

Matthew



CHAPTER 1

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

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:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; 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 to Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately.

20 But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, you son of David, fear not to take to you Mary your

1:1 Some point to the different genealogies of Jesus as "errors" in the Bible. However, Matthew gives the paternal genealogy of the Messiah (through His legal father), and Luke (3:23) gives His maternal genealogy (through His mother).

wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and you shall call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

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.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took to him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER 2

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

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.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

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.

5 And they said to him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And you Bethlehem, in the land of Ju-

dah, are not the least among the princes of Judah: for out of you shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also.

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.

10 When they saw the star, they rejoiced with exceeding great joy.

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 to him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be there until I bring you word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

1:20-23 Some say this was not a “virgin” but merely a “young maiden.” Isaiah 7:14 says that God Himself will give a “sign.” A young maiden becoming pregnant is not a sign from God, but an everyday occurrence. A *virgin* conceiving is a supernatural sign. See also Luke 1:31-35.

2:1 Wise men still seek Him. How is it that these wise men, who were not Jews, were aware of the birth of the “King of the Jews”? That they not only understood who He was, but desired to worship Him (v. 2) shows that God is able to reveal Himself to people in all lands and call them to Himself. These wise men “rejoiced with exceeding great joy” as God used a star to guide them to the Christ Child, then they “fell down and worshiped Him” (vv. 9-11). They made great personal and financial sacrifices to see this Child: they traveled a great distance, spent months away from their homes, and gave extravagant gifts to this newborn King.

Those who are wise today will listen for His voice, follow His guidance, and be willing to sacrifice everything for so great a privilege as meeting the King. See Philippians 3:8.

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of

Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go there: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER 3

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, **Repent: for the kingdom of heaven is at hand.**

3 For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, **Prepare the way of the Lord, make his paths straight.**

3:1 Open-air preaching. John the Baptist was an open-air preacher. Jesus was an open-air preacher. He preached the greatest sermon of all time, the "Sermon on the Mount" in the open-air. Peter preached in the open-air at Pentecost and Paul chose to stand on Mars Hill and preach open-air to the Athenians.

If we are serious about reaching this world, let us follow in the footsteps of Jesus and the apostles and preach where sinners gather. In thirty minutes, a good open-air preacher can reach more sinners than the average church does in twelve months.

Thank God that the disciples didn't stay in the upper room. They didn't carpet the building, pad the pews then put a notice outside the front door saying, "Tonight: Gospel outreach service, 7 P.M.—all welcome." They went into the open air.

The gospel is for the world, not the Church. One-third of the word "gospel" is "go." Two-thirds of "God" is "go"; but like King Og, we seem to have it backwards. We take sinners to meetings rather than meetings to sinners. The Church prefers to fish on dry land rather than get its feet wet. *Charles Finney* put his finger on the reason why: "It is the great business of every Christian to save souls. People complain that they do not know how to take hold of this matter. Why, the reason is plain enough; they have never studied it. They have never taken the proper pains to qualify themselves for the work. If you do not make it a matter of study, how you may successfully act in building up the kingdom of Christ, you are acting a very wicked and absurd part as a Christian."

He who loves his neighbor as himself will be concerned for his eternal welfare. He who couldn't care less that every day multitudes of living people are being swallowed by the jaws of hell has a heart of stone indeed.

3:2 Repentance—its necessity for salvation. The first word John the Baptist preached to Israel was "repent." However, it must be remembered that Israel had the Law and therefore had the "knowledge of sin" (Romans 7:7). Unregenerate humanity needs the Moral Law to show them what sin is (1 John 3:4). Without the knowledge that the "schoolmaster" brings, they remain in ignorance about sin's true nature and therefore their need for biblical repentance. See Luke 13:2.

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.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, **O generation of vipers, who has warned you to flee from the wrath to come?**

8 **Bring forth therefore fruits meet for repentance:**

9 **And think not to say within yourselves, We have Abraham to our father: for I say to you, that God is able of these stones to raise up children to Abraham.**

10 And now also the axe is laid to the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water to repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire:

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.

13 Then came Jesus from Galilee to Jordan to John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of you, and you come to me?

15 And Jesus answering said to him, Suffer it to be so now: for thus it becomes us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened to him, and he saw the Spirit of God descending like

a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER 4

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If you are the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

5 Then the devil took him up into the holy city, and set him on a pinnacle of the temple,

6 And said to him, If you are the Son of God, cast yourself down: for it is written, He shall give his angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone.

7 Jesus said to him, It is written again, You shall not tempt the Lord your God.

8 Again, the devil took him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them;

9 And said to him, All these things will I give you, if you will fall down and worship me.

10 Then said Jesus to him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and him only shall you serve.

11 Then the devil left him, and, behold, angels came and ministered to him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

4:6 "The devil can cite Scripture for his purpose." *William Shakespeare*

4:9 The devil tempted Jesus to become a Satan worshiper.



Archaeology and History Attest to the Reliability of the Bible

By Richard M. Fales, Ph.D.

No other ancient book is questioned or maligned like the Bible. Critics looking for the flyspeck in the masterpiece allege that there was a long span between the time the events in the New Testament occurred and when they were recorded. They claim another gap exists archaeologically between the earliest copies made and the autographs of the New Testament. In reality, the alleged spaces and so-called gaps exist only in the minds of the critics.

Manuscript Evidence. Aristotle's *Ode to Poetics* was written between 384 and 322 B.C. The earliest copy of this work dates A.D. 1100, and there are only forty-nine extant manuscripts. The gap between the original writing and the earliest copy is 1,400 years. There are only seven extant manuscripts of Plato's *Tetralogies*, written 427–347 B.C. The earliest copy is A.D. 900—a gap of over 1,200 years. What about the New Testament? Jesus was crucified in A.D. 30. The New Testament was written between A.D. 48 and 95. The oldest manuscripts date to the last quarter of the first century, and the second oldest A.D. 125. This gives us a narrow gap of thirty-five to forty years from the originals written by the apostles.

From the early centuries, we have some 5,300 Greek manuscripts of the New Testament. Altogether, including Syriac, Latin, Coptic, and Aramaic, we have a whopping 24,633 texts of the ancient New Testament to confirm the wording of the Scriptures. So the bottom line is, there was no great period between the events of the New Testament and the New Testament writings. Nor is there a great time lapse between the original writings and the oldest copies. With the great body of manuscript evidence, it can be proved, beyond a doubt, that the New Testament says exactly the same things today as it originally did nearly 2,000 years ago.

Corroborating Writings. Critics also charge that there are no ancient writings about Jesus outside the New Testament. This is another ridiculous claim. Writings confirming His birth, ministry, death, and resurrection include Flavius Josephus (A.D. 93), the Babylonian Talmud (A.D. 70–200), Pliny the Younger's let-

ter to the Emperor Trajan (approx. A.D. 100), the *Annals* of Tacitus (A.D. 115–117), Mara Bar Serapion (sometime after A.D. 73), and Suetonius' *Life of Claudius* and *Life of Nero* (A.D. 120). Another point of contention arises when Bible critics have knowingly or unknowingly misled people by implying that Old and New Testament books were either excluded from or added into the canon of Scripture at the great ecumenical councils of A.D. 336, 382, 397, and 419. In fact, one result of these gatherings was to confirm the Church's belief that the books already in the Bible were divinely inspired. Therefore, the Church, at these meetings, neither added to nor took away from the books of the Bible. At that time, the thirty-nine Old Testament books had already been accepted, and the New Testament, as it was written, simply grew up with the ancient Church. Each document, being accepted as it was penned in the first century, was then passed on to Christians of the next century. So, this foolishness about the Roman Emperor Constantine dropping books from the Bible is simply uneducated rumor.

Fulfilled Prophecies. Prophecies from the Old and New Testaments that have been fulfilled also add credibility to the Bible. The Scriptures predicted the rise and fall of great empires like Greece and Rome (Daniel 2:39, 40), and foretold the destruction of cities like Tyre and Sidon (Isaiah 23). Tyre's demise is recorded by ancient historians, who tell how Alexander the Great lay siege to the city for seven months. King Nebuchadnezzar of Babylon had failed in a 13-year attempt to capture the seacoast city and completely destroy its inhabitants. During the siege of 573 B.C., much of the population of Tyre moved to its new island home approximately half a mile from the land city. Here it remained surrounded by walls as high as 150 feet until judgment fell in 332 B.C. with the arrival of Alexander the Great. In the seven-month siege, he fulfilled the remainder of the prophecies (Zechariah 9:4; Ezekiel 26:12) concerning the city at sea by completely destroying Tyre, killing 8,000 of its inhabitants and selling 30,000 of its population into slavery. To reach the island, he

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scraped up the dust and rubble of the old land city of Tyre, just like the Bible predicted, and cast them into the sea, building a 200-foot-wide causeway out to the island.

Alexander's death and the murder of his two sons was also foretold in the Scripture. Another startling prophecy was Jesus' detailed prediction of Jerusalem's destruction, and the further spreading of the Jewish diaspora throughout the world, which is recorded in Luke 21. In A.D. 70, not only was Jerusalem destroyed by Titus, the future emperor of Rome, but another prediction of Jesus Christ in Matthew 24:1,2 came to pass—the complete

destruction of the temple of God.

Messianic Prophecies. In the Book of Daniel, the Bible prophesied the coming of the one and only Jewish Messiah prior to the temple's demise. The Old Testament prophets declared He would be born in Bethlehem (Micah 5:2) to a virgin (Isaiah 7:14), be betrayed for thirty pieces of silver (Zechariah 11:12,13), die by crucifixion (Psalm 22), and be buried in a rich man's tomb (Isaiah 53:9). There was only one person who fits all of the messianic prophecies of the Old Testament who lived before A.D. 70: Jesus of Nazareth, the Son of Mary.

Yes, the Bible is an amazing book. (See also 1 Peter 1:25 footnote.)

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

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.

17 From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

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.

19 *And he said to them, Follow me, and I will make you fishers of men.*

20 And they straightway left their nets, and followed him.

21 And going on from there, 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.

22 And they immediately left the ship and their father, and followed him.

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.

24 And his fame went throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came to him:

2 And he opened his mouth, and taught them, saying,

4:16 This life is the valley of the shadow of death. Sinners sit in darkness—waiting to die. The light of the Savior banishes the shadow of death.

4:17 Like John the Baptist, Jesus' first word in preaching to Israel was "repent." Israel already had the "knowledge of sin" (which only the Law can bring), but now they needed to repent—to turn from their sins as revealed by the Law.

5:1

The Sermon on the Mount

This sermon not only reveals God's divine nature, it puts into our hands the most powerful of evangelistic weapons. It is the greatest evangelistic sermon ever preached by the greatest evangelist who ever lived. The straightedge of God's Law reveals how crooked we are:

v. 3: The unregenerate heart isn't poor in spirit. It is proud, self-righteous, and boastful (every man is pure in his own eyes—Proverbs 16:2).

v. 4: The unsaved don't mourn over their sin; they love the darkness and hate the light (John 3:19).

v. 5: The ungodly are not meek and lowly of heart. Their sinful condition is described in Romans 3:13–18.

v. 6: Sinners don't hunger and thirst after righteousness. Instead, they drink iniquity like water (Job 15:16).

v. 7: The world is shallow in its ability to show true mercy. It is by nature cruel and vindictive (Genesis 6:5).

v. 8: The heart of the unregenerate is not pure; it is desperately wicked (Jeremiah 17:9).

Those who are born again manifest the fruit of the Spirit, live godly in Christ Jesus (vv. 3–9), and therefore suffer persecution (vv. 10–12). However, their purpose on earth is to be salt and light: to be a moral influence, and to bring the light to those who sit in the shadow of death (vv. 13–16).

Look now at how the Messiah expounds the Law and makes it "honorable" (Isaiah 42:21). He establishes that He didn't come to destroy the Law (v. 17); not even the smallest part of it will pass away (v. 18). It will be the divine standard of judgment (James 2:12; Romans 2:12; Acts 17:31). Those who teach it "shall be called great in the kingdom of heaven" (v. 19). The Law should be taught to sinners because it was made for them (1 Timothy 1:8–10), and is a "schoolmaster" that brings the "knowledge of sin" (Romans 3:19,20; 7:7). Its function is to destroy self-righteousness and bring sinners to the cross (Galatians 3:24).

The righteousness of the scribes and Pharisees was merely outward, but God requires truth in the inward parts (Psalm 51:6). Jesus shows this by unveiling the Law's *spiritual* nature (Romans 7:14). The Sixth Commandment forbids murder. However, Jesus shows that it

also condemns anger "without cause," and even evil-speaking (vv. 21–26): "Every idle word that men shall speak, they shall give an account thereof in the day of judgment" (Matthew 12:36). The Seventh Commandment forbids adultery, but Jesus revealed that this also includes lust, and it even condemns divorce, except in the case of sexual sin of the spouse (vv. 27–32).

Jesus opens up the Ninth Commandment (vv. 33–37), and then shows that love is the spirit of the Law—"The end of the commandment is charity out of a pure heart..." (1 Timothy 1:5). This is summarized in what is commonly called the Golden Rule: "All things whatsoever you would that men should do to you, do you even so to them: *for this is the Law and the prophets*" (Matthew 7:12, emphasis added). "Owe no man any thing, but to love one another: for he that loves another has fulfilled the law. For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love your neighbor as yourself. Love works no ill to his neighbor: therefore love is the fulfilling of the law" (Romans 13:8–10).

When a sinner is born again he is able to do this (vv. 38–47). He now possesses "the divine nature" (2 Peter 1:4). In Christ he is made perfect and thus satisfies the demands of a "perfect" Law (Psalm 19:7; James 1:25). Without the righteousness of Christ he cannot be perfect as his Father in heaven is perfect (v. 48). The Law annihilated his self-righteousness leaving him undone and condemned. His only hope was in the cross of Jesus Christ. After his conversion, knowledge of the Law that brought him there keeps him at the foot of the cross.

John Wesley said, "Therefore I cannot spare the Law one moment, no more than I can spare Christ, seeing I now want it as much to keep me to Christ, as I ever wanted it to bring me to Him. Otherwise this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed each is continually sending me to the other—the Law to Christ, and Christ to the Law."

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

We have grasped the mystery of the atom and rejected the Sermon on the Mount... The world has achieved brilliance without conscience. Ours is a world of nuclear giants and ethical infants.

GENERAL OMAR BRADLEY

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they

shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you.

13 You are the salt of the earth: but if the salt has lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 *You are the light of the world. A city that is set on an hill cannot be hid.*

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and

5:2 Sin, righteousness, and judgment. "The Sermon on the Mount is the greatest example we have of how to 'reprove the world of sin, of righteousness, and of judgment.' In Matthew chapter 5, Christ reproves the multitudes of sin by showing the essence of the Law. In chapter 6, He teaches on true righteousness, the essence of which is to cause men to glorify our Father which is in heaven, not to draw attention to ourselves. Then, in chapter 7, He teaches concerning judgment. He warns the multitudes that if they judge others as guilty for doing the same things they themselves are practicing, instead of pulling the log out of their own eye first, they are obviously hypocrites. If we will follow this method of preaching the gospel, then we can expect the Holy Spirit to help us. For Jesus Himself promised that this divine Helper would reprove the world of sin, of righteousness, and of judgment. He does this by causing our words to make saving impressions on the minds of men." *Joel Crumpton*

5:6 We should come to the Savior thirsting for *righteousness*, not *happiness* as modern evangelism maintains—"Riches profit not in the day of wrath: but *righteousness* delivers from death" (Proverbs 11:4, emphasis added).

5:7 Jesus didn't come to destroy the Law and the prophets, but to fulfill them (Matthew 5:17). It was our transgressions that necessitated the Savior. If we hadn't sinned, there would have been no need for a sacrifice. We broke the Law, and Jesus paid the fine. God loved the world with such passion that He sent His only Son to the cross of Calvary, so that we might trust in Him alone. In so doing, we would not perish under the wrath of His Law, but have everlasting life (John 3:16).

5:13 "The pulpit, not the media, is to be the most powerful voice in our land." *Bill Gothard*

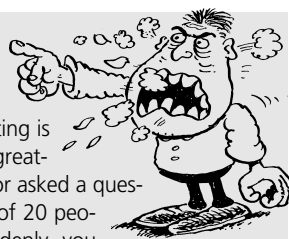
5:14 Set on a hill. Some people say that religion is a personal thing and it should be kept to oneself. However, Jesus tells us that the gospel of salvation is the good news of everlasting life and is for this dying world. We should be set on a hill. We should be preaching on the housetops, lifting up our voice like a trumpet to show this people their transgression. The Bible tells us that God's Law is light (Proverbs 6:23). When the light of the Law and the glorious gospel of Christ shine together, they expose and banish the shadows of sin and death.

POINTS FOR OPEN-AIR PREACHING

5:10-12

Never Fear Hecklers

The best thing that can happen to an open-air meeting is to have a good heckler. Jesus gave us some of the greatest gems of Scripture because someone either made a statement or asked a question in an open-air setting. A good heckler can increase a crowd of 20 people to 200 in a matter of minutes. The air becomes electric. Suddenly, you have 200 people listening intently to how you will answer a heckler. All you have to do is remember the attributes of 2 Timothy 2:23-26: be patient, gentle, humble, etc. Don't worry if you can't answer a question. Just say, "I can't answer that, but I'll try to get the answer for you if you really want to know." With Bible "difficulties," I regularly fall back on the powerful statement of *Mark Twain*: "Most people are bothered by those passages of Scripture they don't understand, but for me I have always noticed that the passages that bother me are those I do understand."



A "good" heckler is one who will provoke your thoughts. He will stand up, speak up, then shut up so that you can preach. Occasionally, you will get hecklers who have the first two qualifications, but they just won't be quiet. If they will not let you get a word in, move your location. Most of the crowd will follow. Better to have 10 listeners who can hear than 200 who can't. If the heckler follows, move again... then the crowd will usually turn on him.

One ploy that often works with a heckler who is out solely to hinder the gospel is to wait until he is quiet and say to the crowd (making sure the heckler is listening also), "I want to show you how people are like sheep. When I move, watch this man follow me because he can't get a crowd by himself." His pride usually keeps him from following.

If you have a "mumbling heckler" who won't speak up, ignore him and talk over the top of him. This will usually get him angry enough to speak up and draw hearers. There is a fine line between him getting angry enough to draw a crowd, and hitting you; you will find it in time.

If you are fortunate enough to get a heckler, don't panic. Show him genuine respect, not only because he can double your crowd, but because the Bible says to honor all men, so you don't want to offend him unnecessarily. Ask the heckler his name, so that if you want to ask him a question and he is talking to someone, you don't have to say, "Hey you!"

Often, people will walk through the crowd so they can get close to you and will whisper something like, "I think you are a #@*!\$" Answer loud enough for the crowd to hear, "God bless you." Do it with a smile so that it looks as though the person has just whispered a word of encouragement to you. This will stop him from doing it again. The Bible says to bless those who curse you, and to do good to those who hate you.

Remember that you are not fighting against flesh and blood. Hecklers will stoop very low and be cutting and cruel in their remarks. If you have some physical disability, they will play on it. Try to smile back at them. Look past the words. If you are reviled for the name of Jesus, "rejoice, and be exceeding glad." Read Matthew 5:10-12 until it is written on the corridors of your mind.

The most angry hecklers are usually what we call "backsliders." These are actually false converts who never slid forward in the first place. They "asked Jesus into their heart" but never truly repented. Ask him, "Did you know the Lord?" (see Hebrews 8:11). If he answers "Yes," then he is admitting that he is willfully denying Him, and if he answers "No," then he was never a Christian in the first place—"This is eternal life, that they might know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). See 1 Corinthians 2:4 footnote.

it gives light to all that are in the house.

16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

17 Think not that I am come to destroy the law, or the prophets: I am not come

to destroy, but to fulfil.

18 For verily I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one

SPIRITUAL NATURE OF THE LAW



“Herein is the Law of God above all other laws, that it is a spiritual law. Other laws may forbid compassing and imagining, which are treason in the heart, but cannot take cognizance thereof, unless there be some overt act; but the Law of God takes notice of the iniquity regarded in the heart, though it go no further.” *Matthew Henry*

“The precepts of philosophy, and of the Hebrew code, laid hold of actions only. [Jesus] pushed His scrutinies into the heart of man, erected His tribunal in the region of his thoughts, and purified the waters at the fountain head.” *Thomas Jefferson*

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.

20 For I say to you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

21 You have heard that it was said by them of old time, You shall not kill; and whosoever shall kill shall be in danger

of the judgment:

22 But I say to you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of hell fire.

23 Therefore if you bring your gift to the altar, and there remember that your brother has anything against you;

24 Leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.

25 Agree with your adversary quickly, while you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

26 Verily I say to you, You shall by no means come out thence, till you have paid the uttermost farthing.

27 You have heard that it was said by them of old time, You shall not commit adultery:

28 But I say to you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart.

5:16 “If doing a good act in public will excite others to do more good, then ‘Let your light shine to all.’ Miss no opportunity to do good.” *John Wesley*

5:20 Self-righteousness. These words would have astounded Jesus’ hearers. If anyone was righteous, it was the scribes and Pharisees. Their hope of life from the Law was therefore shattered. That is what we must do: shatter the self-righteous beliefs of those poor souls who try to earn salvation. Jesus shows us how in the following verses by explaining that God requires truth even in the inward parts. He considers hatred to be murder (1 John 3:15). If we as much as have anger without cause, we are in danger of judgment (v. 22). If we have lust in our hearts, God considers us to be adulterers (v. 28). Sin is so serious, Jesus said that it would be better to be blind than to go to hell because of a lustful eye.

5:21,22 God sees the thought-life: He weighs our motives and judges the intent of the hearts: “Whoever hates his brother is a murderer” (1 John 3:15). See Matthew 5:27,28 footnote.

5:22 Hell: For verses warning of its reality, see Matthew 5:29,30.

5:27,28 God knows what’s in the heart: “For God will bring every work into judgment, including every secret thing, whether good or evil” (Ecclesiastes 12:14). “But after your hardness and impenitent heart you treasure up to yourself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds” (Romans 2:5,6). See Mark 7:20–23 footnote.

QUESTIONS & OBJECTIONS

5:28

“What should I say if someone asks, ‘Have you ever lusted?’”

An individual may challenge you on this issue while you’re going through the Ten Commandments with him. Take care when answering. There is such a thing as being too candid. A U.S. president became synonymous with the word “lust” because he lacked discretion in answering this question. Soften your answer with, “I have broken *all* of the Ten Commandments in spirit, if not in letter.” That will not only defuse the issue, but will give you opportunity to explain that we all have a sin nature and need God’s forgiveness.



29 And if your right eye offend you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.

30 And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.

31 It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say to you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced commits adultery.

33 Again, you have heard that it has been said by them of old time, You shall not forswear yourself, but shall perform to the Lord your oaths:

34 But I say to you, Swear not at all; neither by heaven; for it is God’s throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shall you swear by your head, because you can not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these comes of evil.

38 You have heard that it has been said, An eye for an eye, and a tooth for a tooth:

39 But I say to you, That you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also.

40 And if any man will sue you at the law, and take away your coat, let him have your cloak also.

41 And whosoever shall compel you to go a mile, go with him two.

42 Give to him that asks you, and from him that would borrow of you turn not away.

43 You have heard that it has been said, You shall love your neighbour, and hate your enemy.

44 But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love them which love you,

5:28 Men will often try to justify lust by saying that there’s nothing wrong with looking at a pretty girl. True, the Bible doesn’t condemn looking at a pretty girl; it condemns “lust.” The conscience knows the difference.

5:29,30 Hell: For verses warning of its reality, see Matthew 10:28.

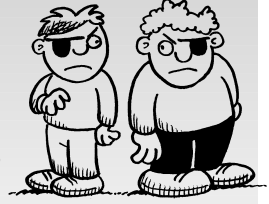
QUESTIONS & OBJECTIONS

5:38

“When the Bible says ‘an eye for an eye,’ it encourages us to take the law in our own hands by avenging wrongdoing.”

This verse is so often misquoted by the world. Many believe it is giving a license to take matters into our own hands and render evil for evil. In reality, it is referring to civil law concerning restitution. If someone steals your ox, he is to restore the ox. If someone steals and wrecks your car, he is to buy you another one... a car for a car, an eye for an eye, a tooth for a tooth.

The spirit of what Jesus is saying here is radically different from the “sue the shirt off the back of your neighbor” society in which we live.



what reward have you? do not even the publicans the same?

47 And if you salute your brethren only, what do you more than others? do not even the publicans so?

48 Be therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6

TAKE heed that you do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven.

2 Therefore when you do your alms, do not sound a trumpet before you, as the

5:44 There are several reasons why as Christians we should pray for those who persecute us: 1) we are commanded to; 2) prayer is an antidote against bitterness; and 3) it can lead to the salvation of the persecutor.

5:44 Capital punishment. Some maintain that this verse shows Jesus did not believe in capital punishment. However, just because we have love for an enemy doesn't give us the right to allow him to escape punishment for murder. The Bible says, "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation... *But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that does evil*" (Romans 13:1-4, emphasis added).

The Bible says that if I deliberately take a life, I should lose my own: "Whoso kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover you shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death" (Numbers 35:30,31). Genesis 9:6 says, "Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made he man." This shows the value that God places on human life. The seriousness of a crime is revealed in the punishment dealt to the criminal. It is interesting to note that when Oklahoma City bomber Timothy McVeigh requested the death penalty, 250 relatives of the victims he killed asked to watch his execution. Their desire to actually see justice done shows the value they place on the loved one they lost. Despite claims to the contrary, capital punishment does deter crime. The person executed will not do it again.

Still, there are respected Christian leaders whose conscience will not allow them to advocate capital punishment. This is understandable in light of the fact that innocent people fall through the cracks of a godless justice system. However, despite civil law's imperfections, we are told to be subject to the governing authorities.

It was God who instigated the death penalty in the beginning. The Judge of the Universe pronounced the death sentence upon all humanity when He said, "The soul that sins, it shall die" (Ezekiel 18:20).

hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, They have their reward.

3 But when you do alms, let not your left hand know what your right hand does:

4 That your alms may be in secret: and your Father which sees in secret himself shall reward you openly.

5 And when you pray, you shall 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 to you, They have their reward.

6 But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which sees in secret shall reward you openly.

7 But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much

speaking.

8 Be not therefore like to them: for your Father knows what things you have need of, before you ask him.

9 After this manner therefore pray: Our Father who is in heaven, Hallowed be your name.

10 Your kingdom come. Your will be done in earth, as it is in heaven.

“Before we can pray “Thy Kingdom come,” we must be willing to pray “my kingdom go.”

ALAN REDPATH

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For yours is the kingdom, and the power, and the glory, for ever. Amen.

14 For if you forgive men their trespass-

5:48 Be perfect. Some believe Jesus didn't really mean "perfect" here, because that would require that we be "without defect, flawless." Instead, they think He was telling us to be "mature." If that were true, then He would be saying, "Be therefore mature, even as your Father which is in heaven is mature." However, calling God "mature" implies that He was once immature. Such a thought is contrary to Scripture. God never changes (Malachi 3:6); He has always been perfect and doesn't need to mature.

Throughout the Sermon on the Mount Jesus expounded the perfect Law of a perfect Creator. God's work is perfect (Deuteronomy 32:4), His way is perfect (Psalm 18:30), and His Law is perfect (Psalm 19:7; James 1:25). Jesus then climaxes His exposition with the demand of the Law—perfection in thought, word, and deed.

In magnifying the Law and making it honorable, He put righteousness beyond the reach of sinful humanity. He destroyed the vain hope that we can get right with a perfect Creator by our own imperfect efforts, i.e., by the works of the Law. (See Mark 7:5–13 footnote.)

Instead, we must seek righteousness by another means—through faith alone in the Savior (Romans 3:21,22). In doing so, Jesus was showing us the right use of the Law—as a "schoolmaster to bring us to Christ" (Galatians 3:24). This is what Jesus did with the rich young ruler. The young man asked, "Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16). Jesus corrected his misuse of the word "good," gave him five of the Ten Commandments, and then said, "If you will be perfect..." The young man's hope of "doing" something to be saved was dashed and he went away sorrowful. However, this is not a negative incident; it is positive when a sinner's vain hope is dashed. If he cannot find salvation "by the works of the Law," he may just seek it "by the hearing of faith" (Galatians 3:2). This is why we should use the Law when reasoning with the lost and press home its requirement of absolute perfection. (See James 2:10,11.) On hearing the demands of a perfect Law, it is not uncommon to hear a guilty sinner say, "Wow! Nobody's perfect." That's the point of the Law.

Our mission is to preach Christ and to warn sinners, "that we may present every man perfect in Christ Jesus" (Colossians 1:28).

PRINCIPLES OF GROWTH FOR THE NEW AND GROWING CHRISTIAN



Prayer—“Wait for a Minute”

God always answers prayer. Sometimes He says yes; sometimes He says no; and sometimes He says, “Wait for a minute.” And since to the Lord a day is as a thousand years (2 Peter 3:8), that could mean a ten-year wait for us. So ask in faith, but rest in peace-filled patience.

Surveys show that more than 90% of Americans pray daily. No doubt they pray for health, wealth, happiness, etc. They also pray when grandma gets sick, and when grandma doesn’t get better (or dies), many end up disillusioned or bitter. This is because they don’t understand what the Bible says about prayer. It teaches, among other things, that our sin will keep God from even hearing our prayer (Psalm 66:18), and that if we pray with doubt, we will not get an answer (James 1:6,7).

Here’s how to be heard:

- Pray with faith (Hebrews 11:6).
- Pray with clean hands and a pure heart (Psalm 24:3,4).
- Pray genuine heartfelt prayers, rather than vain repetitions (Matthew 6:7).
- Make sure you are praying to the God revealed in the Scriptures (Exodus 20:3–6).

1. How do you “pray with faith”? Someone once told me, “Ray, you’re a man of great faith in God,” thinking they were paying me a compliment. They weren’t. What if I said to you, “I’m a man of great faith in my doctor”? It’s a compliment to the doctor. If I have great faith in him, it means that I see him as being a man of integrity, a man of great ability—that he is trustworthy. I give “glory” to the man through my faith in him. The Bible says that Abraham “staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform” (Romans 4:20,21). Abraham was a man of great faith in God. Remember, that is not a compliment to Abraham. He merely caught a glimpse of God’s incredible ability, His impeccable integrity, and His wonderful faithfulness to keep every promise He makes. His faith gave “glory” to a faithful God.

As far as God is concerned, if you belong

to Jesus, you are a VIP. You can boldly come before the throne of grace (Hebrews 4:16). You have access to the King *because you are the son or daughter of the King*. When you were a child, did you have to grovel to get your needs met by your mom or dad? I hope not.

So, when you pray, don’t say, “Oh God, I hope you will supply my needs.” Instead say something like, “Father, thank You that You keep every promise You make. Your Word says that You will supply *all* my needs according to Your riches in glory by Christ Jesus (Philippians 4:19). Therefore, I thank You that You will do this thing for my family. I ask this in the wonderful name of Jesus. Amen.”

2. How do you get “clean hands and a pure heart”? Simply by confessing your sins to God through Jesus Christ, whose blood cleanses from all sin (1 John 1:7–9). God will not only forgive your every sin, He promises to *forget* them (Hebrews 8:12). He will even justify you based on the sacrifice of the Savior. This means He will count it as though you have never sinned in the first place. He will make you pure in His sight—sinless. He will even “purge” your conscience, so that you will no longer have a sense of guilt that you sinned. That’s what it means to be “justified by faith.” That’s why you need to soak yourself in Holy Scripture; read the letters to the churches and see the wonderful things God has done for us through the cross of Calvary. If you don’t bother to read the “will,” you won’t have any idea what has been given to you.

3. How do you pray “genuine heartfelt prayers”? Simply by keeping yourself in the love of God. If the love of God is in you, you will never pray hypocritical or selfish prayers. Just talk to your heavenly Father as candidly and intimately as a young child, nestled on Daddy’s lap, would talk to his earthly father. How would you feel if every day your child pulled out a pre-written statement to dryly recite to you, rather than pouring out the events and emotions of that day? God wants to hear from your heart. When your prayer-life is pleasing to God, He will reward you openly (Matthew 6:6). *(continued)*

(6:9 continued)

4. How do you know you're praying to "the God revealed in Scripture"? Study the Word. Don't accept the image of God portrayed by the world, even though it appeals to the natural mind. A kind, gentle Santa Claus figure, dispensing good things with no sense of justice or truth, appeals to guilty sinners.

Look to the thunderings and lightnings of Mount Sinai. Gaze at Jesus on the cross of Calvary—hanging in unspeakable agony because of the justice of a holy God. Such thoughts tend to banish idolatry.

For the next principle of growth, see 2 Corinthians 4:4 footnote.

ses, your heavenly Father will also forgive you:

15 But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have their reward.

17 But you, when you fast, anoint your head, and wash your face;

18 That you appear not to men to fast, but to your Father which is in secret: and your Father, which sees in secret, shall reward you openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust corrupts, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust corrupts, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light.

23 But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness!

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. You cannot serve God and mammon.

25 Therefore I say to you, Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?

27 Which of you by taking thought can add one cubit to his stature?

28 And why take thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say to you, That even Solomon in all his glory was not arrayed like one of these.

30 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, O you of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knows that you have need of all these things.

6:12 See Proverbs 26:12 footnote.

6:26 Man is the pinnacle of God's earthly creation. He is not a mere part of the evolutionary process having to yield to the rights of animals. Jesus said that mankind is "much better" than birds and sheep (Matthew 12:12). He is to subdue the earth and have dominion over it (Genesis 1:28) by bringing its vast resources into submission. All were created for him by the infinite genius and loving hand of Almighty God. See also Psalm 8:6–8 footnote.

THE FUNCTION OF THE LAW

7:6

"Just as the world was not ready for the New Testament before it received the Old, just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his claimant call to repentance, so the unsaved are in no condition today for the gospel till the Law be applied to their hearts, for 'by the Law is the knowledge of sin.' It is a waste of time to sow seed on ground which has never been ploughed or spaded! To present the vicarious sacrifice of Christ to those whose dominant passion is to take fill of sin, is to give that which is holy to the dogs." *A. W. Pink*

33 But seek first the kingdom of God, and his righteousness; and all these things shall be added to you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient to the day is the evil thereof.

CHAPTER 7

JUDGE not, that you be not judged.

2 For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

3 And why behold the mote that is in your brother's eye, but consider not the beam that is in your own eye?

4 Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye?

5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother's eye.

6 Give not that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:*

8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets.

13 Enter in at the strait gate: for wide is the gate, and broad is the way, that leads

6:31-33 Seek first His kingdom. Think about how the Lord must feel when He sees us spending so much more energy satisfying and gratifying self while neglecting our commitments to Him. We spend so little time obeying His commandment to warn sinners to flee from the wrath to come. When we consider what He's done for us, our excuses fall short. It is as we seek *first* His kingdom that "all these things shall be added to you" (v. 33).

"The unmortified Christian and the heathen are of the same religion, and the deity they truly worship is the god of this world. What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we gather and perpetuate our names and families in the earth? It is a mournful reflection, but a truth which will not be denied, that these worldly lusts fill up a great part of the study, care and conversation of Christendom.

"The false notion that they may be children of God while in a state of disobedience to his holy commandments, and disciples of Jesus though they revolt from his cross, and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles, is of all other deceptions upon themselves the most pernicious to their eternal condition for they are at peace in sin and under a security in their transgression." *William Penn*

to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leads to life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that brings not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits you shall know them.

21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

23 And then will I profess to them, I nev-

er knew you: depart from me, you that work iniquity.

24 **Therefore whosoever hears these sayings of mine, and does them, I will liken him to a wise man, which built his house upon a rock:**

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.**

The number one reason people don't share their faith is that their walk doesn't match their talk.

MARK CAHILL

26 **And every one that hears these sayings of mine, and does them not, shall be likened to a foolish man, which built his house upon the sand:**

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.**

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

7:15 In Deuteronomy 18:20–22, the Bible proclaims capital punishment for a prophet who wasn't one hundred percent correct. Many think that the 16th-century astrologer Nostradamus was a prophet from God. However, only those who are ignorant of Bible prophecy will be impressed with the prophecies of Nostradamus. He was a false prophet who read the Bible in secret, stole its prophecies, and claimed them as his own.

7:22,23 These are perhaps the most frightening verses in the Bible. Vast multitudes of professing Christians fit into the category spoken of here. They call Jesus "Lord," but they practice lawlessness. They profess faith in Jesus, but have no regard for the divine Law. They tell "fibs" or "white" lies, take things that belong to others, have a roaming eye for the opposite sex, etc. They are liars, thieves, and adulterers at heart, who will be cast from the gates of heaven into the jaws of hell.

7:26 False converts. The foolish man was the one who heard the sayings of Jesus, but did not obey them. It's not the world that hears the sayings of Jesus and doesn't obey them. Most know only the "Golden Rule" and "Judge not," and even then their understanding is darkened. However, the Church is filled with false converts who sit among God's people and hear His words, but don't obey them. They build their house on sand rather than on the firm foundation of Jesus Christ and His words. *A. W. Tozer* said, "It is my opinion that tens of thousands of people, if not millions, have been brought into some kind of religious experience by accepting Christ, and they have not been saved." See Matthew 13:24–30 footnote.

CHAPTER 8

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if you will, you can make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be clean. And immediately his leprosy was cleansed.

4 And Jesus said to him, See you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them.

5 And when Jesus was entered into Capernaum, there came to him a centurion, beseeching him,

6 And saying, Lord, my servant lies at home sick of the palsy, grievously tormented.

7 And Jesus said to him, I will come and heal him.

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

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another,

Come, and he comes; and to my servant, Do this, and he does it.

10 When Jesus heard it, he marveled, and said to them that followed, Verily I say to you, I have not found so great faith, no, not in Israel.

11 And I say to 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.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion, Go your way; and as you have believed, so be it done to you. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered to them.

16 When the even was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Him-

8:2 Was Jesus God in human form? See John 8:58.

Jehovah's Witnesses: Was Jesus God, manifest in human form? The Bible tells us: "As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25,26). Peter refused worship in light of the Law that said, "You shall worship the Lord your God, and Him only you shall serve." In Revelation 19:10, when the apostle John saw an angel, he said, "I fell at his feet to worship him. And he said to me, See you do it not: I am your fellow-servant, and of your brethren that have the testimony of Jesus: worship God." Even the angel of the Lord refused to be worshipped.

However, here are many more verses showing that Jesus allowed Himself to be worshipped, simply because He was God "manifest in the flesh": "While he spoke these things to them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay your hand upon her, and she shall live" (Matthew 9:18); "Then they that were in the ship came and worshipped him, saying, Of a truth you are the Son of God" (Matthew 14:33): "Then she came and worshipped him, saying, Lord, help me" (Matthew 15:25); "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (Matthew 28:9); "When they saw him, they worshipped him: but some doubted" (Matthew 28:17). He received their worship because He was "the image of the invisible God" (Colossians 1:15)—"God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16, emphasis added). See also chart "The Deity of Jesus" at John 10:36.

QUESTIONS & OBJECTIONS

8:14

“How should I witness to someone who belongs to a denomination, who I suspect isn’t trusting the Savior?”

The most effective way to speak about the issues of eternity to a religious person is not to get sidetracked from the essentials of salvation. Upon hearing a person’s background, we may feel an obligation to speak to issues such as infant baptism, transubstantiation, etc. However, it is wise rather to build on the points of agreement between the Bible and the person’s denomination, such as the virgin birth, the cross, and so on.

One point of agreement will almost certainly be the Ten Commandments. They are the key to bringing any religious person to a saving knowledge of the gospel. After someone is converted to Jesus Christ, the Bible will come alive and he will be led into all truth by the indwelling Holy Spirit. God’s Word will then give him light, and he will forsake religious tradition as he is led by God.

While there are strong biblical arguments that may convince unregenerate people that their church’s traditions contradict Holy Scripture, there is a difficulty. Some religious people hold the teachings of their church to be on a par with, or of greater authority than, Holy Scripture. It is therefore often futile to try to convince them intellectually that their trust should be in the person of Jesus Christ, rather than in their own righteousness or in their church traditions. For this reason we should aim at the conscience, rather than the intellect. Take them through the Law of God (the Commandments) to show that they are condemned despite their works, and strongly emphasize that we are saved by grace, and grace alone, rather than by trusting in our own righteousness or religious traditions.

If they are open to the gospel, and are interested in what God’s Word says in reference to their church’s teachings, they will listen to Scripture. For example, in Matthew 8:14 we see that Peter (whom the Roman Catholic church maintains was the first pope) was married, as were many of the other apostles (see 1 Corinthians 9:5).



self took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart to the other side.

19 And a certain scribe came, and said to him, Master, I will follow you wherever you go.

20 And Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of man has no where to lay his head.

21 **And another of his disciples said to him, Lord, suffer me first to go and bury my father.**

22 **But Jesus said to him, Follow me; and let the dead bury their dead.**

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship

was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he said to them, Why are you fearful, O you of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

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.

29 And, behold, they cried out, saying, What have we to do with you, Jesus, you Son of God? are you come here to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If you cast us out, suffer us to go away into the herd of swine.

32 And he said to 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.

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.

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.

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Learn how to prove God's existence. See Romans 1:20 footnote.

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CHAPTER 9

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said to the sick of the palsy; Son, be of good cheer; your sins be forgiven you.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Why do you think evil in your hearts?

5 For whether is easier, to say, Your sins be forgiven you; or to say, Arise, and walk?

6 But that you may know that **the Son of man has power on earth to forgive sins,** (then said he to the sick of the palsy,) Arise, take up your bed, and go to your house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marveled, and glorified God, which had given such power to men.

9 And as Jesus passed forth from thence,

THE FUNCTION OF THE LAW



“Sinners that think they need no physician will not endure the healer’s hand. The Law is therefore necessary to give knowledge of sin, so that proud man, who thought he was whole, may be humbled by the discovery of his own great wickedness, and sigh and pant after the grace that is set forth in Christ.”

Martin Luther

he saw a man, named Matthew, sitting at the receipt of custom: and he said to him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said to his disciples, Why does your Master eat with publicans and sinners?

12 But when Jesus heard that, he said to them, They that be whole need not a physician, but they that are sick.

13 But go and learn what that means, I will have mercy, and not sacrifice: for **I am not come to call the righteous, but sinners to repentance.**

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but your disciples fast not?

15 And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man puts a piece of new cloth to an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runs out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spoke these things to them, behold, there came a certain ruler, and

worshipped him, saying, My daughter is even now dead: but come and lay your hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; your faith has made you whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said to them, Give place: for the maid is not dead, but sleeps. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, You Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and

Jesus said to them, Do you believe that I am able to do this? They said to him, Yes, Lord.

29 Then touched he their eyes, saying, According to your faith be it to you.

30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spoke: and the multitudes marveled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casts out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then said he to his disciples, The harvest truly is plenteous, but the laborers are few;

38 *Pray therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

9:20 Evolution and blood. "Platelets" play an important role in preventing the loss of blood by beginning a chain reaction that results in blood clotting. As blood begins to flow from a cut or scratch, platelets respond to help the blood clot and to stop the bleeding after a short time.

Platelets promote the clotting process by clumping together and forming a plug at the site of a wound and then releasing proteins called "clotting factors." These proteins start a series of chemical reactions that are extremely complicated. Every step of the clotting must go smoothly if a clot is to form. If one of the clotting factors is missing or defective, the clotting process does not work. A serious genetic disorder known as "hemophilia" results from a defect in one of the clotting factor genes. Because they lack one of the clotting factors, hemophilia sufferers may bleed uncontrollably from even small cuts or scrapes.

To form a blood clot there must be twelve specific individual chemical reactions in our blood. If evolution is true, and if this 12-step process didn't happen in the first generation (i.e., if any one of these specific reactions failed to operate in their exact reaction and order), no creatures would have survived. They all would have bled to death!

9:38 If we are not laborers, we won't obey this command, because our conscience will condemn us. The devil therefore gets two victories: not only does the professing Christian not labor in the harvest fields, but neither does he pray for laborers.



"It is true that [many] are praying for worldwide revival. But it would be more timely, and more scriptural, for prayer to be made to the Lord of the harvest, that He would raise up and thrust forth laborers who would fearlessly and faithfully preach those truths which are calculated to bring about a revival."

A. W. Pink

CHAPTER 10

AND when he had called to 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.

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;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and com-

manded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter not:

6 But go rather to the lost sheep of the house of Israel.

7 *And as you go, preach, saying, The kingdom of heaven is at hand.*

8 *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely you have received, freely give.*

9 *Provide neither gold, nor silver, nor brass in your purses,*

10 *Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.*

11 *And into whatsoever city or town you shall enter, inquire who in it is worthy; and there abide till you go thence.*

12 *And when you come into an house, salute it.*

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.*

14 *And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.*

15 Verily I say to you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak.

10:16 These verses contradict the "God loves you and has a wonderful plan for your life" promise of modern evangelism. It promises a life of roses without thorns. In reality, Jesus told His disciples that He was sending them among sharp thorns. Their own families would betray them and have them put to death for their faith (v. 21). This is the life Jesus promised believers: we would be hated for His name's sake and would be persecuted. See also John 15:18-21 footnote.

10:22

God's Love: The Biblical Presentation

The modern message of the gospel is "God loves you and has a wonderful plan for your life." However, our idea of "wonderful" and the world's may be a little different. Take a sinner through the pages of the Book of Acts and show him the terrifying scene of boulders breaking the bones of Stephen. Then smile and whisper, "Wonderful..." Listen together to the sound of a cat-o'-nine-tails as it rips the flesh off the back of the apostle Paul. Follow together the word "suffering" through the Epistles, and see if you can get the world to whisper, "Wonderful!" After such a ride down Honesty Road, they may think the pleasures of sin are a little more attractive than the call to "suffer affliction with the people of God." *John MacArthur* said, "We need to adjust our presentation of the gospel. We cannot dismiss the fact that God hates sin and punishes sinners with eternal torment. How can we begin a gospel presentation by telling people on their way to hell that God has a wonderful plan for their lives?"

Who in the world is going to listen if we are so blatantly honest about the Christian life? Perhaps not as many as are attracted by the talk of a wonderful plan. However, the answer to our dilemma is to make the issue one of righteousness, rather than happiness. This is what Jesus did. He used the Ten Commandments to show sinners the righteous standard of God (Luke 10:25,26; 18:18-20). Once the world sees the perfect standard by which they will be judged, they will begin to fear God, and through the fear of the Lord, men depart from sin (Proverbs 16:6). They will begin to

hunger and thirst after the righteousness that is in Jesus Christ alone.

If you study the New Testament you will see that God's love is almost always given in direct correlation to the cross: herein is love, for God so loved, God commended His love, etc. (See John 3:16; Romans 5:5,6,8; Galatians 2:20; Ephesians 2:4,5; 5:2,25; 1 John 3:16; 4:10; and Revelation 1:5, among others.) The cross is the focal point of God's love for the world. How can we point to the cross without making reference to sin? How can we refer to sin without the Law (Romans 7:7)? The biblical way to express God's love to a sinner is to show him how great his sin is (using the Law—see Romans 7:13; Galatians 3:24), and then give him the incredible grace of God in Christ. This was the key to reaching so many on the Day of Pentecost. They were "devout" Jews who knew the Law and its holy demands, and therefore readily accepted the mercy of God in Christ to escape its fearful wrath.

When you use the Law to show the world their true state, get ready for sinners to thank you. For the first time in their lives, they will see the Christian message as an expression of love and concern for their eternal welfare, rather than of merely proselytizing for a better lifestyle while on this earth.



20 For it is not you that speak, but the Spirit of your Father which speaks in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And you shall be hated of all men for my name's sake: but he that endures to

the end shall be saved.

23 But when they persecute you in this city, flee into another: for verily I say to you, You shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he

10:23 Don't wait around to be martyred. Leave when trouble brews. Paul once left a potential explosive situation by being lowered down a wall in a basket. Sometimes backing off can be humbling, but wise.

be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak in light: and what you hear in the ear, that preach upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore, you are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace,

but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me.

38 And he that takes not his cross, and follows after me, is not worthy of me.

39 He that finds his life shall lose it: and he that loses his life for my sake shall find it.

40 He that receives you receives me, and he that receives me receives him that sent me.

41 He that receives a prophet in the name of a prophet shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say to you, he shall in no wise lose his reward.

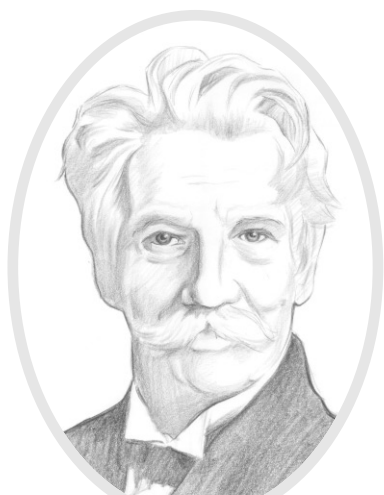
10:23 Did Jesus say that He would return during the lifetime of His disciples? "Another alternative is to take the promise literally and immediately and to interpret the phrase 'before the Son of Man comes' as a reference to the fact that Jesus rejoined the disciples after their mission. This view may be supported by several facts. First, the phrase 'before the Son of Man comes' is never used by Matthew to describe the Second Coming. Second, it fits with a literal understanding of the first part of the verse. The disciples went literally and immediately into 'the cities of Israel' to preach, and Jesus literally and immediately rejoined them after their itinerant ministry." *Norman Geisler and Thomas Howe, When Critics Ask*

10:27,28 Faithful, not fearful, witnesses. We are to be faithful witnesses for Jesus. When it comes to preaching the gospel, we are to fear only God.

If you are fearful when it comes to witnessing, here's something you can do that doesn't take much courage. Go into a phone booth. Open the phone book to the Yellow Pages. Find "Abortion" and slip a tract in the page. Then look for the category "Escorts" and slip a tract in there. Many phone booths have a door, so you can go in, close the door and do this without fear of being seen. You are not breaking the law, and simply leaving a gospel tract in those two places may not only keep someone from making a terrible life-changing decision, but it may bring them to faith in the Savior.

10:28 Hell: For verses warning of its reality, see Matthew 18:9.

10:37 "People, who need people to walk with God, don't walk with God. They walk with people." *Emeal Zwayne*



"We must all mutually share in the knowledge that our existence only attains its true value when we have experienced in ourselves the truth of the declaration: 'He who loses his life shall find it.'"

Albert Schweitzer

CHAPTER 11

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.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said to him, are you he that should come, or do we look for another?

4 Jesus answered and said to them, Go and show John again those things which

you do hear and see:

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.

6 **And blessed is he, whosoever shall not be offended in me.**

7 And as they departed, Jesus began to say to the multitudes concerning John, What did you go out into the wilderness to see? A reed shaken with the wind?

8 But what did you go out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what did you go out for to see? A prophet? yea, I say to you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you.

11 Verily I say to you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if you will receive it, this is Elijah, which was for to come.

15 He that has ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling to their fellows,

11:11 "If God has called you to be a missionary, your Father would be grieved for you to shrivel down into a king." *Charles Spurgeon*

11:12,13 The Law and the prophets were doing their job in Israel. The prophets established the inspiration of Holy Scripture, while the Law brought the knowledge of sin. When John began to preach that Israel should repent, they flocked to him for the baptism of repentance because the Law convinced them of sin. Just as a drowning man may become "violent" to be saved (and at times have to be knocked out by a lifeguard), so the Law makes a man *desperate* to be saved. It makes him take hold of the kingdom of God "by force."

11:14 This verse is often used to try and justify belief in reincarnation. However, Elijah wasn't reincarnated as John the Baptist. John merely came in the "spirit and power of Elijah" (Luke 1:17). It is appointed unto man *once* to die (see Hebrews 9:27).

QUESTIONS & OBJECTIONS

11:24

“God is unfair in that Hitler and a dear old lady (who never accepted Jesus) will both go to hell.”

Sinners often accuse God of being unjust, because they assume that everyone will receive the same punishment in hell. God’s judgment, however, will be according to righteousness (Acts 17:31). This verse shows that there will be degrees of punishment. See also Mark 6:11.



17 And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.

18 For John came neither eating nor drinking, and they said, He has a devil.

19 The Son of man came eating and drinking, and they said, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And you, Capernaum, which are exalted to heaven, shall be brought down to hell: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day.

24 But I say to you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for you.

25 At that time Jesus answered and said, I thank you, O Father, Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to babes.

26 Even so, Father: for so it seemed good in your sight.

27 All things are delivered to me of my Father: and no man knows the Son, but

the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come to me, all you that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest to your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER 12

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said to him, Behold, your disciples do that which is not lawful to do upon the sabbath day.

3 But he said to them, Have you not read what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have you not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say to you, That in this place is one greater than the temple.

7 But if you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

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.

11 And he said to them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

“Mass crusades, to which I have committed my life, will never finish the job; but one to one will.”

BILLY GRAHAM

13 Then said he to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment to victory.

21 And in his name shall the Gentiles trust.

22 Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the

blind and dumb both spoke and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow does not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come to you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathers not with me scatters abroad.

31 Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Holy Spirit shall not be forgiven to men.

32 And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can you, being evil, speak good things? for out of the abundance of the heart the mouth speaks.

35 A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.

36 But I say to you, That every idle word that men shall speak, they shall

QUESTIONS & OBJECTIONS

12:39

“If God gives me some ‘sign,’ then I will believe.”

The unsaved often want a “sign” from God. This is in spite of the testimony of creation, their conscience, the Bible, and the Christian. The cross is the only thing that can truly convince a sinner of the reality of who Jesus is. Once they understand that the holes in His hands and His feet are there because of their own sin, they will fall at His feet and cry, “My Lord and my God!”



give account thereof in the day of judgment.

37 For by your words you shall be justified, and by your words you shall be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from you.

39 But he answered and said to them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

40 For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater

than Jonah is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none.

44 Then he says, I will return into my house from whence I came out; and when he is come, he finds it empty, swept, and garnished.

45 Then goes he, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also to this wicked generation.

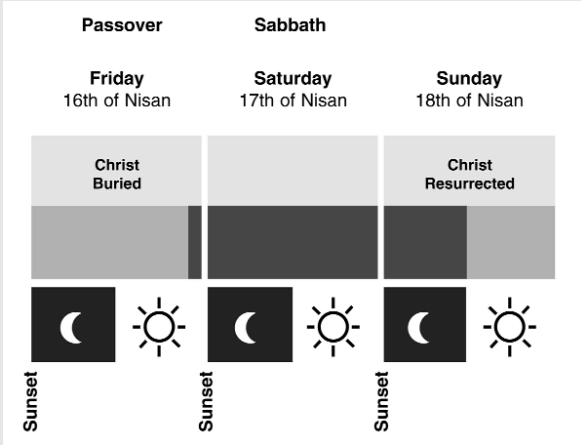
12:36 Idle words divide the body. In 1 Kings 3:16–27, the Bible tells of two harlots claiming to be the mother of one child. Solomon revealed his God-given wisdom by suggesting that the child be cut in two, thus exposing the true mother. The false mother preferred to divide the body rather than back down from her claim.

It is interesting to note that both women dwelt in the same house, just as both the wheat and the tares sit alongside each other in the House of God (Matthew 13:24–30,38). Each of the women called Solomon “lord,” and both the wheat and tares call Jesus “Lord” (Matthew 7:21). It is not always easy to discern the wheat from the tares because it takes the wisdom of Solomon to do so. Here is wisdom—the false convert will show his spirit by, without hesitation, dividing the Body of Christ in two, rather than gracefully making a withdrawal. He will cut a body of believers in half with vicious gossip. He sows discord among the brethren. He is a slave to his tongue, which is a “world of iniquity . . . set on fire of hell” (James 3:6).

However, the true convert sets a watch at the door of his mouth, and will immediately back away from words that would divide a local church. He knows that “the beginning of strife is as when one lets out water” (Proverbs 17:14). He doesn’t become involved in idle talk. He is a peacemaker, a child of God. The fear of God is his guide. He knows that there is not a word on his tongue that God doesn’t know, and that on Judgment Day he will give an account for every idle word he speaks.

12:40 How long was Jesus in the tomb?

To first-century Jews, any part of a day could be counted as if it were a full day, just as a child born December 31 at 11:59 p.m. is deductible for income-tax purposes for the full year. "Three days and three nights" may simply refer to three twenty-four-hour days (sunset-to-sunset periods), and Jesus was in fact in the tomb during part of three different days.



46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said to him, Behold, your mother and your brethren stand without, desiring to speak with you.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together to him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spoke many things to them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who has ears to hear, let him hear.

10 And the disciples came, and said to him, Why do you speak to them in parables?

11 He answered and said to them, Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that he has.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Isaiah, which says, By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

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 under-

saying, The kingdom of heaven is likened to a man which sowed good seed in his field:

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say to you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.

18 Hear therefore the parable of the sower.

19 When any one hears the word of the kingdom, and understands it not, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that hears the word, and anon with joy receives it;

21 Yet has he not root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

23 But he that received seed into the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth to them,

saying, The kingdom of heaven is likened to a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said to him, Sir, did not you sow good seed in your field? from whence then has it tares?

28 He said to them, An enemy has done this. The servants said to him, Will you then that we go and gather them up?

29 But he said, Nay; lest while you gather up the tares, you root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth to them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spoke he to them; The kingdom of heaven is like to leaven,

13:16 These are not the words of merely a “great teacher.” These are the words of God in human form. He was speaking of Himself—blessed are those who see Him and hear His words. He was either the greatest egotist who ever lived, or He was the source of life in the flesh.

13:19 The key difference between the “wayside” hearer in this verse and the “good soil” hearer in verse 19 is understanding. This is why we must use the Law as a “schoolmaster” to bring the knowledge of sin (Galatians 3:24; Romans 3:20). Unless there is understanding as to his true plight, the sinner will not flee to the Savior.

“I had rather be fully understood by ten than admired by ten thousand.” *Jonathan Edwards*

13:24–30 The wheat and the tares are the true and the false converts sitting alongside each other until the time of harvest. (See vv. 37–43.) For more on true and false converts, see Matthew 25:12 footnote.

“There are probably more unsaved church people than we can begin to imagine.” *Gary Labro*

which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spoke Jesus to the multitude in parables; and without a parable spoke he not to them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came to him, saying, Declare to us the parable of the tares of the field.

37 He answered and said to them, He that sows the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear.

44 Again, the kingdom of heaven is like to treasure hid in a field; the which when a man has found, he hides, and for joy thereof goes and sells all that he has, and buys that field.

45 Again, the kingdom of heaven is like to a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like to a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus said to them, Have you understood all these things? They said to him, Yea, Lord.

52 Then said he to them, Therefore every scribe which is instructed to the kingdom of heaven is like to a man that is an householder, which brings forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence has this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then has this man all these things?

57 And they were offended in him. But Jesus said to them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER 14

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said to his servants, This is John the Baptist; he is risen from the dead;

and therefore mighty works do show forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said to him, It is not lawful for you to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their

sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said to them, They need not depart; you give them to eat.

17 And they said to him, We have here but five loaves, and two fishes.

18 He said, Bring them here to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away.

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.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went to them, walking on the sea.

26 And when the disciples saw him walk-

14:15-21 Sharing the Bread of Life. Compare this incident with 2 Kings 4:42-44, in which one hundred men were fed twenty loaves of barley bread. The Lord instructed Elisha, "Give unto the people, that they may eat... They shall eat, and shall leave thereof." In both incidents, the people were given bread to eat and had some left over. We have eaten from the Bread of Life, and now we must take that Bread to a starving world.

"The disciples watched miraculous healings for hours and then approached the Master and told Him three things: 1) the hour was late; 2) they were in a 'deserted place'; and 3) the multitude needed to eat. Jesus told His disciples that they should be the source of the multitude being fed. The boy's lunch (John 6:9) was the best they could bring, and Jesus did a miracle when they brought the best they had. Then He had them pick up what remained. There were twelve baskets, for twelve disciples. I believe Jesus was saying: 'Now that I showed you how, go feed your own multitude.'" *Mike Smalley*

ing on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spoke to them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be you, bid me come to you on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said to him, O you of little faith, wherefore did you doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth you are the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER 15

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do your disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said to them, Why

do you also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honor your father and mother: and, He that curses father or mother, let him die the death.

5 But you say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever you might be profited by me;

6 And honor not his father or his mother, he shall be free. Thus have you made the commandment of God of none effect by your tradition.

Save some, O Christians! By all means, save some. From yonder flames and outer darkness, and the weeping, wailing, and gnashing of teeth, seek to save some! Let this, as in the case of the apostle, be your great, ruling object in life, that by all means you might save some.

CHARLES SPURGEON

7 You hypocrites, well did Isaiah prophesy of you, saying,

8 This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said to them, Hear, and understand:

11 Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man.

12 Then came his disciples, and said to him, Do you know that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant,

14:28 Peter said, "Lord, if it be you, bid me come to you on the water." Peter had the concept, and Jesus put His blessing on Peter's idea. Peter knew Jesus intimately—he knew the mind of the Master. He knew that his desire wasn't an impertinent presumption, but just a longing to follow the Lord into the realm of the supernatural. Jesus said, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor" (John 12:26).

which my heavenly Father has not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said to him, Declare to us this parable.

16 And Jesus said, Are you also yet without understanding?

17 Do not you yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashed hands defiles not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried to him, saying, Have mercy on me, O Lord, you Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she cries after us.

24 But he answered and said, I am not sent but to the lost sheep of the house of Israel.

25 Then came she and worshipped him,

saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said to her, O woman, great is your faith: be it to you even as you will. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came near to the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples to him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples said to him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus said to them, How many loaves have you? And they said, Seven, and a few little fishes.

15:19 The spiritual nature of the Law. Notice how the sins named are transgressions of the Moral Law—the Ten Commandments. If civil law can prove that you are planning to assassinate the president, you can be prosecuted and severely punished. That law, however, is limited in its search for evidence—it can't see what a man thinks. Not so with the all-seeing eye of our Creator. His Law searches the heart. He sees "evil thoughts," and requires truth in the inward parts (Psalm 51:6). To *think* hatred is to commit murder (1 John 3:15) and transgress the Sixth Commandment. To *think* lustfully is to commit adultery (Matthew 5:27,28) and transgress the Seventh. Fornication breaks the same Commandment (Galatians 5:19). Then Jesus names theft (Eighth Commandment), false witness (Ninth), and blasphemies (Third). A person cannot lust without breaking the Tenth, and by their nature, these sins transgress the remaining four Commandments. All sin traces in some way back to the Moral Law, for sin is transgression of the Law (1 John 3:4). This is why the Law must be used to bring the knowledge of sin to religious people who are trusting in their own righteous deeds for their salvation.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and broke them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16

THE Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.

2 He answered and said to them, When it is evening, you say, It will be fair weather: for the sky is red.

3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O you hypocrites, you can discern the face of the sky; but can you not discern the signs of the times?

4 A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no

bread.

8 Which when Jesus perceived, he said to them, O you of little faith, why reason among yourselves, because you have brought no bread?

9 Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up?

10 Neither the seven loaves of the four thousand, and how many baskets you took up?

11 How is it that you do not understand that I spoke it not to you concerning bread, that you should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that you are John the Baptist: some, Elijah; and others, Jeremias, or one of the prophets.

15 **He said to them, But who do you say that I am?**

16 **And Simon Peter answered and said, You are the Christ, the Son of the living God.**

17 **And Jesus answered and said to him, Blessed are you, Simon Barjona: for flesh and blood has not revealed it to you, but my Father which is in heaven.**

18 **And I say also to you, That you are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

16:17 Don't see it as your job to convince a Muslim, Mormon, or other unbeliever that Jesus is God. That's the Father's job. Our part is to share the simple message of the gospel.

16:18 Jesus is not saying that Peter is the "rock" upon which He will build His Church. That would contradict Scripture. First Corinthians 3:11 makes it clear that Jesus is the only foundation, and the "rock" is the revelation that He is the Christ, the Son of the Living God. See Romans 9:33.

16:18 "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of God upon earth." *John Wesley*

SPRINGBOARDS FOR PREACHING AND WITNESSING


 16:26

Money or Water?

If you were offered a handful of \$1,000 bills or a glass of cool water, which would you choose? The \$1,000 bills, of course—*anyone in his right mind would*. However, if you were crawling through a desert, dying of thirst, and you were offered a glass of water or a handful of \$1,000 bills, which would you take? The water, of course—*anyone in his right mind would*. That's called "circumstantial priorities." Your priorities change according to your circumstances.

If there were a way to find *everlasting* life, would you want to know about it? The answer is "yes," of course—*anyone in his right mind would*. What the Bible contains may surprise you. The Scriptures speak of riches beyond our wildest dreams—the "riches" of everlasting life—and they are offered in the form of cool, clear water: "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). At the moment, you may not be interested in the offer, but on Judgment Day your circumstances will radically change. Then it will be too late.

19 And I will give to you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from you, Lord: this shall not be to you.

23 But he turned, and said to Peter, Get you behind me, Satan: you are an offence to me: for you savour not the things that be of God, but those that be of men.

24 **Then said Jesus to his disciples, If any man will come after me, let him**

deny himself, and take up his cross, and follow me.

25 **For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**

26 **For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?**

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.

28 Verily I say to you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER 17

AND after six days Jesus took Peter, James, and John his brother, and brought them up into an high mountain apart,

16:23 If you are going to do something in the area of evangelism, be sure you set your face like a "flint" to do so (Isaiah 50:7). A flint is a very hard stone that produces sparks when struck. That's what Peter found when he tried to deter Jesus from doing God's will. The enemy will try to discourage you, and where you least expect it.

16:27 **Second coming of Jesus:** See Matthew 24:27.

17:1-8 The new birth is a Mount of Transfiguration experience. It is divine revelation as to who Jesus is: He is the One to whom the Law (Moses) and the prophets (Elijah) testify. Those who hear the voice of the Father hear the voice of the Son. They fall on their faces before Jesus and see no one but Him.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared to them Moses and Elijah talking with him.

4 Then answered Peter, and said to Jesus, Lord, it is good for us to be here: if you will, let us make here three tabernacles; one for you, and one for Moses, and one for Elijah.

5 While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

11 And Jesus answered and said to them, Elijah truly shall first come, and restore all things.

12 But I say to you, That Elijah is come already, and they knew him not, but have done to him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spoke to them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for often he



"God loves with a great love the man whose heart is bursting with a passion for the impossible."

William Booth

falls into the fire, and oft into the water.

16 And I brought him to your disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him here to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said to them, Because of your unbelief: for verily I say to you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.

21 Howbeit this kind goes not out but by prayer and fasting.

17:10 See Matthew 11:13 footnote.

17:20 "The prayer power has never been tried to its full capacity. If we want to see mighty works of Divine power and grace wrought in the place of weakness, failure and disappointment, let us answer God's standing challenge, 'Call to me, and I will answer you, and show you great and mighty things, which you do not know' [Jeremiah 33:3]." *Hudson Taylor*

QUESTIONS & OBJECTIONS

18:9

“My God would never create hell.”

Those who say that are right: their “god” would never create hell, because he *couldn't*. He doesn't exist. He is a figment of their imagination, a god they have created to suit themselves. It's called “idolatry,” and it's the oldest sin in the Book. Idolaters will not inherit the kingdom of God. The one true God, however, could and did create hell for those who reject His mercy. They will reap His just wrath. (For the reasonableness of hell, see Psalm 55:15 footnote.)



22 And while they abode in Galilee, Jesus said to them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, when they that received tribute money came to Peter, and said, Does not your master pay tribute?

25 He said, Yes. And when he was come into the house, Jesus prevented him, saying, What do you think, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter said to him, Of strangers. Jesus said to him, Then are the children free.

27 Notwithstanding, lest we should offend them, go to the sea, and cast an hook, and take up the fish that first comes up; and when you have opened his mouth, you shall find a piece of money: that take, and give to them for me and you.

CHAPTER 18

AT the same time came the disciples to Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child to him, and set him in the midst of them,

3 And said, Verily I say to you, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receives me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence comes!

8 Wherefore if your hand or your foot offend you, cut them off, and cast them from you: it is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if your eye offend you, pluck it out, and cast it from you: it is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that you despise not one of these little ones; for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 *How do you think? if a man have an hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and*

seeks that which is gone astray?

13 *And if so be that he find it, verily I say to you, he rejoices more of that sheep, than of the ninety and nine which went not astray.*

14 *Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

15 Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother.

16 But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be to you as an heathen man and a publican.

18 Verily I say to you, Whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven.

19 Again I say to you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus said to him, I say not to you, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened to a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought to him, which owed him ten thousand talents.

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.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay you all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that you owe.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay you all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told to their lord all that was done.

32 Then his lord, after that he had called him, said to him, O you wicked servant, I forgave you all that debt, because you desired me:

33 Should not you also have had compassion on your fellow-servant, even as I had pity on you?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

35 So likewise shall my heavenly Father do also to you, if you from your hearts forgive not every one his brother their trespasses.

CHAPTER 19

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

18:11 We would not see nor realize it (what a distressing and horrible fall in which we lie), if it were not for the Law, and we would have to remain forever lost, if we were not again helped out of it through Christ. Therefore the Law and the gospel are given to the end that we may learn to know both how guilty we are and to what we should again return." *Martin Luther*

QUESTIONS & OBJECTIONS

19:16

“I need to get my life cleaned up first.”

Those who think that they can clean up their lives don't see their true plight. They are standing guilty before a wrath-filled God. They have been condemned by His Law (John 3:18; Romans 3:19). If a man commits rape and murder and admits to the judge that he is guilty, will the judge let him go just because the man says he will clean up his life? He is in debt to the law and must be punished. We may be able to clean up our lives in the sight of man, but not in the sight of God. The only way we can be cleansed is to repent and trust in the Savior.



3 The Pharisees also came to him, tempting him, and saying to him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said to them, Have you not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder.

7 They said to him, Why did Moses then command to give a writing of divorce-ment, and to put her away?

8 He said to them, Moses because of the hardness of your hearts suffered you to

put away your wives: but from the beginning it was not so.

9 And I say to you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and whoso marries her which is put away does commit adultery.

10 His disciples said to him, If the case of the man be so with his wife, it is not good to marry.

11 But he said to them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him re-

19:3–6 Jesus confirmed that the creation of Adam and Eve was a real historical event when He quoted Genesis 1:27 and 2:24 in His teaching. Genesis is quoted more than sixty times in seventeen books of the New Testament. See also Mark 10:6–9 and 2 Corinthians 11:3 footnotes.

19:4 Evolution—the origin of sexes. Almost all forms of complex life have both male and female—horses, dogs, humans, moths, monkeys, fish, elephants, birds, etc. The male needs the female to reproduce, and the female needs the male to reproduce. *One cannot carry on life without the other.* Which then came first according to the evolutionary theory? If a male came into being before a female, how did the male of each species reproduce *without* females? How is it possible that a male and a female each spontaneously came into being, yet they have complex, complementary reproductive systems? If each sex was able to reproduce without the other, why (and how) would they have developed a reproductive system that requires both sexes in order for the species to survive? See Psalm 139:14 and Mark 10:6 footnotes.

“I myself am convinced that the theory of evolution, especially the extent to which it has been applied, will be one of the great jokes in the history books of the future. Posterity will marvel that so flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.”
Malcolm Muggeridge, British journalist and philosopher

ceive it.

13 Then were there brought to him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come to me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said to him, Why do you call me good? there is none good but one, that is, God: but if you will enter into life, keep the commandments.

18 He said to him, Which? Jesus said, You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

19 Honor your father and your mother: and, You shall love your neighbour as yourself.

20 The young man said to him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said to him, If you will be perfect, go and sell what you have, and give to the poor, and you shall have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus to his disciples, **Verily I say to you, That a rich man shall hardly enter into the kingdom of heaven.**

24 And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said to them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said to him, Behold, we have forsaken all, and fol-

USING THE LAW IN EVANGELISM

19:17-22

Here is the Master Evangelist showing us how to deal with a proud, self-righteous person—a typical sinner. This is noticeably different from the approach of modern evangelism. When the man asked how he could obtain eternal life, Jesus did not ask, “Would you like to have the assurance that if you died tonight you would go straight to heaven? You can have that confidence right now simply by acknowledging that you have sinned against God, and by trusting in the finished work of Calvary’s cross. Would you like me to lead you in prayer right now so that you can have that assurance?” Instead, Jesus pointed him to the Law so that he could recognize his sin. Biblical evangelism is always “Law to the proud, grace to the humble.” *John Newton* said, “My grand point in preaching is to break the hard heart and to heal the broken one.”

This young man is a prime example of an unregenerate person. He had no understanding of the word “good.” Jesus reprovved him, then gently gave him five horizontal Commandments—those dealing with his fellow man. When the man revealed his self-righteousness, Jesus showed him that in his vertical relationship with God he had transgressed the First of the Ten Commandments. God wasn’t foremost in his life. The rich young man loved his money, and the Scriptures make it clear that we cannot serve God and mammon (money). The Law brought him “the knowledge of sin.”

In light of the way most Christians share the gospel, Jesus failed because He didn’t get a “decision.” However, heaven doesn’t rejoice over “decisions.” It reserves its rejoicing for repentance, and there can be no repentance without a God-given knowledge of sin—and that, according to Scripture, can come only by the Law (Romans 7:7). See Mark 10:17 footnote.

lowed you; what shall we have therefore?

28 And Jesus said to them, Verily I say to you, That you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

CHAPTER 20

FOR the kingdom of heaven is like to a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said to them; Go also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and said to them, Why do you stand here all the day idle?

7 They said to him, Because no man has hired us. He said to them, Go also into the vineyard; and whatsoever is right, that shall you receive.

8 So when even was come, the lord of the vineyard said to his steward, Call the laborers, and give them their hire, beginning from the last to the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and you have made them equal to us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do you no wrong: did not you agree with me for a penny?

14 Take what is yours, and go your way: I will give to this last, even as to you.

15 Is it not lawful for me to do what I will with mine own? Is your eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said to them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worship-

19:24 The eye of a needle. A common interpretation is that Jerusalem had a main gate, beside which was a smaller gate called "the eye of a needle." When the main gate was closed, a camel had to forsake its load, then get on its knees and crawl through the smaller gate to enter the city. This is what a rich man must do to enter the celestial city. He must forsake his riches and humble himself to enter. Interesting though it may sound, it is unlikely that this is correct, because of the response of both the disciples and Jesus. If that's what Jesus was saying, the disciples would have more than likely responded with something like, "That makes sense." Instead, they were "exceedingly amazed." What Jesus had said *astonished* them. He didn't then respond to their astonishment by saying that it was "difficult" for a camel to get through the eye of the needle. Rather, He used the word "impossible." It would seem therefore that the analogy was to a literal camel and a literal needle.

"The gate of heaven, though it is so wide that the greatest sinner may enter, is nevertheless so low that pride can never pass through it." *Charles Spurgeon*

ping him, and desiring a certain thing of him.

21 And he said to her, What do you want? She said to him, Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your kingdom.

22 But Jesus answered and said, You know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said to him, We are able.

23 And he said to them, You shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them to him, and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, you Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, you Son of David.

32 And Jesus stood still, and called them, and said, What will you that I shall do to you?

33 They said to him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

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*For the Bible's uniqueness,
see Psalm 119:105 footnote.*

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CHAPTER 21

AND when they drew near to Jerusalem, and were come to Bethphage, to the mount of Olives, then sent Jesus two disciples,

2 Saying to them, Go into the village over against you, and straightway you shall find an ass tied, and a colt with her: loose them, and bring them to me.

3 And if any man says anything to you, you shall say, The Lord has need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell the daughter of Zion, Behold, your King comes to you, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set

20:28 "If the sinless Christ, who is literally God in human flesh and Lord of all, would so humble Himself for us, we dare not denigrate humility or aspire to self-esteem instead of lowliness... Do you want to be blessed? Develop a servant's heart. If Jesus can step down from His glorious equality with God to become a man, and then further humble Himself to be a servant and wash the feet of twelve undeserving sinners—then humble Himself to die so horribly on our behalf, surely we ought to be willing to suffer any indignity to serve Him." *John MacArthur, "Humility," Moody Magazine*

him thereon.

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.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said to them, It is written, My house shall be called the house of prayer; but you have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said to him, Hear what these say? And Jesus said to them, Yea; have you never read, Out of the mouth of babes and sucklings you have perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on you henceforward

for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said to them, Verily I say to you, If you have faith, and doubt not, you shall not only do this which is done to the fig tree, but also if you shall say to this mountain, Be removed, and be cast into the sea; it shall be done.

22 And all things, whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority do you do these things? and who gave you this authority?

24 And Jesus answered and said to them, I also will ask you one thing, which if you tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say to us, Why did you not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said to them, Neither tell I you by what authority I do these things.

28 But what do you think? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I

21:12,13 See Mark 11:15 footnote. "Genuine outrage is not just a permissible reaction to the hard-pressed Christian; God himself feels it, and so should the Christian in the presence of pain, cruelty, violence, and injustice. God, who is the Father of Jesus Christ, is neither impersonal nor beyond good and evil. By the absolute immutability of His character, He is implacably opposed to evil and outraged by it." *Os Guinness*

"Tolerance is a virtue for those who have no convictions." *G. K. Chesterton*

go, sir: and went not.

31 Which of the two did the will of his father? They said to him, The first. Jesus said to them, Verily I say to you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came to you in the way of righteousness, and you believed him not: but the publicans and the harlots believed him: and you, when you had seen it, repented not afterward, that you might believe him.

Preaching the gospel is to us a matter of life and death; we throw our whole soul into it. We live and are happy if you believe in Jesus and are saved. But we are almost ready to die if you refuse the gospel of Christ.

CHARLES SPURGEON

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did to them likewise.

37 But last of all he sent to them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is

the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard comes, what will he do to those husbandmen?

41 They said to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.

42 Jesus said to them, Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER 22

AND Jesus answered and spoke to them again by parables, and said,

2 The kingdom of heaven is like to a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and

21:44 Those who fall upon the stone of Jesus Christ are broken. He will not despise a broken and contrite heart. However, when Jesus comes in flaming fire, taking vengeance on those who do not know God (2 Thessalonians 1:8), His judgment will "grind them to powder." When you grind something to powder, you do a thorough job. He will judge right down to the thoughts and intents of the heart.

my fatlings are killed, and all things are ready: come to the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then said he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go therefore into the highways, and as many as you shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he said to him, Friend, how did you come in here not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out to him their disciples with the Herodians, saying, Master, we know that you are true, and teach the way of God in truth, neither care you for any man: for you regard not the person of men.

17 Tell us therefore, What do you think? Is it lawful to give tribute to Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt me, you hypocrites?

19 Show me the tribute money. And they brought to him a penny.

20 And he said to them, Whose is this image and superscription?

21 They said to him, Caesar's. Then said he to them, Render therefore to Caesar the things which are Caesar's; and to God the things that are God's.

22 When they had heard these words, they marveled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Believe what you do believe, or else you will never persuade anybody else to believe it.

CHARLES SPURGEON

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife to his brother:

26 Likewise the second also, and the third, to the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said to them, You do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have you not read that which

22:29 This is the error of the ungodly. They are ignorant of Holy Scripture and they have a darkened understanding of the power of God.

was spoken to 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 the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

38 This is the first and great commandment.

39 And the second is like it, You shall love your neighbour as yourself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What do you think of Christ? whose son is he? They said to him, The Son of David.

43 He said to them, How then does David in spirit call him Lord, saying,

44 The LORD said to my Lord, Sit on my right hand, till I make your enemies your footstool?

45 If David then called him Lord, how is he his son?

46 And no man was able to answer him a word, neither dared any man from that day forth ask him any more questions.

CHAPTER 23

THEN spoke Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they said, and do not.

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.

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,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not called Rabbi: for one is your Master, even Christ; and all you are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be called masters: for one is

22:36–40 At war with the Law. “There is a war between you and God’s Law. The Ten Commandments are against you. The first comes forward and says, ‘Let him be cursed. For he denies Me. He has another god beside Me. His god is his belly and he yields his homage to his lust.’ All the Ten Commandments, like ten great cannons, are pointed at you today. For you have broken all of God’s statutes and lived in daily neglect of all His commands.

“Soul, thou wilt find it a hard thing to go at war with the Law. When the Law came in peace, Sinai was altogether on a smoke and even Moses said, ‘I exceeding fear and quake!’ What will you do when the Law of God comes in terror; when the trumpet of the archangel shall tear you from your grave; when the eyes of God shall burn their way into your guilty soul; when the great books shall be opened and all your sin and shame shall be punished... Can you stand against an angry Law in that Day?” *Charles Spurgeon*

23:9 Jesus commanded His followers not to call any man “father.” The Pharisees loved to be seen and praised by men. They cherished their titles—Rabbi (Matthew 23:8) and Father (Acts 7:2; 22:1). Jesus condemned these titles because of their hypocrisy. Paul used them rightly in reference to those whom he had begotten through the gospel (1 Corinthians 4:15).

QUESTIONS & OBJECTIONS

23:13-16

“You shouldn’t talk about sin because Jesus didn’t condemn anybody. He was always loving and kind.”

Jesus did indeed condemn some people for their sin. In Matthew 23 He called the religious leaders “hypocrites” seven times. He told them that they were “blind fools,” children of hell, full of hypocrisy and sin. He climaxed His sermon by saying, “You serpents, you generation of vipers, how shall you escape the damnation of hell?” (v. 33). He then warned that He would say to the wicked, “Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels” (Matthew 25:41).



your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer them that are entering to go in.

14 Woe to you, scribes and Pharisees, hypocrites! for you devour widows’ houses, and for a pretence make long prayer: therefore you shall receive the greater damnation.

15 Woe to you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

16 Woe to you, you blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 You fools and blind: for whether is greater, the gold, or the temple that sanctifies the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty.

19 You fools and blind: for whether is greater, the gift, or the altar that sanctifies the gift?

20 Whoso therefore shall swear by the altar, swears by it, and by all things thereon.

21 And whoso shall swear by the temple, swears by it, and by him that dwells therein.

22 And he that shall swear by heaven, swears by the throne of God, and by him that sits thereon.

23 Woe to you, scribes and Pharisees, hypocrites! for you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone.

24 You blind guides, which strain at a gnat, and swallow a camel.

25 Woe to you, scribes and Pharisees, hypocrites! for you make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 You blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe to you, scribes and Pharisees, hypocrites! for you are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.

28 Even so you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.

29 Woe to you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore be witnesses to yourselves, that you are the children of them which killed the prophets.

32 Fill up then the measure of your fathers.

33 You serpents, you generation of vipers, how can you escape the damnation of hell?

34 Wherefore, behold, I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you slew between the temple and the altar.

36 Verily I say to you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, you that kill the prophets, and stone them which are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!

38 Behold, your house is left to you desolate.

39 For I say to you, You shall not see me henceforth, till you shall say, Blessed is he that comes in the name of the Lord.

CHAPTER 24

AND Jesus went out, and departed from the temple: and his disciples came to him for to show him the build-ings of the temple.

2 And Jesus said to them, Do you not see all these things? verily I say to you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of your coming, and of the end of the world?

4 And Jesus answered and said to them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And you shall hear of wars and rumors of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure to the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end

23:33 Hell: For verses warning of its reality, see Matthew 25:41.

24:2 Historian Josephus wrote of the temple's destruction by Romans in A.D. 70: "They carried away every stone of the sacred temple, partially in a frenzied search for every last piece of the gold ornamentation melted in the awful heat of the fire. They then plowed the ground level, and since it had already been sown with its defenders' blood, they sowed it with salt" (*Wars of the Jews*). See also Mark 13:2.

24:3 For more signs of the end times, see Mark 13:4.

24:7 The Bible informs us that in the last days there will be earthquakes in different places. This was stated 2,000 years ago, and there is little historical data regarding the size, frequency, and location of earthquakes. One thing is certain: earthquakes in different places are a sign of these times.

come.

15 When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe to them that are with child, and to them that give suck in those days!

20 But pray that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say to you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say to you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be.

28 For wherever the carcass is, there will

the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is near:

33 So likewise you, when you shall see all these things, know that it is near, even at the doors.

34 Verily I say to you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knows no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the

24:14 "No one is beyond the reach of God to present the gospel to them." *Garry T. Ansdell, D.D.*

24:27 **Second coming of Jesus:** See Matthew 24:39.

24:35 God is able to ensure that His written Word, the Bible, will endure. See Psalm 119:105 footnote.

24:37-39 Jesus referred to Noah as an actual historical person, and the Flood as a bona fide historical event.

24:39 **Second coming of Jesus:** See Matthew 25:31.

24:38,39 Points to Ponder About the Flood and Noah's Ark

By Dr. Kent Hovind

Second Peter 3:3–8 tells us that people who scoff at the Bible are “willingly ignorant” of the Creation and the Flood. In order to understand science and the Bible, we must not be ignorant of those two great events in Earth's history.

1. Over 500 Flood legends from all parts of the world have been found. Most have similarities to the Genesis account.

2. Noah's ark was built only to float, not to sail anywhere. Many ark scholars believe that the ark was a “barge” shape, not a pointed “boat” shape. This would greatly increase the cargo capacity. Scoffers have pointed out that the largest sailing ships were less than 300 feet because of the problem of twisting and flexing the boat. These ships had giant masts and sails to catch the wind. Noah's ark needed neither of those and therefore had far less torsional stress.

3. Even using the small 18-inch cubit (my height is 6'1" and I have a 21-inch cubit), the ark was large enough to hold all the required animals, people, and food with room to spare.

4. The length-to-width ratio of 6 to 1 is what shipbuilders today often use. This is the best ratio for stability in stormy weather.

5. The ark may have had a “moon-pool” in the center. The larger ships would have a hole in the center of the bottom of the boat with walls extending up into the ship. There are several reasons for this feature:

a) It allowed water to go up into the hole as the ship crested waves. This would be needed to relieve strain on longer ships.

b) The rising and lowering water acted as a piston to pump fresh air in and out of the ship. This would prevent the buildup of dangerous gasses from all the animals on board.

c) The hole was a great place to dump waste into the ocean without going outside.

6. The ark may have had large drogue (anchor) stones suspended over the sides to keep it more stable in rough weather. Many of these stones have been found in the region where the ark landed.

7. Noah lived for 950 years. Many Bible schol-

ars believe the pre-Flood people were much larger than modern man. Skeletons over 11 feet tall have been found. If Noah were taller, his cubit (elbow to fingertip) would have been much larger also. This would make the ark larger by the same ratio.

8. God told Noah to bring two of each kind (seven of some), not of each species or variety. Noah had only two of the dog kind, which would include the wolves, coyotes, foxes, mutts, etc. The “kind” grouping is probably closer to our modern family division in taxonomy, and would greatly reduce the number of animals on the ark. Animals have diversified into many varieties in the last 4,400 years since the Flood. This diversification is not anything similar to great claims that the evolutionists teach.

9. Noah did not have to get the animals. God brought them to him (Genesis 6:20, “shall come to thee”).

10. Only land-dwelling, air-breathing animals had to be included on the ark (“in which is the breath of life,” Genesis 7:15,22).

11. Many animals sleep, hibernate, or become very inactive during bad weather.

12. All animals (and people) were vegetarian before and during the Flood according to Genesis 1:20–30 with Genesis 9:3.

13. The pre-Flood people were probably much smarter and more advanced than people today. The longer life spans, Adam's direct contact with God, and the fact that they could glean the wisdom of many generations that were still alive would greatly expand their knowledge base.

14. The Bible says that the highest mountains were covered by 15 cubits [20 feet] of water (Genesis 7:20). This is half the height of the ark. The ark was safe from scraping bottom at all times.

15. The large mountains, as we have them



(continued on next page)

(24:38,39 *continued*)

today, did not exist until after the Flood when "the mountains arose and the valleys sank down" (Psalm 104:5-9; Genesis 8:3-8).

16. There is enough water in the oceans right now to cover the earth 8,000 feet deep if the surface of the earth were smooth.

17. Many claim to have seen the ark in recent times in the area in which the Bible says it landed. There are two primary schools of thought about the actual site of the ark. Much energy and time have been expended to prove both views. Some believe the ark is on Mt. Ararat, covered by snow (CBS showed a one-hour special in 1993 about this site). Others believe the ark is seventeen miles south of Mt. Ararat in a valley called "the valley of eight" (eight souls on the ark). The Bible says the ark landed in the "mountains" of Ararat, not necessarily on the mountain itself.

18. The continents were not separated until 100-300 years after the Flood (Genesis 10:25). The people and animals had time to migrate anywhere on earth by then.

19. The top 3,000 feet of Mt. Everest (26,000 -29,000 feet) is made up of sedimentary rock packed with seashells and other ocean-dwelling animals.

20. Sedimentary rock is found all over the world. Sedimentary rock is formed in water.

21. Petrified clams in the closed position (found all over the world) testify to their rapid burial while they were still alive, even on top of Mount Everest.

22. Bent rock layers, fossil graveyards, and polystrata fossils are best explained by a Flood.

23. People choose to not believe in the Flood because it speaks of the judgment of God on sin (2 Peter 3:3-8).

coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for you know not what hour your Lord does come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be also ready: for in such an hour as you think not the Son of man comes.

45 Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he comes shall find so doing.

47 Verily I say to you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delays his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER 25

THEN shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom comes; go out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said to the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so;

lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say to you, I know you not.

13 Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered to them his goods.

15 And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them another five talents.

17 And likewise he that had received two, he also gained another two.

18 But he that had received one went and dug in the earth, and hid his lord's money.

19 After a long time the lord of those servants came, and reckoned with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, you delivered to me five talents: behold, I have gained beside them five talents more.

21 His lord said to him, Well done, you

good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.

22 He also that had received two talents came and said, Lord, you delivered to me two talents: behold, I have gained two other talents beside them.

23 His lord said to him, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.

24 Then he which had received the one talent came and said, Lord, I knew you that you are an hard man, reaping where you have not sown, and gathering where you have not strawed:

25 And I was afraid, and went and hid your talent in the earth: lo, there you have what is yours.

26 His lord answered and said to him, You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strawed:

27 You ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it to him which has ten talents.

29 For to every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has.

30 And cast the unprofitable servant into outer darkness: there shall be weeping

25:12 False converts. The foolish virgins called Him "Lord," but He said, "I know you not." They were false converts. Jesus warned, "Not every one that says to me, Lord, Lord, shall enter the kingdom of heaven, but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works? And then will I profess to them, I never knew you: depart from me, you that work iniquity" (Matthew 7:21–23). This is why we must forsake traditional quick-fix evangelism and do all things according to the pattern given to us in Scripture. For the key to biblical evangelism, see Luke 11:52 footnote.

"The vast majority of people who are members of churches in America today are not Christians. I say that without the slightest fear of contradiction. I base it on empirical evidence of twenty-four years of examining thousands of people." *Dr. D. James Kennedy*

and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in:

36 Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me.

37 Then shall the righteous answer him, saying, Lord, when did we see you an hungered, and fed you? or thirsty, and gave you drink?

38 When did we see you a stranger, and took you in? or naked, and clothed you?

39 Or when did we see you sick, or in prison, and came to you?

40 And the King shall answer and say to them, Verily I say to you, Inasmuch as you have done it to one of the least of these my brethren, you have done it to me.

41 Then shall he say also to them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and you gave me no meat: I was thirsty, and you gave me no drink:

43 I was a stranger, and you took me not in: naked, and you clothed me not: sick,

and in prison, and you visited me not.

44 Then shall they also answer him, saying, Lord, when saw we you an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to you?

45 Then shall he answer them, saying, Verily I say to you, Inasmuch as you did it not to one of the least of these, you did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

“I desire to have both heaven and hell in my eye.”

JOHN WESLEY

CHAPTER 26

AND it came to pass, when Jesus had finished all these sayings, he said to his disciples,

2 You know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came to him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

25:31 **Second coming of Jesus:** See Matthew 26:64.

25:32 **Judgment Day:** For verses that warn of its reality, see John 5:28,29.

25:41 **Hell:** For verses warning of its reality, see Mark 9:43–48.

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said to them, Why trouble the woman? for she has wrought a good work upon me.

11 For you have the poor always with you; but me you have not always.

12 For in that she has poured this ointment on my body, she did it for my burial.

13 Verily I say to you, Wherever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went to the chief priests,

15 And said to them, What will you give me, and I will deliver him to you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying to him, Where will you that we prepare for you to eat the passover?

18 And he said, Go into the city to such a man, and say to him, The Master says, My time is at hand; I will keep the passover at your house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say to you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say to him, Lord, is it I?

23 And he answered and said, He that dips his hand with me in the dish, the same shall betray me.

24 The Son of man goes as it is written of him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said to him, You have said.

26 And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then said Jesus to them, All you shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said to him, Though all men shall be offended because of you, yet will I never be offended.

34 Jesus said to him, Verily I say to you,

26:15 Messianic prophecy fulfilled: "And I said unto them, If you think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zechariah 11:12). See Matthew 26:60 footnote.

26:26 This can only have been a *symbolic* statement. The bread was obviously not His *physical* body, as He was standing in front of them.

26:27,28 This could not have been Jesus' literal blood, because He was present with them. His words were *spiritual*. After Jesus told His disciples that they must eat of His flesh and drink of His blood, He said that the words that He spoke were spirit and life (John 6:63). When we are born of the Spirit (John 3:3-7), we "taste and see that the Lord is good" (Psalm 34:8).

That this night, before the cock crow, you shall deny me thrice.

35 Peter said to him, Though I should die with you, yet will I not deny you. Likewise also said all the disciples.

36 Then came Jesus with them to a place called Gethsemane, and said to the disciples, Sit here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then said he to them, My soul is exceeding sorrowful, even to death: tarry here, and watch with me.

39 And he went a little further, 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 you will.

40 And he came to the disciples, and found them asleep, and said to Peter, What, could you not watch with me one hour?

41 Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak.

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, your will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said to 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.

46 Rise, let us be going: behold, he is at

hand that does betray me.

47 And while he yet spoke, 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 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said to him, Friend, wherefore are you come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus to him, Put up again your sword into his place: for all they that take the sword shall perish with the sword.

53 Think that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are you come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and you laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off to

26:41 Watch and pray. "Real praying is a costly exercise but it pays far more than it costs. It is not easy work but it is most profitable of all work. We can accomplish more by time and strength put into prayer than we can by putting the same amount of time and strength into anything else."

R. A. Torrey, The Power of Prayer

"Do you ever get that wistful feeling that there are other things more effective, even more desirable, than prayer? This explains why far too many of us are busy in attempting great things for God, rather than expecting great things from God in a humble attitude of prayer." *Robert Foster*

the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said to him, Do you answer nothing? what is it which these witness against you?

63 But Jesus held his peace. And the high priest answered and said to him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God.

64 Jesus said to him, You have said: nevertheless I say to you, Hereafter shall you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest tore his clothes,

saying, He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard his blasphemy.

66 What do you think? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy to us, you Christ, Who is he that smote you?

69 Now Peter sat without in the palace: and a damsel came to him, saying, You also were with Jesus of Galilee.

70 But he denied before them all, saying, I know not what you say.

71 And when he was gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came to him they that stood by, and said to Peter, Surely you also are one of them; for your speech betrays you.

26:54 Archaeology confirms the Bible. The Scriptures make more than 40 references to the great Hittite Empire. However, until one hundred years ago there was no archaeological evidence to substantiate the biblical claim that the Hittites existed. Skeptics claimed that the Bible was in error, until their mouths were suddenly stopped. In 1906, Hugo Winckler uncovered a huge library of 10,000 clay tablets, which completely documented the lost Hittite Empire. We now know that at its height, the Hittite civilization rivaled Egypt and Assyria in its glory and power. See Luke 1:27 footnote.

"It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible. And, by the same token, proper evaluation of Biblical descriptions has often led to amazing discoveries." *Dr. Nelson Glueck*

"Archaeology has confirmed countless passages which have been rejected by critics as unhistorical or contradictory to known facts... Yet archaeological discoveries have shown that these critical charges... are wrong and that the Bible is trustworthy in the very statements which have been set aside as untrustworthy... We do not know of any cases where the Bible has been proved wrong." *Dr. Joseph P. Free*

26:60 Messianic prophecy fulfilled: "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty" (Psalm 27:12). See Matthew 26:62,63 footnote.

26:62,63 Messianic prophecy fulfilled: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isaiah 53:7). See Matthew 27:39-44 footnote.

26:64 Second coming of Jesus: See Mark 8:38.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said to him, Before the cock crew, you shall deny me thrice. And he went out, and wept bitterly.

CHAPTER 27

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? You see to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, to this day.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field,

as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, are you the King of the Jews? And Jesus said to him, It is as you say.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate to him, Hear not how many things they witness against you?

14 And he answered him to never a word; insomuch that the governor marveled greatly.

15 Now at that feast the governor was accustomed to release to the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said to them, Whom will you that I release to you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent to him, saying, Have nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said to them, Which of the two will you that I release to you? They said, Barabbas.

22 Pilate said to them, What shall I do then with Jesus which is called Christ? They all say to him, Let him be crucified.

23 And the governor said, Why, what evil has he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was

27:5 "I have had few difficulties, many friends, great success; I have gone from wife to wife, and from house to house, visited great countries of the world, but I am fed up with inventing devices to fill up 24 hours of the day." Suicide note of cartoonist *Ralph Barton*

27:9,10 Notice that Scripture doesn't say "that which was *written in Jeremiah*." This was "spoken" by Jeremiah the prophet, but it was not recorded in the Book of Jeremiah. A similar prophecy was given in Zechariah 11:12,13.

made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: you see to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas to them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered to him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come to a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be

fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, You that destroy the temple, and build it in three days, save yourself. If you be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

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 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land to the ninth hour.

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 have you forsaken me?

47 Some of them that stood there, when they heard that, said, This man calls for Elijah.

27:26–29 Paintings of a “suffering Savior” on the cross can never do justice to the agonies He suffered for us. Isaiah 52:14 tells us “His visage was so marred more than any man, and His form more than the sons of men.”

27:39–44 **Messianic prophecy fulfilled:** “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him!” (Psalm 22:6–8). See Mark 14:10 footnote.

27:46 “The pain was absolutely unbearable. In fact, it was literally beyond words to describe; they had to invent a new word: *excruciating*. Literally, *excruciating* means ‘out of the cross.’” Alexander Metherell, M.D., Ph.D. (quoted in *The Case for Christ* by Lee Strobel)

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.

49 The rest said, Let be, let us see whether Elijah will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

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;

52 And the graves were opened; and many bodies of the saints which slept arose,

“She is a traitor to the Master who sent her if she is so beguiled by the beauties of taste and art as to forget that to “preach Christ . . . and Him crucified” is the only object for which she exists among the sons of men. The business of the Church is salvation of souls.

CHARLES SPURGEON

53 And came out of the graves after his resurrection, and went into the holy city, and appeared to many.

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.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering to him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said to them, You have a watch: go your way, make it as sure as you can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

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.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said to the women, Fear not: for I know that you seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goes before you into Galilee; there shall you see him: lo, I have told you.

8 And they departed quickly from the

QUESTIONS & OBJECTIONS

28:9

“There are contradictions in the resurrection accounts. Did Christ appear first to the women or to His disciples?”



Both Matthew and Mark list women as the first to see the resurrected Christ. Mark says, “He appeared first to Mary Magdalene” (16:9). But Paul lists Peter (Cephas) as the first one to see Christ after His resurrection (1 Corinthians 15:5).

Jesus appeared first to Mary Magdalene, then to the other women, and then to Peter. Paul was not giving a complete list, but only the important one for his purpose. Since only men’s testimony was considered legal or official in the first century, it is understandable that the apostle would not list the women as witnesses in his defense of the resurrection here.

The order of the appearances of Christ is as follows:

CHRIST’S RESURRECTION APPEARANCES

APPEARED TO:	REFERENCES:
1. Mary	John 20:10–18
2. Mary and women	Matthew 28:1–10
3. Peter	1 Corinthians 15:5
4. Two disciples	Luke 24:13–35
5. Ten apostles	Luke 24:36–49; John 20:19–23
6. Eleven apostles	John 20:24–31
7. Seven apostles	John 21
8. All apostles	Matthew 28:16–20; Mark 16:14–18
9. 500 brethren	1 Corinthians 15:6
10. James	1 Corinthians 15:7
11. All apostles	Acts 1:4–8
12. Paul	Acts 9:1–9; 1 Corinthians 15:8

sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus to them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and showed to the chief priests all the

things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor’s ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this

28:9 If Jesus was not God, He would have been transgressing the Law of God by receiving their worship.

POINTS FOR OPEN-AIR PREACHING



Make the Bullet Hit the Target

It is obvious from Scripture that God requires us not only to preach to sinners, but also to teach them. The servant of the Lord must be “able to teach, patient, in meekness instructing” those who oppose them (2 Timothy 2:24,25). For a long while I thought I was to leap among sinners, scatter the seed, then leave. But our responsibility goes further. We are to bring the sinner to a point of understanding his need before God. Psalm 25:8 says, “Good and upright is the LORD: therefore will he teach sinners in the way.” Psalm 51:13 adds, “Then will I teach transgressors your ways; and sinners shall be converted to you.” The Great Commission is to teach sinners: “teach all nations...teaching them to observe all things” (Matthew 28:19,20). The disciples obeyed the command “daily in the temple, and in every house, they ceased not to *teach* and preach Jesus Christ” (Acts 5:42, emphasis added).

The “good-soil” hearer is he who “hears...and *understands*” (Matthew 13:23). Philip the evangelist saw fit to ask his potential convert, the Ethiopian, “Do you understand what you are reading?” Some preachers are like a loud gun that misses the target. It may sound effective, but if the bullet misses the target, the exercise is in vain. He may be the largest-lunged, chandelier-swinging, pulpit-pounding preacher this side of the Book of Acts. He may have great teaching on faith, and everyone he touches may fall over, but if the sinner leaves the meeting failing to understand his desperate need of God’s forgiveness, then the preacher has failed. He has missed the target, which is the understanding of the sinner. This is why the Law of God must be used in preaching. It is a “schoolmaster” to bring “the knowledge of sin.” It teaches and instructs. A sinner will come to “know His will, and approve the things that are more excellent,” if he is “instructed out of the Law” (Romans 2:18). See Acts 20:21 footnote.

day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 *And Jesus came and spoke to them, saying, All power is given to me in heaven and*

in earth.

19 *Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:*

20 *Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. Amen.*

28:19 “We cannot pick and choose which commands of our Lord we will follow. Jesus Christ’s last command to the Christian community was, ‘You are to go into all the world and preach the Good News to everyone, everywhere’ (Mark 16:15, TLB). This command, which the Church calls the Great Commission, was not intended merely for the eleven remaining disciples, or just for the apostles or for those in present times who may have the gift of evangelism. This command is the duty of every man and woman who confesses Christ as Lord.” *Dr. Bill Bright*

“Men are mirrors, or ‘carriers’ of Christ to other men. Usually it is those who know Him who bring Him to others. That’s why the Church, the whole body of Christians showing Him to one another, is so important. It is so easy to think that the Church has a lot of different objects—education, building, missions, holding services... The Church exists for no other purpose but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became man for no other purpose. It is even doubtful, you know, whether the whole universe was created for any other reason.” *C. S. Lewis*