

# The Book of Matthew

## Studied out with

### specific verses

#### Matthew 6:14-15

If I do not forgive others, does that mean my sins are not forgiven?

Question: "If I do not forgive others, does that mean my sins are not forgiven?  
What does Matthew 6:14-15 mean?"

Answer: Matthew 6 does not teach that our eternal destiny is based on our forgiving other people; however, it does teach that our relationship with God will be damaged if we refuse to pardon those who have offended us. The Bible is clear that God pardons sin by His grace based on Christ's work on the cross alone, not on man's actions. Our right standing before Him is established on one thing only—the finished work of Christ (John 3:16; 1 John 2:2; 1 John 4:10). The penalty for the sin that is rightly ours is paid by Christ, and we obtain it by grace through faith, not by any righteous deeds of our own (Ephesians 2:8-9). No one will be able to stand before God demanding that his sins be forgotten simply because he has forgiven others. Only when we are born again and given a new life through God's Spirit by faith in Jesus Christ are our sins forgiven. Therefore, Jesus is not referring to God's initial act of forgiveness (reconciliation) that we experienced when we first believed the Gospel.

What He is referring to is the day-to-day cleansing we obtain when we confess our sins in order to restore fellowship with our heavenly Father—the fellowship which is interrupted by the daily tarnishing of sin that affects us all. This is not the wholesale cleansing from sin that comes with salvation by grace through faith, but is more like the foot-washing Jesus describes in John 13:10.

The “whole body is clean,” He told the disciples, but their feet were dirty from their walking in the world. Forgiveness in this sense is what God threatens to withhold from Christians who refuse to forgive others.

In Matthew 6 Jesus is teaching disciples how to pray and in doing so outlines how we are restored into intimacy with God whenever we have displeased Him. In fact, Jesus instructs us to build into our prayers a request for God to forgive us in the same way that we have forgiven others who have harmed us (Matthew 6:12). If there are those we have not forgiven when we ourselves pray for forgiveness, then practically speaking we are asking God not to restore a right relationship with us after we sin.

To emphasize the importance of restoring broken relationships with our brothers and sisters, Jesus states that asking for God’s forgiveness for one’s own sins, all the while withholding forgiveness from someone else, is not only bizarre but hypocritical. We cannot possibly walk with God in true fellowship if we refuse to forgive others.

To be sure, an unforgiving spirit is a serious sin and should be confessed to God. If we have unforgiveness in our hearts against someone else, then we are acting in a way that is not pleasing to God, making our prayers and a proper living relationship with Him difficult. God will not hear our prayers unless we also show ourselves ready to grant forgiveness. If we are harder than iron in this regard, Christ’s exhortation ought to soften us.

A second biblically plausible interpretation of Matthew 6:14-15 is that it is saying anyone who refuses to forgive others is demonstrating that he has not truly received Christ’s forgiveness himself. Any sin committed against us, no matter how terrible, is trivial in comparison to our sins against God. If God has forgiven us of so much, how could we refuse to forgive others of so “little”? Matthew 6:14-15, according to this view, proclaims that anyone who harbors unforgiveness against others has not truly experienced God’s forgiveness. Both interpretations strongly deny that salvation is dependent on our forgiving others.

Whether Matthew 6:14-15 is speaking of "relational forgiveness," or whether it is a declaration that unforgiveness is the mark of an unbeliever, the core truth is the same. We should forgive others because God, through Christ, has forgiven us (Ephesians 4:32). It is wrong for someone who has truly experienced God's forgiveness to refuse to grant forgiveness to others.

Recommended Resource: [The Gift of Forgiveness by Charles Stanley](#)

## Matthew 8:22

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But Jesus said unto him, follow thou me

Christ would not excuse him on this account, but insists on what he had before called him to; to attend upon him, and give himself up to the ministry of the word: which was done, partly to shew, that a greater regard ought to be had to him, than to the nearest relation and friend whatever; and partly, on account of the dignity of the Gospel ministry, which greatly exceeds any such services; as also to signify, of what little account were the traditions of the elders with him; wherefore he says,

let the dead bury the dead.

Our Lord is not to be understood, as speaking against, or disrespectfully of burying the dead; his words suppose it ought to be done: only it was not proper, that this person should be concerned in it at this time, who was called to an higher employment; and therefore should leave this to be done by persons, whom it better became. And however strange and odd such a phrase may sound in the ears of some, of one dead man's burying another, it was easily understood by a Jew; with whom it is common to say, "that a sinner is counted as dead, and that ungodly persons, even while they are alive", are "called dead"

And in this sense is the word used, in the former part of this phrase; and Christ's meaning is, let such who are dead in trespasses and sins, and to all that is spiritually good, bury those who are dead in a natural or corporal sense. It is likely the deceased was an unregenerate man; however, it is plainly suggested, that many of the relations were; and there were enough of them to take care of this service: and therefore, there was no need why he should neglect the ministry of the Gospel to attend that; but, ought to leave it to persons who were fitter for it.

## Matthew Henry's Concise Commentary

8:18-22 One of the scribes was too hasty in promising; he proffers himself to be a close follower of Christ. He seems to be very resolute. Many resolutions for religion are produced by sudden conviction and taken up without due consideration; these come to nothing. When this scribe offered to follow Christ, one would think he should have been encouraged; one scribe might do more credit and service than twelve fishermen; but Christ saw his heart, and answered to its thoughts, and therein teaches all how to come to Christ. His resolve seems to have been from a worldly, covetous principle; but Christ had not a place to lay his head on, and if he follows him, he must not expect to fare better than he fared. We have reason to think this scribe went away.

Another was too slow. Delay in doing is as bad on the one hand, as hastiness in resolving is on the other. He asked leave to attend his father to his grave, and then he would be at Christ's service. This seemed reasonable, yet it was not right. He had not true zeal for the work. Burying the dead, especially a dead father, is a good work, but it is not thy work at this time.

If Christ requires our service, affection even for the nearest and dearest relatives, and for things otherwise our duty, must give way. An unwilling mind never wants an excuse. Jesus said to him, follow me; and, no doubt, power went with this word to him as to others; he did follow Christ, and cleaved to him. The scribe said, I will follow thee; to this man Christ said, follow me; comparing them together, it shows that we are brought to Christ by the force of his call to us, Ro 9:16.

## Matthew 9:1-8

### Jesus' Authority to Forgive Sins

Jesus' authority to heal the body testifies to his authority to forgive (9:6-7; compare 9:12).

*Jesus Is Moved by Our Faith, Even on Behalf of Others (9:1-2)*

The paralytic was not alone in his faith; his friends who brought him believed too. Thus this account teaches us about intercession: we may pray for others, not merely for ourselves. Mark's fuller narrative recounts the character of the friends' faith: they were so persistent and determined to reach Jesus, so confident that their friend would be healed if they reached him, that they dug through the roof (Mk 2:4). Faith is not simply working up a feeling or suppressing doubts but demonstrated commitment to getting to the One on whose power we stake our trust.

### *We Need Forgiveness Even More Than Physical Healing (9:2)*

Out of his care for us, Jesus places first things first (as in Ps 119:67, 71, 75). Although Jesus' miracles teach us about his power to heal physically, these signs are meant to turn our attention to the kingdom of God (Mt 6:33; 9:12). Thus in Acts signs and wonders constitute the primary method of drawing attention to the claims of the gospel, but it is the gospel itself that is paramount (as in Acts 14:3). In this narrative, physical healing certainly earns the crowd's attention (Mt 9:8), as miracles usually did (for example, 8:27, 34; 9:26, 31, 33).

### *Speaking for God Usually Invites Opposition (9:3-4)*

Jesus' unique authority on earth to forgive sins sets him apart from other people, a claim that disturbed *the teachers of the law* (v. 3), who wrongly supposed that speaking for God was their own role. Others might pronounce sins forgiven once clear atonement was made, but no atonement was made here.

Thus the theologians decided that Jesus was *blaspheming*, which in the general sense simply meant "reviling" (in this case, God). Before Jesus is done, however, he will announce that God delegated to him the authority to forgive sins in general.

### *Jesus' Authority to Heal Demonstrates His Authority to Forgive (9:5-7)*

Because healing as opposed to forgiveness is empirically verifiable, the teachers of the law would conclude that it is easier to say, "*Your sins are forgiven*". By performing a sign that is empirically verifiable, however, Jesus argues that he is God's authorized agent and therefore has *authority . . . to forgive sins*. The reasoning runs something like a traditional Jewish argument: if God would authorize Jesus to visibly heal the effects of humanity's fallenness, would he not send him to combat that fallenness itself?

Although physical healing is secondary to forgiveness, such healing is often crucial not only for compassionately meeting some of our most pressing human needs (9:36) and empowering us for greater service to the Lord (20:34) but also for drawing attention to Jesus' power to do other works. People who reason today that Jesus can heal either physically or spiritually but not both are like the radical critics who debate whether Jesus was a wisdom teacher or a prophet, a messiah or a healer. The question is forced-choice logic; why can he not be both, as the text teaches us? Without guaranteeing that God always chooses to perform miracles we might desire, I have personally witnessed how nonbelievers healed in answer to prayer sometimes end up committing their lives to the Lord Jesus.

*Jesus' Signs of Authority Bring God Glory (9:8)*

Often God will vindicate his work despite opposition if we persevere in doing good. When God provides clear testimony of his power, expect hostility from those who resist God's testimony; but recognize that God's works will always bring him more glory in the end.

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## Matthew 9:16-17 – Old wineskins

Suppose you look at the parable of the wineskins with a set of spiritual eyes and perceive the old wineskins as being your old man. Unsaved and un-redeemed-spiritually dead. Being spiritually dead, you will never contain things of the spirit because you are carnal, and the carnal mind cannot comprehend the things of the spirit.

Supernaturally, when we are born again, a spirit is born anew inside us, creating at that moment a new creature. Or to otherwise put it concerning the parable, he creates us as new wineskins. And glory be to the Father, he fills us full of new wine! Here is a verse laying that out for us:

*2 Corinthians 5:17-Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

I guess you could say old wineskins are passed away, behold, all wineskins become new, see what I'm saying? I think it's noteworthy to tie this even tighter together with what happened after the believers were filled for the first time with the Holy Spirit. What was the first thing people said that witnessed the believers?

*Acts 2:13-Others mocking said, these men are full of new wine.*

Somewhat ironic, huh? What else to fill new wine bottles with but with new wine. Funny they should say that. Sure, they were mocking, but in reality, that little verse compliments the parable of the wine bottles. You can get a lot out of this parable when you place it into a spiritually discerned sense. You can just keep on going, pointing out that the new wine (Holy Spirit) would burst an old wineskin & would not be able to contain him. The Holy Spirit has always been around unsaved people, but not inside as he is to those who have been born again- baptized with the Holy Spirit of the living God.

To Sum it All Up-Physically-Physically speaking, the old wineskins were the Pharisees or people who had religion, yet no relationship with the Father.-The new wineskins were those who had no religion, yet were open to a relationship with the Father through what Jesus had to say.

Spiritually-Spiritually speaking, the old skins could be considered as the old man or the carnal man. This sinful flesh that can't receive the spiritual matters of the Lord. The new skins are those who have been born again and are open to receive the Spirit of the Living God as new wine of the Kingdom of the Lord.

## Matthew Chapter Ten

We are only responsible for our *obedience* to God, not for the results of that *obedience*.

### What Does Matthew 10:5 Mean?

These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; Matthew 10:5(NASB)

It is very important to understand that Jesus was specifically sent, by God, to the lost sheep of the house of Israel. He was to execute God's many promises of a kingdom on earth and to fulfil the many prophecies that spoke of peace and prosperity for God's chosen nation. If the gospels are read without recognizing this important issue it is possible to misinterpret many gospel passages.

Israel were God's chosen people, through whom the Messiah was to be born. They were charged, at Sinai, to bring to light the Gentiles. They were to tell them God's plan of salvation and His coming kingdom and they were to bring them into the fold of Israel. Holy men, from God's chosen nation, prophesized about the coming Messiah and His eternal Kingdom. All the promises of God were given to Israel and were to be completed through Israel.

Jesus tells us in Matthew 15, "I was sent ONLY to the lost sheep of the house of Israel," and all four gospels trace Christ's life and ministry within Israel. They highlight Israel's growing disregard and hatred of Jesus, and all four gospels give detailed accounts of the Jew's rejection of their Messiah-King –

His illegal trial by their leaders and His crucifixion, death and burial by His own people. Israel were God's chosen nation, to Whom Jesus was specifically sent – but they rejected Him.

The mighty signs and wonders that Jesus performed throughout His ministry were to authenticate His Messianic claims. Moses and the prophet had written about Him and told the people how He could be recognized. He was to be crowned their King and they were to teach the gospel of the Kingdom to the Gentile nations.

Having already chosen His twelve disciples, Jesus encouraged them to pray for laborer's to be sent throughout Israel, to tell of the good news of the kingdom of heaven. He then prepared the twelve for a special, evangelistic ministry, by equipping them with His own mighty power and sovereign authority.

He gave them power over unclean spirits – to cast them out and to heal all kinds of sickness and diseases. His twelve disciples were to go throughout Israel and perform these Messianic signs and miracles about which Isaiah and the prophets had written. These signs and miracles were the proof that their Messiah-King had arrived. However, they were given some very important and specific instructions from the Lord: Do NOT go in the way of the Gentiles, He commanded, and do NOT enter any city of the Samaritans.

The Messiah, who was to be the Savior of the whole world, instructed His disciples NOT to go and tell the Gentiles the good news. The One, through Whom all the families of the earth were to be blessed, ordered His disciples NOT to even enter into a Samaritan village!

How shocking it appears that the Redeemer of the world forbade His disciples to tell the good news of the kingdom of heaven, to Gentiles that lost in their sin and outside the sheepfold of Israel! WHY? Why were the Gentiles and Samaritans excluded from this good news that the kingdom of heaven was near?

Well, Israel had to repent of THEIR sin first. God's chosen people were to turn from their sins and believe that Jesus was the Messiah, the Son of the living God FIRST. The Jews had to accept the arrival of their Messiah and crown Him King of kings – FIRST.

God chosen people, who had become so apostate over the centuries, were to repent of their sin, believe on the Lord Jesus Christ, crown Him as king and then be a light to the Gentiles and Samaritans, by proclaiming the gospel of the kingdom throughout the world. But Israel failed. Israel rejected their King. Israel crucified their Messiah and so the promised kingdom of heaven had to be postponed.

Sadly, the kingdom of God had to be taken away from Israel (FOR A SEASON) and given to a people, who WOULD produce the fruit of righteousness. The kingdom of heaven has to be postponed – for a time. The responsibility to tell the world about Jesus was given to the Body of Christ, which is the Church. When Israel rejected their Messiah, they became God’s light to enlighten a lost world.

Today the Church is proclaiming the gospel of the grace of God to unsaved Jew and Gentile alike, until the WHOLE nation of Israel repents of their sin and believes on the Lord Jesus Christ – and THEN the “Gospel of the Kingdom” will be preached throughout the world, and Christ will return to set up His kingdom, as King of kings and Lord of lords.

Question: "What does it mean to shake the dust off your feet?"

Answer: The command to “shake the dust off your feet” appears only four times in the New Testament. In each case the command is spoken by Jesus to His disciples when He sent them out two by two (Matthew 10:14; Luke 9:5). In Mark 6:11 Jesus says, “And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.” In the Matthew 10 account, Jesus clarifies His meaning: “Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town” (verse 15).

Shaking the dust off one’s feet conveys the same idea as our modern phrase “I wash my hands of it.” **Shaking the dust off the feet is a symbolic indication that one has done all that can be done in a situation and therefore carries no further responsibility for it.** In the scriptural examples, Jesus was telling His disciples that they were to preach the gospel to everyone. Where they were received with joy, they should stay and teach. But where their message was rejected, they had no further responsibility. They were free to walk away with a clear conscience, knowing they had done all they could do.

Shaking the dust off their feet was, in effect, saying that those who rejected God's truth would not be allowed to hinder the furtherance of the gospel. Even the dust of those cities that rejected the Lord was an abomination and would not be allowed to cling to the feet of God's messengers.

Embedded within this symbolic gesture was the implication that God also saw the dust-shaking and would judge people accordingly. There was a spiritual significance to a disciple of Jesus shaking the dust off his feet. It was a statement of finality about people who had been given the truth and who had rejected it. On their first missionary journey, Paul and Barnabas put Jesus' words into practice.

They had been preaching in Pisidian Antioch, but some of the Jewish leaders of that city stirred up persecution against the missionaries and had them expelled from the region. "So they shook the dust off their feet as a warning to them and went to Iconium" (Acts 13:51). Antioch may not have welcomed the gospel as they should have, but that didn't keep the message from spreading to other areas. Paul and Barnabas had done all they were sent to do, and the responsibility was now on the shoulders of those in Antioch. The apostles had proclaimed truth boldly. Some had accepted it eagerly; some had rejected it with violence. The apostles were not responsible for the Antiochians' level of acceptance, only for their own obedience to God.

There are situations in our lives where God calls us to stand firm, proclaim truth, and give patient testimony. Sometimes we need to continue until we see the results of that testimony. Other times God gives us the freedom to move on. We figuratively "shake the dust off our feet" when, under the Holy Spirit's direction, we surrender those people to the Lord and emotionally let go. We have the freedom then to move into the next phase of ministry. Jesus' instruction to "shake the dust off our feet" reminds us that we are only responsible for our obedience to God, not for the results of that obedience.

#### Matthew Henry's Concise Commentary

10:16-42 Our Lord warned his disciples to prepare for persecution. They were to avoid all things which gave advantage to their enemies, all meddling with worldly or political concerns, all appearance of evil or selfishness, and all underhand measures.

Christ foretold troubles, not only that the troubles might not be a surprise, but that they might confirm their faith. He tells them what they should suffer, and from whom. Thus Christ has dealt fairly and faithfully with us, in telling us the worst we can meet with in his service; and he would have us deal so with ourselves, in sitting down and counting the cost.

Persecutors are worse than beasts, in that they prey upon those of their own kind. The strongest bonds of love and duty, have often been broken through from enmity against Christ. Sufferings from friends and relations are very grievous; nothing cuts more. It appears plainly, that all who will live godly in Christ Jesus must suffer persecution; and we must expect to enter into the kingdom of God through many tribulations.

With these predictions of trouble, are counsels and comforts for a time of trial. The disciples of Christ are hated and persecuted as serpents, and their ruin is sought, and they need the serpent's wisdom. Be ye harmless as doves. Not only, do nobody any hurt, but bear nobody any ill-will.

Prudent care there must be, but not an anxious, perplexing thought; let this care be cast upon God. The disciples of Christ must think more how to do well, than how to speak well. In case of great peril, the disciples of Christ may go out of the way of danger, though they must not go out of the way of duty. No sinful, unlawful means may be used to escape; for then it is not a door of God's opening.

The fear of man brings a snare, a perplexing snare, that disturbs our peace; an entangling snare, by which we are drawn into sin; and, therefore, it must be striven and prayed against. Tribulation, distress, and persecution cannot take away God's love to them, or theirs to him. Fear Him, who is able to destroy both soul and body in hell. They must deliver their message publicly, for all are deeply concerned in the doctrine of the gospel. The whole counsel of God must be made known, Ac 20:27.

Christ shows them why they should be of good cheer. Their sufferings witnessed against those who oppose his gospel. **When God calls us to speak for him, we may depend on him to teach us what to say.** A believing prospect of the end of our troubles, will be of great use to support us under them. They may be borne to the end, because the sufferers shall be borne up under them. The strength shall be according to the day.

And it is great encouragement to those who are doing Christ's work, that it is a work which shall certainly be done. See how the care of Providence extends to all creatures, even to the sparrows. This should silence all the fears of God's people; Ye are of more value than many sparrows.

And the very hairs of your head are all numbered. This denotes the account God takes and keeps of his people. It is our duty, not only to believe in Christ, but to profess that faith, in suffering for him, when we are called to it, as well as in serving him. That denial of Christ only is here meant which is persisted in, and that confession only can have the blessed recompence here promised, which is the real and constant language of faith and love.

Religion is worth everything; all who believe the truth of it, will come up to the price, and make everything else yield to it. Christ will lead us through sufferings, to glory with him. Those are best prepared for the life to come, that sit most loose to this present life. Though the kindness done to Christ's disciples be ever so small, yet if there be occasion for it, and ability to do no more, it shall be accepted. Christ does not say that they deserve a reward; for we cannot merit anything from the hand of God; but they shall receive a reward from the free gift of God. Let us boldly confess Christ and show love to him in all things.

(34) Think not that I am come to send peace.—Truth appears again in the form of seeming paradox. Christ is “our peace” (Ephesians 2:14), and came to be the one great Peacemaker; and yet the foreseen consequences of His work involved strife and division.

#### Gill's Exposition of the Entire Bible

Think not ye that I am come to send peace on earth,... The Jews had a notion of great outward peace and prosperity in the days of the Messiah; which was grounded on several prophecies of the Old Testament, *not rightly understood* by them; and the disciples of Christ had imbibed the same notion: wherefore our Lord thought fit to let them know the contrary; and that they must not expect outward ease and quiet, and worldly tranquility would attend their ministry; for though he came to be a peace maker between God and sinners, by the blood of his cross; and was both the author and donor of spiritual peace to his people;

and the Gospel he brought with him, and sent them to preach, was the Gospel of peace; which, accompanied with his power, would **produce peace in the consciences of men**, and be the means of cultivating and maintaining peace among the saints; yet "peace on earth" in a temporal sense, whether in the world in general, or in Judea in particular, must not be expected as the consequence of his coming; so far from it, that he subjoins,

I came, not to send peace, but a sword. By the "sword" may be meant the Gospel, which is the means of dividing and separating the people of Christ from the men of the world, and from their principles and practices, and one relation from another; as also of divisions, discords, and persecutions arising from it: not **that it was the intention and design of Christ, in coming into the world, to foment and encourage such things;** but this, through the malice and wickedness of men, was eventually the effect and consequence of his coming; see [Luke 12:51](#) where, instead of a "sword", it is "division"; because the sword divides asunder, as does the sword of the Spirit, the word of God.

## Chapter 10 Truth Foot Notes

Jesus' instruction to "shake the dust off our feet" reminds us that we are only responsible for our obedience to God, not for the results of that obedience.

Shaking the dust off one's feet conveys the same idea as our modern phrase "I wash my hands of it." Shaking the dust off the feet is a symbolic indication that one has done all that can be done in a situation and therefore carries no further responsibility for it.

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that it was the intention and design of Christ, in coming into the world, to foment and encourage such things; but this, through the malice and wickedness of men, instead of a "sword", it is "division"; because the sword divides asunder, as does the sword of the Spirit, the word of God.

## Matthew Chapter 12-Long Chapter

### Matthew Henry's Concise Commentary

12:1-8 Being in the corn-fields, the disciples began to pluck the ears of corn: the law of God allowed it, De 23:25. This was slender provision for Christ and his disciples; but they were content with it. The Pharisees did not quarrel with them for taking another man's corn, but for doing it on the sabbath day. Christ came to free his followers, not only from the corruptions of the Pharisees, but from their unscriptural rules, and justified what they did. The greatest shall not have their lusts indulged, but the meanest shall have their wants considered.

Those labours are lawful on the sabbath day which are necessary, and sabbath rest is to forward, not to hinder sabbath worship. Needful provision for health and food is to be made; but when servants are kept at home, and families become a scene of hurry and confusion on the Lord's day, to furnish a feast for visitors, or for indulgence, the case is very different. Such things as these, and many others common among professors, are to be blamed. The resting on the sabbath was ordained for man's good, De 5:14. No law must be understood so as to contradict its own end. And as Christ is the Lord of the sabbath, it is fit the day and the work of it should be dedicated to him.

### Ellicott's Commentary for English Readers

(20) A bruised reed shall he not break.—The prophet's words described a character of extremist gentleness. The "bruised reed" is the type of one broken by the weight of sorrow, or care, or sin. Such a one man in general disregard or trample on.

The Christ did not so act but sought rather to bind up and strengthen. The “smoking flax” is the wick of the lamp which has ceased to burn clearly, and the clouded flame of which seems to call for prompt extinction. Here (as afterwards, in Matthew 25:1-8) we read a parable of the souls in which the light that should shine before men has grown dim.

Base desires have clogged it; it is no longer fed with the true oil. For such the self-righteous Pharisee had no pity; he simply gave thanks that his own lamp was burning. But the Christ in His tenderness sought, if it were possible, to trim the lamp and to pour in the oil till the flame was bright again.

We cannot help feeling, as we read the words, that the publican-apostle had found their fulfilment in his own personal experience of the profound tenderness of his Master.

### Barnes' Notes on the Bible

A bruised reed ... - The reed is an emblem of feebleness, as well as of fickleness or want of stability, Matthew 11:7. A bruised, broken reed is an emblem of the poor and oppressed. It means that he would not oppress the feeble and poor, as victorious warriors and conquerors did. It is also an expressive emblem of the soul broken and contrite on account of sin; weeping and mourning for transgression. He will not break it; that is, he will not be severe, unforgiving, and cruel. He will heal it, pardon it, and give it strength.

Smoking flax - This refers to the wick of a lamp when the oil is exhausted - the dying, flickering flame and smoke that hang over it. It is an emblem, also, of feebleness and infirmity. He would not further oppress those who had a little strength; he would not put out hope and life when it seemed to be almost extinct. He would not be like the Pharisees, proud and overbearing, and trampling down the poor. It is expressive, also, of the languishing graces of the people of God. **He will not treat them harshly or unkindly, but will cherish the feeble flame, minister the "oil" of grace, and kindle it into a blaze.**

## Matthew Chapter 13

What the Bible says about Balancing Old and New – (From Forerunner Commentary)

### Matthew 13:52

One can tell immediately that this parable is different from the others; it does not start with "the Kingdom of Heaven is like." Obviously, it deals with the Kingdom of Heaven, because it says so within the context. Also, it is aimed directly at the disciples. Jesus says to them, "Because you said you understood this, here is My instruction." We could say it is aimed specifically at the ministry.

The word "scribe" may cause us a problem at first, because we normally think of a scribe as someone who writes something down for another person. For instance, a king would have an official court scribe. All that took place in his throne room would be written down by the scribe as the official record of the kingdom.

That is not what is meant here. Among the Jews in the first century, the scribe had an important position in the community. Ezra was the proto-typical scribe 450 years before Jesus spoke this parable. Ezra 7:6 tells us that the specialty of a scribe was the law of God or the words of God, the Bible. His job was to know the Bible. **A scribe spent his life studying the Bible and knowing just as much as he could about its content (see Nehemiah 8:2,5,7-8). He stood before the people and expounded and explained it until they understood.** Ministers fill the same function today. Jesus sent His disciples out to preach the Kingdom of God (Matthew 10:7; 28:19-20); it is the church's commission. He says to the apostles, "Teach everything that I commanded you to the people."

"Instructed" is a very interesting Greek word. It is the verb form of the noun that means "disciple." So Jesus really means, "every scribe *disciplined* concerning the Kingdom." This depicts the scribe, the minister, as a student. He has been taught, but the word contains the idea that he is continuing to learn. Not only is he a teacher, but he is simultaneously a student. The preacher is under judgment too.

**He must continue learning so he can continue teaching.**

The parable gives us a third description of this person: He is called "a householder." It literally means "house despot." It means "the ruler" or "the master of a house." "House despot" implies a great deal of authority as well as responsibility over his house.

The buck stops with the householder, with the master of the house. Jesus says a scribe/minister is like a householder, meaning that the minister of God has been charged with being an authoritative interpreter of Scripture.

The more independent Christian probably does not think that a minister has much authority, but this parable bestows upon a minister a great deal of authority in expounding God's Word. Back then, "despot" did not have quite the same negative connotation as it does now, but it still meant a master or a person with great authority. Nevertheless, a minister is a teacher, a student, and a leader—one who has authority, but one who also at the same time has a great deal of responsibility.

His responsibility: "This householder," Christ says, "brings out of his treasure things new and old." "Treasure" may remind one of the same word in verse 44, but it is only the same English word. The word in verse 52 does not mean "treasure"—as in precious metals, jewels, and gems—but "treasure house," "treasury," "storehouse," or "storeroom," where one would store valuables. It is clear in the Greek that it means "a place" and not the actual treasure itself.

In this place one would store what is necessary, like food or clothing, for the house's provision. One would have a certain storeroom for grain, fruits, vegetables, and meal. One may have another room or closet to store valuables—the family papers, jewels, silver, or art. All the good things that a person would want to put away for safekeeping would be put into the treasury, storeroom, or storehouse. In the context, then, the minister is to use what he has learned and experienced in his life for the good of his house. He is to bring out all the things he had stored up to present to the people. A minister's treasure is mainly in his head—what he has witnessed and come to understand as he has lived and studied God's way.

Jesus instructs the scribe/minister to bring out "old and new." This becomes more understandable if we think of "old and new" in terms of foodstuffs. The master of the house is in charge of ensuring that his storeroom is full and had everything in it necessary to feed the family. A wise householder would balance serving his oldest store with fresh produce so that the old or the new is not wasted.

If he served only the new, the old would go moldy and be ruined; it would have to be thrown out and wasted. But if he served only the old, then the fresh and the new would also be wasted because the family would not receive the benefit of the flavor and nutrition that is in fresh produce. So the wise householder serves his family old store as well as fresh-off-the-farm food, and he mixes them in balance so that neither is wasted.

This is how Jesus says a minister should teach the people: by carefully balancing the teaching of, say, the Old and the New Testaments. That would be "old and new." Or, old and new could be balancing traditional understanding of God's truth with new insights and applications of how it could be used in our time and situations.

He does not mean that the old is thrown away or that the old is wrong. It means that a minister may see an angle to a subject that has not been seen before in his experience, and he needs to preach on it because it will help the people in their present situation. *This is exactly what Jesus did in the parables. He had taken the old truths of what the Kingdom of God is and shined new light on them so that people would understand that He had come as the Savior and have a hint about how events would transpire in the establishment of His Kingdom. He had taken old truth and put it in a new context.*

To summarize, a minister's duty is to make the truths of God clear, fresh, and living so that the church may grow.

## Matthew 13:52

In the eighth and last parable of this chapter, Jesus educates His disciples in their roles as students, teachers, and leaders. The householder represents the true minister doing the work of feeding the household of faith. Our Savior shows that a minister of God's household has a truly rich, inspired storehouse of essential spiritual treasures from which he can draw to perform his duties.

A "scribe" in the first century had an important position in the Jewish community. Almost five centuries earlier, Ezra the priest had been the archetypal scribe (Ezra 7:6), trained and skilled in the Law of Moses, which God had given Israel. He read the law before all who could hear with understanding on the Feast of Trumpets, helping the people to comprehend it (Nehemiah 8:2-8). In this, we see the function of a scribe—and similarly, the function of what we call a "minister" of God. A minister is a man who dedicates his life to studying God's written Word so he can expound and illustrate the Bible's laws, statutes, and principles to help people live God's abundant way of life.

The word translated *instructed* is from a Greek word meaning "to make a disciple" or "to become a pupil." Verse 52 could easily read, ". . . every scribe who has been trained for the Kingdom of God is like a master of a house." In this light, we see the scribe as a student who has been taught and is continuing to be taught. Not only is he a teacher, but he is also learning at the same time. He must continue to learn so that he can continue to teach.

Jesus left an example of sending out His disciples after teaching them to preach the Kingdom of God (Matthew 10:5-7; 28:19-20). In this way, the gospel is spread around the world and God's flock is fed. The scribe is compared to "a householder." The Greek word translated *householder* means "the master of the house." "Master" implies great authority as well as **responsibility** over his house. The master of the house has the final say in deciding what is best for his household.

In terms of government in the church, the minister of God has been commissioned as an authoritative teacher of Holy Scripture (I Corinthians 4:1). This parable suggests that God has granted His ministers authority to expound His Word, calling them "masters of the house."

A minister is thus a student, a teacher, and a leader. Paul expresses in Ephesians 4:7-13 Christ's view that the ministry is His gift to the church, and that He gives them to do the work of preaching the gospel, equipping the saints, and helping to bring people to the measure of the stature and the fullness of Christ. He does these things, Christ says, by bringing "out of his treasure things new and old."

The word *treasure* in verse 52 means something slightly different than it does in verse 44 in the parable of the hidden treasure, where it implies gems and other precious things. In verse 52, it means a place for treasure, not the treasure itself. In other words, Jesus refers to "a treasure house," "a treasury," "a storehouse," or "a storeroom" where a person would keep necessary items like food, clothing, supplies, and family valuables for safekeeping. In context, then, the minister is to use what he has learned and experienced for the benefit of his spiritual family—**he is to use as resources all the things he has stored away from his study of God's truth and his know-how in living God's way to lead and provide for his flock.**

The "new and old" refers to food stored in a storeroom. The master of the house is in charge of ensuring that his storeroom contains everything needed to feed his family. *A prudent householder balances serving his oldest store with the new.* In this sense, seeing the value in the old, he wisely serves his family old store as well as the fresh "off-the-vine" food, mixing them in balance so that neither is wasted.

**Jesus wants His ministers to teach their spiritual families by carefully balancing the teaching of the Old and the New Testaments** (Matthew 5:17-19; Acts 26:22-23). It does not mean that the old is thrown away or is wrong. In the parables, Jesus did a similar thing by taking the old understanding of God's Kingdom and focusing new light on it to expand the people's understanding of its character and future course. Ministers of Christ may not grasp and understand all the wisdom of God, but having received His instruction and sufficiently understood His message, they are commissioned to make use of this spiritually rich treasure to enrich others (Galatians 6:10). Taught by Jesus Christ and inspired in understanding His Word, ministers are to reflect that knowledge to their spiritual families, their fellow members of the church.

## Chapter 14

### Gill's Exposition of the Entire Bible

When Jesus heard of it,... Of the death of John, and of the cruel usage he had met with; and particularly, that his fame had reached the court of Herod, and that he was talked of there, and said by Herod himself to be John the Baptist, that was risen from the dead;

he departed thence by ship, into a desert place apart; to avoid Herod, though not through fear of death; but because his time was not yet come: which may teach us, that it is lawful to shun dangers, when there is an opportunity; which may be done, without betraying truth, or sacrificing a good conscience. The other evangelists, Mark and Luke, assign another reason of this departure of Christ's, that it was upon the return of his disciples to him from their embassy; when having given him an account of what they had done, and taught, he judged it proper they should retire, and get some refreshment and rest; and both may very well be thought to be the reasons of this recess.

At the same time that John's disciples brought him the news of their master's death, Christ's disciples return to him, with the account of the success of their ministry; who might not only be weary, and want refreshment, but be discouraged in their minds, at this instance of cruelty; wherefore Christ thought it necessary to retire, partly for his own safety, and partly for their ease; and that he might have an opportunity of fortifying their minds against all trials and persecutions they were to meet with: the place from whence he departed, was either Capernaum, his own country and city, or Nazareth, where we have lately heard of him; or some other place in Galilee, where he was, when John's disciples came to him: the place whither he went, was "a desert place"; and, as Luke says, "belonging to the city called Bethsaida", the city of Andrew and Peter, which lay on the other side of the sea of Galilee, or Tiberias; over which he went by ship, John 6:1.

And when the people had heard thereof; of his departure, and whither he went, they followed him on foot out of their cities; such as Nazareth, Capernaum, Tiberias, and others; and passing the bridge at Jordan, as Dr. Lightfoot observes, they outwent the ship, and got thither before them, as Mark relates. This showed their great affection and zeal for Christ, and their diligence in attending on him.

## Benson Commentary

Matthew 14:13-14. *When Jesus heard it, he departed thence* — It appears from Mark 6:30, that the disciples of John arrived with the news of their master's death at, or immediately after, the time when the apostles returned from their mission, and gave Jesus an account of the miracles which they had performed, and of the success of their ministry. Perhaps tidings of John's death had reached them before their return, and had caused them to hasten it.

Be this as it may, it is probable that the distressing intelligence had thrown them into great consternation, and that our Lord retired into the desert with them with a view to allay it, and to give them an opportunity to indulge such meditations as were suitable to so awful a dispensation. Mark assigns also another reason of our Lord's retreat on this occasion, namely, the continual hurry the apostles were kept in by the multitude, which thronged about Jesus to such a degree, that they *had not leisure so much as to eat* without interruption, and much less for religious retirement and recollection. Perhaps, likewise, by this retreat, our Lord proposed to shun Herod, who desired to see him, and might be contriving some method of obtaining an interview with him; for Jesus had perfect knowledge not only of the conversation which passed at the court of Galilee, but also of Herod's thoughts and designs.

*When the people heard thereof* — That is, heard to what place he was going, *they followed him on foot out of the cities* — They went after him by land, and travelled with such eagerness that they arrived at the place before him, having increased their numbers out of all the cities by which they passed. *And Jesus went forth and saw a great multitude* — Much greater, it appears, than that which he had left at Capernaum. On this occasion, as on many others, he was moved with compassion toward them, *because, says Mark, they were as sheep not having a shepherd*. Therefore, he both preached to them *and healed their sick* — *Healed them, says Luke, that had need of healing* — Even all, it appears, that were brought to him.

## Matthew Chapter 15:26-27- feeding crumbs to dogs...

### Barnes' Notes on the Bible

But he answered and said, It is not meet ... - That is, it is not appropriate or proper.

Children's bread - The Jews considered themselves as the special children of God.

To all other nations they were accustomed to apply terms of contempt, of which dogs was the most common. The Muslims still apply the term "dogs" to Christians, and Christians and Jews to each other. The term is designed as an expression of the highest contempt. The Saviour means to say that he was sent to the Jews. The woman was a Gentile. He meant merely using a term in common use, and designed to test her faith in the strongest manner - that it did not comport with the design of his personal ministry to apply benefits intended for the Jews to others. Evidently he cannot be understood as intending to justify or sanction the use of such terms, or calling names. He meant to try her faith. As if he had said, "You are a Gentile; I am a Jew. The Jews call themselves children of God. You they vilify and abuse, calling you a dog. Are you willing to receive of a Jew, then, a favor? Are you willing to submit to these appellations to receive a favor of one of that nation, and to acknowledge your dependence on a people that so despise you?" It was, therefore, a trial of her faith, and was not a lending of his sanction to the propriety of the abusive term. He regarded her with a different feeling.

Why did Jesus call the Canaanite woman a dog?

Question: "Why did Jesus call the Canaanite woman a dog?"

Answer: In Matthew 15:21–28, Jesus encounters a Canaanite (Syrophenician) woman who begs Him to cure her daughter. Jesus initially refuses her request by saying, "It is not right to take the children's bread and toss it to the dogs" (Matthew 15:26). Taken out of context, and especially in English, it's easy to mistake this for an insult. In the flow of the story, however, it's clear Jesus is creating a metaphor meant to explain the priorities of His ministry. He is also teaching an important lesson to His disciples.

Jews in Jesus' day sometimes referred to Gentiles as "dogs." In Greek, this word is *kuon*, meaning "wild cur" (Matthew 7:6; Luke 16:21; Philippians 3:2). Non-Jews were considered so unspiritual that even being in their presence could make a person ceremonially unclean (John 18:28). Much of Jesus' ministry, however, involved turning expectations and prejudices on their heads (Matthew 11:19; John 4:9–10). According to Matthew's narrative, Jesus left Israel and went into Tyre and Sidon, which was Gentile territory (Matthew 15:21). When the Canaanite woman approached and repeatedly asked for healing, the disciples were annoyed and asked Jesus to send her away (Matthew 15:23).

At this point, Jesus explained His current ministry in a way that both the woman and the watching disciples could understand. At that time, His duty was to the people of Israel, not to the Gentiles (Matthew 15:24). Recklessly taking His attention from Israel, in violation of His mission, would be like a father taking food from his children in order to throw it to their pets (Matthews 15:26). The exact word Jesus used here, in Greek, was *kunarion*, meaning "small dog" or "pet dog." This is a completely different word from the term *kuon*, used to refer to unspiritual people or to an "unclean" animal.

Jesus frequently tested people to prove their intentions, often through response questions or challenges (see John 4:16–18; and 4:50–53). His response to the Canaanite woman is similar. In testing her, Jesus declined her request and explained that she had no legitimate expectation of His help. The woman, however, lived out the principle Jesus Himself taught in the parable of the persistent widow (Luke 18:1–8). Her response proved that she understood fully what Jesus was saying, yet had enough conviction to ask anyway (Matthew 15:27). Jesus acknowledged her faith—calling it "great"—and granted her request (Matthew 15:28).

So, according to both the context and language involved, Jesus wasn't referring to the Canaanite woman as a "dog," either directly or indirectly. He wasn't using an epithet or racial slur but making a point about the priorities He'd been given by God. He was also testing the faith of the woman and teaching an important lesson to His disciples.

## Matthew Chapter 16 – David Guzik Notes:

Jesus had already been asked for a sign in Matthew 12:38, and in response He had already pointed them to the sign of Jonah. Tradition held that a sign done on earth could be a counterfeit from Satan, but signs done from heaven (coming in or from the sky) were assumed to be from God.

It is because we have taken no bread: This was a strange concern after Jesus had, in the recent past, miraculously fed both crowds exceeding 5,000 and 4,000 people. The disciples didn't understand Jesus at all here and His use of leaven as a metaphor.

“Our memories are naturally like hour-glasses, no sooner filled with good instructions and experiments than running out again. It must be our prayer to God that he would put his finger upon the hole, and so make our memories like the pot of manna, preserving holy truths in the ark of the soul.” (Trapp)

Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times: Jesus condemned their hypocrisy. They felt confident about predicting the weather from the signs they saw around them, but were blind to the signs regarding Jesus' Messianic credentials right before their eyes.

A wicked and adulterous generation seeks after a sign: This statement of Jesus reminds us that signs alone convert no one. It is easy to place far too much confidence in signs and wonders as tools to bring people to faith in Jesus. As noted previously in the parable of the leaven (Matthew 13:33), leaven is consistently used as a picture of sin and corruption

Jesus charged His disciples with three things:

- *Ignorance*, because they didn't understand that He was using material things (leaven) to illustrate spiritual things (the dangerous teachings and practices of the Sadducees and Pharisees).
- *Unbelief*, because they were overly concerned with the supply of bread, when they had seen Jesus miraculously provide bread on several previous occasions.
- *Forgetfulness*, because they seemed to forget what Jesus had done before in regard to providing bread.

Who do you say that I am? It was fine for the disciples to know what *others* thought about Jesus. But Jesus had to ask them, as individuals, what *they* believed about Him.

This is the question placed before all who hear of Jesus; and it is we, not He, who are judged by our answer. In fact, we answer this question every day by what we believe and do. If we really believe Jesus is who He says He is, it will affect the way that we live.

(17-20) Jesus compliments Peter for His bold and correct declaration.

We too often expect God to speak in strange and unnatural ways. Here God spoke through Peter so naturally that he didn't even realize it was the Father who is in heaven that revealed it to him.

I also say to you that you are Peter: This was not only recognition of Peter's more Roman name; it was also a promise of God's work in Peter. The name Peter means "Rock." Though perhaps unlikely, Peter *was* a rock, and *would become* a rock. God was and would transform his naturally extreme character into something solid and reliable.

And whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven: The power for binding and loosing is something that the Jewish rabbis of that day used. They bound or loosed an individual in the application of a particular point of the law.

"Binding" and "loosing" were administrative terms in daily Jewish life; whenever a Jew came up against the Law of Moses, that Jewish person was either "bound" or "loosed" in regard to that law. To loose was to permit; to bind was to prohibit. To loose was to free from the law, to bind was to put under the law. "Their regular sense, which any Jew would recognize was *to allow* and *to forbid*. *To bind* something was *to declare it forbidden*; *to loose* was *to declare it allowed*. These were the regular phrases for taking decisions in regard to the law." (Barclay)

He must go to Jerusalem, and suffer many things...and be killed: This must have come as quite a shock to His disciples. After fully understanding that Jesus was the Messiah, the last thing they expected was the Messiah would suffer many things and be killed.

The suffering and death of Jesus was a must because of two great facts: *man's sin* and *God's love*. While His death was the ultimate example of man's sin against God, it was also the supreme expression of God's love to man.

We can infer that if Peter was bold enough to rebuke Jesus, he was confident that God told him that he was right and that Jesus was wrong at this point. Where it all broke down was that Peter was far too confident in his ability to hear from God.

Get behind Me, Satan! This was a strong rebuke from Jesus, yet entirely appropriate. Though a moment before, Peter spoke as a messenger of God, he then spoke as a messenger of Satan. Jesus knew there was a satanic purpose in discouraging Him from His ministry on the cross, and Jesus would not allow that purpose to succeed.

We can be sure that Peter *was not aware* that he spoke for Satan, just as a moment before he was not aware that he spoke for God. It is often much easier to be a tool of God or of the devil than we want to believe.

“Origen suggested that, Jesus was saying to Peter: ‘Peter, your place is *behind* me, not *in front* of me. It is your place *to follow* me in the way I choose, not to try *to lead* me in the way you would like me to go.’” (Barclay)

You are not mindful of the things of God, but the things of men: Jesus exposed how Peter came into this satanic way of thinking. He didn't make a deliberate choice to reject God and embrace Satan; he simply let his mind settle on the things of men instead of the things of God, and Satan took advantage of it.

Peter is a perfect example of how a sincere heart coupled with man's thinking can often lead to disaster.

## What Does Matthew 17:12 Mean? ►

but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."

### Matthew 17:12(NASB) Verse Thoughts

As Jesus came down from the Mount of Transfiguration with Peter, James, and John, He told His three disciples not to disclose the wonderful vision they had seen there, until after He had risen from the dead. Christ's resurrection would confirm that His ministry and message were true, and it would be used to authenticate His Messianic claims - which had been rejected by Israel.

Having just left the wonderful, mountain-top vision, where Moses and Elijah's met with the Lord Jesus, the disciples turned their thoughts to a teaching of the scribes and Pharisees.. that Elijah must come before the Messiah. However, Jesus had been ministering long before this day of transfiguration, and the three men were confused, and so they questioned Him about this doctrine. "Why do the scribes say that Elijah must come first?" they asked.

The prophecy, to which they referred, is found in Malachi, where we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD". Jesus explained this scripture, which was given to Israel. He told to them, "Indeed, Elijah is coming first, and will restore all things. But Jesus continued to say "but I say to you that Elijah has come already, and they did not know him. Instead, they did to him whatever they wished. Likewise, the Son of Man is also about to suffer at their hands".

The disciples realized Jesus was speaking of John the Baptist, who came in the spirit and power of Elijah. But Jesus also told them that just as John had suffered and died at their hands, as a result of his being rejected - so also the Son of Man is going to suffer at their hands." John, the forerunner of Christ, suffered and was killed... and in like manner, Jesus, the Son of Man would also suffer at their hands - and be crucified.

Malichi's prophecy was only partially fulfilled at Christ's first coming, for both John and Jesus were rejected, they both suffered, and died, before the prophetic word reached its completion. The Jews did not recognize the coming of Elijah in the person of John the Baptist and his ministry was cut short. In the same way, the Jews did not recognize the Lord God Almighty in the Person and Work of the Lord Jesus Christ, and His purposes were also cut short.

Although the Baptist had come as the voice crying in the wilderness, preparing the way of the Lord God, and although many believed on Him and were saved, John was not able to complete his mission. Similarly, the Jews failed to recognize Who Jesus was and why Jesus came... and they refused to believe on His name. So Jesus died without accomplishing ALL that He came to do. OH, He paid the complete price for sin but had to delay bringing in the Kingdom of Heaven on earth.

He came to bring deliverance from their enemies by conquering - sin and death. He came to show mercy toward His people Israel, and He came to fulfil the oath which He swore to Abraham. And His forerunner, John the Baptist, came in the spirit and power of Elijah, to call the nation to repentance and prepare the nation of Israel for the Kingdom of Heaven. But the Jews rejected John and missed Jesus, because of their lack of Scriptural understanding and because they had had a flawed, preconceived notion about the Messiah - and Jesus did not fit in with their biased imagination.

Jesus accomplished MUCH at His first coming but the Son of God also came to set up His kingdom, in fulfilment of the Abrahamic covenant. He was the Lord God of Israel; the Son of David and the Horn of their Salvation. He came to visit His people for the Kingdom of Heaven was at hand. He came to fulfil that which was spoken by the mouth of His holy prophets. But only PART of His mission and ministry could be completed, because of unbelief.

Israel was set aside for a season, God began to work through the Church, which is the Body of Christ and the Kingdom of Heaven was postponed for 2000 years - UNTIL Israel repents of their sin, recognizes their Messiah, and calls on the name of the Lord. Then He will come in the clouds with His holy ones and we will rule and reign with Him.

For those who trusted Christ, Elijah came figuratively in the person of John the Baptist. Both John and Elijah were great prophets of God and both delivered a powerful and passionate message to the people of Israel. They both delivered a fiery message of repentance and both zealously called sinners to repent of their sin and believe on the Messiah. Like Elijah, the Baptist lived during a time of spiritual poverty and both drew the wrath of a wicked king and his evil queen but both will be remembered as men who were chosen by the Lord for a special purpose and who were filled with the Spirit of God.

Source: <https://dailyverse.knowing-jesus.com/matthew-17-12>

## Matthew 18:21-35 (NKJV)-The Parable of the Unforgiving Servant

<sup>21</sup> Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”

<sup>22</sup> Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. <sup>23</sup> Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. <sup>24</sup> And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. <sup>25</sup> But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. <sup>26</sup> The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ <sup>27</sup> Then the master of that servant was moved with compassion, released him, and forgave him the debt.

<sup>28</sup> “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ <sup>29</sup> So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’ <sup>30</sup> And he would not, but went and threw him into prison till he should pay the debt. <sup>31</sup> So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. <sup>32</sup> Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.

<sup>33</sup> Should you not also have had compassion on your fellow servant, just as I had pity on you?' <sup>34</sup> And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

<sup>35</sup> "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

## Matthew Chapter 18

Unless you are converted and become as little children, you will by no means enter the kingdom of heaven: This was probably a great disappointment to the disciples. They knew that in that day, children were regarded more as property than individuals. It was understood that they were to be seen and not heard. Jesus said we have to take this kind of humble place to enter the kingdom, much less be the greatest in the kingdom.

i. "A *child* was a person of no importance in Jewish society, subject to the authority of his elders, not taken seriously except as a responsibility, one to be looked after, not one to be looked up to." (France)

ii. Children are not threatening; we aren't afraid of meeting a five-year-old in a dark alley. When we have a tough, intimidating presence, we aren't like Jesus.

iii. Children are not good at deceiving; they are pretty miserable failures at fooling their parents. When we are good at hiding ourselves and deceiving others, we aren't like Jesus.

iv. "The child is held up as an ideal, not of innocence, purity, or faith, but of humility and unconcern for social status." (Carson)

v. Jesus knew that we must be converted to be like little children. It isn't in our nature to take the low place and to humble ourselves.

(8-9) In light of the judgment awaiting those who cause others to sin, it is worth it to sacrifice in the battle against sin.

"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

And if your eye causes you to sin, 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.”

a. If your hand or foot causes you to sin, cut it off and cast it from you: Some people only keep from sin if it is easy or convenient to do it. Jesus warns us that we must be willing to *sacrifice* in fighting against sin, that nothing is worse than facing the wrath of a righteous God. It really is better to sacrifice in the battle against sin *now* than to face the punishment of eternity later.

b. If your eye causes you to sin, pluck it out and cast it from you: There are significant problems in taking these words as literal instruction instead of conveying an attitude. The problem is not only from the obvious physical harm that one might bring upon themselves, but more so in the problem that bodily mutilation does not *go far enough* in controlling sin. We need to be transformed from the inside out.

i. If I cut off my right hand, I can still sin with my left. If my left eye is gouged out, my right eye can still sin – and if all such members are gone, I can still sin in my heart and mind. God calls us to a far more radical transformation than any sort of bodily mutilation can address.

6. (10) Another reference to our responsibility to guard God’s little ones.

“Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.”

a. Do not despise one of these little ones: Because God’s mind and eye is always on His little ones, we do well to treat them with love and respect. God protects the humble.

b. Their angels: This is often taken as a reference to “guardian angels.” We certainly do have angels watching over us and ministering to us (Hebrews 1:14), but there is no need to limit it to only one specific “guardian angel.”

Whatever you bind on earth will be bound in heaven: If this process is done humbly and according to the Word, this is quite binding in the eyes of God, even if the unrepentant ones just go to another church.

i. “The binding and loosing generically = exercising judgment on conduct; here specifically = treating sin as pardonable or the reverse.” (Bruce)

ii. “Each church has the keys of its own door. When those keys are rightly turned by the assembly below, the act is ratified above.” (Spurgeon)

## Matthew 22:17-21

Speaking of taxes in Matthew 22:21, Jesus taught His disciples to “render . . . to Caesar the things that are Caesar's,” enjoining His disciples to pay them. This teaching parallels the general principle that Christians are to be subject to the governments of this world (Romans 13:1) yet to obey God rather than man (Acts 5:29). In doing so, we are to be good citizens appreciating the privileges and opportunities extended to us. We are to submit to the nation's laws and regulations as long as they do not conflict with the commands of God. If they do, we must be willing to submit to their penalties.

Above all, Christians must follow Christ's teaching and example. Jesus neither attempted to reform human government nor use political means to forge a better world. Rather, He preached the doctrine of a radically different world to come, calling His followers out of this present evil world and to allegiance to His coming Kingdom.

Jesus told Pilate that His Kingdom is not of this world (John 18:36)—that is, of this age or present time. This is Satan's world, and Christ came, not to reform Satan or improve his handiwork, but to save His followers from Satan and his system. A Christian is a citizen of the Kingdom of God (Ephesians 2:19), and since that Kingdom is not yet set up on earth, our citizenship is now reserved in heaven (I Peter 1:4).

This fact means that Christians are to be separate from the world and its social, political, economic, and religious affiliations (II Corinthians 6:14, 17). We live by God's laws and give Him our sole allegiance, since we cannot serve two masters (Matthew 6:24).

### Matthew Henry's Concise Commentary

22:41-46 When Christ baffled his enemies, he asked what thoughts they had of the promised Messiah? How he could be the Son of David and yet his Lord? He quotes Ps 110:1. If the Christ was to be a mere man, who would not exist till many ages after David's death, how could his forefather call him Lord? The Pharisees could not answer it.

Nor can any solve the difficulty except he allows the Messiah to be the Son of God, and David's Lord equally with the Father. He took upon him human nature, and so became God manifested in the flesh; in this sense he is the Son of man and the Son of David. It behoves us above all things seriously to inquire, What think we of Christ? Is he altogether glorious in our eyes, and precious to our hearts? May Christ be our joy, our confidence, our all. May we daily be made more like to him, and more devoted to his service.

## Matthew 23- David Quizik

. (16-22) The religious leaders made false and deceptive oaths.

“Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*’ Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*’ Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it.”

a. Whoever swears by the temple, it is nothing: Out of obedience to God’s Word they refused to swear by the name of God (as commanded in Exodus 20:7). Yet they constructed an elaborate system of oaths, some of which were binding and some were not. It was a way of making a promise while keeping fingers crossed behind one’s back.

i. “To the Jew an oath was absolutely binding, *so long as it was a binding oath*. Broadly speaking, a binding oath was an oath which definitely and without equivocation employed the name of God; such an oath must be kept, no matter what the cost. Any other oath might be legitimately broken.” (Barclay)

b. For which is greater, the gift or the altar that sanctifies the gift? Here Jesus emphasized that the altar itself is greater than the sacrifice made upon it. The altar is the established meeting place between God and man, and our altar is Jesus Himself and His work on the cross.

i. Having never been separated from God the Father by sin, Jesus Himself needed no altar. He had a free and glorious relationship with His Father. It was the freedom of Adam before the fall – or even more so, because Jesus had a *history* of relationship with His Father that Adam did not know.

ii. It is worthy to think of the greatness of the Old Testament altar:

- The *purpose* of the altar is significant: it sanctified what was put upon it, and it sustained and bore up the sacrifice until it was consumed.
- The *location* of the altar is significant: it shows that we come to Jesus and His atoning work first.

- The *shape* of the altar is significant: it is square and perfectly proportioned, stable and unshakeable.
  - The *horns* of the altar are significant: they show the power of God inherent in Jesus.
  - The *position* of the altar is significant: it is not raised, but is low enough for all to approach; it has no steps that would reveal human flesh.
  - The *appearance* of the altar is significant: it is smeared with the blood of sacrifice.
  - The *material* of the altar is significant: it is brass, forged in the fire and able to endure the judgment of the flames.
- c. He who swears by the temple, swears by it and by Him who dwells in it: Jesus reminded them that every oath is binding and God holds the oath-maker to account, even if they excuse themselves.

(37-39) Jesus laments for Jerusalem.

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed *is* He who comes in the name of the LORD!’”

a. O Jerusalem, Jerusalem: Luke 19:41 tells us that Jesus wept as He looked over the city of Jerusalem, thought about its coming judgment, and said these words. Jesus wanted to protect them from the terrible judgment that would eventually follow their rejection of Him.

i. It is written that Jesus wept two times: here, at the pain of knowing what would befall those who reject Him; and also at the tomb of Lazurus, weeping at the power and pain of death.

ii. This heartfelt cry is another way to see that Jesus didn’t hate these men He rebuked so strongly. His heart broke for them. When we sin, God does not hate us; He genuinely sorrows for us, knowing that in every way our sin and rebellion only destroys our life. We should hope to share God’s sorrow for lost humanity.

b. How often I wanted to gather your children together, as a hen gathers her chicks under her wings: Jesus wanted to protect, nourish, and cherish His people the Jews, even as a mother bird protects the young chicks.

i. “The image of a *hen* (Greek is simply ‘bird’) protecting its young is used in the Old Testament for God’s protection of his people (Psalm 17:8; 91:4; Isaiah 31:5; *etc.*.)” (France)

ii. This picture of a hen and her chicks tells us something about what Jesus wanted to do for these who rejected Him.

- He wanted to make them safe.
- He wanted to make them happy.
- He wanted to make them part of a blessed community.
- He wanted to promote their growth.
- He wanted them to know His love.
- This could only happen if they came to Him when He called.

iii. “Jesus’ longing can only belong to Israel’s Savior, not to one of her prophets.” (Carson)

iv. The words how often I wanted are a subtle indication that Matthew knew Jesus had visited Jerusalem many times before (as clearly recounted in the Gospel of John), even though he only mentions this last visit. “Jesus could not have said what he says here unless he had paid repeated visits to Jerusalem and issued to the people repeated appeals.” (Barclay)

c. But you were not willing! The problem was not the willingness of Jesus to rescue and protect them; the problem was that they were not willing. Therefore the predicted destruction would come upon them.

i. “What a picture of pity and disappointed love the King’s face must have presented when, with flowing tears, he uttered these words!” (Spurgeon)

ii. “We hold tenaciously that salvation is all of grace, but we also believe with equal firmness that the ruin of man is entirely the result of his own sin. It is the will of God that saves; it is the will of man that damns.” (Spurgeon)

d. You shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!” Jesus here revealed something of the conditions surrounding His Second Coming. When Jesus comes again, the Jewish people will welcome Him as the Messiah saying, “Blessed is He who comes in the name of the LORD!”

- i. “Till after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you; then will ye rejoice, and bless, and *praise him that cometh in the name of the Lord*, with full and final salvation for the lost sheep of the house of Israel.” (Clarke)
- ii. It will take a great deal to bring Israel to that point, but God will do it. It is promised that Israel will welcome Jesus back, even as the Apostle Paul said in Romans 11:26: *And so all Israel will be saved.*

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Speaking of taxes in Matthew 22:21, Jesus taught His disciples to “render . . . to Caesar the things that are Caesar's,” enjoining His disciples to pay them. This teaching parallels the general principle that Christians are to be subject to the governments of this world (Romans 13:1) yet to obey God rather than man (Acts 5:29). In doing so, we are to be good citizens appreciating the privileges and opportunities extended to us. We are to submit to the nation's laws and regulations as long as they do not conflict with the commands of God. If they do, we must be willing to submit to their penalties.

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Nor can any solve the difficulty except he allows the Messiah to be the Son of God, and David's Lord equally with the Father. He took upon him human nature, and so became God manifested in the flesh; in this sense he is the Son of man and the Son of David. It behoves us above all things seriously to inquire, What think we of Christ? Is he altogether glorious in our eyes, and precious to our hearts? May Christ be our joy, our confidence, our all. May we daily be made more like to him, and more devoted to his service.

## Matthew 24:4-14-NLT –

<sup>4</sup> And Jesus answered and said to them: *“Take heed that no one deceives you. <sup>5</sup> For many will come in My name, saying, ‘I am the Christ,’ and will deceive many. <sup>6</sup> And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. <sup>8</sup> All these are the beginning of sorrows. (pre-tribulation-bfc)*

<sup>9</sup> “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. <sup>10</sup> And then many will be offended, will betray one another, and will hate one another. <sup>11</sup> Then many false prophets will rise up and deceive many. <sup>12</sup> And because lawlessness will abound, the love of many will grow cold. <sup>13</sup> But he who endures to the end shall be saved. <sup>14</sup> And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

*(Post Tribulation -we Christians have left this world!bfc)*

Kay Arthur - When He describes the end (ED: Mt 24:6) Jesus says THEN they are going to deliver you up to persecution (Mt 24:9). The Abomination of Desolation standing in the Holy Place (Mt 24:15) parallels the end time event when Jews will be delivered up to tribulation. So when the Abomination of Desolation stands in the Holy Place, the Jews are to flee to the mountains (Mt 24:16ff) because they are going to be delivered up (Mt 24:9)....So Jesus is saying to the Jews to run away. The following two verses seem to describe parallel events: Mt 24:9: "Then they will deliver you to tribulation." Mt 24:15 "When you see the ABOMINATION OF DESOLATION .. standing in the holy place" So Jesus is showing the Jews what is leading up to HIS COMING and what is leading up to THE END.

J Vernon McGee - I believe that our Lord, up there on the Mount of Olives, looked down to the end of the age and to the Great Tribulation Period, but that at the beginning of His discourse, He bridged the gap by giving us a picture of the present age of the church. I recognize that there are many good Bible teachers, much better than I am, who take the position that in Mt 24:5-8 He is speaking of the Tribulation Period, also; so if you want to disagree with me, you will be in very good company. However, it is my view that our Lord is not referring to the Great Tribulation until we reach Mt 24:9. (Thru the Bible commentary) – BFC AMEN!

Dwight Pentecost also seems to interpret Mt 24:4-8 as the first half of the Seven Year Tribulation and Mt 24:9 as marking the beginning of the last half of the Tribulation. In his book Things to Come Pentecost writes "There seems to be evidence to support the view that the first half of the week ("Daniel's 70th Week") is described in Mt 24:4-8. The parallelism between Mt 24:4-8 and Revelation 6:1-17 seems to indicate that the first half of the tribulation is here described....The word "then" in Mt 24:9 seems to introduce the great persecutions against Israel that were promised them."

(4-8) Jesus describes general world conditions during the period between His Ascension and the time immediately preceding His second coming.

And Jesus answered and said to them: "Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many. And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these *are* the beginning of sorrows.”

Take heed that no one deceives you: From the outset, Jesus warned the disciples that many would be deceived as they anticipated His return. There have been times in the history of the church when rash predictions were made and then relied upon resulting in great disappointment, disillusionment, and falling way. See that you are not troubled; for all these things must come to pass, but the end is not yet: The kind of things Jesus mentions in this section are *not* the things that mark specific signs of the end. Things like false messiahs, wars, famines, pestilences, and earthquakes have certainly marked man’s history since the time of Jesus’ Ascension – but were not specific signs of the end. In effect Jesus said, “Catastrophes will happen, but these will not signal the end.”

In the midst of any great war or any great famine or any great earthquake, it is natural to believe that the world is coming to an end. But Jesus said there is a far more specific sign that would indicate His return, and He describes this later.

All these are the beginning of sorrows: Though none of those events are the specific sign of the end, collectively they *are* a sign. When Jesus described these calamities as the beginning of sorrows, He literally called them *the beginning of labor pains*. Just as is true with labor pains, we should expect that the things mentioned – wars, famines, earthquakes, and so on – would become *more frequent* and *more intense* before the return of Jesus – without any one of them being the specific sign of the end.

(9-14) Jesus describes what His disciples must expect during the **time between His Ascension and Second Coming.**

“Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many. And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”

They will deliver you to tribulation and kill you: In the period after Jesus ascends to heaven and before He comes again, His disciples should expect to be persecuted. This may make His followers believe the end is near, but this also is not the specific sign of His return.

False prophets will arise and deceive many: In the period after Jesus ascends to heaven and before He comes again, the disciples of Jesus will see many false prophets, and their success. But these also are not the specific signs of His return. Lawlessness will abound, the love of many will grow cold: In the period after Jesus ascends to heaven and before He comes again, His disciples should expect to see society become worse and worse. But this also is not the specific sign of His return. This gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come: Jesus also promised that before the end, the gospel would go out to the whole world. The persecution, false prophets, and general downgrade of society would not prevent the spread of the gospel.

## The Parable of the Talents (Matthew 25:14-30)



One of Jesus' most significant parables regarding work is set in the context of investments (Matt. 25:14-30). A rich man delegates the management of his wealth to his servants, much as investors in today's markets do. He gives five talents (a large unit of money) [1] to the first servant, two talents to the second, and one talent to the third. Two of the servants earn 100 percent returns by trading with the funds, but the third servant hides the money in the ground and earns nothing. The rich man returns, rewards the two who made money, but severely punishes the servant who did nothing.

The meaning of the parable extends far beyond financial investments. God has given each person a wide variety of gifts, and he expects us to employ those gifts in his service. It is not acceptable merely to put those gifts on a closet shelf and ignore them. Like the three servants, we do not have gifts of the same degree. The return God expects of us is commensurate with the gifts we have been given. The servant who received one talent was not condemned for failing to reach the five-talent goal; he was condemned because he did nothing with what he was given. The gifts we receive from God include skills, abilities, family connections, social positions, education, experiences, and more. The point of the parable is that we are to use whatever we have been given for God's purposes. The severe consequences to the unproductive servant, far beyond anything triggered by mere business mediocrity, tell us that we are to invest our lives, not waste them.

Yet the particular talent invested in the parable is *money*, on the order of a million U.S. dollars in today's world. In modern English, this fact is obscured because the word *talent* has come to refer mainly to skills or abilities. But this parable concerns money. It depicts investing, not hoarding, as a godly thing to do if it accomplishes godly purposes in a godly manner. In the end, the master praises the two trustworthy servants with the words, "Well done, good and trustworthy slave" (Matthew 25:23). In these words, we see that the master cares about the results ("well done"), the methods ("good"), and the motivation ("trustworthy").

More pointedly for the workplace, it commends putting capital at risk in pursuit of earning a return. Sometimes Christians speak as if growth, productivity, and return on investment were unholy to God. But this parable overturns that notion. We should invest our skills and abilities, but also our wealth and the resources made available to us at work, all for the affairs of God's kingdom. This includes the production of needed goods and services. The volunteer who teaches Sunday school is fulfilling this parable. So are the entrepreneur who starts a new business and gives jobs to others, the health service administrator who initiates an AIDS-awareness campaign, and the machine operator who develops a process innovation.

God does not endow people with identical or necessarily equal gifts. If you do as well as you can with the gifts given to you by God, you will hear his "Well done." Not only the gifts, but also the people have equal worth. At the same time, the parable ends with the talent taken from the third servant being given to the one with ten talents. Equal worth does not necessarily mean equal compensation.

Some positions require more skill or ability and thus are compensated accordingly. The two servants who did well are rewarded in different amounts. But they are both praised identically. The implication of the parable is that we are to use whatever talents we've been given to the best of our ability for God's glory, and when we have done that, we are on an equal playing field with other faithful, trustworthy servants of God.

## Matthew 26

### Matthew 26:10

When Jesus understood it

The indignation of his disciples at this action of the woman's; which he might know, as man, partly by their looks, and partly by their words; though without these, as God, he knew the secret indignation, and private resentment of their minds:

he said unto them, why trouble ye the woman?

by blaming her, and censuring the action she had done; as it must, no doubt, greatly trouble her to meet with such treatment from the disciples of Christ: had any of the Pharisees blamed her conduct, it would have given her no pain or uneasiness; but that Christ's own disciples should show indignation at an action done by her from a sincere love to Christ, and to do honour to him, must cut her to the heart: and so it is when either ministers of the Gospel, or private believers, are blamed for their honest zeal in the cause of Christ, by any that profess to love him; this grieves them more than all the enemies of religion say or do unto them:

for she hath wrought a good work upon me;

upon his body, by pouring the ointment on it: the Persic version reads it, "according to my mind": it was done, in the faith of him, as the Messiah; it sprung from real and sincere love to him, and was designed for his honour and glory; and so had the essentials of a good work in it. This is the first part of our Lord's defence of the woman: he goes on in the next verse.

### Ellicott's Commentary for English Readers

(25) Then Judas, which betrayed him . . .—The words appear to have been spoken in the spirit of reckless defiance, which St. John indicates by saying that “after the sop Satan entered into him” ([John 13:27](#)). Did his Master (he calls Him by the wonted title of honour, Rabbi) indeed know his guilt? It would appear from St. John’s narrative ([John 13:29](#)) that the dread answer, “Thou hast said;” was not heard by all. All that they did hear was the command, “What thou doest, do quickly;” and some at least, probably the rest who were not in the secret of the signal, thought that that command referred to some matter connected with his customary work as the bursar of the company.

He was to buy what was needed for the feast (*i.e.*, probably, the customary solemn meal, or *Chagigah*, of the day that followed on the Paschal Supper), or to give alms to the poor. He, however, understood the meaning of the words, and straightway went out ([John 13:27-30](#)). It follows, from this view of the sequence of events, that though he had eaten bread with his Master, he did not partake of the bread and the cup that were to be the signs of the New Covenant. At this stage St. John inserts the words as to the new commandment, “that ye should love another,” which was embodied in that act of fellowship.

What was the reason behind Peter’s denial of Jesus?

Question: "What was the reason behind Peter’s denial of Jesus?"

Answer: The story of Peter’s threefold denial of Christ is found in all four Gospel accounts: [Matthew 26:69–74](#), [Mark 14:66–72](#), [Luke 22:55–62](#), and [John 18:15–18, 25–27](#). But why would the chief of the disciples deny even knowing Him? There were two main reasons why Peter denied Jesus: weakness and fear.

Peter’s denial was based partially on weakness, the weakness born of human frailty. After the Last Supper, Jesus took His disciples to the Garden of Gethsemane to await His arrest. He told them to stay awake and pray while He went off to pray alone. When He returned to them, He found them sleeping. He warned Peter to stay awake and pray because, although his spirit might be willing, his flesh was weak.

But he fell asleep again, and, by the time the soldiers had come to arrest Jesus, it was too late to pray for the strength to endure the ordeal to come. No doubt his failure to appropriate the only means to shore up his own weakness—prayer—occurred to him as he was weeping bitterly after his denials. But Peter learned his lesson about being watchful, and he exhorts us in 1 Peter 5:8, “Be on the alert, because your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.” Peter’s weakness had caused him to be “devoured” momentarily as he denied his Lord because he hadn’t been prepared through prayer and he underestimated his own weakness.

A second reason for Peter’s failure was fear. To his credit, although all the others had fled (Mark 14:50), Peter still followed Jesus after His arrest, but he kept his distance so as not to be identified with Him (Mark 14:54). There’s no question that fear gripped him. From the courtyard, he watched Jesus being falsely accused, beaten, and insulted (Mark 14:57–66).

Peter was afraid Jesus would die, and he was fearful for his own life as well. The world hated Jesus, and Peter found that he was not prepared to face the ridicule and persecution that Jesus was suffering. Earlier, Jesus had warned His disciples as well as us today, “If the world hates you, keep in mind that it hated me first” (John 15:18; cf. Matthew 24:9). Peter quickly found he wasn’t nearly as bold and courageous as he had proclaimed, and in fear he denied the One who had loved him.

We might well wonder why Jesus allowed Peter to fail so miserably and deny his Lord three times that night. Jesus revealed to Peter that Satan had asked for permission to sift Peter like wheat (Luke 22:31). Jesus could have easily protected Peter and not allowed Satan to sift him, but Jesus had a higher goal. He was equipping Peter to strengthen his brothers (Luke 22:32). Not only did Peter strengthen the other disciples, but he became the pillar of the early church in Jerusalem, exhorting and training others to follow the Lord Jesus (Acts 2). And he continues to this day to strengthen us through his epistles, 1 and 2 Peter. As with all our failures, God used Peter’s many failures, including his three denials of Christ, to turn him from Simon, a common man with a common name, into Peter, the Rock.

In verse 60- why couldn't they use the witnesses they found against Jesus???

#### Barnes' Notes on the Bible

Found none - That is, they found none on whose testimony they could with any show of reason convict him. The reason was, as Mark says Mark 14:56, that "their witnesses agreed not together." They differed about facts, times, and circumstances, as all false witnesses do. Two witnesses were required by their law, and they did not "dare" to condemn him without conforming, "in appearance" at least, to the requirements of the law.

#### Gill's Exposition of the Entire Bible

But found none,.... That were fit for their purpose,

yea, though many false witnesses came, yet found they none; whose testimonies were sufficient to put him to death, which was what they were resolved upon, or whose witness were not alike and agreed; for according to their law, a man must not die by the mouth of one witness only, but by the mouth of two or three witnesses agreed in a point; and though they might be willing enough to dispense with the law in this case, yet might have some regard to their own character and reputation; and especially as they meant to deliver him to the Roman governor, in order to be condemned by him; they knew they must have a charge, and this supported with a proper evidence, or they could not hope to succeed; for which reason, they could not put up, as they otherwise willingly would, with any sort of witnesses:

at the last came two false witnesses; who were agreed in a point, and whose testimonies were alike; at least, had a greater appearance of truth and agreement than the rest; though Mark says, "neither so did their witnesses agree together", Mark 14:59, as to prove the point, for which it was given.

Verse 65:

### Barnes' Notes on the Bible

Then the high priest rent his clothes - The Jews were accustomed to rend their clothes as a token of grief. This was done often as a matter of form, and consisted in tearing a particular part of the garment reserved for this purpose. It was not lawful for the high priest to rip his clothes, Leviticus 10:6; Leviticus 21:10. By that was probably intended the robes of his priestly office.

The garment which he now tore was probably his ordinary garment, or the garments which he wore as president of the Sanhedrin - not those in which he officiated as high priest in the things of religion. This was done on this occasion to denote the great grief of the high priest that so great a sin as blasphemy had been committed in his presence.

He hath spoken blasphemy - That is, he has, under oath, arrogated to himself what belongs to God. In asserting that he is the Son of God, and therefore equal in dignity with the Father, and that he would yet sit at his right hand, he has claimed what belongs to no man, and what is therefore an invasion of the divine prerogative. If he had not been the Messiah, the charge would have been true; but the question was whether he had not given evidence that he was the Messiah, and that therefore his claims were just. This point - the only proper point of inquiry - they never examined. They assumed that he was an impostor, and that point being assumed, everything like a pretension to being the Messiah was, in their view, proof that he deserved to die.

## Matthew 27

Bfc- I have a question? Did Judas have time to repent? He said He sinned against an innocent man and then committed suicide. When he said HE SINNED to the priests, was there repentance involved? Who really knows if Judas got saved with this little statement?

The account of Judas's death in Matthew's Gospel yields opposite readings. In the traditional reading, Judas's death is damning: his suicide enacts his self-exclusion from the salvation promised in Jesus. More recently, scholars have sought to rehabilitate Judas. Far from cementing his condemnation, Judas's death is a sign of his repentance, even heroism, and points toward redemption. Matthew's use of Scripture is, I propose, illuminating for the debate.

Matthew 27:9 applies to the episode a quotation from Zechariah attributed (famously) to Jeremiah. Scholarly attention has focused on the problem of (mis)attribution. I argue, rather, that the “mistake” is useful: in calling up both Zech 11 and Jeremiah, Matthew sets the death of Judas within a particular scriptural history. A close reading of Jer 19 together with Zech 11 reveals a dense interweaving of vocabulary and themes, an intertextuality that informs Matt 27. Themes of innocent blood and defilement emerge in all three, and Judas's problematic “repentance” finds in LXX Zechariah's use of μεταμέλομαι a precursor that opens up the debate. Against this scriptural background, Judas's death unfolds as a story not of one man only but of a people and a land, a story set within Israel's larger story in which both devastation and hope—indeed restoration—may, in the blood of Jesus, be true.

#### David Quizik Commentary:

- a. Was remorseful and brought back the thirty pieces of silver: Judas was filled with *remorse*, not repentance. Even though he knew exactly what he did (I have sinned by betraying innocent blood), Judas was more sorry for the result of his sin than for the sin itself. There is a huge difference in being sorry *about* sin, and being sorry *for* sin.
  - i. By throwing the money into the temple (the “*naos*, properly the inner sanctuary, where only the priests were allowed to go” according to France), Judas wanted to implicate the priests in his crime. It was his way of saying, “You also are guilty of this.”
  - ii. “The act of a desperate man, determined that they should get the money, and perhaps hoping it might be a kind of atonement for his sin.” (Bruce)

iii. All this happened seeing that He had been condemned.

“Perhaps *Judas* expected that Jesus would miraculously deliver himself from his captors; and *when he saw that he was condemned*, remorse seized him, and he carried back to his fellow criminals the reward of his infamy.” (Spurgeon)

iv. Innocent blood: “Judas had been with our Lord in public and in private; and if he could have found a flaw in Christ’s character, this would have been the time to mention it; but even the traitor, in his dying speech, declared that Jesus was ‘innocent.’” (Spurgeon)

b. It is not lawful to put them into the treasury, because they are the price of blood: The hypocrisy of the chief priests was transparent. They didn’t want to defile themselves with the price of blood, even though it was a price that they themselves paid.

i. The religious leaders treated their servant Judas badly. “Tempters never make good comforters. Those who are the devil’s instruments, to command, entice, or allure men to sin, will afford them no relief when they have come to be troubled for what they have done.” (Poole)

#### Matthew Henry's Concise Commentary

27:11-25 Having no malice against Jesus, Pilate urged him to clear himself, and laboured to get him discharged. The message from his wife was a warning. God has many ways of giving checks to sinners, in their sinful pursuits, and it is a great mercy to have such checks from Providence, from faithful friends, and from our own consciences. O do not this abominable thing which the Lord hates! is what we may hear said to us, when we are entering into temptation, if we will but regard it. Being overruled by the priests, the people made choice of Barabbas.

Multitudes who choose the world, rather than God, for their ruler and portion, thus choose their own delusions. The Jews were so bent upon the death of Christ, that Pilate thought it would be dangerous to refuse. And this struggle shows the power of conscience even on the worst men. Yet all was so ordered to make it evident that Christ suffered for no fault of his own, but for the sins of his people. How vain for Pilate to expect to free himself from the guilt of the innocent blood of a righteous person, whom he was by his office bound to protect! The Jews' curse upon themselves has been awfully answered in the sufferings of their nation. None could bear the sin of others, except Him that had no sin of his own to answer for.

And are we not all concerned? Is not Barabbas preferred to Jesus, when sinners reject salvation that they may retain their darling sins, which rob God of his glory, and murder their souls? The blood of Christ is now upon us for good, through mercy, by the Jews' rejection of it. O let us flee to it for refuge!

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The governor, therefore, finding by the sound of the cry that it was general, and that the people were fixed in their choice of Barabbas, passed the sentence they desired. *He released unto them him that for sedition and murder was cast into prison, whom they had desired, but he delivered Jesus to their will, Luke 23:25.* In this conduct, notwithstanding his efforts to save Jesus, he was utterly inexcusable, and the more so the more he was convinced of Christ's innocence. He had an armed force under his command sufficient to have scattered this infamous mob, and to have enforced the execution of a righteous sentence. But if not, he ought himself rather to have suffered death than to have knowingly condemned the innocent.

Accordingly, as the ancient Christians believed, great calamities afterward befell him and his family, as a token of the displeasure of God for his perversion of justice in this instance. According to Josephus, he was deposed from his government by Vitellius, and sent to Tiberius at Rome, who died before he arrived there. And we learn from Eusebius, that quickly after, having been banished to Vienne in Gaul, he laid violent hands upon himself, falling on his own sword. Agrippa, who was an eye-witness to many of his enormities, speaks of him, in his oration to Caius Cesar, as one who had been a man of the most infamous character.

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#### Ellicott's Commentary for English Readers

(34) Vinegar to drink mingled with gall.—In Mark 15:23, “wine mingled with myrrh.” The animal secretion known as “gall” is clearly out of the question, and the meaning of the word is determined by its use in the Greek version of the Old Testament, where it stands for the “wormwood” of Proverbs 5:4, for the poisonous herb joined with “wormwood” in Deuteronomy 29:18. It was clearly something at once nauseous and narcotic, given by the merciful to dull the pain of execution, and mixed with the sour wine of the country and with myrrh to make it drinkable. It may have been hemlock, or even poppy-juice, but there are no materials for deciding.

It is probable that the offer came from the more pitiful of the women mentioned by St. Luke (Luke 23:27) as following our Lord and lamenting. Such acts were among the received “works of mercy” of the time and place. The “tasting” implied a recognition of the kindly purpose of the act, but a recognition only. In the refusal to do more than taste we trace the resolute purpose to drink the cup which His Father had given Him to the last drop, and not to dull either the sense of suffering nor the clearness of His communion with His Father with the slumberous potion. The same draught was, we may believe, offered to the two criminals who were crucified with Him.

David Quizik Commentary:

(35b-37) The Roman soldiers at the crucifixion of Jesus.

And divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: They divided My garments among them, And for My clothing they cast lots." Sitting down, they kept watch over Him there. And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS. Divided His garments, casting lots: Jesus lost even His clothing at the cross. He was nailed to the cross as a naked, humiliated man.

Jesus came all the way down the ladder to accomplish our salvation. He let go of absolutely everything – even His clothes – becoming completely poor for us, so we could become completely rich in Him.

That it might be fulfilled: Yet even in all this sin, pain, agony, and injustice God guided all things to His desired fulfillment. It may seem that Jesus has *no control* over these events. Yet the invisible hand of God guided all things, so that specific prophecies were specifically fulfilled.

Sitting down, they kept watch over Him: This was to prevent someone from rescuing Jesus from the cross. "Men were known to have lived after being taken down from a cross." (Carson)

THIS IS JESUS THE KING OF THE JEWS: In John 19:21 we read that the religious leaders among the Jews objected to this title. They felt it was *false*, because they did not believe that Jesus was the King of the Jews. They also believed it was *demeaning*, because it showed Rome's power to humiliate and torture even the "King of the Jews." Yet Pilate would not alter this, and when asked to take down the inscription he answered, *What I have written, I have written* (John 19:22).

Why have You forsaken Me? The *agony* of this cry is significant. It rarely grieves man to be separated from God or to consider that he is a *worthy* object of God's wrath, yet this was the true agony of Jesus on the cross. At some point before He died, before the veil was torn in two, before He cried out *it is finished*, an awesome spiritual transaction took place. God the Father laid upon God the Son all the guilt and wrath our sin deserved, and He bore it in Himself perfectly, totally satisfying the wrath of God for us.

As horrible as the physical suffering of Jesus was, this spiritual suffering – the act of being judged for sin in our place – was what Jesus really dreaded about the cross. This was the *cup* – the cup of God’s righteous wrath – that He trembled at drinking (Luke 22:39-46, Psalm 75:8, Isaiah 51:17, Jeremiah 25:15). On the cross, Jesus became, as it were, an enemy of God who was judged and forced to drink the cup of the Father’s fury. He did it so we would not have to drink that cup.

Isaiah 53:3-5 puts it powerfully: *He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.*

(50) The death of Jesus.

And Jesus cried out again with a loud voice and yielded up His spirit.

- a. Jesus cried out again with a loud voice: Most victims of crucifixion spent their last hours in complete exhaustion or unconsciousness before death. Jesus was not like this; though tremendously tortured and weakened, He was conscious and able to speak right up to the moment of His death.
- b. And yielded up His spirit: No one took Jesus’ life from Him. Jesus, in a manner unlike any other man, yielded up His spirit. Death had no righteous hold over the sinless Son of God. He stood *in the place* of sinners, but never was or became a sinner Himself. Therefore, He could not die unless He yielded up His spirit.
- c. As Jesus said, *I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.* (John 10:17-18)
- d. “Every man, since the fall, has not only been *liable* to death, but has *deserved* it; as all have forfeited their lives because of sin. Jesus Christ, was born immaculate, and having never sinned, had not *forfeited* his life, and therefore may be considered as naturally and properly immortal.”  
(Clarke)
- e. “He gave up his life because He willed it, when He willed it, and as He willed it.” (Augustine)

- f. 4. (51-56) The immediate results of Jesus' death.
- g. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!" And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.
- h. The veil of the temple was torn in two: The veil was what separated the holy place from the most holy place in the temple. It was a vivid demonstration of the separation between God and man. Notably, the veil was torn from top to bottom, and it was God who did the tearing.

## Matthew 28

- Resurrection Early Sunday morning
- Mary Magdalene and the Other Mary went to visit the tomb
- Great earthquake
- Angel of Lord came and rolled away the stone
- Angel sat on the stone
- Angels face shone like lightning and clothes as white as snow
- Guard outside tomb shook and fell to the ground as if dead
- Angel tells women not to be afraid
- He is risen!
- Go tell the disciples He is risen
- Jesus will go to Galilee to meet the disciples
- Women ran from the tomb-frightened but filled with joy at the same time (at this point, all they saw and heard from was the angels, not Jesus yet)
- THEN..... AS THEY WENT, Jesus met them and greeted them-verse 9

- They grasped His feet (Bfc-I thought Jesus said don't touch me because He had not yet descended to the Father first?? Where is that told in the bible?? The Book of John tells a lot more details and the NLT: John 20:17-"Don't cling to me," Jesus said, "for I haven't yet ascended to the Father. But go find my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" Bfc- in both books the women fell and worshipped and touched Jesus, this book just doesn't go into the details that told them not to touch him. Both books the same information, John just gives more details that Matthew does.
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- Worshipped Him
- Again, Jesus tells them not to be afraid, go tell disciples leave to go to Galilee, He would see them all there.
- Women on their way, the guards went in to town to tell the priests what had happened.
- Elders meeting held
- Gave soldiers a large bribe-tell disciples came during the night and stole the body while they had fallen asleep.
- This story swept widely among the Jews and even TO THIS DAY!
- 11 Disciples head to Galilee, went to mountain, some worshipped Him when they saw him and others doubted
- Jesus has all authority
  - Tells disciples "go and make disciples of all nations
    - Baptizing in the name of Father, Son, Holy Spirit
    - Teach them to obey all the commandments
    - He will be with them all to the very end.