as the Son of Man, for He is the Ideal Perfect Man to judge the sons of men!
2. When he comes, He's coming with His holy angels—an innumerable number of glorious being accompanying Him, demonstrating the glory and honor of His person as God! The holy angels will be the
3. attendants and ministers of His justice.
4. When he comes, He's coming to be enthroned: to sit upon the throne of His glory, He sits in judgment. He will become the One where they before Him and every knee shall bow (Phil.2:9-11)

Note: Christ is now sitting on the throne at the right hand of God. There is a difference between the throne of grace and the throne of judgment pictured in this passage. We can now come to the throne of grace for help (Heb.4:16), but when Christ returns in glory, it will be too late to receive help. His throne will be a throne of judgment to which there will be no approached apart from judgment.

So we see: the throne will be set up, the King will take His place, and the judgment of the nations will begin.

**25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:**— This judgment of all nations takes place before the kingdom is established on earth. It must be distinguished from the Great White Throne Judgment. <sup>57</sup>A comparison of the judgment in Matthew with the one in Revelation would show the difference.

- **Different Time:** The judgment of the nations occurs at the Second Coming of Christ (Matthew 25:31); the Great White Throne occurs following the Millennial kingdom (Revelation 20:11-12).
- **Different Scene:** The judgment of the nations occurs on earth (Matthew 25:31); the Great White Throne judgment occurs at the Great White Throne in Heaven (Revelation 20:11).
- **Different Subjects:** At the judgment of the nations, he will separate the Believers and the Unbelievers, as the Shepherd does with the sheep and the goats. The Great White Throne judgment involves the unsaved dead (Revelation 20:12).
- **Different Basis:** The basis of judgment at the judgment of the nations is how Christ's "brothers" were treated (Matthew 25:40); the basis of judgment at the Great White Throne is their works (Revelation 20:12).
- **Different Result:** The result of the judgment of the nations is twofold: the righteous enter into the kingdom; the unrighteous are cast into the lake of fire. The result of the Great White Throne judgment is that the wicked dead are cast into the lake of fire (the righteous are not mentioned).
- **Resurrection:** No resurrection is mentioned in connection with the judgment of the nations. A resurrection does take place in connection with the Great White Throne judgment (Revelation 20:13). <sup>58</sup>

So, the Judgment of the Nations is different from the Great White Throne Judgment. This judgment is of the living nations after the Tribulation.

**Continued—Five Things About His Coming:**

5. When He comes, He's coming to gather all nations. The nations are those individuals living through the Tribulation on earth at the time of Christ's return. All men will be gathered by the angels and brought before Him. This word "*nations*" (eqnh) is often used to denote Gentiles or "*non-Jewish people*." Matthew (himself a Jew) was writing primarily to a Jewish audience in his Gospel, using terms a Jew would readily

<sup>57</sup> <http://www.pre-trib.org/data/pdf/Rhodes-Posttribulationismand.pdf>

<sup>58</sup> See Charles C. Ryrie, Basic Theology (Wheaton, IL: Victor Books, 1986), p. 518.

# PITWM VERSE BY VERSE

understand. His goal was to convince them that Jesus is the Promised Jewish Messiah. The Jews fully expected that the (non-Jewish) nations would be judged for how they treated Israel. Every living citizen will be gathered before Him in judgment!

6. When He comes, He's coming to separate the nations. There will be a separation of His obedient followers; genuine believers, from pretenders, to unbelievers. Man looks at the outside, but God looks at the heart, and He knows! Throughout history, there have been a mixture of sheep and goats; good and evil; tares and wheat; the sinner, and the godly, and the believer and unbeliever.

**25:33** And he shall set the sheep on his right hand, but the goats on the left. This is the judgment: the separation of sheep on His right (the saved), and goats on His left (the lost). Judgment is coming, and it is inevitable; it cannot be avoided nor evaded. God will judge the world by His Son, the Lord Jesus Christ. He will own you as you have owned Him and the Father on earth, or He will disown you as you have disowned Him and the Father on earth (Matt.10:32-33).

**25:34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:— The Son of Man (v.31) is Jesus; also King. Daniel 7:13 says, *"I saw in the night visions, and, behold, one like the Son of Man came with clouds of heaven, and came to the Ancient of Days, and they brought him near before him. 14 and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."* Jesus will say to those on His right hand (**the saved; righteous**), *"Come, ye blessed of my Father."* The purpose of the judgment is to determine who shall enter the kingdom, for there is a promised reward. The invitation is to the sheep, for He calls them blessed of the Father. They will inherit the Father's kingdom prepared for them from the foundation of the world. It was in the eternal plan and Will of the Father to bless those who followed Jesus. They have come through the Tribulation! What qualifications did those in the Tribulation have to come and inherit the kingdom?

**25:35** For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:— **25:36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Jesus gives these the qualifications as He puts Himself in the place of those that have been hungry, thirsty, a stranger needing a place to stay; someone naked and needing clothing, one that is sick, you visited or in prison, you came. He says you came and ministered unto Me. We're always saying in our prayers, *"Lord, send healing to the hospital."* You're that one to lay hands on the sick.

**25:37** Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? **25:38** When saw we thee a stranger, and took thee in? or naked, and clothed thee? **25:39** Or when saw we thee sick, or in prison, and came unto thee? — The righteous that heard that statement were literally perplexed, and had to ask these questions of when did this occur; when did they have a chance to minister to Him? They were really thinking literally when did they do this to Jesus? Yes, physically we give food, a drink of water, clothes, visiting and laying hands on the sick, and going to the prison, but spiritually we are to have the heart, mind, and soul, so ingested with the love of Jesus as we minister; as if it is the Lord Himself that would need the help for He's the One sending us to those in need. And when we see people in need, it would be as we see Jesus being the center of why we help others. And those that will go

# PITWM VERSE BY VERSE

through the Tribulation will need that kind of help, as well as others!

**25:40** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. He was never literally in these positions, but when the sheep; the vessels of Christ follow His teachings, they minister physically and spiritually as believers and servants of Christ, and become what's needed for the people. Christ has identified Himself with men in their pain and suffering; that He counts men as one with Himself. Matthew 10:40 says, *"He that receiveth you, receiveth me. And he that receiveth me receiveth him that sent me."* His brethren are His disciples. Jesus is saying that the nations will be judged for their actions toward His followers, and brotherly behavior, and then they will show that they have definitely received Him. Therefore, the righteous serve without even thinking about it! They don't neglect any need of the least of these brethren. It just came naturally, which shows their true connection with the Lord.

**25:41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:— Those on the left hand are the goats (the lost; wicked).

- He will tell the goats to depart from His presence; into a world of misery; a world of outer darkness; a world of weeping and gnashing of teeth; a world of everlasting punishment; a world without God and hope. The goats rejected Christ, and refused to be identified with Him while on earth. John 12:48 says, *"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."*
- He called the goats "cursed." <sup>59</sup>He is not the author of the curse. Those who have brought themselves under the curse by their own evil deeds He no longer acknowledges as His.
- The goats are sent into an "everlasting fire," that was prepared for the devil and his angels. It is a fire that lasts forever.

**25:42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: **25:43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Jesus again puts Himself in the place of those hungry, thirsty, a stranger needing a place to stay, naked and needing clothing, sick or in prison and says that they did not visit or minister to those in that situation.

The sheep heard come	The goats heard depart
The sheep are called blessed	The goats are called cursed
The sheep are invited to inherit	The goats are cursed
The sheep receive the Promise	The goats receive everlasting fire
The sheep dwell in a place prepared for God's people	The goats dwell in a place for the devil and his angels
The sheep spend eternity with God and their Christian brothers	The goats spend eternity with the devil and his angels

**25:44** Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?— The wicked are just as perplexed as the righteous were when they asked this same question.

**25:45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. If they did not do it for the least of them in those situations, they didn't do it

<sup>59</sup> <http://biblehub.com/commentaries/matthew/25-41.htm>



# PITWM VERSE BY VERSE

for Jesus.

- The goats failed to minister. They simply failed to help the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner. They are persons who do not become involved in meeting the needs of people. They are persons who do not dedicate themselves to meeting the desperate needs of the corruptible world.
- The goats lived a selfish life. The goats are people who live a life of comfort and ease. They live selfishly while the world around them is suffering with hunger, and sickness, and death.
- The goats were spiritually blind. The goats are people who refuse to see the truth about Christ, that He identifies Himself with the suffering masses, with the pain and need of individuals. The goats refuse to open their eyes to see those lying all around; those desperately in need: the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner.

Goats are not condemned for what they did, but for what they did not do. Their sin was the sin of omission, not commission. But note how terrible the sin is. How many destitute people were left suffering all through life because a goat (*the wicked and lost*) did not help them? The goat neglected others; the sheep neglected themselves going unnoticed, except to the Father and the Son!

**25:46** And these shall go away into everlasting punishment: but the righteous into life eternal. The judgment of punishment is eternal for the unrighteous. And the righteous shall live a life of eternity. This is where there are no second chances.

## SUMMARY:

There will be a time when the Son of Man will come in His glory with all His angels and will sit in a place of honor on his glorious throne as He gathers all the nations. He will separate people one from another as a Shepherd separates the sheep from the goats (**25:31-32**).

33 The sheep will be placed on His right, and the goats will be placed on His left. 34 Those on His right, Jesus, the King will say, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 He explains a time when He was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick and visited you, or in prison and came to you?' 40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me' (**25:33-40**).

41 "Then He will tell those on His left to depart from Him, you cursed, into the eternal fire prepared for the devil and his angels. 42 He illustrates again, but with an opposite approach. This is a time when He was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' 44 Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' 45 Then He will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' 46 And they will go away into eternal punishment, but the righteous into eternal life" (**25:41-46**) (*excerpts from English Standard Version*). [TOP](#)

**SYNOPSIS:**

**26:1-5** <sup>60</sup>Jesus tells His disciples that He will be crucified in 2 days at the Passover Feast. It was a lamb that was killed at the first Passover when God delivered His people from slavery in Egypt. A perfect lamb was killed and its blood was applied to the sides and the top of the wood of the door frame, forming a cross. And when the death angel approached he would "pass over" those homes where he saw the blood applied.

Every year thereafter the Jews would celebrate Passover and sacrifice another spotless lamb...but this year it would be the sinless, spotless, perfect Lamb of God, Who came to take away the sins of the world. He would voluntarily die giving His life for the world. No one would take His life from Him, and even death would not be able to hold His life!

**Two scenes are pictured:**

1. Jesus was intensely preparing His disciples for His death
2. And the religionists were behind closed doors demonically plotting His death.

Perhaps 2-3 million had gathered in Jerusalem for the feast, and many were fans of Jesus. Many were from Galilee where He was very popular. Many of these had lined the streets just a few days before singing His praises as He rode into town. So these religious leaders said, let's not cause an uproar, let's wait 'til after the Passover when all these people go home. But you can't foil the plans of God. He's still in full control even when circumstances seem they couldn't be any worse. And God is orchestrating everything according to His plan; and indeed, Jesus is right, He's going to be crucified at Passover in 2 days.

**Preparing His Disciples:**

There was the very possibility that the disciples could lose their faith when they saw Jesus being put to death by the hands of mere men. It could appear as though He was being forsaken by God! Jesus had to do everything He could to prepare them. There were four basic facts about His death that would help tremendously.

1. **Christ's death was tied to the Passover.** He was foretelling the disciples the exact day He was to be killed, and it was to be the very same day the Passover Lamb was to be sacrificed. As John the Baptist had proclaimed earlier. "*Behold the Lamb of God, which taketh away the sin of the world*" Jh. 1:29, 36.
2. **Christ's death was the son of Man Himself dying.** "*Son of Man*" means that He perfectly identified with man in human flesh and that He is the Ideal Man, the Man who lived a perfect and sinless life. It is the son of man who knows our trials and hurts, pain and suffering; who secured a perfect righteousness. Because He was the Ideal Man, His death can cover all men who call upon Him.
3. **Christ's death was caused by betrayal.** The betrayal was certain, immediate, staring Him right in the face.
4. **Christ's death was to be by crucifixion.**

Jesus did all He could to prepare His disciples for the great trial they were to face in witnessing His death.

**Plot of Jesus' Death:**

- Jesus' death was plotted by all the leaders: the chief priests, the Scribes, and the elders. They met deceptively in the home (palace) of the high priest, not in the official court. It was a secret plot to be kept quiet until the right moment for the arrest and murder. Caiaphas, the high priest himself took the lead; the very person who was supposed to be the spiritual leader of the people.
- Jesus' death was wrought by deception and lies. He was arrested on false charges and arrested quietly.

<sup>60</sup> <http://www.gbcdatur.org/sermons/GettingReadyForTheCross.html>

# PITWM VERSE BY VERSE

Judas was able to show them where Jesus was and to quietly identify Him.

Notice how even the most religious can be gripped by the fear of losing position, power, recognition, esteem, and security. How worldly, how attached to the things of the world even the most religious become! They feared an uproar, so they waited until after the feast was over and until all the people had all left the city to arrest Jesus. The "*feast day*" refers to all eight days of the feast. There was the danger that the people might rally to support Jesus if they saw Him arrested.

**26:6-7** Jesus was in the house of Simon the leper. Little is know about Simon. He was probably a leper who had been healed by Jesus. Tradition says he was the husband of Martha. **Six days before the Passover**, on the evening after the Sabbath, all Bethany and Bethphage joined in celebrating the arrival of Jesus by a public banquet at the home of Simon. This supper was in honor of both Jesus and Lazarus. Martha directed the serving of the food; her sister Mary was among the women onlookers as it was against the custom of the Jews for a woman to sit at a public banquet. The agents of the Sanhedrin were present, but they feared to apprehend Jesus in the midst of His friends. The banquet went along in a very cheerful and normal manner.

Mary, who was always sitting at Jesus' feet, sat there again, gazing into His eyes. As she gazed, she sensed a foreboding of trouble surrounding Him. She saw within His eyes a weight so heavy that she was drawn to express the most profound faith and appreciation in Him possible. She wanted to encourage Him, to show Him that she cared for and loved Him, so she arose to get the most precious thing she had to give Him. And she gave it in the most precious way she new.

Nothing out of the ordinary happened until near the close of the feasting when Mary, the sister of Lazarus stepped forward from among the group of women onlookers and, going up to where Jesus reclined as the guest of honor, proceeded to open a large alabaster cruse of very rare and costly ointment. She anointed her Lord, even as David and all the kings of Israel had been anointed in the past. She anointed Him not from any official position, but from her heart. As told in *John 12:3*, after anointing the Master's head, she began to pour it upon his feet as she took down her hair and wiped them with it. The whole house became filled with the odor of the ointment, and everybody present was amazed at what Mary had done. It is for this reason that she lives in the memory of all as a memorial. Mary's love for Jesus was a most unusual love. The anointing was an act of love and faith in the Lord Jesus.

**26:8-9** Lazarus said nothing, but when the disciples murmured, showing indignation that so costly an ointment should be thus used, they say, "*Why was not this ointment sold for three hundred pence, and given to the poor?*" This perfume filled the whole house. However, it was the cost that made it such a big deal; valued at approximately a year's wage. And perfume was a precious item to Eastern women. The disciples questioned the act. They considered it a waste. After all, if she wished to anoint Jesus, she could have used a less expensive perfume. If you are spending time with the Lord and sitting at His feet, some people will say, what a waste! You go to prayer and teacher's meeting and then also to bible study? People will say what a waste! When you give your best to Jesus, there will be some people who criticize your motives and they'll criticize your methods. Jesus is really saying that anything done for Him is not a waste. There's a lot of ways in today's world to waste time and money, but when it comes to giving time or treasure to God, it's nothing but a good investment!

## POINT:

*What they and the world fail to see is that true love has to be expressed in a personal way. Love is never known unless it is experienced and shared by the believer.*

**26:10-13** Jesus, knowing what they thought and hearing what they said, Jesus said: "***Let her alone, every one of you. Why do you trouble her about this, seeing that she has done a good thing in her heart? To you who***

# PITWM VERSE BY VERSE

*murmur and say that this ointment should have been sold and the money given to the poor, let me say that you have the poor always with you so that you may minister to them at any time it seems good to you; but I shall not always be with you; I go soon to my Father. This woman has long saved this ointment for my body at its burial, and now that it has seemed good to her to make this anointing in anticipation of my death, she shall not be denied such satisfaction. In the doing of this, Mary has reprov'd all of you in that by this act she evinces faith in what I have said about my death and ascension to my Father in heaven. This woman shall not be reprov'd for that which she has this night done; rather do I say to you that in the ages to come, wherever this gospel shall be preached throughout the whole world, what she has done will be spoken of in memory of her."*

It may be because of this rebuke, which Judas Iscariot took as a personal reproof, that he finally made up his mind to seek revenge for his hurt feelings. Many times had he entertained such ideas subconsciously, but now he dared to think such wicked thoughts in his open and conscious mind. And many others encouraged him in this attitude since the cost of this ointment\* was a sum equal to the earnings of one man for one year -- enough to provide bread for five thousand persons. But Mary loved Jesus; she had provided this precious ointment with which to embalm his body in death, for she believed His words when He forewarned them that He must die, and it was not to be denied her if she changed her mind and chose to bestow this offering upon the Master while he yet lived.

## NOTE:

\* The costly perfume is identified as nard, the aromatic oil extracted from a root native to India. To retain the fragrance of nard, enough ointment for one application was sealed in small alabaster flasks. The long neck of the flask had to be broken to release the aroma. The value of the perfume, and its identification as nard, suggests that it was a family heirloom that was passed on from one generation to another, from mother to daughter. This ointment was often used for anointing the body at burial. Jesus expected to be executed as a criminal and therefore he would be buried without being anointed.

## POINT:

*Jesus praises the woman's deed and motivation and does not want to have it limited to those present. He assures her that her deed will be related in remembrance of her wherever the Gospel is preached, as an example to others. A reminder of a righteous person is a blessing for others. God's message of salvation and man's response in thankfulness may never be separated.*

## SUMMARY:

The first two verses of Matthew 26 contain our Lord's declarations regarding His imminent death. Jesus tells His disciples that He will be crucified in just two days, during Passover. No reaction from the disciples is recorded. At that very moment the chief priests, scribes and elders assembled together to figure out how they might quietly capture Jesus and kill Him. But they said not on the feast day for it would cause a riot (**26:1-5**).

Jesus goes to Bethany Mary (the woman with the alabaster box) takes this occasion to worship and adore her Lord by anointing Him with an expensive fragrance. The disciples are incensed, protesting that this money could have been put to better use. Who is more worthy of this extravagance than Jesus? And yet the disciples are angry with her for being wasteful. Jesus sees more than just an act of adoration in what this woman has done; He sees preparation for His burial. She sees this, perhaps, as her final act of devotion to Jesus. Matthew's focus is on Mary at this moment. Mary seemed to have been listening more intently at Jesus' prediction of the manner and timing of His death (just two days away), than the disciples. It seemed to have little impact on the disciples. Perhaps it just went over their heads. However, she was preparing Him for His burial, and Jesus commended her worship as such.

When we come to the account of this anointing in John's Gospel, we find that it was Judas who protested

# PITWM VERSE BY VERSE

regarding this "waste" of the precious substance. How befitting that it was Judas who objected. He believed that Jesus was not worthy of such extravagant worship. But here in Matthew, we have the disciples protesting. The disciples seemed to have foolishly joined with Judas in this protest. Yet, there is Mary with this expensive oil recognizing Jesus was about to leave her; about to die. The supreme value of what Jesus was doing for all people, rich and poor alike was not recognized by all.

There was no price that could be put on the oil, when you look at the ultimate price Christ was about to pay. There is no waste poured upon the head of the Messiah, the only Anointed One who gave His life for all. Mary's act of extravagant love toward the One who taught her, who comforted her, who gave hope, and who shared a life of wisdom every time they met, was her heart's response from the resource she had. Lip service was not enough. It came from the heart which is true worship! "God looks at the heart, man looks outwardly" 1Sam.16:7. And that's why she is to be recognized as a memorial—her true and unselfish devotion to Jesus extended right before His death!

## APPLICATION:

How do we show our love and faith in/for Christ? Imagine how difficult it was for Mary to do what she did in the presence of so many. She set aside pride and shyness in order to demonstrate her love and faith in/for Him. How far are we willing to go in order to show our love and faith in/for Christ?

## JESUS PREPARES HIS DISCIPLES FOR WHAT WILL HAPPEN (MOUNT OF OLIVES)

### CHAPTER 26:31-50

31 Then saith Jesus unto them...

1. **Verses 31-32 - There is the prediction**—All shall fall away. Not a single one will stand fast. Why?
  1. "All ye shall be offended because of Me!" The word "offended" means to stumble, to fall.
    - i. Men stumble over who Christ is (Jh.6:54-58, 60, 66).
    - ii. Men stumble over the Cross of Christ (1Cor.1:21-23).
    - iii. Men stumble over the Cross God call them to bear (Lk.9:23). "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily and follow me."
  2. **The disciples would be offended because Christ was rejected.** Yes, He was rejected by the crowd, but behind the scenes in the invisible world, God smote the Shepherd; that is, God put Christ to death (Zech.13:7). Christ had to die. He had to give His life for man if man was to be saved. (Also read Zech.13:8-9).
  3. **God gives us a remedy.** It is the resurrection of our Lord and Savior Jesus Christ. God raised Him from the dead!
2. **Verses 33-35 - There is the claim of over-confidence**—Peter's over confidence was caused by four things:

"Though all men shall be offended because of thee, yet will I never be offended."

  1. **By comparing himself with others.** Peter saw the flaws in others, but not himself; was over confident.
  2. **By being blind to the cross.** Peter just couldn't see Christ on the cross.
  3. **By not knowing his own personal, fleshly weaknesses.** Peter didn't know how many times his flesh would fail him, for he saw himself as strong.
  4. **By contradicting Christ instead of listening to Him.** Peter's gong-ho spirit failed to count the cost of His Master!

## POINT:

**Romans 3:23** "For all have sinned, and (All) come short of the glory of God." Falling and stumbling are the way of human flesh. One falls in a particular area; another falls in another area. The difference is that one confesses and repents in their heart, and the other does not. And many don't even acknowledge the need to repent.

# PITWM VERSE BY VERSE

**Poverbs 16:18** "Pride goeth before destruction, and a haughty sprit before a fall." We are not to compare ourselves with others, **Galatians 6:2** says "We are to bear ye one another's burdens." There are no big I's or little no u's.

**26:36** Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. Jesus and His disciples have come into the Garden of Gethsemane for the purpose of praying. "Gethsemane" means olive press; a lush garden east of the city near the slopes of the Mount of Olives. And Jesus says, "sit here while I go on ahead and pray."

**26:37** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. The three disciples Jesus had taken with Him were Peter and the two sons of Zebedee (James and John). Now as Jesus went to pray, His disciples were to also pray, for Jesus began to be very sorrowful, filled with anguish and despair, feeling very heavy with agonizing pain in such a beautiful garden. It was for the sins of the whole world.

**26: 38** Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. The First time Jesus goes to pray. Jesus' pain was extremely sorrowful, excruciating, even having the feeling of physical death upon Him. Jesus suffered. He suffered for the whole world. There was mental emotional agony, and excessive strain and pressure upon Him. What is it like to bear the judgment and condemnation for all the sins ever committed by mankind for all the world? But He told His disciples to tarry, wait, and watch with me. Jesus is teaching us that we still need each other to help bear a weight that's too heavy to carry alone. Jesus had already warned them that they would fall away.

**26:39** And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. It was a struggle as Jesus went a little farther falling on His face prostrate with flowing tears, He prays to the Father, asking "if it be possible to let this cup pass from Him", that it might be taken away, referring to His suffering that would take place on the cross—the wrath of God against sin.

1. The cup is called "the cup of the Lord's fury."
2. The cup is associated with suffering and God's wrath.
3. The cup is also associated with salvation.

And Jesus wants the Father to help Him in the weakness of His flesh. The Father is the One who is able to save Him from death. The Father heard Him because of Jesus' godly fear and holy reverence unto the Father, and the Father spoke what needed to be revealed to Jesus. And Jesus says, "Nevertheless, not as I will, but as thou wilt." In this battle, God gave Him strength in the Garden, so that He could go to the cross and die. Jesus surrendered His Will to the Father!

**26:40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?— Jesus comes back to His disciples and find out that they weren't really praying with Him or for Him, nor for themselves in this great trial that was about to take place for the both of them. They were asleep, and Jesus asked Peter one question: 'Could ye not watch with me one hour?' Could you not lift me up; stand in the gap?

**26:41** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Jesus then gave them a warning: 'Watch and pray that you don't enter into temptation.' Watchfulness sees, and praying prepares. They were to watch in order to see temptation coming (that was for them). And they were to pray in order to be prepared when temptation struck (that's life). Jesus' second warning: 'The spirit indeed is willing, but the flesh is weak.' The point is: drowsiness and slumber of the flesh were stronger than the spirit. But prayer places God in the fight for those unexpected tempting struggles.

# PITWM VERSE BY VERSE

**26:42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.** Jesus then goes a second time to pray about the same thing, but this time it's a little different—it's an assurance in His Spirit; it's a surrender of His flesh: *"O my Father, if this cup may not pass away from me. except I drink it, thy will be done."* Sometimes we have to repeat what God is telling us till our flesh dies to our Will and it's received; or till it gets into our heart; or till I receive the release of it to walk it out through faith, and thank God that His Will be done. That's what counts in the end. God's Will is done!

**26:43 And he came and found them asleep again: for their eyes were heavy.** Jesus comes back. They just could not keep their eyes open to pray.

**26:44 And he left them, and went away again, and prayed the third time, saying the same words.** Jesus then goes a third time to pray about the same thing. That's the thing about prayer. You've got to get a release about what you're praying about. Sometimes it stays upon your heart because God has the answer, but how long are you going to linger in prayer with God to get your release? Jesus needed that release, and He shows us that there are going to be times that we will have to persevere in prayer. Will we settle with what God wants, instead of what we desire. God did not give Jesus what He asked for. God did not remove the cup. Jesus had to drink the cup. **Note:** God answered His prayer. God relieved the agony and strengthened Him to bear the cup.

**26:45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.** The final time Jesus comes back to His disciples, He has the release He had been seeking and praying about. He even tells His disciples to sleep on and take their rest. We pray before a conflict to get ready for it. We're not praying in the midst of the battle, but before the battle takes place, that our faith will stand, and to get the proper answer from God. It's like taking a test. We study before the test, not during the test. Jesus says *"Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."* Sinners were coming to arrest the Perfect Man. This meant He had courage to go through. He had courage to lay down His life. He had courage to face the cup of the Lord's fury!

**26:46 Rise, let us be going: behold, he is at hand that doth betray me.** Jesus' Spirit was on point. He even knew when the enemy was coming, where he was, and who he was. He had no agony, no desperation, but He was relieved and strengthened ready to face the suffering necessary to secure the salvatio of man.

**26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.** Just as Jesus had said, His betrayal of sinners have come in a manner of minuets while He was yet speaking with His disciples. There he is, Judas, one of the twelve with a great multitude armed with swords and staves, sent from the chief priests and elders of the people—the people who should have received Jesus, the religious leaders rejected Him. It is still worst today than back then—the rejection of Jesus!

**26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.** Judas had a plan to give the people a sign as to who Jesus was. He betayed Jesus with a kiss. When the people sees whomever he kiss, they would know who to take and hold Him.

**26:49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.** Therefore Judas carried out his plan and led them straight to Jesus saying, *"Hail, master; and kissed Him."*

- How many profess Christ and yet plan to steal, lie, and cheat—sin?
- How many profess loyalty to Christ and yet plan to give their allegiance to someone else?

# PITWM VERSE BY VERSE

- How many profess Christ and yet just like Judas plan to serve our own self-interest? We betray Christ and deceive others, by saying Jesus is my Master!

**26:50** And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. So, here Jesus called Judas friend and asked 'Why have you come?' This was a stunning question to cause Judas to think about. He came like he was a loyal committed disciple, calling Him Master, and giving Him a kiss. The question was to arouse a searching conviction within Judas' heart. This was the time to come clean and repent. This is a question for any of us. *Why have you come?*—to Jesus Christ; to church. Well, the great multitude with swords and staves, sent from the chief priests and elders of the people came and laid hands on Jesus and took Him.

## SUMMARY:

**36** Jesus and His disciples have come into the Garden of Gethsemane for the purpose of praying, and tells His disciples to sit here while He goes on ahead to pray. **37** Peter and the two sons of Zebedee (James and John) are with Jesus and Jesus began to be very sorrowful, feeling very heavy with agonizing pain in such a beautiful garden. **38** Jesus then says: *"My soul is exceeding sorrowful, even unto death: but tarry ye here, and watch with me."* **39** It was a struggle as Jesus went a little farther falling on His face prostrate with flowing tears, praying to the Father, asking if it be possible to let this cup pass from Him, that it might be taken away, referring to His suffering that would take place on the cross—the wrath of God against sin. Then the Father spoke what needed to be revealed to Jesus. And Jesus says, *"Nevertheless, not as I will, but as thou wilt."* God gave Him strength in the Garden, so that He could go to the cross and die. Jesus surrendered His Will to the Father! **40** Jesus comes back to His disciples and find out that they weren't really praying, but asleep. Jesus asked Peter one question: *'Could ye not watch with me one hour?'* **41** Jesus then gave them a warning: *'Watch and pray that you don't enter into temptation.'* Why? *'The spirit indeed is willing, but the flesh is weak.'* **The point is:** at this point, drowsiness and slumber of the flesh were stronger than the spirit. But prayer places God in the fight for those unexpected tempting struggles. **42** Jesus then goes a second time to pray about the same thing, but this time it's a little different—it's an assurance in His Spirit; it's a surrender of His flesh: *"O my Father, if this cup may not pass away from me. except I drink it, thy will be done."* That's what counts in the end. God's Will is done! **43** Jesus came and found the disciples asleep again. They just could not keep their eyes open to pray. **44** Now, Jesus then goes a third time to pray about the same thing. God answered His prayer. God relieved the agony and strengthened Him to bear the cup. **45** The final time Jesus comes to His disciples, He has the release He had been seeking and praying about, and tells His disciples to sleep on and take their rest. Jesus says *"Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."* Sinners were coming to arrest the Perfect Man. He had courage to face the cup of the Lord's fury! **46** Jesus told His disciples to *'rise, and let's go: behold, the betrayal is at hand to betray me.'* **47** *"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people."* **48** Judas had a plan to give the people a sign as to who Jesus was. He betrayed Jesus with a kiss. And when the people sees whomever he kiss, they would know who to take and hold Him. **49** Therefore Judas carried out his plan and led them straight to Jesus saying, *"Hail, master; and kissed Him."* **50** So, here Jesus called Judas friend and asked 'Why have you come?' his was a stunning question to cause Judas to think about. Well, the great multitude with swords and staves, sent from the chief priests and elders of the people came and laid hands on Jesus and took Him.

[TOP](#)



MATTHEW 27:24-54NEXT 28:1-20**THE CHIEF PRIESTS TAKE JESUS TO PILATE**

**Matthew 27** begins with Jesus being brought to Pilate by the chief priests and elders of Israel (**verses 1-2**). The Jews were <sup>61</sup>prevented by law from carrying out executions, so the religious leaders sent Jesus to Pilate. <sup>62</sup>Matthew's Gospel has several unique contributions. It is Matthew's account that includes an account of the suicide (27:3-10) of Judas Iscariot, the disciple who betrayed Jesus, and handed Him over to the Jewish religious leaders. **27:11-26** is the account of Jesus' trial before Pilate. Matthew also records the intervention of Pilate's wife, who had a sleepless night and therefore warned her husband not to be a part of the execution of Jesus, since He was a "**just man.**" Actually in (**27:19, NAB**) she referred Jesus to be a righteous man. Matthew is the one who includes an account of Pilate washing his hands (27:24), a symbolic gesture intended to indicate that he did not approve of the crucifixion of Jesus. This does not release him from his guilt for taking part in the death of Jesus. He gave Jesus over to the Jews to be put to death, and he facilitated their plans by having Roman soldiers conduct the crucifixion. And this, Pilate did, knowingly that Jesus was innocent. Finally, Matthew records that incredible statement of the Jews: "Let his blood be on us and on our children!" (27:25). They placed a curse upon the whole Jewish race. Crucified between two thieves, Jesus expired after six hours. His body was buried in Joseph of Arimathaea's tomb, secured by Roman guards. 26-27 Barabbas is released and Jesus is openly scourged before hundreds of soldiers. **28**They stripped Him. Humiliated Him. Put a scarlet robe on Him. **29**Platted a crown of thorns and put it on His head and a reed in His right hand. They bowed a knee before Him and mocked Him saying Hail King of the Jews! **30**They spat on Him and took the reed out of His hand and smote (beat) Him on the head with it. **31**After mocking Jesus, they took the robe off of Him and put His clothes back on, leading Him to be crucified and carrying His own cross! **32** A man called Simon of Cyrene was enlisted to help carry Jesus' cross for Jesus was exhausted and could no longer bear (carry) it. **33** The soldiers took Jesus to the place that is called Golgotha. (Golgotha means the place of a skull.) **34** The soldiers tried to give Jesus vinegar mingled with gall, but Jesus could not drink. **35** Then the soldiers crucified Jesus, and divided His garments, deciding to gamble by casting lots for them. **36**They then sat and watched Him. **37** Above His head they fixed a notice. This showed the reason why they were killing Him. It said, '**THIS IS JESUS, THE KING OF THE JEWS.**'

**27:38** Then were there two thieves crucified with him, one on the right hand, and another on the left. Jesus was counted as a sinner, crucified between two thieves; one on His right hand and another on His left.

**27:39** And they that passed by reviled him, wagging their heads,— Along with the soldiers there were a lot of passers-by that despised and reviled Jesus on the cross, doing a wagging motion with their heads which showed insult, contempt, and mockery. Why? It's in the next verse.

**27:40** And saying, Thou that destroyest the temple, and buldest it in three days, save thyself. If thou be the Son of God, come down from the cross. They didn't like what Jesus said (1.) He claimed to have power to destroy and rebuild the temple. (2.) He claimed to be the Son of God.

**27:41** Likewise also the chief priests mocking him, with the scribes and elders, said,— The religionist (chief priests, scribes, and elders) were also apart of the mocking of Jesus. The average person mocks and abuses Christ from day to day. How? (1.) By ridiculing Christ's claim to be the Son of God. (2.) By cursing and profaning the Name of Jesus. (3.) By challenging Christ to prove His power by meeting their needs when they

<sup>61</sup> [http://executableoutlines.com/matt\\_sg/matt\\_sg\\_27.htm](http://executableoutlines.com/matt_sg/matt_sg_27.htm)

<sup>62</sup> <http://bible.org/seriespage/jesus-pilate-part-i-john-1828-38>

# PITWM VERSE BY VERSE

had not lived for Christ. (4.) By acting worse toward Christ and His followers than toward the rest of society, even criminals.

*Leaders, civil and religious are still men. It is not the position or profession that makes a man, but it is the heart. The heart has to be pure. But, a heart of unbelief and enmity, a heart willing to become a participant with the sinful crowd will stop at nothing to do shameful things, no matter the position or profession.*

**27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.** Yes, He could not save Himself. If Jesus had used His power and saved Himself, what would have happened to our salvation? But...

- They mocked His claim to be the Savior, to save others.
- They mocked His claim to be the King of Israel.

**27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.** Yes true.

- They mocked His claim to trust God perfectly.
- They mocked His claim to be the Son of God.

Their purpose was not God's purpose. Unbelief will cause that.

**27:44 The thieves also, which were crucified with him, cast the same in his teeth.** Even the criminals mocked Jesus. The statement "*cast the same in his teeth*" means they repeated similar taunts to Jesus.

**27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.** For three hours from the sixth hour (12:00 noon) to the ninth hour (3:00 p.m.) was terrifying darkness; was an unusual phenomena. **First**, "*there was a darkness over all the earth . . . and the sun was darkened.*" Sin deserved no light from God's presence. Who was on the cross?

- God's only begotten Son, the Sovereign Lord of all beings, visible and invisible (Colo.1:16).
- The great Architect and Creator of the whole universe, of all nature.

What was He doing there on the cross?

- Bearing the sins of all men
- Bearing the judgment and wrath of God's anger against sin for all men.
- Dying the death for all men.
- Dying all that was necessary to free men from sin, death, and judgment so that they might live forever.

**27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?— Second**, at "*the ninth hour Jesus cried with a loud voice.*" The mysterious loud cry was "*saying Eli, Eli, lama sabachthani? My God, my God, why hast thou forsaken me?*" This was the moment of the great separation when Jesus sensed that God had withdrawn His presence; withdrawn His deliverance. Why? For Jesus was bearing the curse of God, the curse of separation, the curse of judgment and condemnation of God's anger against sin. Jesus had sense that life and holiness had left Him (the man part), and that He had been delivered into the hands of sin and death which was foreign to Jesus. Jesus had to bear the penalty due man—the penalty of separation from a perfectly holy God. Therefore, we would never have to experience eternal separation from God! ( I just don't know what to say after that, but HALLELUJAH!)

**27:47 Some of them that stood there, when they heard that, said, This man calleth for Elias.** Yes, the mysterious loud cry was misunderstood, and some thought Jesus was calling for Elias.

**27:48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.** So, one began to take the sponge and fill it with vinegar, putting it on the reed to reach Him, to give Him something to drink.

# PITWM VERSE BY VERSE

**27:49** The rest said, **Let be, let us see whether Elias will come to save him.** But others began to mock by saying let Elias come and save Him. Let Him be.

**27:50** Jesus, when he had cried again with a loud voice, yielded up the ghost. With Jesus' last breath; last loud cry, He yielded His Spirit to God. This He willingly done! In John 19:30 Jesus cried, IT IS FINISHED!

**27:51** And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;— **Third**, *"the veil of the temple was split in twain from the top to the bottom;* **Fourth**, *and the earth did quake,* **Fifth**, *and the rocks broke."*

**27:52** And the graves were opened; and many bodies of the saints which slept arose, —**Sixth**, *"the graves opened; and many bodies of the saints which slept arose."* We can refer back to John 5:28-29 *"Marvel not at this: for the hour is coming, in the which all that is in yhe graves shall hear his vioce, And they shall come forth, they that have done good into the rresurrectio of life; and they that have done evil, unto the resurrecion of damnation."* Those in the graves heard His voice! Their resurrection symbolized two things: (1.) The conquest of death because of Jesus. The sting is now taken from death; the power of death is now broken.

**27:53** And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Those that came out of the graves after Jesus' Resurrection were seen by many as they went into the holy city. (2.) This symbolized the resurrection of believers. Believers shall arise and be recognized and know one another.

**27:54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. **Seventh**, This was a powerful confession made by the centurion and others, *"Truly this was the Son of God. "*

## SUMMARY:

**38** Jesus was counted as a sinner, crucified between two thieves; one on the right hand and another on the left. **39** Along with the soldiers there were a lot of passers-by that despised and reviled Jesus on the cross, doing a wagging motion with their heads which showed insult, contempt, and mockery. **40** They didn't like what Jesus said (1.) He claimed to have power to destroy and rebuild the temple. (2.) He claimed to be the Son of God. **41** The religionist (chief priests, scribes, and elders) were apart of the mocking of Jesus also, saying **42** *He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.* **43** *He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.* **44** Even the criminals who were crucified, mocked Jesus, also repeating similar taunts to Jesus. **45** For three hours, from the sixth hour (12:00 noon) to the ninth hour (3:00 p.m.) was terrifying darkness. **46** At *"the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani? ...My God, my God, why hast thou forsaken me?"* This was the moment of the great separation when Jesus sensed that God had withdrawn His presence. Jesus had to bear the penalty due man—the penalty of separation from a perferly holy God. Therefore, we would never have to experience eternal separation from God! **47** Yes, the msyterious loud cry was misunderstood, and some thought Jesus was calling for Elias. **48** So, one began to take the sponge and fill it with vinegar, putting it on the reed to reach Him to give Him something to drink. **49** But others began to mock by saying, let Elias come and save Him. Let Him be. **50** With Jesus' last breath; last loud cry, He yielded His Spirit to God. **51** Then *"the veil of the temple was split in twain from the top to the bottom; and the earth did quake, and the rocks broke."* **52** *The graves opened; and many bodies of the saints which slept arose."* **53** Those that came out of the graves after Jesus' Resurrection were seen by many as they went into the holy city. **54** This was a powerful confession made by the centurion and others, *"Truly this was the Son of God."* [TOP](#)

**INTRODUCTION:**

The Jews were <sup>63</sup>prevented by law from carrying out executions; the religious leaders sent Jesus to Pilate (the Romans) who condemned Him to be crucified. <sup>64</sup>Matthew's Gospel has several unique contributions. It is Matthew's account that includes an account of the suicide of Judas Iscariot, the disciple who betrayed Jesus and handed Him over to the Jewish religious leaders. **Matthew 27** begins with Jesus being brought to Pilate by the chief priests and elders of Israel (**verses 1-2**). **Verses 3-10** contain an account of Judas' suicide. **Verse 11** is the account of Jesus' trial before Pilate continues. It seems to me that Matthew wants his readers to know that in the midst of our Lord's trials, the one who turned Jesus over to the authorities has already come to regret his treachery. The testimony of Judas is added to that of others, including Pilate: "**Jesus is innocent!**"

Matthew also records the intervention of Pilate's wife, who had a sleepless night and therefore warned her husband not to be a part of the execution of Jesus, since He was an innocent man. Actually, she did not refer to Jesus merely as innocent, but as righteous (**27:19**, NAB). Matthew is the one who includes an account of Pilate washing his hands (**27:24**), a symbolic gesture intended to indicate that he did not approve of the crucifixion of Jesus. This does not release him from his guilt for taking part in the death of Jesus. He gave Jesus over to the Jews to be put to death, and he facilitated their plans by having Roman soldiers conduct the crucifixion. And this Pilate did, knowing that Jesus was innocent. Finally, Matthew records that incredible statement of the Jews: "**Let his blood be on us and on our children!**" (**27:25**). Crucified along with two thieves, Jesus expired after six hours. His body was buried in Joseph's tomb, secured by Roman guards.

**Chapter 28**

Matthew reports five significant events surrounding the resurrection—events that stir interest and challenge action.

- I. The time of the resurrection (28:1).
- II. The first witnesses of the resurrection (28:1).
- III. The miraculous events of the resurrection (28:2-4)
- IV. The message from the angel of the resurrection (28:5-10).
- V. The attempt to discredit the resurrection (28:11-15).

After the Triumphal Entry, Jesus had a Triumphant Resurrection!

**SYNOPSIS:****I. The Time of the Resurrection (28:1).**

**28:1** In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. In the end of the Sabbath: means the same as "*after*" the Sabbath - that is, after the Sabbath was fully completed or finished. Their regular weekly Sabbath was every Saturday. **As it began to dawn:** By Jewish calculation the day ended at sunset and the new day began at the same time. Thus, Saturday night was actually Sunday by their calendar. Jesus arose after the Sabbath was over, that is, on Sunday **the first day of the week**. There are four facts to note:

1. Matthew said, "*In the end of the Sabbath*" which means late on the Sabbath.
2. Jesus arose before "*dawn*", before the sun arose on Sunday morning.

<sup>63</sup> [http://executableoutlines.com/matt\\_sg/matt\\_sg\\_27.htm](http://executableoutlines.com/matt_sg/matt_sg_27.htm)

<sup>64</sup> <http://bible.org/seriespage/jesus-pilate-part-i-john-1828-38>

# PITWM VERSE BY VERSE

3. Jesus arose on "*the first day of the week*", on Sunday morning; meaning He arose on the third day just as He had said.
4. Jesus arose from the grave after the Sabbath unable to observe the laws governing the great season of the Passover and the Sabbath. He was dead, therefore, the law and its observances had no authority over Him. This is symbolic of the identification believers gain in Christ. God counts the man as having died with Christ, therefore in Christ's death believers become dead to the law.

## II. The First Witnesses of the resurrection (28:1).

The resurrection actually occurred sometime during the night, for the time the women arrived, it began to dawn and He had already risen from the dead. Note several things:

1. The first witnesses were women, not men, not even His disciples. The women took the lead in love and care for the Lord Jesus.
  - **Mary Magdalene** stands out as the most prominent of the women witnessing the resurrection of the Lord. Her love and devotion was very deep, for Jesus cast seven devils out of her Mk.16:9. Mary displayed a special quality of devotion.
  - **The other Mary** was the mother of James and Joses. She also could not tear herself away from the body of Jesus indicating her love and devotion for Him.
2. Two reasons are given for the women coming to the tomb of Jesus.
  - a. Matthew says the women (Mary Magdalene and the other Mary) **came to see the sepulcher**. The Greek word "**to see**" (theoresai) means to contemplate, to gaze, to observe in order to grasp. They came to be close to their Lord, the One who meant so much to them, to mourn over Him, to think through all that had happened. This is an important point, for it perhaps explains why the women were more prepared to believe the miracle of the resurrection.

Thinking and meditating upon the Lord will help us to understand the Lord and prepare us to receive the great truth of His resurrection. "*Come now, and let us reason together, saith the Lord*"...*Is.1:18*

- b. Mark says the women came to anoint Him (Mk.16:1). They cared much, so they wanted to take care of His body as loved ones do.

The women are an example to us in taking care of the bodies of our loved ones.

## III. The miraculous events of the resurrection (28:2-4)

**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.** Things begin to happen suddenly!

1. **Behold there was a great earthquake.** The earthquake symbolized that a historical convulsion was taking place, an event that had never before happened. The quaking of the earth could not hold the Lord's body— Christ Jesus, the Son of God Himself. It was bound to happen!

Tragically He had been put to death by the hands of men, but gloriously He was being raised from the dead by the power of God (Rom.1:4; Eph.1:19-20). The resurrection of God's dear Son paved the way and prefigured the resurrection of all men. Therefore, man was resurrected from the dead; He would not die again.

2. **The angel of the Lord descended from heaven...rolled back the stone from the door, and sat on it.** The stone was not rolled back for the benefit of Christ, but for the witnesses to the resurrection. When Christ arose, He was in His resurrection body, the body of the spiritual dimension of being which has no physical bounds. But the witnesses needed to enter the tomb and see the truth. The angel rolled back the stone for the sake of the witnesses. He was a ministering spirit of God, serving by helping God's people.

**28:3** **His countenance was like lightning, and his raiment white as snow:—** This was an appearance like no other. The angel to Mary or angels to the shepherds were never described so vividly at the conception or birth

# PITWM VERSE BY VERSE

of Jesus. This was an exception!

3. **The angel of the Lord countenance** (appearance) **was** dazzling.
  - i. Just **like lighting**—visible, quick, startling, striking, frightening, brilliant.
  - ii. **His raiment** (clothing) **was just like snow**—white, pure, glistening.

## **28:4 And for fear of him the keepers did shake, and became as dead men.**

4. There were **the keepers** (guards) who were in **fear; shaking, and became as dead men**. The guards witnessed the flashing appearance of the angel and the rolling back of the stone. The suddenness of the event, the brilliant appearance, and the enormous strength of the angel were like a volcanic eruption to them. They quaked, shook, and fell as dead men to the ground. They were either stricken unconscious or were so terrified it paralyzed them as dead men.

The power of God is awesome and terrifying. The guards had been told they were to guard a dead body against thieving men. They were totally unprepared and unable to stand against the power of God and His messenger (angel).

## **IV. The message from the angel of the resurrection (28:5-10).**

**28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.** When the women arrived at the tomb, they saw the dazzling angel sitting on the stone. Mark says they saw "*a young man sitting on the right side, clothed in a long white garment*" (Mk.16:5). Luke says "*two men stood by them in shining garments*" (Lk24:4). Apparently, many angels were all about the tomb and the surrounding area attending Christ, joying and rejoicing over what God had done.

1. **And the angel answered and said unto the women, FEAR NOT** ye: The angel didn't speak to the guards, only the women. You have to remember this was just before dawn as the women went out. God knows the person who is seeking. He knows the movement of every heart.
  - a. **The reality of the resurrection brings joy, not fear.** Let not the news I have to tell you, be any surprise to you; let it be no terror to you; fear not any hurt, that I will do you. Be not afraid, remember the empty tomb.
  - b. **For I know that ye seek Jesus, which was crucified.** He's saying, '*you seek Him still, though He was crucified!*' That's what true believers do; you retain your kindness and love for Him.

## **28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.**

- c. **He is not here: for he is risen, as he said.** Jesus was not the first one brought back from the dead, for those He raised shall die again in this life, but Jesus was the first one resurrected and is still risen. Those that believe in Him shall live again with Him, for Jesus is not dead and is not to be looked for among the dead. He is alive! Jesus had told His disciples in Matt.16:21; 17:23; 20:19; 26:32 of this very event.
2. **COME SEE** the place where the Lord lay. The women could check the evidence themselves. The tomb was empty then and is empty today. The resurrection is an historical fact! Jesus is not in the tomb! Believe and live!
  - a. This is significant for the unbeliever because...
    - i. It verifies the Deity and Truthfulness of Jesus.
    - ii. It allows you to look at the evidence.
    - iii. It compels unbelievers to come face to face with reality, and the need to accept the Lordship of Jesus.
  - b. This is significant for the believer because...
    - i. It verifies our justification.
    - ii. It demonstrates that believers can become witnesses of the Lord's death and resurrection.
    - iii. It gives us hope concerning our own resurrection.

# PITWM VERSE BY VERSE

**28:7** And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

c. **GO QUICKLY, AND TELL His disciples.** Sharing the glorious news is essential. Tell the news!

- c. **He is risen from the dead.** The angel commanded them to be the first messengers of the good news of Jesus' resurrection.
- d. **He goeth before you into Galilee...there shall ye see him:** He would reveal Himself to whom and to where He so desired;

**...lo, I have told you:—** The angel has told the women that He'll meet them and they shall see Him in Galilee. It was an appropriate honor. The discouraged believers (disciples) were the first ones the women were to tell. The disciples should have been the ones telling others, but because of fear and unbelief, it was the women that told the good news.

**28:8** And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. So these women, being duly informed by the instructions of the angel, were the first to believe Christ's resurrection. With haste the women did run.

- The women obeyed with fear and great joy. This was a strange mixture, however, at the same time, this was a healthy fear. They became the very first witnesses of the risen Lord.
- They had to go quickly to give witness of the news. The fear and joy together quickened their pace, and added wings to their motion. Those that are sent on God's errand must not loiter, or lose time.

They had a message to tell, and what a message it was! We should tell others what God has done for our souls, and what He has spoken to us.

<sup>65</sup>I can learn that being a witness is to simply believe that Jesus rose from the dead and to tell others about what happened. Being a witness doesn't mean that I have to be an expert in apologetics or know all the answers to tough questions about Christianity. But it's simply to know that the gospel is true and that Jesus is real and has changed my life. This is encouraging because I often think of witnessing as being an expert in the subject of Christianity. But I am reminded that it's about being a witness to who Jesus is and how he has changed my life.

**28:9** And as they went to tell his disciples, behold, Jesus met them:— While they were rushing to tell the disciples about Jesus' resurrection; they ran right upon Jesus; they came face-to-face with Him. Christ's appearing to the women confirms the testimony of the angel and makes them eyewitnesses of His resurrection. In that culture the witness of women was not regarded very highly.

**28:9b** ...saying, All hail. And they came and held him by the feet, and worshipped him. This is a greeting that has joy attached to it; it literally means, "*Rejoice!*" These zealous women not only heard the first tidings of Him, but they held His feet and worshipped Him. Grasping someone's feet was a recognized act of supplication and homage. They threw themselves prostrate at His feet. The empty tomb, seeing the angel, and now seeing Jesus was enough to cause joy. He was not a spirit but flesh and bone that they could lay hold of. Their worship could not be held back. Jesus greeted them with a simple greeting and He did not refuse their worship. Seeing Him was the evidence of His resurrection.

**28:10** Then said Jesus unto them, Be not afraid:— Jesus does not want us to be fearful in His presence. Jesus comforted them. He was the same Jesus with whom they had been with before His death; and they had no reason now to fear Him.

**28:10b**....go tell my brethren that they go into Galilee, and there shall they see me. The word was given to

<sup>65</sup> <http://koinoniatexas.org/2009/10/matthew-28-devotional-commentary-the-great-commission/>

# PITWM VERSE BY VERSE

the women again to tell. What Word? - "...tell my brethren... go into Galilee." Jesus is now in His transfigured body; the body that had conquered death. And notice that Jesus is still calling His disciples "brethren". It was obvious that the next step God wanted them to take was to head to Galilee. Just as He had said, to them on the night He was betrayed, Matt. 26:32 "...after I have been raised, I will go ahead of you to Galilee."

<sup>66</sup>Why, then, Matthew's record of a resurrection appearance in Galilee?

1. **First**, the Messiah emerges from a despised area . . . and first sheds his light on a despised people . . . ; for the kingdom of heaven belongs to the poor in spirit (5:3). For this reason, too, the risen Jesus first appears to women whose value as witnesses among Jews is worthless.
2. **Second**, 'Galilee of the Gentiles' (4:15) is compatible with the growing theme of Gentile mission in this Gospel . . . and prepares for the Great Commission (28:18-20)."

This trip was 70 or 80 miles. This was no small step of obedience, but they went. You shall see Jesus when you are obedient!

## **V. The attempt to discredit the resurrection 28:11-15**

**28:11** Now when they (women) were going, behold, some of the watch (soldiers) came into the city, and shewed unto the chief priests all the things that were done. Remember when you are obedient to the Master, there are things going on to counteract the truth. While the women are leaving the sepulcher to inform the disciples of what they had seen and heard both from the angel and of Christ, there were soldiers coming into Jerusalem that will cause a different stir. For it will not cause the truth to be revealed to the people. The "watch" are those guards that were placed at the tomb by the Sanhedrin as a precaution against the possibility of Jesus' body being stolen. Leaving their post was a capital offence; in other words they could be executed for such an act. These guards saw everything that happened, and reported it all back to the chief priests. They saw...

- The great earthquake.
- The coming of the angel with his countenance of lightning.
- The angel rolling the stone away and sitting on it.
- The body of Jesus was gone.
- Themselves passed out like dead men.

This was not what the chief priests wanted to hear.

**28:12** And when they (the chief priests) were assembled with the elders (members of the Sanhedrin), and had taken counsel, they gave large money unto the soldiers:— They were taking counsel to see how they could counteract what had happened at the tomb. Now comes the cover-up with the bribery to the soldiers because they didn't want the truth to spread and be believed by the people. Once a cover-up starts, it will continue to be a cover-up of lies. They all agreed upon this; the soldiers were to give a false account of what happened. They gave large money, probably a great deal more than they gave to Judas. They put money into their hands and a lie into their mouths.

**28:13** Saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>67</sup>The improbability of this story is easily seen:

1. The soldiers would not dare go to sleep on guard. It was death.
2. If they had gone to sleep they could testify nothing of what was done while asleep. Their testimony of what occurred then would be worthless.
3. The disciples did not expect a resurrection and would hardly believe it when it occurred.
4. They had shown themselves cowards and would not have dared to take his body away.
5. Had they dared, had the Roman soldiers slept, they could not have removed the stone and carried off

<sup>66</sup> <http://net.bible.org/#!bible/Matthew+28:9>

<sup>67</sup> <http://www.biblestudytools.com/commentaries/peoples-new-testament/matthew/28.html>



# PITWM VERSE BY VERSE

the body without detection. It was a night lighted with the full moon and all the surroundings of Jerusalem were crowded with people attending the Passover.

What an absurd story, it was weak, but many Jews believe it unto this hour!

**28:14 And if this come to the governor's ears, we will persuade him, and secure you.** As the soldiers live up to their part of the lie, the chief priests and elders would live up to their part of the deal. They took full responsibility for this action; assured them protection by setting things right with the governor; that is, if Governor Pontius Pilate should get wind of it; if it came to execution, no harm would come to the soldiers, for they would persuade the Governor otherwise. All knew the truth of what happened and still did not repent.

**28:15 So they took the money, and did as they were taught:—** People have all sorts of reasons for not believing; in this case it was to shut the mouths of the soldiers and they loved the money rather than the truth; and the reputation of the chief priests and elders were at stake. **...and this saying is commonly reported among the Jews until this day.** It is said that the Jews at that time sent emissaries in all directions to spread this false report. Some say He didn't die at all, but just "*swooned*" on the cross and revived in the tomb. Others say He really died, but His body was stolen. Still others suggest He really died, but His desperate followers hallucinated His resurrection. Today there is still a great stir over the resurrection; and there are still only two choices—to believe that Jesus rose from the dead or to be closed to the truth, denying it, ignoring it, or rationalizing it away.

**28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed for them.** It was not the twelve but the eleven because Judas had committed suicide. Eleven is mentioned so that the betrayal would not be forgotten. Jesus is to appear to the Eleven on a mountain in Galilee, where Jesus had told them to go. Galilee, of course, was where Jesus began His ministry, and it had Gentile connotations because of the presence and proximity of many Gentiles. Just as the women who met the resurrected Jesus, the disciples met the risen Jesus as they did what He told them to do.

**28:17 And when they saw Him, they worshiped Him; but some doubted.** The whole experience was so mysterious and overwhelming that some who assembled on this occasion doubted. The word "*doubted*" (Gr. edistan) means "*hesitated*." They wondered what they were seeing. We know that even one of the Eleven, Thomas, doubted. However, when they saw Jesus, they didn't remain doubters any longer, but they worshiped Him.

**28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.** Jesus met the disciples in Galilee. Galilee was where the Lord had conducted most of His ministry and where most of His disciples lived. He came assuring His disciples of His power.

1. Jesus' power and authority is a given power. It's given by God for one reason: to exalt Christ above and over all.
2. Jesus' power is above and over all that is in heaven and in earth.
  - a. The Lord's authority includes the power to rule and reign.
  - b. The Lord's authority includes the power to govern and direct.
  - c. The Lord's authority includes the power to forgive sins, to judge, receive, and reject men; to save and deliver men through life and death.
3. Jesus' power assures the believer of deliverance.

**28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.** The Lord commissions His followers. He commissioned not only the eleven apostles, but all who were present, more than five hundred disciples. The very same charge that was given to them is also given to us. The Lord's commission was threefold:

# PITWM VERSE BY VERSE

1. He commissioned us to **go ye** and make disciples of all nations. There is a purpose in going and that is to make disciples. This is to be clearly understood. That's how the gospel is disseminated; spread through Christ's disciples in a wide range. We are to go where others that don't know who Jesus is to tell them of who Jesus is.
2. He commissioned us to **teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.**
  - a. We in turn began to **teach all nations** the Gospel of Christ. That's how the gospel is disseminated; broadcast to the public through our teaching. As we teach, we begin to spread God's message of His Son. It should always point to the Son! Jesus' Spirit will continue to mold and make those persons into His image.
  - b. **Teaching that baptism** is to be the immediate sign and the identifying sign that a person is now stepping out of the heathen (unbelieving) position and taking his stand with Christ.
  - c. **Teaching that baptism** is in the name of the Father, Son, and Holy Ghost and not in our name. Baptism is of crucial importance, for it is a sign of one's commitment to follow God and have His Spirit fill them; a statement of faith—belief of the Father, Son, and the Holy Ghost to revealed Himself.

## **28:20 Teaching them to observe all things whatsoever I have commanded you: and, to,—**

3. He commissioned us **to teach them to observe all things that He had commanded.** What Christ had taught and commanded must be studied and taken in to the point of learning and knowing and practicing.

**28:20 b ...I am with you always, even unto the end of the world. Amen.** This was a promise to all who believe on Christ. This was His last assurance, and it was of protection. He didn't say I may be with you... or I will be with you when... No, He says **I am** (in the present tense) with you. Christ is there with the believer and the believer goes forth to make disciples of all nations even to the end of the world because the Father, Son, and Holy Ghost is with him (So be it).

## **SUMMARY:**

This last Chapter of Matthew is short and to the point. According to the four gospels, Jesus rose from the dead following His crucifixion. It was the end of the Sabbath and it began to dawn. The two Mary's (Mary Magdalene and the other Mary) came to the tomb. There was the great spectacularness of an earthquake bringing forth the angel of the Lord. He rolled the stone away from the door and sat on it waiting to give the Good News: He told the women to **fear not... He Is Not Here for He Is Risen! Come see the place where he lay,** meaning, don't take my word, come see for yourself. Then he said **go quickly and tell the disciples He is Risen from the dead...**, and **to meet Jesus in Galilee for that is where they will see Him (28:1-7).**

As the women departed from the Sepulcher, to tell the disciples and literally met Jesus face-to-face. Jesus said, **All hail,** and the women didn't waste any time, they held His feet and worshipped Him. Jesus calmed them down and gave them the same message as the angel: **go tell my brethren...into Galilee, and there shall they see me.** Do you still not believe that God can do miracles? Have you given Jesus an opportunity to rise in your life? He cares for you but He will not override your will. Meanwhile the chief priests and elders are plotting behind closed doors after hearing what really happened according to the soldiers that were left to guard the body of Jesus. The chief priests and elders didn't want the truth to get out. On hearing all this the chief priests and elders bribed the soldiers with money and put forth a lie into their mouths, telling them to say that the disciples came by night while they slept and stole the body. How absurd and weak can a lie get? The soldiers followed their orders and the money they received was their hush money to persuade and their assurance of

# PITWM VERSE BY VERSE

the governor's protection if there was any trouble. So the lie is spread among the Jews and it is still going forth until this day. Whereas the chief priests used bribe money to commission the soldiers to spread lies, the resurrected Jesus used the promise of His power and presence to commission His disciples to spread the gospel. The eleven disciples met Jesus in Galilee on the mountain at the appointed place He had told them of. They saw Jesus, not a replica of Him; not a movie of Him. **They saw Jesus!** And wouldn't you know, some doubted, hesitated (**28:8-17**).

Jesus came assuring His disciples of His power. All power was given to Him in heaven and in earth by God. Therefore, He commissioned all His disciples to go and teach all nations, baptizing them in the name of the Father, Son and of the Holy Ghost; teaching them to observe all things that Christ had commanded because they would not be alone for He was there always, even unto the end of the world. So be it (**28:18-20**).

We can never doubt the real deal! The realness of Jesus in one's life is the change He has made in it. And you know nobody else could have done what's happened in your life accept through and by Him! He's brought joy, because you can remember how you were and how you are now! He's brought peace because when you get alone with Him there is a peace that surpasses all your understanding! He did it! He's brought life because as we remember how faithful Jesus is to His Word, we can rest assured of our eternal life with Him. He got up out the grave with all power! He's Alive! He's not dead; He is Risen! And so shall we have that eternal life with Him!

## APPLICATION:

This one great event in history has changed our lives and even the whole world. Once you understand that Jesus did not stay in the grave, that He conquered death, is alive now and forever, you'll know that He has all authority and power and it was all done for us! It is significant because it is eternal victory that we have!

[TOP](#)