

The Dispensational Study Bible

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This is a one-of-a-kind Study Bible that takes the dispensational approach to studying God's word as laid out for us by Paul, the apostle of the Gentiles (Romans 11:13). See 2nd Timothy 2:15.

The key to using the DSB

You will notice as you read each book of the Bible that the Biblical text that comes from that particular book alone will be in a bold 12 font.

The words of Jesus are in red. It is important for you to know that all the bible is the word of God, not just the words in red. You cannot be saved today by only reading the red letters.

The scripture references are all in bold italicized 10 font, and all commentary is in plane 10 font for ease in distinguishing which is which. **For example:** If you were reading Ephesians 3:2 it will look like this:

Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

See 1st Corinthians 9:17 & Ephesians 1:10.

God has dispensed his word to us today in the body of Christ through Paul, the apostle of the Gentiles. Many of these teachings were a mystery hid in God until they were first revealed to the apostle Paul. *See Ephesians 3:9.*

Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Warning: All four of these verses are either not found in modern bible versions, or the word dispensation is changed to a much weaker word thus watering down its definition.

Dispensational beginnings

Dispensational teaching didn't start by anyone in the last 200 years as covenant theologians would have you believe. It started with God back in eternity past.

2nd Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Daniel's 70 weeks

Jesus began his earthly ministry at the age of 30 in the middle of the 69th week of Israel's 70 weeks of punishment, which were foretold by Daniel the prophet:

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The seventieth week of Daniel was to follow Christ's being cut off (crucified), and then Israel was to begin their 1,000-year kingdom promised to them in the writings of their prophets.

The 70th week never happened because God interrupted Israel's prophetic program when they rejected its King, and He instituted the mystery program for the church, which is Christ's body. See Colossians 1:24.

The four gospel accounts are the stories of the events that occurred during between the 64th and 69th weeks of Daniel's prophecy to Israel.

A middle wall of partition

The events that occurred in the gospels occurred while a middle wall of partition was up between Jews and Gentiles, it was placed there by God, and salvation was of the Jews at that time. See John 4:22.

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

This middle wall of partition was between the circumcision and the uncircumcision, and it was erected when circumcision was established by God with Abraham, and his seed:

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the

house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Let it alone this year also

Luke 13:6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

This year ended at the stoning of Stephen, and then Israel who had stumbled at the cross, fell, and she diminished throughout the book of Acts as the body of Christ was established. See the chart on the middle wall of partition above.

Volume VI: In times past

Matthew–Acts 8

Introduction

When you open up any bible today, it is divided into two basic divisions, the old and the new testaments, but that is not an accurate division of the material found in its pages.

For example: From Genesis 1:1 to Exodus 19 we have a period of almost 2,500 years of history in which the old testament law had not yet been given to Israel.

The next 1,534 years begin in Exodus 20 with the giving of the law at Mt. Sinai to the children of Israel, and it ends soon after Christ's resurrection.

The new testament cannot not begin until sometime after the death of the testator Jesus Christ, as we are told in the scripture:

Hebrew 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Jesus Christ did not die in, or before Matthew 1:1, he died in Matthew 27:50, Mark 15:37, Luke 23:46 & John 19:30.

Everything that occurs in the four gospels before Christ's death would have occurred under the law of Moses:

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law,

The placing of title pages before Genesis and Matthew that say, the old and new testaments were placed there erroneously by publishers, they are not part of the inspired, inerrant word of God.

Matthew

Chapter One

The generation of Jesus Christ

Luke 3:23-38

The last Adam

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

The book of the generation of Jesus Christ: This verse is similar to a verse in Genesis concerning Adam's genealogy:

The first Adam

Genesis 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

The difference is that Genesis records all those who proceeded from Adam, whereas Matthew records all those that proceeded from Abraham to Christ. Jesus Christ is called the last Adam:

1st Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Jesus: His name is Joshua in Hebrew. It means salvation.

Christ: This title means the anointed one. See Acts 10:38.

The son of David: This is Jesus' title verifying that he was the rightful descendant to sit on David's throne as King. See Psalm 132:11.

David is mentioned first in this genealogy because the first part of the book of Matthew is about Jesus being the fulfillment of the Davidic Covenant in 2nd Samuel 7.

The son of Abraham: This title means that Jesus was a descendant of Abraham.

Abraham is listed after David because the second part of the book of Matthew is about Jesus being the fulfillment of the Abrahamic Covenant found in Genesis 15.

Abraham was a type of God the Father, and his son Isaac was a type of Christ (God's Son) in the story found in Genesis 22.

Abraham was going to sacrifice his son on the same mountain that Jesus (the Lamb of God) would be sacrificed on. See John 1:29 & 36.

From Abraham to David

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

Abraham begat Isaac: The word begat means to have offspring.

Jacob begat Judas: Judah is how his named is spelled coming from Hebrew to English, while Judas is how his name is spelled coming from Greek to English.

And his brethren: The twelve patriarchs that make up the twelve tribes of Israel. Reuben, Simeon, Levi, Judah, Gad, Manasseh, Ephraim, Benjamin, Naphtali, Zebulun, Asher and Issachar.

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Phares and Zara: They were twins born to Judah and Tamar. Genesis 38:27-30. Zara's hand came out first and the midwife put

a piece of scarlet thread on it, but Pharez was born first. This story has to do with the right of the firstborn. See Genesis 25:31-33.

Thamar: This is Tamar who was disguised as a harlot to trick Judah into being with her to have a child. See Genesis 38:6.

This was because Judah had not given his youngest son to her to raise up seed unto his older brother as commanded in the Law. See Genesis 38:1-30, Ruth 4:1-5 & Mark 12:19.

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king;

From David until the carrying away into Babylon and David the king begat Solomon of her that had been the wife of Urias;

Booz of Rachab: This is Boaz of Rahab. See Ruth 2:1.

Ruth: See the book of Ruth.

Her that had been the wife of Urias: This is speaking of Bathsheba. Urias is Uriaah the Hittite. See 2nd Samuel 11:3.

There are four women listed before Mary in the lineage of Christ, and two of them were Gentiles, Ruth, and Rahab. Hebrews 11:31.

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Roboam: (Rehoboam) The king of the southern two tribes when God divided the nation and gave ten tribes to Jeroboam to rule over because of Solomon's sin. See 1st Kings 11:11, & 12:16-17.

Josias: (Josiah) See 2nd Chronicles 34:1.

He was a godly king who destroyed all the high places of Idol worship erected by the previous kings. He repaired the temple, and reinstated passover. See 2nd Kings 23:19-21.

Jechonias: Is also called Coniah. His lineage is through David's son Solomon down to Joseph. Jechonias' lineage was cursed by God for his sin. See Jeremiah 22:24-30.

The times of the Gentiles begin:

This started when Israel had no king ruling over them appointed by God. The people appointed Josiah's son Jehoahaz (also known as Johanan) king in 2nd Kings 23:30, but God didn't appoint him.

Egypt's Pharaohnechoh replaced him and appointed Eliakim as king whose name was changed to Jehoiakim. See 2nd Kings 23:29-34.

God does not count these two in this lineage because they were not the rightful appointed kings of Israel. Josias appointed Jechonias (Coniah) his grandson as king.

Jeremiah 22:30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

In Luke Jesus talks about a second carrying away of the Jews into all nations, which lasts until the end of the tribulation period and the establishment of the kingdom:

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

From the carrying away into Babylon unto Jesus

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

Both Salathiel and Zorobabel were appointed as kings, but they never ruled in Judah, as they were puppet kings ruling in captivity only.

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Jacob begat Joseph the husband of Mary, of whom was born Jesus: Everyone in this lineage was begat of their father until Jesus.

Jesus was not begotten of Joseph, he is the only begotten Son of God: See Psalm 2:7, John 1:14, 18, 3:16, Hebrews 11:17 & 1st John 4:9.

The lineage through David's son Nathan down to Mary's father was not cursed. See Luke 3:23-31. Jesus is the seed of the woman promised in Genesis 3:15.

In the genealogy of Adam both the births and deaths are recorded, but in the genealogy of Jesus Christ only the births are *Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Fourteen generations

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Fourteen generations: A king from the tribe of Judah reigned for fourteen generations, until King Jechonias' curse, when the southern kingdom of Judah was carried away into Babylon.

The northern kingdom of Israel had been carried away captive in Assyria 70 years earlier.

The birth of Jesus Christ

Luke 1:26

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph,

before they came together, she was found with child of the Holy Ghost.

On this wise: Was in this way.

Espoused: Means to be engaged.

Before they came together: She was with child before Joseph and Mary were intimate with each other in marriage.

With child of the Holy Ghost: Jesus was conceived of the Holy Ghost supernaturally. The Holy Ghost is the third person of the Godhead/Trinity. See 1st John 5:7.

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

A just man: A righteous man according to the law. This is said of two other people in the gospels, John the Baptist, and Jesus. See Matthew 27:19 & Mark 6:20.

A publick example: Means to have her stoned to death in public. See Deuteronomy 22:21.

Put her away: Means to divorce her. See Leviticus 21:7. To give her a bill of divorcement.

Privily: Privately.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

The angel of the Lord: The messenger of the Lord. The word Lord appears 748 times in Matthew through Revelation, and it means, God, or master. It is capitalized sometimes, and sometimes it is not.

Thou son of David: A descendant of David.

Is of the Holy Ghost: See Luke 1:35.

JESUS: Jesus is Greek for Joshua, which means salvation.

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

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, See Isaiah 7:14.

which being interpreted is, God with us.

The prophecy program

That it might be fulfilled which was spoken of the Lord by the prophet: God spoke to mankind through the spoken and written word of the prophets since the world began. See Luke 1:70, and Acts 3:21. The prophecy program primarily concerned the nation of Israel.

The mystery program

God dispensed mysteries to the body of Christ that have been kept secret since the world began, but now they have been made

manifest in Paul's epistles Romans – Philemon. See Romans 16:25 & Ephesians 3:8-9.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

And knew her not: They did not consummate their marriage until after the birth of Jesus. Genesis 4:1.

Her firstborn son: Mary had four other sons, and at least two daughters. See Matthew 13:55-56.

Chapter Two

Born King of the Jews

Luke 2:1-21

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying,

Bethlehem of Judaea: This is a city of Judah near Jerusalem where David was born. Bethlehem means the house of bread. Genesis 35:19.

In the days of Herod the king: He was an Edomite (Idumean). He was a convert to Judaism, who married into a rich Jewish family. He lived from 74 BC – 4 AD.

Wise men from the east: Probably Jewish scholars from Babylon, as many Jews had remained in Babylon after the captivity ended.

Jerusalem: Formerly known as Salem. Genesis 14:18 & Joshua 10:1.

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Born King of the Jews: Jesus was the legal king of Israel through his mother Mary's lineage back through Nathan, whose lineage wasn't cursed because of Jechonias' sin. Luke 24:23-31.

His star in the east: Numbers 24:17-19.

And are come to worship him: These wise men from the east knew the King of the Jews was also God as well, as they came to worship him, for God alone is to be worshipped.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him,

In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Micah 5:2.

In Bethlehem of Judaea: Bethlehem means the house of bread. It is a half hour walk from Jerusalem.

The chief priests: Ezra 10:5.

Scribes: Priest who copy scripture. 1st Kings 4:1.

The princes of Juda: Sons descending from Judah. Jacob's fourth son from Leah. See Genesis 29:5 & 35:23.

A Governor: To rule. A ruler as seen in Micah 5:2.

My people Israel: Jacob's name was changed to Israel. Genesis 32:28. He was the father of twelve sons, from which came the twelve tribes of Israel, also known as the children of Israel. Exodus 19:5-6. The people of Israel are God's people. Psalm 78:52.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said,

Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Privily: Privately.

The young child: The account in the book of Luke is of baby Jesus lying in a manger (a stall), not a young child in a house, which was two years earlier. Luke 2:7.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Frankincense: An expensive spice.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Their own country: All three were from the same country.

The angel of the Lord: The messenger of the Lord.

14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Out of Egypt have I called my son. Hosea 11:1.

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

Herod: Herod was an Edomite (a descendant of Esau, Jacob's brother) and he was ruling as king over Judaea.

Jacob got Esau's birthright which caused Esau to hate Jacob, and he wanted to kill him because he stole his blessing from his father. Genesis 25:31.

Jacob loved Rachel and wanted to marry her, but he was tricked by Rachel's father into marrying Leah first.

Jacob's name later became Israel in Genesis 32:28. Herod may have thought that he was fulfilling Isaac's prophecy in having dominion over his brother. Genesis 27:40.

Wroth: Angry.

According to the time which he had diligently enquired of the wise men: The wisemen told Herod that it was two years ago that the star first appeared. See verses seven and sixteen above.

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

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. Jeremiah 31:15.

Jeremiah talks about Rachel weeping for her children (the nation of Israel) as they are taken away captive, and then they are brought back the final time in the future kingdom.

Then a new covenant was made with the house of Israel, and the house of Judah. No covenant was ever made with the body of Christ. Jeremiah 31:31.

In Ruth 4:11 it is said that Rachel and Leah built the house of Israel (which was the house of Jacob their husband). Rachel and Leah helped make up the house of Israel.

When children of Leah died, they were also children of Jacob. The children of Judah were primarily the ones killed on that day by Herod, as Bethlehem was part of the lot given to the tribe of Judah.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying,

Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

An angel of the Lord: This is not "the" angel of the Lord, but one of many angels that remained faithful to the Lord after Lucifer's fall. The word angel means messenger.

The land of Israel: The land was given to the children of Israel by God. Genesis 35:12.

21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea

in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,

He shall be called a Nazarene.

Archelaus did reign in Judaea in the room of his father: Archelaus was born in 22 BC and died in 18 AD.

In the room of his father: In the place of his father.

The parts of Galilee: The region around the Sea of Galilee.

Nazareth: From the root word Nazar (Set apart).

Spoken by the prophets: Not all things spoken by the prophets were also written down. This is one of them.

He shall be called a Nazarene: There is no scripture that says this in the writings of the prophets.

Chapter Three

The kingdom of heaven is at hand

Luke 3:3

1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying,

Repent ye: for the kingdom of heaven is at hand.

John the Baptist: The first person to baptize Israelites. The son of Zacharias (a priest) and Elisabeth. He was a Levite who began his ministry at thirty years of age as all Levites did. Numbers 4:3.

John the Baptist ministered while Israel was under law of Moses. He did not minister during the current dispensation of grace which began after the resurrection of Christ.

The wilderness of Judaea: The unpopulated area given to the tribe of Judah.

Repent ye: Israel needed to change their mind about continually breaking the covenant they made with God and start keeping it. The word "Ye" is used when speaking to more than one person.

The kingdom of heaven: The future kingdom, which is set up after the seventieth week of Daniel ends. It lasts a thousand years (Revelation 20:1-7) before the eternal kingdom of God is established.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

At hand: Israel could have repented and accepted Jesus as the Christ, the Son of the living God, and the kingdom would have been set up. See Matthew 16:16.

Remember the kingdom of heaven was to be set up immediately following the 70th week of Daniel. Both John and Jesus were preaching during the 69th week of Daniel's prophecy.

3 For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Isaiah 40:3.*

Esaias: This is Isaiah.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

His raiment of camel's hair: Matthew 11:8.

His meat was locusts and wild honey: Locusts were clean under the law. Leviticus 11:22 & Mark 1:6.

Then went out to him Jerusalem, and all Judaea: The land belonging to the southern kingdom of Judah.

And were baptized of him in Jordan, confessing their sins: John was a Levite (Luke 1:5-13), who baptized with water everyone that came to him confessing their sins to prepare the way of the Lord.

This was so that they could become priests in the kingdom that was being preached by John as at hand.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Before a priest could begin his ministry, he had to be washed with water:

Exodus 29:1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

The priests would then be anointed with oil before they began their ministry, which was a type of the Holy Spirit.

Exodus 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Then the priest had to offer a sacrifice for his sins. Exodus 29:19-22. This is not what we do to be a pastor today. We are not Israel.

No Gentiles were ever baptized by John, because Gentiles in the kingdom will be taught by Jews. Zechariah 8:23.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,

O generation of vipers, who hath warned you to flee from the wrath to come? *Isaiah 13:13.*

Pharisees and Sadducees: They were the conservative and liberal rulers in Israel.

His baptism: John alone was sent to baptize all in Israel who had repented of breaking the law of Moses.

This is not our pattern after the cross. Our baptism is a spiritual baptism that places us into the body of Christ. 1st Corinthians 12:13, and Galatians 3:27.

Generation of vipers: They were supposed to be an holy nation, but they were self-righteous. Contrast these leaders with Matthew 12:34 & 23:33.

1st Peter 2:9 But ye are a chosen generation, a royal priesthood.

Peter writing believing Israel in 1st Peter 1:1, not the body of Christ. Jesus identifies the self-righteous in the parable of the two sons in Matthew 21:28-45.

The parable tells us that there are two groups in Israel, one who was self-righteous, like the Pharisees (the Older brother), and one who later repented like the little flock (the younger brother).

The wrath to come: The time of Jacob's trouble mentioned in Jeremiah 30:7.

8 Bring forth therefore fruits meet for repentance:

Fruits meet for repentance: The good works that are commanded in the law. See Matthew 7:16-20.

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The "you" mentioned in Matthew 21:43 that has the kingdom taken away from them are the Chief priest, Pharisees, and Sadducees.

The nation who has the kingdom given unto them is the believing Jewish remnant, also called the little flock:

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

9 And think not to say within yourselves,

We have Abraham to our father:

for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

God is able of these stones to raise up children unto Abraham: In 1st Peter 2:5 believing Israel is called lively stones.

The axe is laid unto the root of the trees: The Trees represent Israelites under the law. All the Israelites (trees) that did not repent and bring forth good works (good fruits) would be cast into Hell (the fire).

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Luke 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

Baptize you with water: John's baptism of repentance for the remission of sins was with water. Mark 1:4.

With the Holy Ghost: This baptism began at Pentecost. Those who were baptized with the holy Ghost are his wheat that will be gathered into the kingdom.

We are baptized by the Holy Spirit today into the body of Christ the moment we believe the gospel. See 1st Corinthians 12:13 & 15:1-4.

With fire: The fire of hell for those who do not believe.

The garner: The kingdom. Today we are baptized by the holy Spirit into the body of Christ

Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Jesus' baptism

Luke 3:21-22

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying,

I have need to be baptized of thee, and comest thou to me?

I have need to be baptized of thee: John wanted to be baptized by Jesus with the Holy Ghost like the others who had repented. John didn't fully understand everything.

Galilee: The region around the sea of Galilee. See Joshua 20:7.

15 And Jesus answering said unto him,

Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

Then he suffered him.

Suffer it: Allow it.

To fulfil all righteousness: John was commanded to make Christ manifest to Israel after he saw the Holy Ghost descend upon him at his baptism.

That wouldn't have happened if John didn't baptize Jesus, so Jesus corrected John and he baptized Jesus, then John saw the sign given to him.

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

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

And Jesus, when he was baptized: Before Jesus could become Israel's High Priest, he had to be washed with water. Exodus 29:1.

The heavens were opened unto him: Ezekiel 1:1, and Acts 7:56.

The Spirit of God: God the holy Spirit. The third person of the Godhead/Trinity.

Like a dove: In the way that a dove would descend.

And lighting upon him: Jesus also had to be anointed to be Israel's High Priest. This happened at his baptism when the Spirit lighted upon him. The priests had to be anointed with oil on their head. Exodus 29:7.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil;

17 And lo a voice from heaven, saying,

This is my beloved Son, in whom I am well pleased.

A voice from heaven: The voice came from God. Daniel 4:31.

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

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin.

Then was Jesus led up of the Spirit: Many events in Jesus' life were done by the power of the holy Spirit. Luke 4:14.

To be tempted: Jesus succeeded when he was tempted in the wilderness while Israel did not. Psalm 95:8 and Hebrews 3:8.

The devil: He is called the slanderer in 1st Timothy 3:11, the false accuser in Titus 2:3, & Satan in Revelation 12:9.

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

Fasted: Went without food.

Forty days: The number of testing in the Bible. Genesis 7:4, Exodus 24:18, Numbers 13:25, and 1st Samuel 17:16. Moses also fasted forty days and forty nights. Deuteronomy 9:9.

3 And when the tempter came to him, he said,

If thou be the Son of God, command that these stones be made bread.

The tempter: Satan. 1st Thessalonians 3:5.

The Son of God: He is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

4 But he answered and said,

It is written,

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Deuteronomy 8:3.

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

The holy city: Jerusalem. Nehemiah 11:1.

6 And saith unto him,

If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. *Psalm*

91:11-12.

7 Jesus said unto him,

It is written again,

Thou shalt not tempt the Lord thy God. *Deuteronomy*

6:16.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him,

All these things will I give thee, if thou wilt fall down and worship me.

An exceeding high mountain: This is possibly the mount of the congregation in the sides of the north mentioned in Isaiah 14:13.

Mountains are types of kingdoms throughout scripture. Jesus taught the sermon on the mount, and it was all about the kingdom. See Matthew 5-7 & Revelation 17.

All the kingdoms of the world: The devil took dominion of this world in the garden. Jesus did not refute the devil's claim to possess these kingdoms. 2nd Chronicles 36:23.

10 Then saith Jesus unto him,

Get thee hence, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve. *Exodus 20:5.*

Satan: Means the adversary. 1st Chronicles 21:1.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Angels came and ministered unto him: Hebrews 1:14.

Capernaum

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. *Isaiah 9:1-2.*

Nazareth: From the root word Nazar (Set apart).

Capernaum: A city on the north side of the sea of Galilee.

The borders of Zabulon and Nephthalim: The border of two of the tribes of Israel. Zebulun was the son of Jacob and Leah, while Nephthalim was the son of Jacob and Bilhah, Rachel's handmaid. Genesis 35:23-25.

Galilee of the Gentiles: It is the region around the sea of Galilee. This is a slam on the Jews there, because Galilee belonged to the northern kingdom, and they were called the house of Israel. The south was called the house of Judah.

The people which sat in darkness saw great light: This was a reference to the Gentiles being in darkness, spiritually speaking, and seeing Jesus who was light. John 1:4-9.

Jews in the north were seen by those in the south as being in darkness with the Gentiles because they did not come to worship at the temple after the kingdom was divided.

Instead, they erected two new places of worship with golden calves in them under Jeroboam the king.

The region and shadow of death: This term was used to describe captivity for Israel in pagan lands that were destitute of the truth. Psalm 107:9-14.

The gospel of the kingdom

Luke 4:14-15

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

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

At hand: While the kingdom of heaven was at hand, Israel could have repented and accepted Jesus as the Christ, the Son of the living God, and the kingdom would have been set up. See Matthew 16:16.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them,

Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

All of the disciples which followed Jesus were from the north in the Galilee region (they would have been considered the lost sheep of the house of Israel).

Judas (Judah) was the only one from the south. He was a man (Ish in Hebrew) from Karioth (thus the name Iscariot). Isaiah 46:8 & Jeremiah 48:41.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

The gospel of the kingdom: The good news that the kingdom of heaven was at hand if Israel would repent. Verse 17 above.

Healing all manner of sickness and all manner of disease: No priest in the kingdom could have infirmities in the flesh, so Jesus healed them all. Leviticus 21:17-21. The disciples also confirmed the word they were preaching with signs following. Mark 16:20.

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

The gospel of the kingdom was followed by healing of all that were diseased in Israel because they were to become priest in that soon coming kingdom. Exodus 19:5-6.

A priest could not have any infirmities (blemishes) in their flesh. That is why Jesus healed the blind, lame, deaf, dumb, and possessed.

Leviticus 21:17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. 18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is brokenfooted, or brokenhanded, 20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; 21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

Possessed with devils: The devils took up residence in them because they allowed them in with their wicked practices. See Matthew 12:43-45.

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

Decapolis: The name means the place of ten cities.

Chapter Five

The sermon on the kingdom

Luke 6:20-49

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

He went up into a mountain: Mountains are synonymous with kingdoms in the bible. Daniel 2 & Revelation 17.

This sermon is a constitution for the kingdom for the nation of Israel. It is not our marching orders today in the dispensation of grace.

When he was set: Jesus will one day sit as King of kings in the kingdom. Revelation 4:2.

His disciples: The lost sheep of the house of Israel. See Matthew 10:6.

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

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

Poor in spirit: The humble.

The kingdom of heaven: The future thousand-year reign of Christ on the earth, when that which is done in heaven will be done in earth. See Matthew 6:10.

4 Blessed are they that mourn: for they shall be comforted. *Isaiah 61:2.*

They that mourn: They will mourn for those who die from persecution in that terrible time.

5 Blessed are the meek: for they shall inherit the earth. *Psalms 37:11.*

The meek: Moses was the meekest man on earth. Numbers 12:3.

The earth will be inherited by the righteous in the kingdom, when the kingdom comes down from heaven. See Matthew 6:10.

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

They which do hunger and thirst after righteousness: The commandments of the Lord were Israel's righteousness. See Deuteronomy 6:24-25.

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

The merciful: See Matthew 7:1-2.

8 Blessed are the pure in heart: for they shall see God.

The pure in heart: See 1st Peter 1:22.

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

The peacemakers: The little flock will be publishing peace in the tribulation period with the preaching of the gospel of the kingdom. Isaiah 52:7. This is not those who will sign peace treaties in those days. The anti-christ will come in peacefully.

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

They which are persecuted for righteousness' sake: The little flock of believers in Israel will be persecuted during the tribulation period for preaching the gospel of the kingdom. See Matthew 10:23.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Your reward in heaven: Suffering persecution in the tribulation period will lay up treasures for Israel in heaven to be received in their kingdom when it comes down. See Matthew 6:19-20.

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

The salt of the earth: The Jewish remnant of believers are to be the salt that the world needs at that time to save them. Those who do not follow Christ at that time will be cast out.

14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The light of the world: The light they will see is the good works of helping others who are hungry and thirsty in those days, who help the weak, and preach the gospel unto them.

Good works: John the Baptist commanded Israel to bring forth fruits meet for repentance (Matthew 3:8). Jesus came seeking fruit (good works under the law Luke 13:6-9), but he found none.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

One jot or one tittle: Jot is the Greek word an iota (a small thing). A tittle is little mark on a Hebrew letter.

To fulfil: Christ came to fulfil the requirements of the law to become Israel's perfect sacrificial Lamb. John 1:29. He still must return and set up his kingdom to fulfil all things.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

These least commandments: The dispensation of grace will have ended and the

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

For I say unto you: This phrase was said by John the Baptist twice, and by Jesus 119 times. 53 times in Matthew alone. Paul said it once in Galatians 5:2. This was Jesus speaking with authority, and not as the scribes. See Matthew 7:29 and Mark 1:22.

The righteousness of the scribes and Pharisees: They followed the traditions of men, while rejecting the law. See Mark 7:9.

The kingdom of heaven: This is talking about entering into the kingdom of heaven that lasts 1,000 years, not heaven itself.

During Israel's program they were under the law, today, we are under grace. When the rapture occurs the dispensation of grace will end, and Israel will pick back up where they left off 2,000 years ago.

21 Ye have heard that it was said by them of old time,

Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: *Exodus 20:13.*

The judgment: The day we are judged.

Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

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

The judgment: The judgment of the unrighteous at the last day.

Raca: Worthless.

The council: The Sanhedrin in Israel, made up of seventy elders/rulers in Israel.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought

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

The altar: Altars were for Israel's animal sacrifices. There is no altar for the body of Christ today.

Altars are mentioned 378 times in the bible and only twice in historical references to Israel's altar in Paul's epistles to the body of Christ. 1st Corinthians 9:13 and 10:18.

Thy gift: Certain offerings were not commanded but were called gifts given out of love for the Lord. See Numbers 11:8.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Cast into prison: This was debtor's prison, where you worked off your debts.

27 Ye have heard that it was said by them of old time,

Thou shalt not commit adultery:

28 But I say unto you,

That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Old time: Previous times long ago. Deuteronomy 2:20.

Offend: Entice to do evil. The eye first entices the heart to lust inwardly, and then it entices the body to commit adultery outwardly.

Pluck it out: This was for Israel under the law as the kingdom was at hand literally. We are not to pluck out our eyes today to avoid hell. We are to believe the gospel. 1st Corinthians 15:1-4.

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

See the previous note in 29 above about the eye that offends. The same applies for this verse on the hand. It was not written to us today in the dispensation of grace.

31 It hath been said,

Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you,

That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit

adultery: and whosoever shall marry her that is divorced committeth adultery.

Put away: Divorce.

Writing of divorcement: *Deuteronomy 24:1-4.*

Saving for the cause of fornication: Except for the cause of fornication (having sex with another person other than your spouse). God divorced Israel for idolatry (spiritual adultery). He will buy her back in the future. See the book of Hosea.

33 Again, ye have heard that it hath been said by them of old time,

Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: *Numbers 30:2.*

Thou shalt not forswear thyself: Under the law of Moses you had to keep your vows even if they were not wise vows.

34 But I say unto you,

Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

The great King: Jesus Christ will be the King of kings.

38 Ye have heard that it hath been said,

An eye for an eye, and a tooth for a tooth: *Exodus 21:24*

39 But I say unto you,

That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Turn to him the other also: The little flock of Jewish believers were to turn the other cheek while the kingdom of heaven is at hand in Jesus' day and in the tribulation period. They are not to take up arms at that time. See Matthew 24:14.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said,

Thou shalt love thy neighbour, and hate thine enemy. *Leviticus 19:18.*

44 But I say unto you,

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the

evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

The publicans: The tax collectors.

Be ye therefore perfect: Perfect does not mean sinless. Israel had a way under the law for guilty person to be made clean through sacrifices.

Chapter Six

The sermon on the kingdom

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Our Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Alms: Good deeds directed towards the poor.

Do not let thy left hand know what thy right hand doeth: Don't do good deeds to be seen.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Vain repetitions: Repeating the same things over and over again in prayers did not help God to hear their prayers any better. God knows all, and hears everything.

9 After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

Our Father: Israel's Father is God, and they are his Son. Exodus 4:22 and Psalm 89:26-27.

Thy kingdom come: The time when things would be done on earth as they are being done in heaven already. The 1,000-year reign of Christ on earth.

11 Give us this day our daily bread.

Our daily bread: The day will come again when God has to feed Israel in the wilderness with bread from heaven (Manna). They will not be able to buy or sell without taking the mark of the beast. Exodus 16:15 & Revelation 12:6.

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

Israel, under the law, were to forgive others to be forgiven. We today in the dispensation of grace are to forgive because we have been forgiven already.

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

Lead us not into temptation: God will deliver the believing remnant in Israel from the evil one (the Anti-Christ) in the tribulation period and they shall enter into their eternal kingdom.

The power: 1st Chronicles 29:11.

The glory: His manifested presence. Exodus 16:10.

Forever: The anti-christ rules for three and a half years while God's rule will be forever.

Amen: The word "Amen" is used at the end of a prayer, or a sentence, never at the beginning. It is used as the last word of all four gospels as well.

The word is the same Greek word translated "verily" in the King James Bible, and it is always used at the beginning of a statement, and never at the end of one.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

If ye forgive: Israel was under the law which was an "if, then" covenant. If Israel forgave others, then God would forgive them. We are not Israel under the law. We are the body of Christ under grace. Romans 6:14-15.

Trespasses: See Genesis 31:36. To sin against another.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

When ye fast: Fasting was going without something for a certain amount of time, usually food, but not exclusively. It is done for many reasons, such as when one is mourning.

David fasted for his son. 2nd Samuel 12:16 & Matthew 9:15. Paul mentions fasting twice in his early ministry in Acts 14:23 and in 1st Corinthians 7:5.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

Lay not up: The little flock was not to lay up for themselves treasures because they were told to sell all that they had as the kingdom was at hand. Luke 12:33. Paul teaches us today to lay up for our children. 2nd Corinthians 12:14.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

The light of the body: If a kingdom saint set their eyes on more than serving God at the time while the kingdom was at hand, he would not be found worthy of the kingdom.

Thine eye be single: Those who set their eyes on fully following Jesus at that time were full of light (his word) and would help bring many to the light.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Serve two masters: God alone was to be their master, and they were to quit their jobs and sell all that they had and go follow Christ while the kingdom was at hand.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

God can cause birds to feed the believing remnant at this time, and he can make their clothes last. He did both for forty years in Exodus, three and a half years will be no problem.

Meat: Food.

27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field,

which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Seek ye first the kingdom of God: They were to seek to enter into their kingdom by obeying Jesus.

Take therefore no thought: While the kingdom was at hand believing Israel was to take no thought for material things, because God would take care of them before that time just like he did in the wilderness.

Sufficient unto the day is the evil thereof. There was enough evil to deal with in their everyday life, so they didn't need to worry about that which was to come later.

The kingdom will be at hand once again during the tribulation period which precedes the kingdom by seven years. See Matthew 24:14.

The kingdom was originally rejected by Israel's leaders, along with its King, before it was postponed. We are currently living in the dispensation of grace today, which will end with the rapture.

These commands were made to believers in Israel while their kingdom was at hand, not to us today under grace. This is not your mail!

They were not to worry about their needs in the tribulation period because God would provide for those who followed him.

Chapter Seven

The sermon on the kingdom

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Mete: To divide, or to doll out. Used only 6 times in the bible.

Mote: A small sliver or twig. Used only 6 times in the bible and only in this story. Luke 6:41-42.

Give not that which is holy unto the dogs: That which is holy is the teachings of God's word. The dogs were the enemies of God. Psalm 22:16 & Isaiah 56:10-11.

Neither cast your pearls before the swine: The pearls were truths concerning the kingdom. The swine was the unclean. See Leviticus 11:7 & 13:46.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Ask, and it shall be given you: This was a part of the kingdom message given to believers in Israel, not to us in the body of Christ today.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

We can ask God for things today, but we are not under Israel's kingdom program. God is operating differently in this dispensation than he was for the three and a half years while the kingdom of heaven was at hand 2,000 years ago.

The kingdom will be at hand once again in the tribulation period and they will have these kinds of prayers answered at that time. See Matthew 24:14.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Wide is the gait, and broad is the way, that leadeth to destruction: This is speaking about the way to hell as being very wide.

Strait is the gate and narrow is the way, which leadeth unto life: Jesus is the way that leadeth unto life. They needed to believe that Jesus was the Christ, the Son of the living God to enter into the kingdom at that time. John 10:7-9 & 14:6.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Sheep's clothing: A disguise.

Ye shall know them by their fruits: Fruits were synonymous with a person's works. If someone had produced bad fruit/works, they would be denied entrance into Israel's kingdom and cast into hell. See Matthew 3:1-12.

21 Not everyone that saith unto me,

Lord, Lord,

shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day,

Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them,

I never knew you: depart from me, ye that work iniquity.

Enter into the kingdom of heaven: The kingdom of heaven is the literal, physical, visible kingdom on the earth that will last a thousand years. Revelation 20:4-6.

These verses are not speaking to us today. They were spoken to Israel under a previous dispensation.

Some who followed Jesus did it halfheartedly, and it is to those whose eye was not singly following Christ as their only master that Christ would say, I never knew you.

We do not live under that time when the kingdom is at hand today. We are not under a conditional covenant as Israel was. We are under grace. See Matthew 24:13 & Romans 6:14-15.

Iniquity: A violation of the law. A Sin.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

He taught them as one having authority: Jesus used the phrase: I say unto you, 119 times often comparing his words with Moses and the prophets.

Those who did not do what Jesus told them to do were foolish, and they would not enter into eternal life in the kingdom.

What did Jesus command? If thou wilt be perfect, sell that you have, and give to the poor, and ye shall have treasure in heaven. See Matthew 19:21.

That command is not to us in the dispensation of grace today, but to Israel before the cross. The “sermon on the kingdom” in chapters 5-7 is not for the body of Christ today.

Chapter Eight

Shew thyself to the priest

Mark 1:40-45 & Luke 5:12

1 When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying,

Lord, if thou wilt, thou canst make me clean.

A leper: A person with leprosy. A disease that eats the flesh.

Clean: Whole, without blemish.

3 And Jesus put forth his hand, and touched him, saying,

I will; be thou clean.

And immediately his leprosy was cleansed. 4 And Jesus saith unto him,

See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

A leper: A person with leprosy was unclean.

Shew thyself to the priest: Jesus sent this man to the priest because he was under the law. We wouldn't send someone to a priest today to offer the gift commanded under the law. We are not under the law today.

No person can function as a priest in the coming kingdom if they were a leper, so Jesus healed all lepers. Leviticus 14:1-7 & 22:4.

The gift that Moses commanded: Two birds. Leviticus 14:3-7.

The sick of the palsy

Luke 7:1-10

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying,

Lord, my servant lieth at home sick of the palsy, grievously tormented.

Capernaum: The name means the village of Nahum. It was Jesus' ministry headquarters for three years. Jesus cursed this city. See Matthew 11:23 and Nahum 1:1.

Beseeching: Begging.

7 And Jesus saith unto him,

I will come and heal him.

8 The centurion answered and said,

Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

Centurion: A soldier over an hundred men.

I am not worthy: This centurion knew that he was not worthy as a Gentile, for a Jew to enter into his home, so he humbled himself acknowledging that.

Jesus could help him because of his recognition of what God was doing at that time through Israel.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed,

Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Faith: The word is used only twice in the whole old testament. It is most often used negatively concerning Israel in all four gospel accounts. See Deuteronomy 32:20, Matthew 8:10, and Mark 4:4.

Many shall come from the east and the west: Gentiles with great faith would enter the kingdom, while many Israelites would be rejected. See Matthew 15:22-28.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

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

The children of the kingdom: The unbelieving in Israel. Luke 13:23-30.

Outer darkness: Hell, everlasting punishment. See Matthew 22:13, 25:30 & 46.

13 And Jesus said unto the centurion,

Go thy way; and as thou hast believed, so be it done unto thee.

And his servant was healed at the selfsame hour.

As thou hast believed, so be it done unto thee: Jesus healed this Gentile Centurion's servant because he had great faith.

The Gentile's servant was a Jew, who Jesus would never meet because he was unable to go to Jesus to be healed because of his dire condition.

This Gentile had blessed one of Jesus' brethren, and for that he would be blessed with the answer to his prayer. Genesis 12:1-3.

You cannot believe that your dying servant will be healed today because of your faith, and it will come to pass.

Jesus heals Peter's mother-in-law

Mark 1:29-31 & Luke 4:38-39

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

His wife's mother: Peter had a wife, and her mother was healed by Jesus of her fever. Isaiah 53:5.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: **17** That it might be fulfilled which was spoken by Esaias the prophet, saying,

Himself took our infirmities, and bare our sicknesses. *Isaiah 53:5.*

Even: Evening.

Esaias the prophet: Isaiah.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. **19** And a certain scribe came, and said unto him,

Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him,

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Master, I will follow thee whithersoever thou goest: To follow Christ was to leave everything behind as the kingdom was at hand.

The Son of man: A title for Jesus Christ. See Psalm 8:1-9.

21 And another of his disciples said unto him,

Lord, suffer me first to go and bury my father.

22 But Jesus said unto him,

Follow me; and let the dead bury their dead.

Let the dead bury their dead: These comments were made by Jesus while Israel's kingdom was at hand. He required his disciples to sell everything they had, and to come and follow him. See Matthew 19:16-23.

Jesus calms the sea

Mark 4:35-41

23 And when he was entered into a ship, his disciples followed him. **24** And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. **25** And his disciples came to him, and awoke him, saying,

Lord, save us: we perish.

26 And he saith unto them,

Why are ye fearful, O ye of little faith?

Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying,

What manner of man is this, that even the winds and the sea obey him!

Jesus could rebuke the winds and the sea because he was the Creator. Isaiah 65:7.

Jesus cast devils out of two men

Mark 5:1-20 & Luke 26-39

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

The Gergesenes: (The Gergashites) A people on the north east side of the sea of Galilee. See 1st Chronicles 1:14.

29 And, behold, they cried out, saying,

What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Thou Son of God: The devils knew who he was. See Mark 1:34.

The time: The time for the devil and his angels torment will be when they are cast into the lake of fire forever. Revelation 14:11 & 20:10.

30 And there was a good way off from them an herd of many swine feeding. **31** So the devils besought him, saying,

If thou cast us out, suffer us to go away into the herd of swine.

Suffer us: Allow us.

32 And he said unto them,

Go.

And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. **34** And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Jesus demonstrated to his followers that in the kingdom he would have power to bind Satan and his devils. Satan will be bound for a thousand years. Revelations 20:2-3.

Chapter Nine

Jesus heals a man of palsy

Mark 2:1-12 & Luke 5:17-26

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

His own city: Capernaum.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy;

Son, be of good cheer; thy sins be forgiven thee.

The palsy: A crippling disease.

3 And, behold, certain of the scribes said within themselves,

This man blasphemeth.

4 And Jesus knowing their thoughts said,

Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy,

Arise, take up thy bed, and go unto thine house.

Thy sins be forgiven thee: All disease comes from the fall in the garden. We are born as sinners we will all die one day. Jesus could heal any infirmity in their flesh because of who he was. Romans 6:23.

He was also the only one who could forgive sins, because it was through him, we all have the forgiveness of sins.

The Son of man: This is a messianic title depicting Jesus' deity, and his humanity together in one.

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

His house: Jesus' temporary house in Capernaum.

Jesus calls Matthew

Mark 2:13-14 & Luke 5:27-32

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him,

Follow me.

And he arose, and followed him.

Passed forth from thence: As he departed from there.

Matthew: The writer of the gospel of Matthew. He was a tax collector, a publican. (Also called Levi). See Mark 2:14.

The receipt of custom: The place where taxes were paid.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples,

Why eateth your Master with publicans and sinners?

Sat at meat: Which literally means, while Jesus was already sitting down for a meal.

Publicans: Tax collectors.

Sinners: The violators of the law.

12 But when Jesus heard that, he said unto them,

They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. *Hosea 6:6.*

I will have mercy, and not sacrifice: The Pharisees were more interested in ritual sacrifices, than they were in showing mercy to others. The publicans and sinners wanted to learn about God.

Jesus questioned about fasting

Mark 2:18-22 & Luke 5:33-39

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

15 And Jesus said unto them,

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

The children: They are Jesus' disciples, who make up the little flock in Luke 12:32.

The bridechamber: This is in the house of the bride's father.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

The bridegroom: This is Jesus who came to get a bride from Israel. He will come back to take her to the marriage after a long absence where he would prepare a place for her. John 14:2-3.

The place is new Jerusalem. Revelation 21:9-10. John the Baptist was the friend of the bridegroom, he was not a part of the bridechamber. He was an old testament saint.

John 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

Jesus is the bridegroom here, and he possessed the bride at that time according to John 3:29-30. Who did Jesus have as followers at that time? Believing Israelite (The remnant, or little flock of believers). See Luke 12:32.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

New cloth unto an old garment: John and the Pharisees were operating in the old way, as if the bridegroom weren't with them. Jesus' disciples (the bride) were acting correctly (in a new way) because the bridegroom was with them.

Jesus, and the number 12

Mark 5:21-43 & Luke 8:41-56

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying,

My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

A certain ruler: A ruler of a synagogue.

19 And Jesus arose, and followed him, and so did his disciples. 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 For she said within herself,

If I may but touch his garment, I shall be whole.

An issue of blood: A blood hemorrhage.

Twelve years: The woman was a type of the nation of Israel with a disease that only God could cure if they would believe that Jesus was the Son of God.

22 But Jesus turned him about, and when he saw her, he said,

Daughter, be of good comfort; thy faith hath made thee whole.

And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

The minstrels: Musical instruments.

24 He said unto them,

Give place: for the maid is not dead, but sleepeth.

And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

Jarius was the ruler of the synagogue, and he had only one daughter who was twelve years old. Luke 7:28.

Jesus heals a woman who had an issue of blood for twelve years. She was unclean all that time and had spent all her living upon physicians, and she couldn't be healed.

Both women represent Israel, spiritually sick, and unable to heal themselves, spiritually dead, and in need of resurrection.

Jesus heals 2 blind men

27 And when Jesus departed thence, two blind men followed him, crying, and saying,

Thou Son of David, have mercy on us.

Thou Son of David: Jesus' title verifying that he was the rightful descendant to sit on David's throne as Israel's King who will be the King of kings.

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

Believe ye that I am able to do this?

They said unto him,

Yea, Lord.

29 Then touched he their eyes, saying,

According to your faith be it unto you.

According to your faith be it unto you: Jesus healed the blind in Israel to allow them to become priests in the kingdom that was at hand. See Leviticus 21:17-18.

30 And their eyes were opened; and Jesus straitly charged them, saying,

See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country. 32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying,

It was never so seen in Israel.

A dumb man: One who is unable to speak.

34 But the Pharisees said,

He casteth out devils through the prince of the devils.

He casteth out devils through the prince of the devils: This was blaspheming the holy Ghost because Jesus cast out devils by the power of the Holy Spirit.

The Pharisees: A sect of religious Jews that were very legalistic. Saul of Tarsus was also a Pharisee, and he would later be guilty of blasphemy as well. 1st Timothy 1:13.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. See Matthew 3:2 & 4:23.

The gospel of the kingdom: The good news that Israel's long-awaited kingdom was at hand if they repented.

Healing every sickness and every disease: Healing followed the gospel of the kingdom, because it was prophesied that Israel would become a kingdom of priests. Exodus 19:5-6. Priests could not have any blemishes in their body. Leviticus 21:17-21.

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

As sheep having no shepherd: Israel was the sheep of God's pasture. Psalm 100:3. We are not sheep in the body of Christ today.

37 Then saith he unto his disciples,

The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

The harvest: Israel had numerous feasts which had prophetic significance to them.

They were pictures of things to come in Israel's future where many people would be saved to enter into their kingdom.

Exodus 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

The Lord of the harvest: Jesus is the Lord of the harvest of souls of mankind.

Chapter Ten

Jesus calls his 12 apostles

Mark 6:7-13 & Luke 6:12-16

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

His twelve disciples: (Students) This is the second time this term is used in the bible. See Isaiah 8:16.

Unclean spirits: They are devils. Jesus gave his twelve disciples power to cast out unclean spirits, and to heal Israelites so that they may become priests in the kingdom, which was at hand.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

Simon: Shimon in Hebrew.

The son of Zebedee:

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

Matthew the publican: (Levi) A tax collector.

The son of Alphaeus: See Acts 1:13. The brother of Matthew (Levi) the publican. Mark 2:14.

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

The Canaanite: He was also known as Simon the Zealot (Zelotes) Luke 6:15. He was not a descendant of the Canaanites, but a Jew person who lived in the former area belonging to Channan. Acts 7:11, 13:19.

Judas Iscariot: Judah in Hebrew. Iscariot means from the city of Karioth, near Jerusalem in the land of Judaea. The disciple who betrayed Jesus.

5 These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Go not into the way of the Gentiles

The way of the Gentiles: The cities of the Gentiles.

Jesus forbid his disciples from going to the Gentiles, and the Samaritans, because it was not time for them to hear while Israel's kingdom was at hand.

John 1:11 He came unto his own, and his own received him not.

The children of Israel needed to eat first before the Gentiles could be reached. See Matthew 15:22-28.

The Samaritans: Jews who had intermarried with the nations around them and had a polluted form of Judaism that they practiced not at the temple in Jerusalem, but with golden calves in Samaria.

6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand.

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

The lost sheep of the house of Israel: The unbelieving Jews.

The kingdom of heaven is at hand: The 1,000-year kingdom on the earth, prophesied by the prophets, where Christ would rule with a rod of iron.

Heal the sick: This was a part of Israel's kingdom message so that all of believing Israel could become priests in their kingdom. Exodus 19:5-6.

Cleanse the lepers: Power was given the twelve to cleanse lepers, because no priest could be a leper.

Raise the dead: All believing Jews would be raised from the dead to enjoy eternal life in their kingdom.

9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Provide neither gold, nor silver, nor brass in your purses: They were not to take any money with them to finance their work.

The workman is worthy of his meat: Those they helped were to take care of the workman. They were to be fed and paid for their labor. This is not how we are to do God's work today.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Worthy: Someone who has believed the gospel of the kingdom.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Shake off the dust of your feet: This was a sign that their blood was on their own hands. It was a testimony against them. Mark 6:11 & Luke 9:5.

Sodom and Gomorrhah: Cities destroyed by God in Genesis 19 for their immorality.

Those that rejected them with all the signs and wonders they performed in front of their eyes would be held accountable at the judgment. Isaiah 10:3 & Luke 19:42.

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

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

The councils: The Sanhedrin. See Matthew 5:22.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

He that endureth to the end: We do not have to endure unto the end to be saved in this present dispensation. The end refers to the end of the tribulation period.

Those who endure to the end of the tribulation period without taking the mark of the beast will be saved, and go into their kingdom.

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

Ye shall not have gone over the cities of Israel, till the Son of man be come: This commission is re-established right after the cross in John 20:21 when his disciples had forsaken him and fled.

Jesus is speaking about the time just before he returns to earth to set up his kingdom as the kingdom offer is postponed when Israel as a whole, rejects her King and kingdom.

Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The master of the house: Jesus is the master of the house of Israel (believing Israel).

Beelzebub: The Lord of the flies, the dung god.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill

the soul: but rather fear him which is able to destroy both soul and body in hell.

Destroy both soul and body in hell: Man can kill the body, but it ends there. Jesus can destroy both the body (that they possessed while they were alive) and soul in hell. This is the second death. Revelation 2:11, 20:6, 14 and 21:8.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

A farthing: Two mites make a farthing. See Matthew 5:26 and Mark 12:42. A small amount. God cares about a bird dying, but he cares infinitely more about a human soul.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth you receiveth me: Someone who listens to them, and welcomes them as an apostle, are like those that listened to a prophet who was speaking for God.

He that loseth his life for my sake shall find it: If they loose their life serving Christ, they will have eternal life in the kingdom.

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

A prophet's reward: 1st Kings 13:7.

A righteous man's reward: Psalm 18:23-24.

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

These little ones: The little flock of believers.

These instructions were for believing Israel when the gospel of the kingdom was being preached 2,000 years ago to the lost sheep of the house of Israel.

It will be preached again during the tribulation period. Today we preach the gospel of the grace of God. See Matthew 24:14 and Acts 20:24.

Chapter Eleven

John's disciples question Jesus

Luke 7:18-35

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him,

Art thou he that should come, or do we look for another?

John: John the Baptist.

It had been a while since Jesus' baptism, and John imprisonment, and he began to doubt because of his circumstances.

Remember God had told John that he would see the sign of the holy Spirit descending upon the Christ when he baptized them which happened at Jesus' baptism.

John had no reason to doubt Jesus was the Christ, but he was human just like all the prophets before him that had doubts.

4 Jesus answered and said unto them,

Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. *Isaiah 52:7-53:12.*

Jesus told John's disciples that he was fulfilling the prophecies of Isaiah given to Israel's fathers, which answered John's question.

7 And as they departed, Jesus began to say unto the multitudes concerning John,

What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written,

Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Malachi 3:1.*

What went ye out to see? This is repeated two more times for emphasis, because everybody had different ideas about who John was.

A reed shaken with the wind: A person who might waver. A reed was usually used for measuring things. See also James 1:6.

A man clothed in soft raiment: False prophets wore gorgeous apparel. See 2nd Kings 1:8.

A prophet: John was more than a prophet because he washed (baptized) Israel (Exodus 29:1) to prepare them to become a kingdom of priests in their future kingdom. See Exodus 19:5-6.

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

The Baptist: John is the only person to be called a Baptist in the Bible. He ministered to the lost sheep of the house of Israel for a little over six months before his death.

Among them born of woman there has not risen a greater than John the Baptist: John was the greatest born of women in the old testament.

From the days of John the Baptist until now: Israel went from being under the Law to the kingdom being at hand during John days. Those saved under the kingdom message had a greater hope than John did because he had just died.

He now would have to wait for resurrection into the kingdom, while believers who were still alive could just enter into the kingdom alive.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.*

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

And from the days of John the Baptist until now: Notice the kingdom of heaven preaching to Israel began with John the Baptist in Matthew 3:1-2. See also Luke 16:16.

For all the prophets and the law prophesied until John: The whole old testament prophesied of a kingdom to come. John preached it as being at hand the day he turned thirty years old and began his ministry to Israel.

Luke 1:17 *And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say,

He hath a devil.

19 The Son of man came eating and drinking, and they say,

Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.

But wisdom is justified of her children.

Jesus and John piped and mourned unto Israel, but they didn't believe them.

But wisdom is justified of her children: Luke 7:28-29 and 35.

Jesus upbraids cities

Luke 12:13-15

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

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Chorazin: The meaning of the name is the place of a smoking furnace. It is located at the base of a volcano.

Bethsaida: The house of fishing.

Tyre and Sidon: Cities north of Israel in modern day Lebanon that opposed Israel often.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Upbraid: To rail on them deservedly so.

This generation: The generation that saw the Messiah, and heard him preach. They were healed, fed, and loved by him to the point of his dying for them, and yet they did not believe in him, or follow him.

The cities that Jesus upbraided Capernaum, Bethsaida, and Chorazin, were the three cities that Jesus had spent his most time in.

Capernaum: The name means the village of Nahum the prophet.

Exalted unto heaven: It was chosen by Jesus to be his home base for his three-and-a-half-year ministry.

Brought down to hell: They would be judged for their rejection of Jesus, and the unbelievers would end up in hell.

Jesus prays to the Father

Luke 10:21-24

25 At that time Jesus answered and said,

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Lord of heaven and earth: God is the ruler and creator of both places; both have a separate program that governs them. The prophecy program is for Israel and the earth, and the mystery program is for the body of Christ and heaven.

We are to rightly divide between the two of them as we study the word of truth to shew ourselves approved unto God, a workman that needeth not to be ashamed. 2nd Timothy 2:15.

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

God only hid things from the wise and prudent after they had originally heard the gospel of the kingdom and rejected it along with the baptism of John.

Jesus would reveal deeper things to those who would believe his message because they could understand deeper things once they were saved.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. *Isaiah 55:3.*

All things are delivered unto me of my Father: See John 16:15.

I will give you rest: The rest that Jesus called Israel to, was the rest long prophesied in the law and the prophets which was the kingdom.

My yoke is easy: A neck harness between two animals, or people used to increase productivity.

Chapter Twelve

Mark 2:23-28 & Luke 6:1-5

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him,

Behold, thy disciples do that which is not lawful to do upon the sabbath day.

The sabbath day: (Saturday) The seventh day of the week that God set apart for Israel to rest. See Genesis 2:2 and Exodus 16:23.

That which is not lawful: That which is against the law given to Moses.

3 But he said unto them,

Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the

shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 1st Samuel 21:1-6.

Have ye not read what David did: Seven times in the gospels Jesus asks the religious leaders this very same thing.

This was sure to get a negative response from them as they were supposed to be the teachers of the law. See Matthew 19:4, 22:31, Mark 12:10 & 26.

The shewbread: Twelve loaves of bread that were in the tabernacle. One for each tribe. See Exodus 25:30.

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

Have ye not read in the law: Genesis through Deuteronomy.

In Numbers 28 we read about the duties of the priest on the sabbath day which is work. The priest were blameless because it was a good work. For example: Jesus healed on the sabbath.

These men were missing the intent of the law. Jesus asked them twice, "Have ye not read?" It was their job to read the law and the prophets. They preferred their own writings instead.

6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth,

**I will have mercy, and not sacrifice,
ye would not have condemned the guiltless. 8
For the Son of man is Lord even of the sabbath
day.**

One greater than the temple: The temple was made for Jesus, in a greater way than it was made for Israel to have here sins atoned for there. He was their atonement, and he was the Lord of the temple.

I will have mercy, and not sacrifice: See Hosea 6:6.

Ye would not have condemned the guiltless: They condemned Jesus' followers for plucking ears of corn on the sabbath day.

The Son of man: This was a title for the Messiah/Christ mentioned repeatedly in the book of Ezekiel. He was also the Lord of the sabbath day.

Jesus heals a man with a withered hand

Mark 3:1-5 & Luke 6:6-11

9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying,

**Is it lawful to heal on the sabbath days?
that they might accuse him. 11 And he said unto them,**

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a

sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man,

Stretch forth thine hand.

And he stretched it forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Held council: They gathered ten Jewish men together to plot against Jesus' actions and teachings.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known:

And he healed them all: Jesus was preparing Israel to be a kingdom of priests in the future kingdom that he had promised in Exodus 19:5-6.

No Jew could be a priest if they had any infirmities in the flesh according to Leviticus 21:17-21.

Jesus did not fear them, and hide from doing what he came to do. He healed them knowing full well that they would try to destroy him.

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

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust. Isaiah 42:1-4.

Esaias the prophet: Isaiah.

Jesus is God's (*my*) beloved. This word "beloved" in verse 18 is translated from the word "elect" in Isaiah 42:1.

My servant: Jesus was chosen to be God's servant to die for Israel and all of mankind's sin.

Whenever you find the word election or elect in the bible you will find what it is they are elected to do. Election has to do with service, not salvation. Jesus is God's elect, and we are in Christ today.

We are elect because we are in Christ, and we are elected to serve him as members of his body, the church. See Titus 1:1.

One possessed with a devil: In this story we find the boy as an example of the nation of Israel, in that Israel was cleansed many times but they kept getting worse with every rejection of God's prophets.

The common people heard Jesus gladly and many of them recognized him as their future King, but the leadership of Israel refused him and denied that his power was from God.

Jesus cast out a devil

Mark 3:22-30

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said,

Is not this the son of David?

The son of David: The descendant of David that is to be the King of kings.

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

Beelzebub the prince of the devils: Mark 3:22 and Luke 11:15.

25 And Jesus knew their thoughts, and said unto them,

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

I cast out devils by the Spirit of God: Jesus was led by the Spirit of God (the holy Spirit) to do many things. See Matthew 4:1, and Luke 4:14.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Beelzebub the prince of the devils: Satan.

The kingdom of God is come unto you: Jesus will be Israel's King one day, and he must cast out the strong man (Satan) by the spirit of God before that kingdom can be established.

The strong man's house: The strong man is Satan. The house is the house of Israel. Israel was Satan's lawful captive. Isaiah 49:24.

The blasphemy against the Holy Ghost: The religious and political leaders of that generation were guilty of committing the blasphemy by claiming Jesus was not from God and that his powers were Satanic.

This is not a sin that a believer can commit today because we have already recognized the holy Spirit's role in drawing us to Christ and his convicting us of our sin.

It was Israel's spiritual leaders that committed the unpardonable sin here. All the people asked their leaders if Jesus was the son of David.

Israel would pay dearly for this declaration of blasphemy as Christ clearly proves his deity in this chapter on numerous occasions to Israel's leaders.

The world to come: The 1,000-year kingdom of Jesus Christ on the earth.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Generation of vipers: Jesus called that generation wicked, evil, adulterous, faithless, perverse, and sinful. See Luke 11:29-51.

The sign of the prophet Jonas (Jonah)

Luke 11:29-32

38 Then certain of the scribes and of the Pharisees answered, saying,

Master, we would see a sign from thee.

39 But he answered and said unto them,

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

In the heart of the earth: In the grave physically, and in the abode of the dead spiritually.

A tree is known by his fruit: A person is known by their works.

O generation of vipers: Jesus condemns his generation for rejecting their King, and he even states that the Gentile Ninevites

will rise up with the queen of the south, also a Gentile, to judge that wicked generation.

John the Baptist also called Israel a generation of vipers. Jesus would now begin to use parables to conceal things from those who were rebellious to God in Israel.

Notice that three times in this chapter, verses 6, 41-42. Jesus tells Israel that someone who is greater than the temple, Solomon or Jonah is here.

A sign: A miracle. The temple has priests, Solomon was a king, and Jonah was a prophet, but Jesus is Israel's Prophet, Priest, and King.

The queen of the south: Queen of Sheba

The unclean spirit

Mark & Luke 11:24-26

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith,

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

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

He walketh through dry places: This parable was directed at Israel, predicting her future destruction and dispersion for denying the work of the holy Spirit in convincing the people of that generation that Jesus was the Christ.

The man with a blind and dumb spirit had a divine appointment that day to be healed in front of those Pharisees, so that Jesus might pronounce judgment on Israel for their rejection of him, and to warn those around at that time that there was a cost for denying their Messiah.

The last state of that man is worse than the first: Israel's state as a nation would become seven times worse than it was when Christ came sweeping Satan's devils from its people for their rejection of their King. They would become Loammi in the book of Acts (Not my people). Hosea 1:9.

45 Even so shall it be also unto this wicked generation.

Jesus said that Israel would be judged liked a man who has seven times as many demons as he used to have for rejecting the truth that would have cleansed him in the first place.

Jesus' mother and his brethren

Mark 3:31-35 & Luke 8:19-21

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him,

Behold, thy mother and thy brethren stand without, desiring to speak with thee.

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

49 And he stretched forth his hand toward his disciples, and said,

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

If Mary were a co-redeemer, as is claimed today without one shred of biblical support, then Jesus would never have talked to her in the way that he did here. Mary was a sinner just like you and I, in need of salvation.

His mother and his brethren stood without: Notice here that they were outside the house when Jesus was teaching inside.

The house is a type of the house of Israel, and he would soon bring judgment to the Gentiles which are represented in scripture on many occasions by the Sea.

Whosoever shall do the will of my Father: Jesus separated himself from his family as most of them were unbelievers with the exception of his mother.

James, Jesus' half-brother would believe after his resurrection and become the Pastor of the Jerusalem Church. Acts 10-11.

Chapter Thirteen

The kingdom of heaven parables

The parable of the sower

Mark 4:1-20 & Luke 8:4-15

Chapter thirteen is the most unique chapter in the book, and it has two subtle differences. Those differences are the location, and the audience.

1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

The same day: Is a reference to the sabbath day as seen in the preceding chapter. When Jesus exited the house, it was symbolic of the blindness of the house of Israel to Him and His words.

Went Jesus out of the house: Jesus went out of the house and sat in a ship by the seashore, and taught the multitudes in parables.

Here Jesus is speaking to the nation of Israel as a whole. Jesus speaks the remaining three parables to his disciples inside the house.

The house is synonymous with the believers in the house of Israel, A.K.A. the remnant, or the little flock as mentioned in Luke 12:32.

3 And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

He spake many things unto them in parables: Parables were used by Jesus to conceal things from his enemies. Verse 11.

They were not meant to help ignorant people to understand his teachings better, but to conceal things from the wise.

Seeds: The seeds represent the words of the kingdom. The sower is Jesus. Verse 19 below.

The wayside: The wayside represents one type of hearer that doesn't understand the word.

The fowls: They represent the wicked one who catches away the word sown in that person's heart. Verse 19 below.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away.

Stony places: These represented those that endure for a while, but they are offended by the word when persecution and tribulation come. Verses 20-21 below.

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

Thorns: These represent the cares of this world and the deceitfulness of riches that choke the word, and they become unfruitful. Verse 22 below.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

Good ground: These are those that make up the little flock of believers in Christ's day. Jesus then had a private conversation with his disciples and explains the parable to those who would appreciate it. Verse 23 below.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them,

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Why speakest thou unto them in parables: The "them" in this verse are the whole nation of Israel which comprised believers and unbelievers.

It is given unto you to know: The you in this verse is the little flock of believers in Israel, the remnant. Luke 12:32.

The mysteries of the kingdom of heaven: These mysteries have absolutely nothing to do with the Church, the body of Christ. They concerned Israel's kingdom that was at hand.

They seeing see not; and hearing they hear not: They have heard the good news of the kingdom and rejected it, so Jesus speaks to them in parables at this time because they had their chance and rejected it.

14 And in them is fulfilled the prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Isaiah 6:10.*

16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The listeners of this parable did not long for God's word or else they would have understood it. The prophets became prophets because the nation as a whole became blinded to the truth due to their sin. The little flock however did hear and see what Jesus did.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

The word of the kingdom: The gospel of the kingdom.

The wicked one: This is speaking about the devil and his devils which are represented by the fowls.

This is directed to both the religious leaders and the nation of Israel as a whole who did not understand what their very own Messiah was saying to them because they were blinded by their own traditions.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

But dureth (endureth) for a while: This verse should remind you of Jesus' future warning to the nation of Israel for the time of Jacob's trouble (the seven-year tribulation period):

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

We do not have to endure unto the end today, because in the dispensation of grace we have eternal security as the holy Spirit indwells us.

After the rapture however, the holy Spirit will come upon believers in the tribulation period as he did back at Pentecost.

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

The love of money is the root of all evil, and in the tribulation period many will take the mark of the Beast to hold on to their precious belongings. If they quit following Christ with their whole heart, they will be eternally damned.

Because the situation at that time will be so dire, disciples will need to bear fruit to those around them. The situation will not be a good excuse for bearing no fruit.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Those that received seed into the good ground are known as the remnant, or the little flock that followed Christ during his earthly ministry. They are those that will follow him unto the end during the tribulation period.

The gospel of the kingdom will again be preached during the tribulation period to the whole world before the millennial reign of Christ comes. See Matthew 24:14.

Were there any Gentiles in this story? No! You can't find one. It was not the time to reach the Gentiles yet. The message had to go to the Jew first and it did.

The tares and the wheat

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him,

Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them,

An enemy hath done this.

The servants said unto him,

4 Wilt thou then that we go and gather them up?

29 But he said,

Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The kingdom of heaven is likened unto: The seven parables in this chapter are about the future earthly kingdom reign of Christ that will last a thousand years.

A man: The man in this parable is God's Son, the seed is the word of the kingdom which produces the wheat, the field is the nation of Israel, the men that slept are the nation's leaders who were asleep on the job, the enemy is the devil.

The field: This represents the world, not Israel. See Matthew 13:38.

In the first parable Jesus teaches the gospel of the kingdom to the lost sheep of the house of Israel, and the seed is sown in their heart. Here the world is now hearing about the kingdom. Verse 38 below.

The good seed: Is not the gospel of the kingdom, but notice verse 38 below tells us that the good seed is now the children of the kingdom. They are the little flock that are sown throughout the world (the field). Verse 38.

Gather ye together first the tares, and bind them together to be burned: These are the nonbelievers in the flock, the wheat are the true believers, the servants of the householder are the prophets and apostles of God. See Matthew 3:12.

The harvest is the judgment, and the burning of the tares represent the lost being cast into hell.

Even the order of the tares being bound to be burnt, and the wheat being gathered into his barn are in line with how God will judge the wicked and the righteous when he comes to establish his kingdom. See Matthew 3:1-12, Luke 17:34-37.

Some use this portion of parable to avoid church discipline, this parable has nothing to do with church discipline. It has to do with God sorting out the saved and the lost in the future.

The wheat: The wheat represents the believers that believe the gospel of the kingdom, who enter into their kingdom.

Everything in this parable about the future kingdom is figurative except one thing, the fire. It is literal and represents Hell, and eventually the lake of fire.

The parable of the mustard seed

31 Another parable put he forth unto them, saying,

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.*

A grain of mustard seed: This parable does not teach a worldwide revival in which the whole world becomes saved, the opposite is true. The field here is the world.

The birds of the air: These birds are synonymous with the fowls in the parable of the sower that are lodging in the branches and corrupting it doctrinally.

33 Another parable spake he unto them;

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

The kingdom of heaven: The future kingdom promised to Israel that is set up after the seventieth week of Daniel ends.

Leaven: It is a type of sin in scripture, and it doesn't represent the gospel as some teach. It represents false doctrine in this parable.

False doctrine is hidden by the wicked one, represented here by the woman, inside three measures of meal.

If it is not dealt with, it will destroy the whole meal. The question remains, what does the meal represent? The meal is simply flour used to make a loaf of unleavened bread.

Here we see the woman hiding the leaven in the bread because she doesn't want it to be seen by those who would partake of it.

Leaven represents sin, so this woman is hiding something bad, in something good to corrupt it. The meal is Israel unleavened, until the devil comes along and corrupts her with leaven of false doctrine.

Jesus was warning them publicly with a parable to beware of the leaven of the false teachers. He would later warn the disciples privately in a few chapters that they should beware of the leaven of the Pharisees and Sadducees. See Matthew 16:6-12.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. *Psalm 78:2.*

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying,

Declare unto us the parable of the tares of the field.

The tares of the field: They were concerned because the tares are destroyed in a literal fire, which is symbolic of hell. After they learn that the tares are the children of the devil, they understand the parable.

37 He answered and said unto them,

He that soweth the good seed is the Son of man; 38

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

The good seed: The children of the kingdom.

The Son of man: The Saviour.

The tares: The children of the wicked one (the devil). Jesus said to some of the Jews that believed on him. Ye are of your father, the devil. John 8:31-44.

Here we have an interpretation of a parable depicting the lost being sent to hell and the righteous shining forth as the sun going into the millennial kingdom.

Who hath ears to hear, let him hear: This is said eight times in the bible by Jesus. Someone who is a believer will understand him.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Treasure hid in a field: The man here is the remnant in Israel that finds and receives the truth about the kingdom. He gives all that he has to possess the truth represented by the treasure.

This is a kingdom truth; it is not for the dispensation of grace. Remember how these Kingdom believers sold all that they had and followed Christ as the kingdom was still being offered to Israel?

Jesus told his followers to sell all that they had and to come follow him. We are not under this same program today. We are not kingdom saints; we are a part of the body of Christ (the church) which is a totally different program.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Jesus was seeking the lost sheep of the house of Israel. Jesus (the Merchant man) did not seek goodly oysters; he was seeking goodly pearls. The meat surrounding the oyster was unclean.

The one pearl of great price represented believing Jews, it was the little flock of believers that followed him. There are twelve gates of solid pearl in the city of new Jerusalem.

Revelation 21:21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

The kingdom of heaven is like unto a net: Here we have a picture of the end of the age when angels will gather the bad/unbeliever out of the earth, and they will cast them into hell.

That was cast into the sea: The sea represents the Gentile nations in the last days. The “every kind” is a reference to Gentiles as well that will be judged at the end of the millennial kingdom.

And gathered the good into vessels: Into the kingdom. The angels shall sever the wicked from among the just:

Matthew 24:40 Then shall two be in the field, the one shall be taken; and the other is left.

51 Jesus saith unto them,

Have ye understood all these things?

They say unto him,

Yea, Lord.

52 Then said he unto them,

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

An householder: God over the house of Israel.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Things new and old: These are the spiritual truths regarding what God has already done, and what he is doing anew during the tribulation period, and in his kingdom.

It is not referring to the church. The church is not even mentioned for another four chapters, and it is mentioned in a future sense. See Matthew 16:18.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said,

Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things?

His own country: The region of Galilee in the north.

The carpenter's son: Joseph.

57 And they were offended in him. But Jesus said unto them,

A prophet is not without honour, save in his own country, and in his own house.

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

Jesus then returned to his adopted hometown of Capernaum and the people wondered how he could know so much having been raised a carpenter.

Many in His family, with the exception of his mother, did not believe on him until after his resurrection. Joseph and Mary had numerous children that were Jesus' half brothers and sisters.

Chapter Fourteen

The death of John the Baptist

Mark 6:14-29

1 At that time Herod the tetrarch heard of the fame of Jesus, 2 And said unto his servants,

This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Herod the tetrarch: A tetrarch was a leader of one fourth of a country. His father (Herod the great) was a King earlier.

Herod believed some of the teachings as he was part Jewish, and he believed that miracles would happen in the time surrounding Israel's future millennial kingdom.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John had said unto him,

It is not lawful for thee to have her. *Leviticus 18:16.*

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

A prophet: A man sent from God to proclaim his word to Israel.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said,

Give me here John Baptist's head in a charger.

9 And the king was very sorry: nevertheless for the oaths sake, and them which sat with them at meat, he commanded it to be given her. 10 And he sent, and beheaded John in prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus. 13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

A charger: A basket.

John the Baptist went to Abraham's bosom (paradise) when he died. Luke 16:23. He did not go to heaven. Saints in this dispensation of grace go immediately to be with Christ in heaven upon their death. 2nd Corinthians 5, 6 & 8.

A desert place apart: A deserted place away from the villages where Jesus could be alone. Now the forerunner of the Messiah was dead, and Jesus would now enter into a new phase of his earthly ministry.

Jesus feeds 5,000

Mark 6:30-44, Luke 9:10-17 & John 6:1-15

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. *See Matthew 8:16-17 & Isaiah 53:4.*

15 And when it was evening, his disciples came to him, saying,

This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them,

They need not depart; give ye them to eat.

17 And they say unto him,

We have here but five loaves, and two fishes.

18 He said,

Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

The time is now past: Meant that it was late, and the people were hungry.

They took up of the fragments that remained twelve baskets full: Twelve is the number of Israel. There was one basket of fragments for each of the twelve apostles.

After the children (of Israel) are fed the Gentiles can eat from the fragments that remain. See the story in Matthew 15:21-28 concerning God's plan to give the word (bread) to the Gentiles after the Jews are fed first (after they hear it).

During the tribulation period God will feed the little flock of kingdom believers in a place prepared for them in the wilderness. Revelation 12:6.

During the kingdom people will not go hungry for Jesus will provide for those that love him and have plenty left over. Revelation 7:16.

Jesus walks on the water

Mark 6:45-52

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Straightway: Right away.

Jesus constrained his disciples to get into a ship, and to go before him: To constrain someone was to order them to do something.

He went up into a mountain apart to pray: Mountains in scripture are types of kingdoms. Jesus went apart (away) to pray.

Before the kingdom comes Jesus will deliver the remnant of believers in Israel during their darkest hour (the time of Jacob's trouble). Jeremiah 30:7.

In the midst of the sea: The sea is a type of Gentile lands.

Israel will be in captivity in Gentile lands during the time of Jacob's trouble, but God will come back and deliver them out of it. Jeremiah 30:7.

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

The fourth watch: The final watch of the night (3 AM – 6 AM). Jesus manifests some of the power he possesses to his disciples which he will use during his future kingdom to rule and reign over the earth.

The night: The tribulation period (the time of Jacob's trouble) is often referred to as a time of great darkness. Isaiah 9:2 & 60:2.

26 And when the disciples saw him walking on the sea, they were troubled, saying,

It is a spirit;

and they cried out for fear. 27 But straightway Jesus spake unto them, saying,

Be of good cheer; it is I; be not afraid.

It is a spirit: When Jesus returns every eye will see him, and many will cry out for fear. Revelation 6:14-17.

28 And Peter answered him and said,

Lord, if it be thou, bid me come unto thee on the water.

29 And he said,

Come.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying,

Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him,

O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying,

Of a truth thou art the Son of God.

Thou art the Son of God: This is the testimony that all of Israel had to believe to be a part of the little flock (Church) that would enter into their kingdom. See Matthew 16:13-20 & Luke 12:32.

Jesus has power over the elements, and during his kingdom reign he will use this power globally to bless the faithful.

He will also use his power to punish those that don't come to Jerusalem to keep the feast of tabernacles. He will bring plagues upon them, and withhold the rain from them as well. Zechariah 14:17.

Jesus heals at Gennesaret

Mark 6:53-56

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

The land of Gennesaret: The land around Lake Kinnereth (Chinnereth/Chinneroth) Numbers 34:11, also known as the Sea of Galilee.

The hem of his garment: This was a teaching that would be fulfilled by the Messiah which said:

Malachi 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;

The wings in Malachi refer to the hem, or border of Jesus' garments. Numbers 15:38 translates the same word for wings as borders.

Jesus healed all in Israel that came to him because the nation is to become a kingdom of priests, and her people could not have any infirmities in her flesh. Exodus 19:5-6 & Leviticus 21:17-23.

Chapter Fifteen

The traditions of the elders

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

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

The tradition of the elders: They were interpretations of the law, not the law itself. Mark 7:1-13.

3 But he answered and said unto them,

Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying,

Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Exodus 20:12.

Why do ye also transgress the commandment of God by your tradition: The disciples were not transgressing the commandments of God.

5 But ye say,

Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Exodus 20:12.

It is a gift: Corban is a Hebrew word used in Leviticus 1:2 and Mark 7:11.

He shall be free: They elders said you are free from the responsibility of following the law of God if you will let the elders profit from you instead of your parents.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men. Isaiah 29:13.

Doctrines: Teachings.

10 And he called the multitude, and said unto them,

Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Not that which goeth into the mouth defileth a man: A man was not spiritually unclean because he ate something before washing his hands.

But that which cometh out of the mouth, this defileth a man: The words of the elders that were spoken to Israel that negate the commandments of God defiled the elders who spoke them.

12 Then came his disciples, and said unto him,

Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said,

Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Every plant, which my Father hath not planted, shall be rooted up: Every person who was not God's will be taken away (rooted up) and cast into the fire. Exodus 15:17, 2nd Samuel 7:10, 1st Chronicles 17:9 & Isaiah 5:7.

15 Then answered Peter and said unto him,

Declare unto us this parable.

Declare unto us this parable: The parable was the words found in verse 13 above. Plants come from seeds, and the doctrines (seeds) of men had crept into the pure meaning of the word of God. Jesus was there doing a little gardening.

16 And Jesus said,

Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and

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

The draught: A going out. (The sewer).

A woman of Canaan

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying,

Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

The coast of Tyre and Sidon: Cities along the coast of Israel in near southern Lebanon.

A woman of Canaan: The Canaanites were the people that God dispossessed from the land for their gross immorality. Numbers 33:52-53.

Have mercy on me, O Lord, thou son of David: She recognized Jesus as Lord, and as the Son of David, which was another title for Christ, but she also recognized that she was a Gentile and needed mercy from him.

23 But he answered her not a word. And his disciples came and besought him, saying,

Send her away; for she crieth after us.

24 But he answered and said,

I am not sent but unto the lost sheep of the house of Israel.

But he answered her not a word: Just like the Samaritans, the Jews had no dealings with the Canaanites.

The lost sheep of the house of Israel: This was a reference to their spiritual condition, not to their actual physical location. Jesus wasn't searching for people who didn't know they were Israelites.

25 Then came she and worshipped him, saying, Lord, help me.

Then came she and worshipped him: She was no ordinary Gentile. She worshipped Jesus as the Messiah of Israel.

26 But he answered and said,

It is not meet to take the children's bread, and to cast it to dogs.

Meet: Fit or proper.

27 And she said,

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

The children's bread: The gospel of the kingdom was the bread that would give eternal life to all who believed it.

And to cast it to dogs: The Gentiles (dogs) had to wait to receive the word of God until it first went to the children of Israel. See Matthew 10:5-7.

Truth Lord, yet the dogs eat of the crumbs which fall from their masters table: Gentiles were referred to as strangers often in scripture. Leviticus 23:22.

28 Then Jesus answered and said unto her,

O woman, great is thy faith: be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

O woman, great is thy faith: be it unto thee even as thou wilt: Because this Gentile woman accepted that salvation was of the Jews, she was able to have her daughter healed.

Gentiles will be blessed in the kingdom by the bread (the word of God) that is given to them from the children (Jews). Isaiah 2:3.

Remember that the kingdom of heaven was at hand at that time, but it was rejected, and now it is postponed until after the dispensation of grace runs its course.

You cannot have this kind of prayer answered for you like this today. This prayer was related to God's dealings with the nation of Israel, and the Gentiles at that time.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. *Isaiah 53:1-14.*

Thence: There.

And went up into a mountain: In the Bible Mountains often serve as types of kingdoms. Daniel 2:35-45. Jesus healed these people on a mountain to let them know that in the kingdom they will not have any infirmities in their flesh ever again.

Leviticus 21:18 forbids anyone from the priesthood who was blind, or lame, so Jesus healed all in Israel who had any illness so they could become priests in their kingdom.

The priesthood in the kingdom will not be just Levites. All Jews will be priests in those days, and their ministry will be an eternal one, not just from 30 to 50 years of age as the Levitical priesthood was.

32 Then Jesus called his disciples unto him, and said,

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him,

Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them,

How many loaves have ye?

And they said,

Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Seven baskets full: God will provide for his people during the time of Jacob's trouble that lasts for seven years, as he did here, and in Exodus 16.

The coasts of Magdala: This was the hometown of Mary Magdalene. Magdalene was not her last name, it identified where she was from.

Chapter Sixteen

The sign of the prophet Jonas

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them,

When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and departed. *Jonah 1:17.*

The Pharisees also with the Sadducees: The conservative legalist, and the liberals of their day.

The sign of the prophet Jonas: Jesus would be three days and three nights in the heart of the earth.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; So shall the Son of man be three days and three nights in the heart of the earth.

This wicked generation had the Son of God in their midst to teach them, and to heal them, and yet they rejected him.

The signs of the times: Indicators, or miraculous events in the heavens and the earth. See Genesis 1:14, Exodus 4:9-17, and Jeremiah 10:2.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them,

Take heed and beware of the leaven of the Pharisees and of the Sadducees.

The leaven of the Pharisees: The doctrinal teachings.

And they reasoned among themselves, saying,

It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them,

O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

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

The leaven of the Pharisees: The doctrine of the Pharisees was legalism. They placed the tradition of elders above the word of God. Mark 7:9 and Luke 12:1 say that the leaven of the Pharisees is hypocrisy.

And of the Sadducees: The doctrine of the Sadducees was liberalism; they denied the reality of angels, spirit and of a future resurrection.

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit:

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying,

Whom do men say that I the Son of man am?

Caesarea Philippi: Named by Herod Philip, son of Herod the great.

14 And they said,

Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Elias: Elijah

15 He saith unto them,

But whom say ye that I am?

16 And Simon Peter answered and said,

Thou art the Christ, the Son of the living God.

The Christ: The anointed one. Acts 10:38.

17 And Jesus answered and said unto him,

Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Simon Barjona: Bar means the son of someone (Jona).

Thou art the Christ, the Son of the living God: The statement that Peter made was the confession that all of Israel had to believe in Jesus' day to enter into the kingdom.

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

This rock: Simon was given the names of Peter (a small stone), and of Cephas by Jesus, so as to ensure that there would be no controversy that Jesus would build his church on himself, the rock.

Peter and the other eleven apostles made up the foundation of the church, and Jesus Christ was the cornerstone of it.

I will build my church: Here we have the first mention of the church in the bible that Christ says he will build in the near future.

Notice in the next verse the context of Christ's statement. He is still talking about the kingdom. The word church simply means a called-out assembly.

There was also a church in the wilderness in the old testament which was made up of those called out Egypt and who were assembled in the wilderness. Acts 7:38.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

The keys of the kingdom of heaven: The keys represent the way of entrance into Israel's kingdom.

They were given to Peter, and to the other apostles who will one day sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

Power was going to be given to Peter and the eleven during the kingdom to bind, and to loose things here on the earth.

Christ is talking to twelve literal apostles about a literal physical kingdom where Israel will be the head of it, and not the tail. Deuteronomy 28:13.

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

From that time forth

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

From that time forth: Matthew here marks a distinct point in Jesus' ministry where he begins to teach his disciples about his death, burial, and resurrection.

And be raised again the third day: Resurrection.

Only Christ was without sin so he alone could rise from the dead, because death has no hold on him since he alone had committed no sin. See Hebrews 4:15 and 9:28.

22 Then Peter took him, and began to rebuke him, saying,

Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter,

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Get thee behind me Satan: The name means the adversary. Peter didn't want Jesus to die, but Jesus had to die. He didn't understand everything that Christ came to do until it was revealed to him later after the resurrection.

The things that be of God: Jesus abruptly expressed the necessity of his going to the cross to dispel any false hopes that there could be some other way.

In Luke's gospel it is recorded that when Christ told his disciples of his pending death and resurrection that they didn't understand what he meant.

Then Luke tells us that Jesus deliberately hid those truths from them until after his resurrection when he brought them to their remembrance. Luke 18:24 and 24:25.

24 Then said Jesus unto his disciples,

If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Take up his cross and follow me: To die for their faith by not denying that Jesus is the Son of God.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

The glory of his Father: The glory he had at the transfiguration (See Matthew 17:2 when his face shined as the sun), and which he had in heaven before his becoming a man.

It will happen at his second coming at the end of the time of Jacob's trouble, the seven-year tribulation period. Jeremiah 30:7.

There be some standing here: Some of the twelve saw a glimpse of the kingdom six days later, but the rest would die without a glimpse of it except John.

The apostle John, in Revelation 4-19 saw all this come to past in a vision while on Patmos.

Chapter Seventeen

They were exceeding sorry

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there

appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

After six days: It was six days after Jesus told the twelve that some of them would not taste of death until they had seen the Son of man coming in his kingdom. See Matthew 16:28.

Transfigured before them: His face shined as the sun. Peter later mentions that they were eyewitnesses of his majesty. 2nd Peter 1:16-18.

His raiment was white as the light: This we see numerous times in scripture when humans see God or angels that want to be seen.

Moses and Elias: The two witnesses that appear during the tribulation period. Revelation 11:3.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him.

A bright cloud overshadowed them: Luke 3:21-22, Revelation 11:12 and 14:15.

6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said,

Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying,

Tell the vision to no man, until the Son of man be risen again from the dead.

The kingdom wouldn't be set up until after the king is rejected, crucified, and ascends into heaven to sit in exile until his enemies be made his footstool. Psalm 110:1.

Risen again from the dead: Most Jews believed in the resurrection of the dead, but they didn't understand what Jesus meant when he said he would be risen from the dead.

Lazarus was raised from the dead when Jesus called him by name in John 11:43. If Jesus would have just said, Come forth! Then all in the graves would have been resurrected.

Both Lazarus and Jesus were resurrected from the dead. All believing Israel will be a part of the resurrection of the dead.

10 And his disciples asked him, saying,

Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them,

Elias truly shall first come, and restore all things.

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

13 Then the disciples understood that he spake unto them of John the Baptist.

Elias: (Elijah) is still going to come and restore all things to Israel, during the tribulation period. He will turn many Israelites back to God and he will preach the same message that John the Baptist preached:

Matthew 3:2 Repent ye: for the kingdom of heaven is at hand.

John came in the spirit and power of Elijah, but Elijah himself will return during the tribulation period. Luke 1:17.

The Son of Man: A Messianic title for Jesus.

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

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said,

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

O faithless and perverse generation: Why would Jesus say such a thing to a parent who cared for his child and wanted him healed. Obviously, he had faith that Jesus could heal him.

Notice that his response is not to the man initially, but to the twelve apostles, and the whole nation of Israel, that is without the necessary faith.

This many was the opposite of the religious rulers who should have been telling the nation to believe on Jesus as their long-awaited Messiah, but they had no faith themselves.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said,

Why could not we cast him out?

20 And Jesus said unto them,

Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

Faith as a grain of mustard seed: Jesus often told the little flock and the twelve apostles that they were of little faith. See Matthew 6:30 and 8:26.

Jesus regularly prayed and fasted, and the apostles did not, and for that reason they could not cast out this stronger type of devil. The children of the bridechamber were not too fast while the bridegroom was with them. See Matthew 9:14.

22 And while they abode in Galilee, Jesus said unto them,

The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again.

Betrayed: By Judas Iscariot for 30 pieces of silver. Zechariah 11:12.

And they were exceeding sorry.

Jesus intentionally hid that truth from their minds before they could fully grasp it, but allowed the lost to remember it long enough so they would place guards around his tomb. Luke 9:44-45.

They did not understand the gospel of the grace of God that Jesus had to do those things. They understood and preached the gospel of the kingdom that Jesus was the Christ, the Son of the living God.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said,

Doth not your master pay tribute?

Capernaum: The city of Nahum the prophet.

25 He saith,

Yes.

And when he was come into the house, Jesus prevented him, saying,

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him,

Of strangers.

Jesus saith unto him,

Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

If Israel would have been obedient to the covenant that they made with God at mount Sinai, then Rome would have never been over them exacting taxes from them. Leviticus 26:1-17.

Chapter Eighteen

Tell it unto the church

1 At the same time came the disciples unto Jesus, saying,

Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said,

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall

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

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Remember not to confuse the kingdom of heaven spoken of here with the actual dwelling place of God. Jesus is speaking about entering into a kingdom here on earth.

The millennial kingdom will take place here on earth after the seven-year tribulation period, while the body of Christ is in heavenly places.

Things will be done on earth as they already are already being done in heaven in those days. That is why it is called the kingdom of heaven.

Matthew 6:10 Thy kingdom come, thy will be done, in earth, as it is in heaven.

5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

A millstone: A large stone used in making flour.

If thy hand or foot offend thee cut it off: We must remember it is entrance into the kingdom of heaven, and not heaven itself that is being spoken about, when God's will shall be done on earth.

Their works will not guarantee their entrance into the kingdom, but a faith without works is dead as James teaches the twelve tribes scattered abroad, not us in the body of Christ. James 1:1.

Hell fire: This is speaking to people who heard the gospel of the kingdom preached as being at hand in Jesus' three-year ministry.

We are not to pluck out our eyes today in the dispensation of grace, nor cut off our hands to avoid going to hell where there is literal fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost.

Their angels: Israel had guardian angels watching over them as they did not have eternal security like we do today. People in the body of Christ today do not have guardian angels.

Just because Israel has something given to them under their program does not mean that the Church has the same thing given to them.

The Son of man: A title for the Saviour of the world.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Jesus is speaking about people's attitudes towards those who are lost in sin. They were not to despise the lost, but to share the gospel with them.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

In the mouth of two or three witnesses: Deuteronomy 19:15.

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

Tell it unto the church: Here we have the second and last mention of the church in the four gospels. Remember, the word church simply means a called-out assembly.

You can't tell anything to a church that doesn't already exist. There was a kingdom church set up by Jesus made up by the apostles and the little flock of Luke 12:32.

There was a church in the wilderness mentioned by Stephen that was made up of those called out of Egypt to assemble in the wilderness with Moses:

Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

There are different kinds of churches (called out assemblies) in the bible. In Acts 19:37 the pagan temples of Diana are referred to as churches by Luke because people assemble together.

Acts 19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

We don't belong to either of these churches today. We belong to the church which is Christ's body, mentioned in Colossians 1:24.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask,

it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

Whatsoever ye shall bind on earth shall be bound in heaven: This is not spoken to us in the body of Christ today, it was spoken to the Jews in the church in Jesus' day. The Jewish apostles had this power, not pastors today.

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

22 Jesus saith unto him,

I say not unto thee, Until seven times: but, Until seventy times seven.

Until seventy times seven: Seven times seventy totals four hundred and ninety, which is exactly how many years Israel did not keep the sabbath rest for the land.

So, God allowed Israel to go into captivity for 70 years for her disobedience. Leviticus 26:34-35 & Jeremiah 25:11-12.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying,

Lord, have patience with me, and I will pay thee all.

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

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

There is coming a day when Christ's servants will be judged, and the books will be opened, and those who have been obedient to their King will be allowed access into the kingdom.

Talents: A piece of precious metal that weighed a certain amount. Ten thousand talents was worth millions and millions of dollars.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying,

Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying,

Have patience with me, and I will pay thee all.

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

An hundred pence: One hundred dollars roughly.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him,

O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Wroth: Angry.

The tormentors: Those who punished violators of the law.

Chapter Nineteen

Keep the commandments

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him,

Is it lawful for a man to put away his wife for every cause?

The coasts of Judea: The borders of the tribe of Judah.

Put away: To divorce.

4 And he answered and said unto them,

Have ye not read, that he which made them at the beginning made them male and female,

5 And said,

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

7 They say unto him,

Why did Moses then command to give a writing of divorcement, and to put her away?

A writing of divorcement: See Deuteronomy 24:1 and Matthew 5:31.

8 He saith unto them,

Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

I say unto you: Jesus spoke as one having authority, not as the scribes.

10 His disciples say unto him,

If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them,

All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

It wasn't the subject of divorce that the Pharisees were interested in. They were doctors of the law, and they knew very well what Moses said. The Pharisees deviated from what Moses told the people by adding the words, "for every cause."

They made it look as if Jesus was speaking against Moses when he was actually stating the reason for Moses' writing of divorcement.

It is God's intention that every marriage last, and that no marriage end due to adultery. Had God not allowed the acceptance for adultery then the innocent party would be trapped in a union that is not a union at all.

Eunuchs of men: Certain slaves were made Eunuchs by their masters for different reasons.

Eunuchs for the kingdom of heaven's sake: We should not be making ourselves eunuchs for Israel's kingdom. It's not our kingdom. We are not trying to enter the kingdom of heaven today as members of the body of Christ.

He that is able to receive it, let him receive it: See verse 11 above. A person at the time that the kingdom was at hand were to sell all that they had and go and follow Christ.

We are not to do this under the dispensation of grace today, which began once Saul of Tarsus got saved on the road to Damascus.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said,

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

Lay hands on them and pray: Notice that Jesus does lay hands on the little children in verse 15 but it doesn't say that he prayed for them.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Just as in salvation, entrance into the kingdom is for those with childlike faith. A child doesn't have to have God's existence proven to them continually, they just believe and are accepted with God.

15 And he laid his hands on them, and departed thence. 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him,

Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Good Master: A teacher with advanced understanding of spiritual matters.

What good thing shall I do, that I may have eternal life: Jesus' reply was, "If thou wilt enter into life (eternal life in the kingdom), keep the commandments."

We are not trying to enter into eternal life today because we are not trying to get into Israel's earthly kingdom. We go to heaven because we believed the gospel today, not by keeping the law.

18 He saith unto him, Which?

Jesus said,

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him,

All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him,

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

If thou wilt be perfect, Sell all that you have and give to the poor, and come follow me: It was not a requirement under the law to sell all that you had, nor is it a requirement under grace today.

While the King was there, and the kingdom was at hand, it was a requirement for entrance into the kingdom.

Since the kingdom was an eternal kingdom, a person living in it needed eternal life, hence the question, "What must I do to inherit eternal life?"

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

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

23 Then said Jesus unto his disciples,

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

It is easier for a camel to go through the eye of a needle: It meant an actual camel going through the eye of an actual needle, not the silly explanations of liberal theologians.

It was not speaking to us in the dispensation of grace. It was speaking to Israel under the preaching of the gospel of the kingdom.

25 When his disciples heard it, they were exceedingly amazed, saying,

Who then can be saved?

26 But Jesus beheld them, and said unto them,

With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him,

Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them,

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first.

In the regeneration: This is another title for the kingdom when the earth shall be regenerated. Act 3:19-21.

Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel: The qualification to be an apostle was that you had to follow Jesus since the baptism of John, and also be a witness of the resurrection. Acts 1:22.

Paul was not qualified to be one of the twelve, he was qualified to be the apostle of the Gentiles, however. Romans 11:13. Verse one of chapter twenty is a parable of the kingdom used to further explain the end of chapter nineteen.

Every one that hath forsaken: During the time while the kingdom was at hand those who followed Jesus had to leave everything and go and follow him.

It did not say they were to neglect them, but if they neglected to follow Jesus, then those who did follow Jesus were not to let that affect their service for Christ.

Chapter Twenty

Ye know not what ye ask

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

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

A man that is an householder: The householder is God. The labourers are those in Israel at that time that were working for God.

His vineyard: The vineyard is Israel, and ultimately the world when the 144,000 go out into it to reach the masses with the gospel of the kingdom. See Isaiah 5:1-7 & Matthew 24:14.

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

A penny a day: The minimum wage at that time for a days work.

3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them;

Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them,

Why stand ye here all the day idle?

7 They say unto him,

Because no man hath hired us.

He saith unto them,

Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying,

These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

The hours represent a clock marking Israel's existence. It doesn't matter that someone in Abraham's day has been in Abraham's bosom longer than someone in David's day has, or in Jesus' day, or a tribulation saint. God is fair.

13 But he answered one of them, and said,

Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

So the last shall be first, and the first last: See Matthew 19:30.

For many be called, but few chosen: See Matthew 22:14.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Jesus tells the disciples about his crucifixion and resurrection, while at the same time he allows what he said to be hidden from their understanding until after the resurrection. Luke 9:45 & 18:34.

One of the reasons for this was to keep the disciples from trying to keep him from his ultimate goal of going to the cross as our substitute.

And the third day he shall rise again: This is found in the old testament. See Psalm 16:10.

20 Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her,

What wilt thou?

She saith unto him,

Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Zebedees children: James and John. See Matthew 4:21.

22 But Jesus answered and said,

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They say unto him,

We are able.

The cup that I shall drink of, and the baptism that I am baptized with: These referred to Jesus' martyrdom and death. See Matthew 26:42.

23 And he saith unto them,

Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The mother of James, and John understood that they were looking for an earthly kingdom. Many reading this today still don't see that because their religious traditions blind them, just as it did Israel 2,000 years ago.

On thy right hand, and the other on the left: The top two positions in the kingdom besides the throne.

24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said,

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

A ransom for many: A ransom is a payment in exchange for one or many's release from situation.

The many is a reference to Israel. In Isaiah 53:12 it says he bare the sin of many (Israel). Paul, however, tells us that he was a ransom for all. 1st Timothy 2:6.

Paul's teachings were a mystery, not made known until they were revealed to him after the cross. Romans 16:25, 1st Corinthians 2:7-8 & Ephesians 3:1-9.

29 And as they departed from Jericho, a great multitude followed him.

Jericho: The name means a new moon (month).

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying,

Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying,

Have mercy on us, O Lord, thou son of David.

Thou son of David: The descendant of David that shall sit on the throne forever.

32 And Jesus stood still, and called them, and said,

What will ye that I shall do unto you?

33 They say unto him,

Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him. *Isaiah 42:7.*

Chapter Twenty-one

Behold thy king cometh unto thee

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them,

Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Bethphage: A city on the mount of Olives just across the Kidron Valley from Jerusalem.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Zechariah 9:9.*

6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying,

Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Hosanna to the son of David: Hosanna means deliverance. The phrase, the son of David, meant Jesus was the heir to David's throne. Psalm 118:26.

10 And when he was come into Jerusalem, all the city was moved, saying,

Who is this?

11 And the multitude said,

This is Jesus the prophet of Nazareth of Galilee.

The prophet of Nazareth of Galilee: Nazareth was a city in the Galilee region where Jesus lived for about 25 years. The name is from the root word Nazar (Set apart).

Jesus spent most of his time in the Galilee region, and therefore many people in Jerusalem had never seen him so once they realized who he was, the crowds began to grow in support.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the

seats of them that sold doves, **13 And said unto them,**

It is written,

My house shall be called the house of prayer; but ye have made it a den of thieves. *Isaiah 56:7.*

Them that sold and bought in the temple: Animals were being sold and bought for a price contrary to the scriptures that commanded that they were to bring their own animals to sacrifice.

The money changers: They would take the people's Roman money and exchange it for temple shekels at a profit to them.

14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying,

Hosanna to the son of David;

they were sore displeased, 16 And said unto him,

Hearest thou what these say?

And Jesus saith unto them,

Yea; have ye never read,

Out of the mouth of babes and sucklings thou hast perfected praise? *Psalms 8:2.*

17 And he left them, and went out of the city into Bethany; and he lodged there.

The Son of David: Jesus' title verifying that he was the rightful descendant to sit on David's throne as Israel's king.

They were sore displeased: The chief priests and the scribes were sore displeased because they were envious. Mark 15:10.

Bethany: A city next to Bethpage, and Jerusalem on the mount of Olives.

The fig tree withered away

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it,

Let no fruit grow on thee henceforward for ever.

And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying,

How soon is the fig tree withered away!

21 Jesus answered and said unto them,

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

The fig tree withered away: Israel is often referred to as a fig tree in the scriptures. This is a prophetic pronouncement upon Israel's

spiritual decline as they fall due to their unbelief. Luke 13:6-9 and Romans 11:11-12.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive: The twelve had been given power by Christ for fulfilling God's will concerning the kingdom.

The reason why we don't have that power today is because we are not apostles in Israel's kingdom. We cannot make God do something today for us that he promised to do for someone else in scripture during a different age.

We are not Israel under their kingdom program, we are the church, which is Christ's body, and we are under grace. Romans 6:14-15.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,

By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them,

I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying,

If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said,

We cannot tell.

And he said unto them,

Neither tell I you by what authority I do these things.

By what authority doest thou these things: The things mentioned here are the casting out the money changers, and the healing of the people. See Matthew 7:29, Luke 9:1, & John 5:26-27.

The baptism of John, whence was it? from Heaven, or of men: Jesus asked them this question because he knew they rejected the counsel of God being not baptized of John:

Luke 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The parable of the two sons

28 But what think ye? A certain man had two sons; and he came to the first, and said,

Son, go work to day in my vineyard.

29 He answered and said,

I will not:

but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said,

I go, sir:

and went not. 31 Whether of them twain did the will of his father?

They say unto him,

The first.

Jesus saith unto them,

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32

For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

A certain man had two sons: Jesus told them that John's baptism was from heaven. The first son represented the publicans and harlots who repented and believed John.

The second son represented the chief priests and the elders who claimed to do the will of Father, but they did not believe the counsel of God, being not baptized of John. Luke 7:29-30.

Publicans: Tax collectors.

The parable of the husbandmen

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: *Isaiah 5:1-7.*

Parable: A story meant to conceal things to those who have rejected Jesus as their Saviour, and reveal things to his disciples.

A certain householder: God. See Matthew 13:27 & 52.

A vineyard: This is speaking of Israel: Isaiah 5 below.

Isaiah 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

And hedged it round about: The hedge was the middle wall of partition of circumcision that was erected between Jew and Gentile in Genesis 17.

And digged a winepress in it: A winepress is what you used to get the juice out of the grapes. He expected to have a lot of fruit because he had given Israel everything they needed to get a harvest.

And built a tower: 2nd Samuel 22:3 & 51.

And let it out to husbandmen: The leaders of Israel. Mark 12:1-9 & Luke 20:9-16.

And went into a far country: Jesus ascended to heaven after his crucifixion.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

The time of the fruit drew near: The kingdom was at hand, where there would be a lot of fruit produced.

He sent his servants to the husbandmen: The servants are the prophets that God sent to Israel, while the husbandmen were the leaders of the nation of Israel that persecuted them.

That they may receive the fruits of it: Righteousness is seen typified as fruit in the four gospels. See Matthew 3:8.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying,

They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves,

This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

His son: The Son of God.

41 They say unto him,

He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Other husbandmen: The little flock in Luke 12:32.

42 Jesus saith unto them,

Did ye never read in the scriptures,

The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? *Psalms 118:22-*

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

A nation bringing forth the fruits thereof: Since the promise of the kingdom was made with Israel, God had to give it to the nation of Israel. Luke 12:32.

He gave it to the believing remnant in Israel (called the little flock by Jesus), not to the unbelieving ones who were not believers in Jesus.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

This stone: It is Jesus Christ. See verse 42 above.

Shall be broken: Humbled.

Grind him to powder: Exodus 32:20.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

God sent many servants (prophets) to try to get Israel to return to him, and the covenant he made with them at Sinai, but they killed most of them, and finally he sent them his Son and him they also killed.

He then let out his vineyard to the remnant (the apostles and disciples) who did produce fruit in its season.

They will again in the tribulation period with the two witnesses, and the 144,000. It was to them (the little flock) that the kingdom was given.

Chapter Twenty-two The wedding is ready

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

A certain king: God.

A marriage: The marriage of Jesus and his bride (believing Israel).

His son: Jesus.

His servants: The prophets.

Them that were bidden: The nation and its leaders.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are

killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them.

The remnant: A remnant of people who instead of just leaving the preaching of these servants, stayed behind to kill the servants. This is not the little flock of Luke 12:32.

His servants: Those who preached to Israel about their kingdom.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Wroth: Angry

Their city: Jerusalem.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Guests: The little flock that believed.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment?

And he was speechless. 13 Then said the king to the servants,

Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

A man: He represents those who try to enter their own way without faith in the Messiah.

A wedding garment: Fine linen, clean and white mentioned in Revelation 19:7-9.

Outer darkness: Hell.

Many are called: All of Israel was called to the marriage.

Few are chosen: The ones who made their robes white in the blood of the lamb. The remnant or little flock. Revelation 7:14.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying,

Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money.

And they brought unto him a penny. 20 And he saith unto them,

Whose is this image and superscription?

The Herodians: Herod's loyal soldiers and political associates.

21 They say unto him,

Caesar's.

Then saith he unto them,

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

By Jesus answering them he would leave them no excuses for their unbelief. Jesus knew that they knew the law, and he also knew that they would obey (render to) Rome, ahead of God.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying,

Master, Moses said,

If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Genesis 38:8.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26

Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

The resurrection: The resurrection of the just after the seven-year tribulation period. Jeremiah 30:7 and Acts 24:15.

29 Jesus answered and said unto them,

Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? *Exodus 3:6.*

God is not the God of the dead, but of the living.

As the angels of God in heaven: Those who were married previously are not married again in the kingdom after the resurrection.

There will be marriages in the kingdom and offspring from those marriages, but someone who already lived will not produce offspring in the kingdom. The angels in heaven do not marry.

33 And when the multitude heard this, they were astonished at his doctrine.

Jesus answers their questions about marriage in the kingdom which they should have known as leaders of Israel.

In the kingdom old testament believers will be resurrected to live on the earth. They will not be in a marriage relationship during the kingdom. Others born into the kingdom will obviously.

They will be as the angels which are in heaven. They will not become angels, but are like the angels in their status.

Then Jesus deals with their bigger problem, they did not believe the resurrection. God said, I am the God of Abraham, not I was the God of Abraham, Isaac, and Jacob.

Meaning that all three were alive in Paradise awaiting resurrection. The Sadducees believed that when you died you were dead. They even used the scriptures to try to prove that, and to disprove the opposite.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *Deuteronomy 6:4-5.*

38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. *Leviticus 19:18.*

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 Saying,

What think ye of Christ? whose son is he?

They say unto him,

The son of David.

43 He saith unto them,

How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord,

Sit thou on my right hand, till I make thine enemies thy footstool? *Psalms 110:1.*

The Son of David: Jesus' title verifying that he was the rightful descendant to sit on David's throne as Israel's king.

45 If David then call him Lord, how is he his son?

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

Chapter Twenty-three

Whatsoever they bid you observe

1 Then spake Jesus to the multitude, and to his disciples, 2 Saying,

The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

Moses' seat: In the place of Moses as a teacher of the law.

Whatsoever they bid you observe: Jesus was a law-abiding Jew, which demanded the same of his followers. Galatians 4:4. We are not under the Mosaic law today; we are under grace. Romans 6:14-15.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ.

Phylacteries: A small case containing the ten commandments.

Be not ye called Rabbi: The word Rabbi means master. Jesus forbade calling spiritual leaders Master, or Father. John 1:38. Jesus did allow his disciples to call him Rabbi and Master because he was both, they, and we are not:

John 13:13 Ye call me Master and Lord: and ye say well; for so I am.

Call no man your father upon the earth: This is speaking in a religious sense, it is okay to call your earthly father, your father, but not a priest. God alone is reserved that title.

11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Ye shut up: They prevented people from entering the kingdom because of the wrong teachings.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Jesus pronounces 7 woes to the scribes and Pharisees

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe: The beginning of a pronouncement of judgment.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Proselyte: A Convert.

The child of hell: They are like a father that is producing hell bound offspring.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Blind guides: Ignorant religious leaders who can't see the truth.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel.

Tithe: A tenth of something.

Mint: A sweet, scented plant.

Anise: Dill.

Cummin: A spice used in curry.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Whited sepulchres: Graves painted to look good on the outside.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Woe unto you: Grief.

This was the last of eight woes pronounced upon the Scribes and Pharisees for their hypocrisy. They were blind leaders of the blind.

32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Fill ye up then the measure of your fathers: Finish the work they started in killing the righteous.

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Zechariah 1:1.

Upon you shall come all the righteous blood: They would be guilty of all the righteous before them if they persecuted Christ.

Abel: The first martyr.

Zacharias: The most recent martyr (From A to Z).

36 Verily I say unto you, All these things shall come upon this generation.

That generation would be guilty for killing the Messiah.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate.

Your house is left unto you desolate: The temple was left desolate, and Jesus departed and went eastward to the mount Olives which is the same things that happened when God's glory departed from the temple in Ezekiel 10:18.

Jesus called the same house (the temple) his Father's house when he first cleansed it, then he called it their house because God's Spirit had departed from it.

John 2:16 talks about the Father's house from Jesus day 2,000 and John 14:2 talks about his future house in the new earth.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Psalm 118:26.

When Jesus entered Jerusalem's temple area in Matthew 21:9-15 multitudes proclaimed, "Blessed is he that cometh in the name of the Lord," but when he comes back all of Israel will proclaim it.

Chapter Twenty-four

He that shall endure unto the end

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them,

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

While on the mountain Jesus tells his disciples of the temple's soon destruction (70 AD). Then before they have a chance to respond to his shocking statement, he deliberately walks away from them.

He first descended into the Kidron Valley, passing through the Garden of Gethsemane before ascending the steep trail up to the top of the mount of Olives.

This is where the disciples eventually catch up to him, and that are able to ask him about his previous pronouncement. There is an intentional gap of silence between this verse and the next ones.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

The mount of Olives: When the disciples asked Jesus these questions, they were looking for the kingdom.

Jesus tells them of the trials that shall come upon the nation of Israel during the tribulation period (the time of Jacob's trouble). Jeremiah 30:7.

Jesus skips over the whole dispensation of grace for us today and begins to tell his disciples about the prophesied tribulation period that would have to come before the kingdom would be set up.

He would not reveal the mystery of the dispensation of grace to them. Paul alone would receive those revelations a few years later.

4 And Jesus answered and said unto them,

Take heed that no man deceive you. 5 For many shall come in my name, saying,

I am Christ;

and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows.

The beginning of sorrows: The beginning of pains and travail. See 1st Thessalonians 5:13. The tribulation period or time of Jacob's trouble. Jeremiah 30:7.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

Many shall be offended: See Matthew 11:6, 13:21 and 26:31.

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

He that shall endure unto the end, the same shall be saved: Those believers who endure unto the end of the tribulation period without taking the mark of the beast will be saved, and they will enter their kingdom. This is not doctrine for the dispensation of grace today.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. Psalm 14:7 & Jeremiah 31:31.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This gospel of the kingdom: This message will again be preached to the whole world in the tribulation period by the 144,000.

Then shall the end come: The end of Satan's rule as the god of this world, and of man's rule under him. It will mark the beginning of the kingdom, where Christ will rule and reign for a thousand years.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

(whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Daniel 11:31.

The abomination of desolation: It will be in the holy place (a rebuilt temple), and Judaea is mentioned along with the sabbath day.

The temple, and the sabbath day are parts of the Jewish system of worship, and do not belong to us today in the body of Christ. All of chapters 24 and 25 are for Israel in the tribulation period.

The elect's sake: The believing remnant of Israel that will enter into their kingdom without dying.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together.

False Christs: The anti-christ will be the chief one.

These last fourteen verses answered the first question of the disciples of when these things shall be. Now Jesus will answer the second question about the sign of his coming:

Wheresoever the carcass is: Dead bodies will fill the valley of Megiddo and God will send the birds to feast upon them.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: Joel

2:30-31 & Revelation 12:4.

Stars shall fall from heaven: Angels are referred to as stars in the bible.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

His elect: These are those believing Jews during the tribulation period, who are gathered together to enter into their kingdom.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

The fig tree: It is figurative throughout scripture of believing Israel. It will start to put forth leaves in the tribulation period so that it can start producing fruits (souls) for the kingdom. The 144,000 are the ones that will produce fruit in those days.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

This generation shall not pass: Jesus was telling the Jews in his day that the generation that is alive during the tribulation period is the generation that would be there to usher in the kingdom at his second coming.

Jesus was speaking about his coming physically to set up his kingdom, and not about Israel becoming a nation in 1948. That generation has come and gone.

35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Heaven and earth shall pass away: Revelation 21:1.

Of that day and hour knoweth no man: This is a prophecy of the second coming of Christ to set up his kingdom.

This is not a teaching about the rapture, which was still a mystery until it was revealed to the apostle Paul. 1st Corinthians 15:51.

37 But as the days of Noah were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Noah, and his family, were prepared and knew time was running out, the lost didn't know, and went about their daily life as if they were crazy.

Just like they will be doing during the tribulation period, even with all the signs that the people of Noah's day never had.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the

other left. 42 Watch therefore: for ye know not what hour your Lord doth come.

The one shall be taken: The ones taken here, are taken to judgment. The ones who remain, go into their kingdom, and are placed over things to rule with Christ.

This is a rapture that you don't want to be in. No one in the body of Christ will be in this rapture to judgment.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The faithful believers in the tribulation period will not be caught off guard when the Lord returns, because they have been following along in the Bible, and seeing all the things come to pass, and they will know that their Master is soon coming.

Chapter Twenty-five

Ten virgins

Here we find the eleventh kingdom of heaven parable, seven of which are found in Matthew thirteen.

This parable is similar to the one found in Chapter Twenty-two, and the context is the same. Chapter Twenty-two gives us part of the key to understanding this parable.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

The kingdom of heaven: The future kingdom promised to Israel that is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Ten virgins: They represent Jews at the end of the tribulation period.

Their lamps: Their source of light.

Psalms 119:105 Thy word is a lamp unto my feet, and a light unto my path.

The bridegroom: The bridegroom is the Son of man, Jesus Christ.

2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps.

Five of them were wise: They took vessels with extra oil in them because they were not sure how long it would be. Oil is a type of the holy Spirit.

Five were foolish: During the tribulation period the five foolish virgins light did not endure unto the end because their oil ran out. The oil is a type of the holy Spirit. This is not doctrine for the dispensation of grace but for the tribulation period.

5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps.

While the bridegroom tarried: He was preparing a place for his bride. John 14:2-3. The city of new Jerusalem. Revelation 21:9-10.

At midnight: Jesus returns for his bride at midnight at the end of the tribulation period when it was the darkest part of the night. The tribulation period (the day of the Lord) is often referred to as night or darkness.

And trimmed their lamps: They removed the burnt tip of the wick to allow any remaining oil to rise and ignite to provide light so they could see.

8 And the foolish said unto the wise,

Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying,

Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11

Afterward came also the other virgins, saying,

Lord, Lord, open to us.

12 But he answered and said,

Verily I say unto you, I know you not.

The five foolish virgins were the same as the people in Luke 13:23-30 who were not prepared for the Lord's return because they were not looking for him.

The lamps would be filled with oil, but they would need to be refilled, just like the apostles were filled with the holy Spirit on the day of Pentecost in Acts 2, and they had to be refilled again in Acts 4:31.

When the bridegroom left to prepare a place for his bride, he would send her a gift to comfort her while he was away. John 4:2-3. The gift was the holy Spirit. They would be anointed with the holy Spirit on Pentecost.

The oil represented the holy Spirit. Priests were anointed with oil as a picture of their high priest Jesus, who was anointed with the holy Spirit at his baptism. Acts 4:27 & 10:38.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you.

John 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

The virgins had to keep their lamps full of oil. This is not something for us today in the dispensation of grace, this was for Israel.

When Jesus was leaving, he told his bride that he would send them a gift that would comfort them. The Comforter is the holy Spirit.

It will be for them once again after the rapture takes the body of Christ away. The holy Spirit seals us unto the day of redemption. Ephesians 4:30 & 1st Corinthians 12:13.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The context will determine the interpretation of this parable. It is about Israel watching and waiting for the return of Christ to set up his kingdom.

This is not the rapture of the church. That isn't revealed until Paul receives it. 1st Thessalonians 4:13-18 & 1st Corinthians 15:51-54.

The Son of man: Jesus is the bridegroom. What an amazing picture of a Jewish wedding. Ten virgins left their parents' home to go out to meet the bridegroom in the middle of the night.

They needed light to see, or they would not make it to the place where the bridegroom was. The oil kept their lamps burning, but when the bridegroom appeared only five had enough light to go out to meet him.

The five foolish are typical of those who did not prepare adequately for their bridegroom and were left behind. The bridegroom was not all that important to them.

The oil is symbolic of the holy Spirit, and is present in the lamps of the wise (the followers), but it is missing in the foolish ones (the lost).

The problem arises when we try to make these five wise virgins, members of the body of Christ today, they are not.

These represent people in the tribulation period, not us in the Church age. The body of Christ was still a mystery until it was revealed to Paul years later.

1st Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Today we are eternally secure at the moment of salvation. The old testament saint could be filled with the holy Spirit as needed by God to accomplish his will.

Notice also that the five wise virgins go and meet him, and attend the marriage with the bridegroom.

Jesus is the bridegroom, and those that will watch and wait in those days will enter into his kingdom, but the fools who were not ready will not. Don't try to force this to mean the church today.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

The kingdom of heaven: The future kingdom promised to Israel, which is set up after the seventieth week of Daniel ends.

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.

Here we find the twelfth kingdom of heaven parable concerning Israel and its earthly kingdom that shall exist for a thousand years.

A man travelling: This is Jesus Christ.

The far country: This is heaven upon his ascension.

His own servants: They are the Jews.

His goods: They are represented by the talents in the next verse.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them.

Here we see the judgment of both a righteous person who will receive an earthly reward during the millennial kingdom, and of an unrighteous person who will lose even what he had.

20 And so he that had received five talents came and brought other five talents, saying,

Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him,

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said,

Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him,

Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

The Jews that are faithful during the time of Jacob's trouble will be rewarded for their sacrifice and service by entrance into the kingdom, and an office of leadership in the kingdom.

24 Then he which had received the one talent came and said,

Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him,

Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Outer darkness: Here we have a hearer of the word, and not a doer of the word, and he is cast into hell. This was under a different program than what we are under today.

He had the ability to produce one talent, but he decided not to even invest it. Paul tells us today that salvation is not of works, lest any man should boast. Ephesians 2:8-9

The future judgment of nations

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.

As a shepherd divideth his sheep from the goats: The Gentile nations are divided into two categories. Those that helped Israel in the time of Jacob's trouble, and those that didn't.

34 Then shall the King say unto them on his right hand,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

This is a very critical day of judgment for the nations because, they will be judged as to how they treated the nation of Israel in her darkest hour.

Those who treated Israel fairly will be blessed in the kingdom, but those who despised her shall go into everlasting punishment.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand,

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

The King: This is Jesus who is judging the nations after the tribulation period is expired.

My brethren: These are the believers in Israel who will be hungry, thirsty, a stranger, naked, sick, and in prison during the tribulation period.

If they help them, it is as if they are helping Christ. This will be when a Gentile must bless a Jew that God will in turn bless the Gentile with eternal life in that coming kingdom.

Chapter Twenty-six

One of you shall betray me

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

After two days is the feast of the passover: Feasts were appointed times throughout the Jewish year that the children Israel were to keep yearly in the land of Israel. Exodus 23:15 & Numbers 9:1-15.

They were prophetic pictures of events that were to come in Israel's future. They serve as shadows of things to come concerning the Messiah's first and second comings, the time of Jacob's trouble and Israel's future earthly kingdom. Colossians 2:17.

The passover: The feast commemorating their deliverance from Egypt if the blood of the lamb were applied to their door post, then the death angel would pass over their house. Exodus 12:11 & 13.

Jesus was the lamb of God which taketh away the sin of the world, and he mentions how he will die so that when it happens, they will remember his words.

Matthew and Mark only record one passover in their gospel's, which is the final passover. Mark 14:12-16.

Luke records two passover feasts, with the first being the one he attended with his parents at twelve years of age, and the second one being 20 years later just before his crucifixion. Luke 2:41.

John records three passover feasts which had occurred once Jesus began his public ministry. John 2:23, 6:4 and 11:55-19:42.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill him. 5 But they said,

Not on the feast day, lest there be an uproar among the people.

The chief priests, scribes and the elders manipulated the situation so things would come out in their favor. What they meant for evil, God turned around for good.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

Simon the leper: Simon had already been healed of his leprosy. See Matthew 11:5.

Very precious ointment

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

There came unto him a woman: This was Mary, the sister of Martha and Lazarus. John 12:3. John tells us it was spikenard, and there was a pound of it, plus it was worth a years' salary (three hundred pennyworth).

8 But when his disciples saw it, they had indignation, saying,

To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12

For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Jesus had this ointment poured on his head prior to his burial which is common for a king. God opened Mary's eyes to the fact of his soon coming death.

The disciples should have done this for their king, but they were still in denial concerning his death. Nothing is said in this account of Matthew of Jesus' feet being washed by Mary, and wiped with her hair as in John 12:3.

Judas Iscariot

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you?

And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

Thirty pieces of silver: When Judas heard of Jesus's pending death, he began to devise a plan to get more money by betraying him, as he assumed his days were short with Jesus. Zechariah 11:12.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

The first day of the feast of unleavened bread: This feast last a week. No leaven is to be eaten because it is a type of sin.

18 And he said,

**Go into the city to such a man, and say unto him,
The Master saith,**

My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

The feast of unleavened bread: For one-week Jews would eat unleavened bread. They would put leaven (a type of sin) out of their house. Exodus 12:15.

Where wilt thou that we prepare for thee to eat the passover: They needed a house to eat the passover in, but they also needed a passover lamb.

They would have had to have purchased one from the sheep gate because they did not have one with them on their journey.

And they made ready the passover: They went to purchase it at the temple, and do all the rituals associated with passover.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said,

Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him,

Lord, is it I?

23 And he answered and said,

He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said,

Master, is it I?

He said unto him,

Thou hast said.

Jesus refused to inform the other disciples as to who it was that would betray him. He did, however, tell Judas privately that he was the one. Judas was the leaven in the house that had to be removed. Judas was the leaven (sinner) that needed to be removed.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said,

Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying,

Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Jesus emphasizes the kingdom teachings from the old testament because he was an apostle of the circumcision to confirm the promises made unto the fathers. Romans 15:8.

This is the blood of the new testament: which is shed for many for the remission of sins: The blood of Christ was shed for many for the remission of sins under Israel's program.

Paul tells us that Christ shed his blood for all for the forgiveness of sins. 2nd Corinthians 5:14-15.

Forgiveness and remission are not the same thing. Forgiveness is eternal, remission is temporary. Israel would have their sins covered temporarily until the next year. All of our sins were forgiven the moment we believed the gospel.

30 And when they had sung an hymn, they went out into the mount of Olives.

The Psalmist prophesied that Jesus would sing a hymn in the midst of the congregation, and here we see this fulfilled. Psalm 22:22.

31 Then saith Jesus unto them,

**All ye shall be offended because of me this night:
for it is written,**

I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *Zechariah 13:7.*

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him,

Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him,

Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him,

Though I should die with thee, yet will I not deny thee.

Likewise also said all the disciples.

This night, before the cock crow, thou shalt deny me thrice: *John 18:27.*

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples,

Sit ye here, while I go and pray yonder.

Gethsemane: The oil press.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them,

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

The two sons of Zebedee: James and John.

39 And he went a little further, and fell on his face, and prayed, saying,

O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Let this cup pass from me: This is the cup of his suffering and death mentioned in Matthew 20:22-23 & John 18:11.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying,

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them,

Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying,

Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said,

Hail, master;

and kissed him. 50 And Jesus said unto him,

Friend, wherefore art thou come?

Jesus was betrayed by a friend as Psalm 41:9 and 55:12-14 said, and sold for thirty pieces of silver just as Zechariah prophesied would happen. Proverbs 27:6 and Zechariah 11:12-13.

Then came they, and laid hands on Jesus and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him,

Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes,

Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

While Jesus is being beaten, he takes the time to ensure that every prophecy is fulfilled perfectly.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said,

This fellow said,

I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace, And the high priest answered and said unto him,

I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

I adjure thee by the living God: Deuteronomy 5:26.

The Christ: The anointed one. Acts 10:38.

The Son of God: Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

64 Jesus saith unto him,

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The right hand of power: *Psalm 110.*

Coming in the clouds of heaven: *See Matthew 24:30.*

65 Then the high priest rent his clothes, saying,

He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye?

They answered and said,

He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying,

Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying,

Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying,

I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there,

This fellow was also with Jesus of Nazareth.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

72 And again he denied with an oath,

I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter,

Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying,

I know not the man.

And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him,

Before the cock crow, thou shalt deny me thrice.

And he went out, and wept bitterly. *See Matthew 26:75.*

The nation's religious condemned Jesus to death on this morning, and that generation suffered greatly for their sin.

The Roman Gentile soldiers and officials were the ones to carry out the crucifixion, and it was for our sins that Christ willfully went to the cross to pay for.

Chapter Twenty-seven

Let him be crucified

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

The governor: He governed Judaea from 26-36 AD under Emperor Tiberius.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

When he saw that he was condemned, repented himself: When Jesus was condemned Judas changed his mind, but it was too late.

4 Saying,

I have sinned in that I have betrayed the innocent blood.

And they said,

What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. *Zechariah 11:13.*

I have betrayed the innocent blood: Judas is the first to announce that Jesus was innocent. Pilate, his wife, Herod, a thief on the cross, and a soldier that stood by did as well, using different words.

And went and hanged himself: After he had hung there, he fell headlong, and burst asunder, and all his bowels gushed out. Acts 1:18.

Judas was still guilty of betraying Jesus to death, who was innocent. Judas then committed suicide while Israel was still under the law.

6 And the chief priests took the silver pieces, and said,

It is not lawful for to put them into the treasury,
because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me. *Zechariah 11:12-13.*

Then was fulfilled that which was spoken by Jeremy the prophet: Zechariah wrote down what Jeremiah (Jeremy) spoke. When Judas saw he was despised by the others, he tried to undo his mess, but it was too late. Then he hanged himself.

11 And Jesus stood before the governor: and the governor asked him, saying,

Art thou the King of the Jews?

And Jesus said unto him,

Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him,

Hearst thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly. 15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them,

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

Barabbas: Son of Abba, or Son of the Father. Barabbas was the scapegoat. Leviticus 16:5-10.

19 When he was set down on the judgment seat, his wife sent unto him, saying,

Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them,

Whether of the twain will ye that I release unto you?

They said,

Barabbas.

22 Pilate saith unto them,

What shall I do then with Jesus which is called Christ?

They all say unto him,

Let him be crucified.

23 And the governor said,

Why, what evil hath he done?

But they cried out the more, saying,

Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying,

I am innocent of the blood of this just person: see ye to it.

A tumult was made: An uproar, or disturbance.

25 Then answered all the people, and said,

His blood be on us, and on our children.

That just man: This is the second of three times someone is called just.

I am innocent of the blood of this just person: Joseph and John the Baptist were also called just by others.

He took water and washed his hands: A way to declare one's innocence in a matter.

His blood be on us, and on our children: They pronounced a curse on themselves and their families. Deuteronomy 19:10, 2nd Samuel 1:16, Acts 18:6 & Ecclesiastes 5:4.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. *Isaiah 52:14.*

Barabbas was the scapegoat. Jesus represented the innocent lamb that was slaughtered for the sins of the guilty as found in Leviticus chapter 16.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. John 19 says it was purple.

A scarlet robe: Psalm 22:18.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying,

Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had

mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet,

They parted my garments among them, and upon my vesture did they cast lots. *Psalm 22:16-18*

36 And sitting down they watched him there; 37 And set up over his head his accusation written,

THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left. *Isaiah 53:12.*

39 And they that passed by reviled him, wagging their heads, 40 And saying,

Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said,

I am the Son of God. *Psalm 22:8.*

The Son of God: Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

44 The thieves also, which were crucified with him, cast the same in his teeth.

Cast the same in his teeth: They reviled him. See Matthew 5:11.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabachthani?

that is to say,

My God, my God, why hast thou forsaken me? *Psalm 22:1.*

The sixth hour: Noon

Unto the ninth hour: Three o'clock.

47 Some of them that stood there, when they heard that, said,

This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said,

Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. *Isaiah 53.*

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Rent in twain: Ripped into two. Verses fifty-one through fifty-three are events that happened at, and immediately after Jesus' resurrection, not at his death. Verse 53.

Many bodies of the saints arose: After his resurrection, not at his death! Jesus is the firstfruits of them that slept (were dead). 1st Corinthians 15:19-23, 1st Peter 3:19 & Ephesians 4:8.

Jesus went to Abraham's Bosom or Paradise, while his physical body remained in the grave waiting for his resurrection three days later.

From there he would lead captivity (those who had died in faith before the cross) captive to its new abode in heaven.

Paradise is now in the presence of God. See 2nd Corinthians 4:1-5, where Paul talks about John the apostle, not himself. Revelation 2:7. It was Wednesday at 3 PM (The ninth hour) that Jesus uttered, "It is finished."

He laid down his life for the sins of the world, but he wasn't put in the heart of the earth for three more hours, which was Thursday Evening around 6 PM (3 hours later).

Jesus remained in the heart of the earth for the day of Thursday and Friday night. Then he stayed in the heart of the earth all the day Friday, followed by all Saturday night, and then all-day Saturday.

Jesus said that he would be in the heart of the earth three days (Matthew 12:40), and three nights, and he had to do just that, and do it in the order that he said he would.

Jesus' body didn't go into the tomb Wednesday, but it was placed in there at the beginning of the new day which began at sunset.

A Jew in those days would have said three nights, and three days, instead of three days and three nights, because a day begins biblically in the evening, not at midnight.

Genesis 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying,

Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

The Son of God: Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

Mary Magdalene: Out of whom Jesus cast seven devils. Mark 16:9.

Mary the mother of James and Joses: Verse 61 & Mark 15:40.

The mother of Zebedee's children: James and John. See Matthew 20:20.

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Isaiah 53:9.

Arimathaea: Most likely the city named Ramah in Joshua 18:25.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Mary Magdalene: Out of whom went seven devils. Mark 16:9.

The other Mary: John 19:25.

Sepulchre: A tomb.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying,

Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

The day of the preparation: The day before the sabbath used to prepare for the sabbath day when no work could be done.

65 Pilate said unto them

Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Made the sepulchre sure: The sealed the stone and placed a guard on the tomb of many men.

The lost people remembered Jesus' statement about his resurrection, but his own disciples didn't. That is because God deliberately hid it from them after he told them of it. Luke 18:34.

Chapter Twenty-eight

Observe all things

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men.

The first day of the week: Sunday.

Mary Magdalene: Out of whom Jesus cast seven devils. Mark 16:9.

The other Mary: See Matthew 27.

The angel of the Lord: An angel came and rolled back the stone, not to let Jesus out, but to let everyone in to see an empty tomb. Not all angels are called "the angel of the Lord," some are called an angel of the Lord.

And sat upon it: Angels are often seen sitting in the Bible. Two were sitting in the tomb in John 20:12.

For fear of him the keepers did shake, and become as dead men: They fell flat on the ground out of fear when seeing God's messenger.

5 And the angel answered and said unto the women,

Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Galilee: Galilee was in the north near the Sea of Galilee, and it afforded Jesus privacy so he could speak to the eleven of the things pertaining to the kingdom of God. Acts 1:3.

9 And as they went to tell his disciples, behold, Jesus met them, saying,

All hail.

And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them,

Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken

counsel, they gave large money unto the soldiers, 13 Saying,

Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

All that was needed by the religious leaders of that day to silence Christianity forever was to produce the body of Jesus after his crucifixion. They could not!

Would the disciples all be willing to live a life as outcasts to maintain a story that they knew was untrue? No! The story was true, and they were willing to die for it.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying,

All power is given unto me in heaven and in earth.

After being for forty days things pertaining to the kingdom, Christ tells his followers that all power is given unto him in heaven and in earth. The kingdom could not begin until the king died for Israel's sins.

Then the offer of the kingdom could be finally offered to the nation. Only a remnant in Israel believed, and Israel's prophesied kingdom was put on hold because of their unbelief.

God then ushered in the mystery program which began with Saul of Tarsus getting saved, after the stoning of Stephen.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Teaching them to observe all things whatsoever I have commanded you: Israel's great commission was given to the apostles, and in it Jesus tells his apostles to teach everyone to observe all things whatsoever he commanded them.

Jesus commanded his twelve to preach the gospel of the kingdom. See Matthew 24:14. He commanded his disciples not to go to the Gentiles. We go to the Gentiles.

We do not preach that gospel today. We preach the gospel of the grace of God. Acts 20:24. He told them to only go to the lost sheep of the house of Israel. We go to all people today without distinction.

He commanded people to offer the sacrifices that Moses commanded in the Law. We are not under the Law today, but we are under Grace. Romans 6:14-15.

He told the rich young ruler to keep the commandments that Moses commanded to inherit eternal life. We are saved by grace through faith today. Ephesians 2:8-9.

We would never tell someone today they need to keep the law to be saved, we would say believe that Jesus died for your sins, was buried, and rose from the dead to be saved. 1st Corinthians 15:1-4.

Jesus also commanded someone to sell all that he had, and to come follow him (See Matthew 19:21). We do not tell people to do that today, because we are under grace. Romans 6:14-15.

Jesus kept the law perfectly. He told his followers to keep the law on many occasions because the law was still in effect until after the death of the testator.

Hebrews 9:6 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

We today teach people things that pertain to God's mystery program that was revealed to the apostle Paul after his conversion on the road to Damascus:

Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world.

The next thing that was supposed to happen was the seventieth week of Daniel that was to occur immediately after the Messiah was cut off. Daniel 9:24-27.

That did not happen at that time because God had another plan that had been kept secret since the world began that he was about to dispense to the world.

Acts one through eight is the story of the Israel's additional year given unto them by God to repent and to bring forth fruits meet for repentance. Luke 13:6-9.

Acts 9-28 is the story of their failure to do so, and God's setting them aside for a season, to usher in the dispensation of grace.

Amen: The word "Amen" is used at the end of a prayer, or a sentence, never at the beginning. It is used as the last word of all four gospels as well.

The word is the same Greek word translated "verily" in the King James Bible, and it is always used at the beginning of a statement, and never at the end of one.

The End

Mark

Introduction

Mark is the author of the book, and the nation of Israel is his audience. The book is about Israel's Messiah coming to them and being rejected.

The book's events all take place in the land of Israel. Its words were spoken to Israel while they were still under the law. Galatians 4:4.

Its contents were a part of Israel's old covenant as the new covenant/testament could not begin until after the death of the testator. Hebrews 9:16.

The setting

The book of Mark begins in the middle of the 69th week of Israel's punishment mention in Daniel 9:24-27. The seventieth week of Daniel is to follow Christ's being cut off (crucified).

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Chapter One

1 The beginning of the gospel of Jesus Christ, the Son of God;

The gospel of Jesus Christ: This was the good news that Israel's long-awaited kingdom was now at hand. It would appear if Israel would repent.

Mark is the only book that begins using the word gospel. The word gospel means "good news." Mark is beginning of the good news of Jesus Christ.

Christ: The anointed one. Acts 10:38.

The Son of God: This is Jesus Christ, and Israel had to believe that Jesus was the Christ, the Son of the living God, just as Peter did when Jesus asked him who he was.

Matthew 16:15 He saith unto them, But whom say ye that I am? And Simon Peter answered and said, 16 Thou art the Christ, the Son of the living God. Mark 8:29, Luke 4:41, John 6:69 & 11:27.

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John the Baptist

2 As it is written in the prophets,

Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Malachi 3:1 & Isaiah 40:3.*

The prophets: The last seventeen books of what is commonly known as the "old testament." Isaiah through Malachi.

My messenger: This was John the Baptist.

Thy face: Thy is singular. This is speaking about John being sent before Jesus' face.

Prepare ye the way of the Lord, make his paths straight: John was to prepare the hearts of the people of Israel for the Lord.

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Ye: Ye, you, and your, are all plural, and are to be used when talking to more than one person.

Thee, thine, thou, and thy, are all singular, and are used in classical English when talking to an individual. Classical, or Elizabethan English is used in the King James Bible.

John baptizing

Matthew 3:1-12 & Luke 3:2-16

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Isaiah 40:3.*

John did baptize in the wilderness: He did not minister at the temple, because Judaism had become corrupted by religious leaders who exalted the traditions of men above God's word.

The baptism of repentance for the remission of sins: This was a message for Israel, calling them to repentance. This was because of the covenant they made with God at mount Sinai, which they broke. Luke 3:3, Acts 13:24 & 19:4.

The baptism was for the remission of sins, not the forgiveness of sins. Prior to Christ's death on the cross their sins had to be remitted because of the covenant they had made with God at mount Sinai.

They were still under that covenant until after the death of the testator. Hebrews 9:16 & Luke 7:29-30.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

All the land of Judaea, and they of Jerusalem: They went out to hear John the Baptist who turned many of the children of Israel to the Lord. Luke 1:16. His message would not have been accepted in Jerusalem at the temple.

The baptism of repentance for the remission of sins was a cleansing ritual for Israel to prepare them to be priests in their kingdom that was being preached as at hand. Exodus 19:5-6 below.

Confessing their sins: This was required by God for Israel to be healed as a nation. Leviticus 26:40-42, Daniel 9:2-6 & Matthew 3:6.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; *Matthew 3:4.*

A girdle of skin about his loins: He dressed exactly like Elijah did in 2nd Kings 1:8. A girdle is a belt.

He did eat locusts and wild honey: Locust were considered clean under the law. Leviticus 11:22 & Mark 1:6.

7 And preached, saying,

There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. *Matthew 3:11, Luke 3:16 & John 1:27.*

The latchet of whose shoes I am not worthy to stoop down and unloose: John, who was Jesus' kinsman, was not able to redeem Israel from their sin, only Jesus was able to do that.

This was a Jewish practice concerning a kinsman redeeming someone, or something. Israel needed to be redeemed from their bondage to sin, and the devil. Deuteronomy 25:9 & Ruth 4:7.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

I indeed have baptized you with water: This was for Israel to be washed before they would begin their priesthood in the kingdom that was at hand. Matthew 3:11, Luke 3:16, John 1:26 & 33.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

This kingdom of priests would all need to be washed with clean water first, and then be anointed with oil before they could begin ministering.

Israel has never become that kingdom of priests yet because they have not been able to keep their promise to God that they made with him on that day.

They will however become a kingdom of priests after the time of Jacob's (Israel's) trouble. Jeremiah 31:31. This will happen when they enter into the kingdom that God prophesied in Exodus 19.

This holy nation would be born again when the nation of Israel confessed their sins and receive the baptism of repentance for the remission of sins.

The remission of sins was not the same as the forgiveness of sins like we have today. Israel would have their sins remitted nationally each year on the day of Atonement.

Israel will have their sins forgiven when Christ returns. Acts 3:19-21. Today, we are baptized "by" the Holy Spirit into the body of Christ, the moment we believe the gospel. 1st Corinthians 12:13.

John then mentioned that Jesus would baptize Israel with the Holy Ghost, this happened on the day of Pentecost. Acts 2:4.

He shall baptize you with the Holy Ghost: This came to pass for those believers in the upper room to endue them with power to preach the gospel of the kingdom. Matthew 3:11, Luke 3:16 & John 1:33.

The priests back then would wash and anoint themselves every time they came to the tabernacle to do the service of God, and at the future temple as well. Oil is symbolic of the holy Spirit.

It wasn't a onetime washing, they washed themselves daily, just like the apostles had to pray and ask to be filled with the holy Spirit again and again to fulfill his purposes.

The holy Spirit did not indwell them as he does us today. Acts 2:4, 4:8 & 31. Israel will be sprinkled with clean water when they enter into their kingdom after the time of Jacob's trouble. Ezekiel 36:22-28.

Jesus' baptism.

Matthew 3:13-17, Luke 3:21-22 & John 1:29-34

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

And was baptized of John in Jordan: The Jordan river. Here was Israel's future high priest being washed with water as all priests had to in order to begin their ministry. Exodus 24:4 and Isaiah 61:6.

The Spirit like a dove descending upon him: This was a sign to John that upon whom he saw the Spirit descending, he was the one who would baptize Israel with the Holy Ghost. Matthew 3:16 & John 1:32.

This was Jesus' anointing to be Israel's high priest. Acts 4:27 & 10:38. Jesus was the one that John the Baptist was to make manifest to Israel, and he was the one that would baptize believing Israel with the Holy Ghost.

This voice came so that John would have a second witness to the sign he had just received that this was indeed the Christ that he was to make manifest to Israel.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. *Matthew 3:17, Mark 12:6 & Luke 3:21-22.*

A voice from heaven: God the Father was speaking.

Jesus' temptation

Matthew 4:1-11 & Luke 4:1-13

12 And immediately the Spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

The Spirit driveth him: Led up of the Spirit. Matthew 4:1 & Luke 4:1-13.

Forty days: The number forty occurs all too many times in the bible to list here as a number related to testing.

Tempted of Satan: Luke lets us know Jesus was tempted during the forty days as well as on the last day. Luke 4:2.

The reasons for Satan tempting Jesus are numerous, but he ultimately wanted to disqualify Jesus from being able to be Israel's kinsman redeemer. By Satan getting Jesus to sin, he would not be able to redeem another sinner.

The angels ministered unto him: This was probably after Jesus (the last Adam) did what the first Adam failed to do.

He resisted Satan's temptations by quoting God's word to him perfectly. Eve misquoted what God had told Adam originally, which may have been Adam's fault, he should have corrected her statement to Satan, but he didn't.

John is imprisoned

Matthew 4:12 & Luke 3:20

14 Now after that John was put in prison,

John was put in prison: Two months after Jesus' baptism. John 3:24.

Jesus begins preaching

Matthew 4:17 & Luke 4:14-15

Jesus came into Galilee, preaching the gospel of the kingdom of God,

Galilee: It is called Galilee of the nations in Isaiah 9:1-7, and Galilee of the Gentiles in Matthew 4:15. It is in the northern part of Israel in the lands belonging to Zebulun and Naphtali.

The gospel of the kingdom: The gospel that Jesus preached was the same one that John preached about the kingdom being at hand. Matthew 3:1-2 & 4:23.

15 And saying,

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The time is fulfilled: Matthew 4:17 says, From that time.

This was speaking about the sixty-ninth week of Daniel which had arrived, so their long-awaited kingdom was now at hand. Daniel 9:24-27.

The kingdom of God is at hand: Also called the kingdom of heaven. It was at hand six months earlier when John began to preach. Matthew 3:2, Luke 16:16 & Matthew 4:17.

Repent ye, and believe the gospel: The nation needed to repent of their unbelief and believe the good news (the gospel) that the kingdom was at hand.

If they as a nation would repent and believe the good news, then the kingdom would soon follow. Matthew 4:17 & 23.

Israel did not repent as a nation and they rejected their King, so the kingdom has been put on hold during the present dispensation of grace.

Jesus calls his first disciples

Matthew 4:18-22 & Luke 5:1-11

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. John 1:40-42.

The sea of Galilee: It is a large fresh-water lake that is connected to the Jordan River.

Simon: He is also called Peter and Cephas.

17 And Jesus said unto them,

Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

This is the second time Jesus called the disciples unto himself, there would be a third time as well. These can be seen in the other gospel accounts. The first time was after the baptism of Jesus. John 1:40-42.

Jesus cast out an unclean spirit

Luke 4:31-37

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

The sabbath day: It was the seventh day of the week, which began at sunset Friday evening, and went until sunset Saturday evening. Exodus 16:23.

The synagogue: This is a Jewish place of teaching.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out,

He taught them as one that had authority: See Matthew ...

His doctrine: The scribes had no authority to proclaim the kingdom was at hand as Jesus professed.

An unclean spirit: This is a devil. For the kingdom to be established, the land would have to be cleansed from all unclean spirits.

This act was a sign to the nation of Israel that their King was here, and their kingdom was at hand if they would repent.

Since Israel alone was to become a kingdom of priests in the kingdom, and Satan was to be bound during that kingdom, Jesus went about binding every devil (unclean spirit) he saw.

24 Saying,

Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

Art thou come to destroy us: This is similar to the question asked by a legion of devils in Matthew 8:29.

The Holy One of God: This is a title used often in the old testament where God is called the holy one of Israel. Psalm 71:22.

25 And Jesus rebuked him, saying,

Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying,

What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Hold thy peace, and come out of him: These were two commands that showed Jesus' power over the devils by demanding their silence and obedience.

He came to set the captives in Israel free so that they may become a kingdom of priests in their kingdom.

What new doctrine is this: The chief priests, Pharisees and Sadducees did not have authority over the devil. This was not something new to the scriptures.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty

to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD,

Notice what Paul, the apostle of the Gentiles had to say about whether Jesus preached some new doctrine or not:

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

28 And immediately his fame spread abroad throughout all the region round about Galilee.

Jesus was not teaching some new doctrine, but he was confirming the promises already made to Israel's ancestors back to Abraham.

Jesus heals Simon's wife's mother

Luke 4:38-39

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Simon's wife's mother: Simon Peter had a wife, and his wife's mother was sick with a fever, so Jesus healed her of it immediately.

Anon: Immediately.

Jesus heals many people

Matthew 4:23-25 & Luke 4:40-41

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

He healed many that were sick of divers diseases: He did this because there will be no sickness in the kingdom, and because a requirement to be a priest was that the individuals could not have any infirmities of the flesh. Leviticus 21:17-23.

And cast out many devils: This was a sign to Israel that he was able to bind the devil in the kingdom. Revelation 20:2. The Jews require a sign. 1st Corinthians 1:22.

Jesus prays

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Isaiah 50:4.

36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him,

All men seek for thee.

38 And he said unto them,

Let us go into the next towns, that I may preach there also: for therefore came I forth.

All men seek for thee: This was because of the healings that they had received of him.

Therefore came I forth: Jesus came to preach the gospel of the kingdom to save the lost sheep of the house of Israel so that they may enter into their eternal kingdom. Matthew 10:5-8 & 15:24.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

Jesus heals a leper

Matthew 8:1-4 & Luke 5:12-15

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him,

If thou wilt, thou canst make me clean.

A leper: They were considered to be unclean according to the law. Leviticus 13:45. They were put out of the camp of Israel and unable to offer sacrifices for themselves. Leviticus 14.

Thou canst make me clean: Only God could cure someone of leprosy. 2nd Kings 5:1-14. This meant that a person was ritually clean and could offer sacrifices. Leviticus 10:10.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him,

I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him,

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Put forth his hand, and touched him: Jesus touched a leper, but it was only when he spoke the words "be thou clean," that he was cleansed of his leprosy.

In Leviticus 5:3 a person could not touch a leper, or they too would become unclean. Jesus was no ordinary person. He became sin for us who knew no sin. 2nd Corinthians 5:21.

Shew thyself to the priest: They would declare if a leper were clean or not. Leviticus 14:1-3.

Offer for thy cleansing those things which Moses commanded: Israel was still under the Law when Jesus came to Israel. Leviticus 14:4-32 & Luke 17:11-20.

Galatians 4:4 But when the fulness of time come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

For a testimony unto them: The healed lepers that followed Jesus' words were for a testimony unto the priests that Jesus was the Messiah, and that he followed the law.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but

was without in desert places: and they came to him from every quarter.

To blaze abroad: To Proclaim. It did not matter to this former leper that Jesus charged him to say nothing to any man, because he went right out and did the exact opposite. He chose to do his own thing without God, just like Israel had done.

Chapter Two

Jesus heals a man of the palsy

Matthew 9:1-8 & Luke 5:17-26

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

Capernaum: This was the city where Jesus' spent most of his time in the Galilee region that is on the northern tip of the Sea of Galilee.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four.

The palsy: This is a disease that paralyzes its victims.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy,

Son, thy sins be forgiven thee.

Thy sins be forgiven thee: This is something that only God could say and do. This very statement made by Jesus attested to his deity. 1st Kings 8:34-36 & 2nd Chronicles 7:14.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

The scribes: They were responsible for copying scriptures.

Since they just heard Jesus say this man's sins were forgiven, Jesus would prove that he could forgive sins by showing these Scribes a miracle.

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,

Why reason ye these things in your hearts?

Jesus perceived in his spirit: Because Jesus was God, he knew what people were thinking. Matthew 16:8.

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Whether is it easier to say: This is an old way of saying, "Which is easier to say."

While neither saying was hard to pronounce, saying his sins were forgiven would be met with great opposition because it was considered blasphemy, because only God could forgive sins.

10 But that ye may know that the Son of man hath power on earth to forgive sins,

(he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying,

We never saw it on this fashion.

That ye may know that the Son of man hath power on earth to forgive sins: Jesus said, "Thy sins be forgiven thee," so they would know he was no ordinary man.

The Son of man is a messianic title of Jesus. Ezekiel mentions this title 93 times. Luke's gospel mentions it the most as his focus was on Jesus' humanity. Daniel 7:13, John 12:34 & Acts 7:56.

The power to remit sins would later be given to the twelve in John 20:23 as part of the kingdom church. That power ceased when the dispensation of grace was ushered in.

The calling of Levi

Matthew 9:9-13 & Luke 5:27-32

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him,

Follow me.

And he arose and followed him.

Levi: This is Matthew who wrote the book of Matthew.

Sitting at the receipt of custom: This meant that he was a publican, otherwise known as a tax collector.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples,

How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them,

They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

The publicans and sinners knew they were not right with God, but the Pharisees thought that they were righteous.

Fasting question

Matthew 9:14-17 & Luke 5:33-39

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him,

Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

Why do the disciples of John and of the Pharisees fast: This was asked by one of John's disciples. Matthew 9:14.

19 And Jesus said unto them,

Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The children of the bridechamber: They were Jesus' disciples.

The bridegroom: This is Jesus.

The days will come: Jesus tells his disciples (the children of the bridechamber) of his ascension into heaven which will cause them to fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

No man seweth a piece of new cloth on an old garment: John, and the Pharisees were operating (in an old way) as if the bridegroom wasn't there with them.

Jesus' disciples (the children of the bridechamber) were acting correctly (in a new way) because the bridegroom was with them. John 3:29.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Old bottles: The Pharisees are the old bottles.

New wine must be put into new bottles: The new wine represents the new teachings concerning the kingdom like not fasting while the bridegroom was with them.

The new bottles represented new Jews hearing, and receiving the gospel of the kingdom. Jeremiah 13:13-14.

Plucking ears of corn

Matthew 12:1-8 & Luke 6:1-5

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him,

Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them,

Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in

the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 1st Samuel 21:4.

David was Israel's rightful king, and those that followed him were his righteous servants, just like Jesus is the future King of the Jews, and his disciples are going to serve as priests in the coming kingdom.

The Pharisees will not become priests as promised to the children of Israel in the law of Moses because they did not know the scriptures and exalted the teaching of the elders over the commandments of God.

27 And he said unto them,

The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath. Matthew 12:8.

The Pharisees continually kept adding to the word of God with their traditions and made many of them void. The sabbath is a picture of the future kingdom where God will dwell with his creation. He is Immanuel, God with us.

Chapter Three

Jesus heals on the sabbath

Matthew 12:9-14 & Luke 6:6-11

1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand,

Stand forth.

4 And he saith unto them,

Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?

But they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man,

Stretch forth thine hand.

And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Is it lawful to do good on the sabbath days: The sabbath day represented their future kingdom rest.

These Pharisees wanted to condemn Jesus so much that they wanted to see if he would dare heal someone on the sabbath day so they could report him.

They should have reported "He is the Messiah, he healed someone today." They were blinded by the hardness of their hearts.

The Herodians: A political party loyal to Herod.

The Pharisees yoked up with the Herodians to fight a common enemy that threatened their existence, the followers of Jesus. Mark 12:13.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying,

Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

The Son of God: Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

They should not make him known: Jesus charged the unclean spirits not to make him known as the Son of God, because people would not believe unclean spirits.

His signs, and his preaching were supposed to do that, but sadly, many did not believe it either.

Jesus calls the twelve

Matthew 10:1-4 & Luke 6:12-16

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

He goeth up into a mountain: Mountains in the bible are often used to describe kingdoms when speaking prophetically. Daniel 2:45.

In the future kingdom spoken of by Daniel these twelve would be its future supreme court sitting as judges. See Matthew 19:28.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

He ordained twelve: There will be twelve apostles who will sit on twelve thrones in that kingdom judging the twelve tribes of Israel. Matthew 19:28.

This meant that they would replace all the Pharisees, and Sadducees, as well as the Herodians as Israel's future leaders in the soon coming kingdom.

He surnamed

Isaiah 45:4

15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter;

He surnamed Peter: This is Petros in the Greek, meaning a stone.

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

He surnamed them Boanerges: This meant the sons of thunder. It was probably a prophetic title related to their boldness in preaching. They both would thunder words from heaven with their voices. 2nd Samuel 22:14.

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

Simon the Canaanite: The Canaanites were disinherited from the land because of their sexual immorality. He is also called Simon the Zelotes (the Zealot) in Luke 6:15 & Acts 1:13.

He was a Jew who had lived in what remained of the area known as Canaan, along the northern border of Israel. All the apostles were Jews.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

Judas Iscariot: He was surnamed Iscariot. Luke 22:3. Keriath was the name of his hometown mentioned in Joshua 15:25, which is a city of Judah near the border of Edom and Moab.

This surname was necessary because there were many Jews with the name of Judas (Judah) in Israel. The two letters "Is" in front of cariot mean "the man of." So, Judas Iscariot meant, Judas, the man of Karioth.

BlaspHEME AGAINST THE HOLY GHOST

Matthew 12:22-32 & Luke 11:14-26

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said,

He is beside himself.

His friends: This is the only time we hear about Jesus' friends. They were fair weather friends at best. They are not heard from again as they quickly became ashamed of Jesus and his words once he began his ministry.

22 And the scribes which came down from Jerusalem said,

He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables,

How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand.

Beelzebub: The lord of the flies, another title of Satan.

If a house be divided: The house of Israel was Satan's house because they had given themselves over to him by allowing Rome and the Herodians to be joined up with the Pharisees to fight against God's own Son.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; And then he will spoil his house.

He will first bind the strong man: Satan is the strong man, and this earth, and specifically Israel was his home as the god of this world.

Satan's unclean spirits had taken up residence in many people because they had turned their back on the covenant they made with God at Sinai.

Jesus came to reclaim them from the snare of the devil. He would bind them and cast them out. Satan will first be bound and then cast into the pit during the millennial kingdom. Jeremiah 31:10-12 & Revelation 20:2.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said,

He hath an unclean spirit.

Blaspheme against the Holy Ghost: They were claiming that Jesus was doing his miracles by the power of the devil.

Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Jesus' brethren and his mother

Matthew 12:46-50 & Luke 8:19-21

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him,

Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying,

Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said,

Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Who is my mother, or my brethren: Jesus' family did not travel with him at this point. When they showed up Jesus used the occasion to teach that fellow believers are much closer to them than their own family members are.

Two of his brothers, James, and Juda, did eventually believe Jesus was the Messiah, but only after his resurrection.

Chapter Four

Jesus teaches by parables

Matthew 13:1-53 & Luke 8:1-18

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them,

He that hath ears to hear, let him hear.

He that hath ears to hear, let him hear: Those who believed that Jesus was the Christ, the Son of the living God would understand his parables, but to the rest they just seemed like good instructions for farming.

Mysteries of the kingdom of God

Matthew 13:11 & Luke 8:10

10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them,

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. *Isaiah 6:10.*

Parable: Parables were meant to conceal the mysteries of the kingdom from those that did not believe.

Unto you it is given: Jesus would then expound on these teachings to the remnant of believers that made up the little flock. Luke 12:32.

The parable of the sower explained

Matthew 13:18-23 & Luke 8:11-15

The way side

Matthew 13:19 & Luke 8:12

13 And he said unto them,

Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

The sower soweth the word: It is implied that the word is represented as seed that is being sown which is not mentioned by Mark. Matthew 13:20 tells us that the sower is sowing seed.

The way side: They have the word taken from them immediately by Satan.

Stony ground

Matthew 13:20-21 & Luke 8:13

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

The stony ground: The word does not take root because they compromise as persecution comes.

Endure but for a time: Under the gospel of the kingdom preaching (the word that was sown) the hearers had to endure unto the end. Matthew 24:14.

Those that only endured but for a time, could not enter the kingdom because their fruit did not remain. That is not true for a believer today. We do not endure unto the end in this present dispensation of grace.

Among thorns

Matthew 13:22 & Luke 8:14

18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Among thorns: The thorns are the cares of this world, the deceitfulness of riches, and the lusts. These listeners had to produce fruits, or they would not enter into their kingdom. This is not written to us today.

Good ground

Matthew 13:23 & Luke 8:15

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Good ground: The good ground was those that believed that Jesus was the Christ, the Son of the living God who would produce fruit that remained. They would enter into their kingdom.

A candle

Luke 8:16-18

21 And he said unto them,

Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear.

A candle: Israel failed for the most part in being a light even to their own people while Christ was on the earth, and even after his resurrection.

If any man have ears to hear: The things that were previously hid concerning the kingdom (the mysteries) were being made manifest to the little flock of believers because they had ears to hear.

Take heed what ye hear

Matthew 13:12-17 & Luke 8:18

24 And he said unto them,

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Take heed what ye hear: The Pharisees and Sadducees had so much knowledge, but they did not have the spiritual understanding to see what was right in front of them, so God took away that which they had.

The kingdom of God

26 And he said,

So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

When the fruit is brought forth: The 144,000 are the firstfruits in Revelation 14:14.

Revelation 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

A grain of mustard seed

Matthew 13:31-32 & Luke 13:18-19

30 And he said,

Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is

like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

We spiritualize these teachings today and try to make Israel's kingdom into the Church. It is not.

A grain of mustard seed: The kingdom is the literal physical visible kingdom that will come after the tribulation period is over, when Christ will reign on earth for a thousand years.

Christ planted the seeds for the future kingdom in the nation of Israel, who was less than all the nations that be in the earth, with the preaching of the gospel of the kingdom.

The kingdom saints began to grow, first with the twelve and then with the little flock. Luke 12:32. Deuteronomy 7:6-8.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Then the one who planted the seed will come back and gather his crop (believing Israel) into the garner (a barn) which represents the kingdom.

The kingdom will be unlike any other kingdom that has ever existed, as it will dwarf all others, and it will never end.

33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

There came a point in Jesus' ministry where he spoke only in parables in public once the religious had heard and seen enough truth and rejected it. He was taking away what they had and giving it to those with hearts to understand.

A great storm

Matthew 8:23-27 & Luke 8:22-25

35 And the same day, when the even was come, he saith unto them,

Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him,

Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea,

Peace, be still.

And the wind ceased, and there was a great calm. 40 And he said unto them,

Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another,

What manner of man is this, that even the wind and the sea obey him?

They naturally feared for their lives, but the giver and sustainer of life was in the boat with them, their faith should have calmed them.

There arose a great storm: Jesus knew the storm was going to come and yet he was resting in what he was sent to do, and he would not be stopped by a temporary storm.

He would use the storm to paint a picture for the saints that will go through a great storm in the great tribulation period.

Carest thou not that we perish: Jesus cared, and none of them perished.

During the great tribulation period when it seems like God will have forgotten the little flock, he will appear and destroy his enemies and set up his kingdom and they will have their kingdom of rest.

Chapter Five

The legion of devils

Matthew 8:28-34 & Luke 8:26-39

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

The country of the Gadarenes: It was on the northeast corner of the sea of Galilee. The city of Gadara is there where the man with a legion of devils was from.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

An unclean spirit: A devil.

No man could bind him: Others had tried to bind him in the past, but they could not. Jesus could not only bind him, but he could also cast him out.

Satan will be bound by Jesus with a chain of darkness in the pit, during the millennial kingdom. Revelation 20:1-3.

6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said,

What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him,

Come out of the man, thou unclean spirit.

Jesus, thou Son of the most high God: The spirit knew who Jesus was, even the twelve apostles were unsure at this point who Jesus was exactly.

Torment me not: It was the man who initially cried out to Jesus that he not torment him, and in the next verses we noticed it was the devils speaking through him.

9 And he asked him,

What is thy name?

And he answered, saying,

My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

Legion: Many (2,000). Verse 13 below. A Roman legion was anywhere from 1,000 to 6,000 men, so there could have been one to three devils in each swine.

He besought him much: He begged him repeatedly. Devils are territorial, and they were to stay where they were placed by Satan.

We read of spirits referred to as "princes" i.e., the "prince of Persia" in Daniel 10:20 and they were placed over an area to bring it under subjection to the devil.

11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying,

Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts.

The devil: Notice that in the text the man is possessed with "the devil" (singular), but it also says that he has a legion of devils inside him.

They began to pray him to depart out of their coasts: The people should have begged him to stay, but they did not.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him,

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Go home to thy friends and tell them: This man was far from the will of God. Imagine what he must have had to have done to have attracted a legion of devils into him.

He was to tell them how good God had been unto him. He was to tell them the good news of the kingdom.

The devils would not have entered into a God-fearing Jew, but they would have gladly entered into one who had stooped so low, and far from the Law as to be one who hung out with pig farming Gentiles.

Pigs were unclean, and they made this Jewish person unclean according to the law, thus opening the door at that time for devils to enter him.

Leviticus 11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

Decapolis: Ten Roman cities in a league, of which Gadara was one of them. They were made up primarily of Gentiles.

Damascus, and Amman belonged to this league, and Beitshean was its only city on the west side of the Jordan River.

Jairus' daughter and a woman healed

Matthew 9:18 & Luke 8:40-56

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying,

My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said,

If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said,

Who touched my clothes?

31 And his disciples said unto him,

Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her,

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

This woman, and Jairus' daughter both represent Israel as you see the number twelve associated with each one of them.

Twelve years: The woman had an issue of blood twelve years and did everything she could to get relief for herself including spending all that she had, and she only got worse.

Israel was trying to please God with their own works, and they could not, and things only got worse for Israel.

This woman who represents the believing Israel did eventually abandon her faith in her doctors, and place her faith in the Great Physician, and her faith got her the healing she wanted.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said,

Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue,

Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them,

Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Ado: Fuss.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her,

Talitha cumi;

which is, being interpreted,

Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

She was of the age of twelve years: Again, we see the number twelve in story about the daughter of a Rabbi who was sick and died, but Jesus told her father to believe, and he resurrected her.

He will resurrect all the believing Jews from the twelve tribes of Israel, so they will rule with him in the kingdom as priests.

Obviously, this twelve-year-old girl was not the one that possessed the faith that Jesus could raise her; it was her father.

Those in the tribulation period will have to have placed their faith in Christ and followed him during that time in order to be resurrected into their kingdom.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, thou he were dead, yet shall he live.

And he charged them straitly that no man should know it: The religious would want to kill her as they eventually wanted to kill Lazarus, whom Christ rose from the dead. John 12:10.

Chapter Six

The unbelief in Nazareth

Matthew 13:53-58

1 And he went out from thence, and came into his own country; and his disciples follow him.

His own country: Nazareth.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying,

From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?

And they were offended at him.

The son of Mary: This title does not mean that Joseph has died already because Matthew's gospel calls Jesus "the carpenter's son" as if the carpenter were still alive at that time. Matthew 13:55.

The brother of: Jesus had four half-brothers, and at least two half-sisters. There is no evidence to prove that they were Joseph's children from a previous marriage.

This is why many say that Joseph was much older than Mary, so as to conform to their church's teaching that Mary had only one child, and that she remained a virgin unto her death.

James: He would eventually become the Pastor of the Jerusalem church. Acts 15:13-21. He was not a believer until after Jesus rose from the dead. John 7:5.

Juda: This is Jude, the author of the book of Jude.

4 But Jesus said unto them,

A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed

them. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

In his own country: Jesus was born in Bethlehem, but he spent 27 years in Nazareth before using Capernaum as his adopted hometown near the Sea of Galilee.

Some in the north who knew him growing up had a hard time believing that he was the Messiah. So, he did more teaching than healing in that area because of their lack of faith in him.

In his own house: His own half-brothers and half-sisters did not believe he was the Messiah at that time.

The word "faith" is found only two times in the whole Old Testament, and one of them is not all that positive towards Israel.

Deuteronomy 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

The word faith however is found 229 times in the New Testament, and it is found 150 times in the book of Acts from chapter nine through twenty-eight, and the Pauline epistles. It is in all thirteen of Paul's epistles.

Sending the twelve two by two

Matthew 10:1-15 & 9:1-6

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

The twelve: The twelve apostles.

And gave them power over unclean spirits: No other believers had this power, only the twelve.

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats.

Take nothing for their journey: There is no Mission agency operating under this commission today, because they cannot! It does not work today.

With the preaching of the gospel of the kingdom they were to sell all that they had and to have all things common which is what those that were following Jesus' daily were doing. This is easily seen in the early part of the book of Acts.

10 And he said unto them,

In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Shake off the dust under your feet: This is the same as the custom of washing of one's hands declaring you were free of any guilt regarding a person you have warned.

Many of these commands during this early commission will be rescinded when Jesus gives the apostles a newer commission just before his crucifixion. Luke 22:35-36.

The "great commission" would have even more changes associated with it after his resurrection.

12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them. John 9:6.

They went out: They did not ask them to come to their large buildings to be healed. These gifts are not for today's present dispensation which began after Israel's rejection of her kingdom.

Anointed with oil: Anointing someone was to sanctify them for a purpose. A king or a priest was sanctified before they would begin their service.

The oil itself had no healing powers, but it was a part of Israel's program. James 5:13-14 lines up perfectly with this verse.

James is written to the twelve tribes scattered abroad, not to the body of Christ. James 1:1. Paul never anointed anyone with oil in his epistles, Romans through Philemon.

The word oil is never even mentioned in his epistles, and the word anointed is used only once, and it is in reference to God giving us the holy Spirit at the moment we are saved.

2nd Corinthians 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

John is beheaded

Matthew 14:1-12 & Luke 9:7-9

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That

John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said,

That it is Elias.

And others said,

That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said,

It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod,

It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel,

Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her,

Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask?

And she said,

The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying,

I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

A just man: John is one of three men called just in the scriptures, the others are Jesus, and Joseph his adopted father. John died by the hands of those that hated God's word as will Elijah in the tribulation period.

Elijah will be raised from the dead at that time and John will also be raised when all of Israel is raised at the onset of the kingdom that he preached.

The apostles return

Luke 9:10-11

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them,

Come ye yourselves apart into a desert place, and rest a while:

for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately.

Feeding the 5,000

Matthew 14:13-21, Luke 9:12-17 & John 6:1-15

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was

moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Afoot thither: On foot towards.

They were as sheep not having a shepherd: Their rabbi's and Pharisees were not the shepherd's the people needed as they taught the traditions of the elders, and not the commandments of God.

35 And when the day was now far spent, his disciples came unto him, and said,

This is a desert place, and now the time is far passed: 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them,

Give ye them to eat.

And they say unto him,

Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them,

How many loaves have ye? go and see.

And when they knew, they say,

Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men.

By hundreds, and by fifties: The numbers "hundreds and fifties" are only mentioned together four times in the bible, and three of them were while they were in the wilderness with Moses in Exodus 18:21-25, and Deuteronomy 1:15.

They are symbolic of governmental structure in Israel then, and in their future kingdom. This place is referred to as a desert place in verse 32. If one could chase a thousand, then one loaf would be able to feed 1,000. Joshua 23:10

Five loaves would be able to feed five thousand men. Even in a deserted place God could take care of them. Jesus is the bread which came down from heaven in the wilderness (the Manna), he fed these in as miraculous a fashion as those in the wilderness.

They did not have to wake up and go collect this bread, the apostles just served them this bread that miraculously appeared after Jesus had prayed.

Each apostle carried back one basket full of bread after Jesus had fed the multitude. One for each tribe. They will eventually sit on twelve thrones judging the twelve tribes of Israel. Matthew 19:28.

And they took up twelve baskets full of the fragments, and of the fishes: This is a message for those that will go through the tribulation period that God will also provide food for them when they flee into the wilderness for its last three and a half years.

Jesus walks on water

Matthew 14:22-33 & John 6:16-21

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

Bethsaida: The name means the house of fishing. It is located in the northeast corner of the sea of Galilee. The hometown of Peter, Andrew, James, and John.

46 And when he had sent them away, he departed into a mountain to pray.

He first sent them away, and then he departed to pray for them in his absence, as he will be doing during the tribulation period.

They were sent to the house of fishing. Jesus said earlier that from hence forth they shall catch men.

Many Jews will respond to the preaching of the gospel of the kingdom during the tribulation period because of the terrible times they will be facing.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

When the even was come: The tribulation period is called the night.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

The fourth watch of the night: Between 3 and 6 AM. It is always darkest just before dawn. The night was divided up into four watches. Luke 12:38.

The best fishing is in the night when the fish come up to the warmer water near the top so nets can catch them.

And would have passed by them: He was walking faster than the boat was moving.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them,

Be of good cheer: it is I; be not afraid.

They supposed it had been a spirit: Angels, both good and bad, are called spirits. Even when the eleven saw Christ after his resurrection they thought they saw a spirit and were afraid. Luke 24:36-37.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

Their hearts were hardened, and yet they had seen so much. Faith does not come by seeing miracles, it comes by hearing the word of God.

The Jew required a sign, and God was giving them more signs than they could handle, but they had become common place to them now and it hardened their hearts to them.

The land of Gennesaret

Matthew 14:34-36

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Malachi 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

The Hebrew word for wings means “the extremities, or borders” which would also cover the extremities of his garments.

Remember the woman with the issue of blood who said she would be healed if she could just touch his garment? The word had spread apparently.

Chapter Seven

Pharisees and scribes question Jesus

Matthew 15:1-20

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him,

Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them,

Well hath Esaias prophesied of you hypocrites, as it is written,

This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they

worship me, teaching for doctrines the commandments of men. *Isaiah 29:13.*

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them,

Full well ye reject the commandment of God, that ye may keep your own tradition.

The washing of pots and cups: These were not the same divers washings mentioned in Hebrews 9:10, because they are the ones that are spoken of in the law of Moses.

These are simply the traditions of the elders that were added to the word of God by religious zealots.

10 For Moses said,

Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: *Exodus 21:17.*

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. **12** And ye suffer him no more to do ought for his father or his mother; **13** Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them,

Hearken unto me every one of you, and understand: **15** There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. **16** If any man have ears to hear, let him hear.

The wicked heart produces the words that come out of the mouth, and they are what defile a person, not eating bread with unwashed hands.

If any man have ears to hear, let him hear: This is now the third time Jesus uses this saying in the book of Mark to make something stick in the minds of his disciples that were present.

Unbelievers would be told the opposite thing, that they had ears, but that they could not hear. Mark 8:18.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable. **18** And he saith unto them,

Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; **19** Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said,

That which cometh out of the man, that defileth the man. **21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, **22** Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: **23** All these evil things come from within, and defile the man.

Lasciviousness: Lustful.

The borders of Tyre and Sidon

Matthew 15:21-28

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. **25** For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: **26** The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Tyre and Sidon: Matthew 11:21.

The woman was a Greek, a Syrophenician by nation: The Greek woman was a Gentile. Phoenicia was a Roman province in Syria.

27 But Jesus said unto her,

Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Let the children first be filled: Jesus was saying to her let the Jews (the children) get the word of God first.

The children's bread: God's word is often called bread in the scriptures. It was not right to give the gospel of kingdom to the Gentiles first with its healings, and then to give it to the Jews afterwards who were promised it in the first place.

Cast it unto the dogs: Jesus was not saying the Gentile was no better than a dog. He was just speaking of the order that had to be followed. You would not feed the dogs first and then give your children the rest.

The Jews had to be reached first with the gospel of the kingdom, and then when they had been won to the Lord, they were to take the good news of the kingdom out to the Gentiles.

28 And she answered and said unto him,

Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her,

For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Yet the dogs under the table eat of the children's crumbs: When she said the right thing concerning her acceptance of God's plan of Jesus going to heal the Jew first, then Jesus could heal her daughter because of her acknowledgement of what God was doing concerning the nation of Israel.

She could have her child healed because she had humbled herself and recognized God's plan for the Jews to get the word first, and they would take it to the Gentiles. Leviticus 23:22.

Jesus heals a deaf and dumb man

Matthew 15:29-31

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

The coasts of Decapolis: They were located next to the southern tip of the sea of Galilee next to the mouth of the Jordan river. Near the parts of Dalmanutha.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And he spit: Twice Jesus uses spit to heal someone. This time it is a deaf and dumb man, the next time he spits in the eyes of a man that was born blind and heals him.

34 And looking up to heaven, he sighed, and saith unto him,

Ephphatha,

that is,

Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

He sighed: Probably because this man's literal healing was symbolic of what Jesus wanted for all of Israel which they would have in their kingdom.

He wanted them to be able to hear the gospel of the kingdom and be saved, and to preach that message to others but they could not as a nation because the message often fell on spiritually deaf ears.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying,

He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Deafness, dumbness, and blindness prevented any one from becoming a priest in Israel's future kingdom. He removed that physical obstacle to becoming a priest. Leviticus 21:16-23.

Chapter Eight

Jesus feeds 4,000

Matthew 15:32-39

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye?

And they said,

Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

Seven baskets: Seven is the number of completion or perfection in the Bible. Seven days make one week, and then it starts all over again. This time Jesus feeds less people with more to start with than when he fed the five thousand.

This is just conjecture here, but it could be symbolic, meaning that there will be less believers alive to take care of at the end of the tribulation period.

That does not matter to Jesus however, as he can feed them all the way until the end of the seventh year of the tribulation period.

The Pharisees seek a sign

Matthew 16:1-4

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith,

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

The parts of Dalmanutha: These parts were located on the south end of the Sea of Galilee. When Jesus departs to go to Bethsaida they have to go North to go to the opposite side. No major towns were there.

There shall no sign be given to this generation: Matthew 16:4 records the one exception which was the sign of the prophet Jonas.

Jesus warns disciples about leaven

Matthew 16:5-12

13 And he left them, and entering into the ship again departed to the other side. 14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

One loaf: Where were the remains of the seven baskets of bread they had from just feeding the 4,000? They forgot them, and they forgot the miracles, because miracles were now commonplace for them.

15 And he charged them, saying,

Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying,

It is because we have no bread.

17 And when Jesus knew it, he saith unto them,

Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

The leaven of the Pharisees, and the leaven of Herod: The Herodians partnered with the Pharisees to come up with tricky ways to try to get Jesus to speak against Rome to have him put to death.

Their leaven was their false doctrines. Leaven is viewed as a type of sin throughout the scriptures.

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

They say unto him,

Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up?

And they said,

Seven.

21 And he said unto them,

How is it that ye do not understand?

Jesus could have fed them all with the one loaf but notice how quickly they had gotten their mind off the miracle they had just seen. A miracle that they had seen twice by this time.

Jesus wanted them to listen to his doctrine, not theirs. He wanted them to get all that they could ever need from him, and not rely on the nation to take care of them, nor its corrupt religious leaders.

Jesus didn't need anything from the apostles to do his miracles, he did however want them to listen to him and not the Pharisees. Their words were sinful.

What does the number twelve represent in scripture? Israel. Israel could completely get everything they needed in the Messiah alone.

Jesus spits on a blind man's eyes

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said,

I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying,

Neither go into the town, nor tell it to any in the town.

Jesus spits on this man's eyes, and puts his hands on him, and he was not healed completely, because Jesus wanted to teach them something.

Israel had eyes to see, but they did not see the truth right in front of them that Jesus was the Messiah. The blind man represented the nation of Israel, and he had a divine appointment with the Great Physician on that day.

He, like Israel, is going to be healed completely the second time when they meet Jesus at his return as he sets up his kingdom, much like the story of Joseph and his eleven brothers. See Stephen's comments on this in Acts 7:13.

The same thing happened to Moses with the children, they did not recognize him as their deliverer the first time, because they did not have eyes to see.

There was only a remnant in Israel of Jews who believed Jesus was the Christ the first time he came, and the rest were blinded. Romans 11:7 & 11:25. Just before Jesus comes back the second time many Jews will believe on him.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. Psalms 14:7.

Whom do men say that I am?

Matthew 16:13-20

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them,

Whom do men say that I am?

28 And they answered,

John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them,

But whom say ye that I am?

And Peter answereth and saith unto him,

Thou art the Christ.

30 And he charged them that they should tell no man of him.

Thou art the Christ: Peter here confesses that Jesus is the Christ, the Son of the living God (Christ means the anointed one).

In order to gain access into their kingdom, the generation that was alive while Jesus ministered had to have the same testimony as Peter did.

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

We today in order to gain access to heaven, need to believe our gospel given to us today by the apostle Paul in 1st Corinthians 15:1-4.

Jesus foretells of his crucifixion
Matthew 16:21-23 & Luke 9:18-20

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying,

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And he began to teach them: If Jesus began to teach them about his death and resurrection at this time, then he wasn't teaching it before.

Take up his cross, and follow me
Matthew 16:24-28 & Luke 9:23-27

34 And when he had called the people unto him with his disciples also, he said unto them,

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Take up his cross, and follow me: Peter's thinking that Christ would live forever did not line up with what scriptures said must happen to Christ, and so Christ rebuked Peter's inaccurate understanding of what must occur.

Peter's thinking was selfish, and therefore from Satan. Peter began after Christ had risen from the dead to finally,

and wholeheartedly, savor the things of God, as he had his way of thinking corrected by God himself.

Chapter Nine

The transfiguration

Matthew 17:1-13 & Luke 9:28-36

1 And he said unto them,

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Not taste of death, till: They would eventually taste of death after they had seen the kingdom of God come with power, and that is what happened.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And after six days: Verse three happened and fulfilled verse one. What about where it says in Luke 9:28 that it was about eight days? How do you reconcile 6 and 8 days?

Is this an error in the bible? No! Read verse 2 above again. It says "AFTER" six days, not in six days, or on the sixth day. So that makes it seven days at least. Luke 9:28.

It says "ABOUT" an eight days after. Not on the eighth day, or in eight days, but "ABOUT" an eight days after.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Fuller: Is a person who is a bleacher of clothing.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

There appeared unto them Elias with Moses: Luke 9:31 also tells us that Elias (Elijah) and Moses spoke to Jesus about his decease which he should accomplish at Jerusalem.

5 And Peter answered and said to Jesus,

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

Let us make three tabernacles: Tabernacles were what the children of Israel erected in the wilderness as temporary dwelling places (habitations) while they followed Moses. They were called booths in Leviticus 23:34-42.

Peter did not know what to say because he and the others were afraid, but Moses and Elias wouldn't need a tabernacle/booth erected, they were not staying around much longer.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying,

This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

A cloud that overshadowed them: A cloud is often seen when God speaks to Israel.

They got to see a brief glimpse of the kingdom power when Moses and Elijah talked with Jesus about his decease, which he should accomplish at Jerusalem. Luke 9:30-31.

This is my beloved Son: Mark 12:6.

9 And as they came down from the mountain, he charged them that they should

tell no man what things they had seen, till the Son of man were risen from the dead.

Tell no man what things they had seen: Imagine the confusion if Israel had heard that Elijah had appeared, and they missed him.

They were rightfully expecting his return. That is why Jesus told them not to mention this until after his resurrection.

Not long after Jesus' resurrection Peter told those who had obtained like precious faith with the eleven what they had seen:

2nd Peter 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

A more sure word: Peter is speaking about the infallible word of God.

A light that shineth in a dark place: Is speaking about the gospel of the kingdom being preached to others in the dark place of the tribulation period.

The day dawn: Is speaking about the day of rest in the kingdom.

The day star arise in your hearts: Is Christ the day star. Day star is one word in Greek, Phosphorus.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

This is the first of two times that Jesus tells his disciples of his death and resurrection.

They do not understand how it is possible for Messiah to die, because the Rabbis have taught them out of the law that Christ abideth forever. John 12:34.

The rising from the dead: Jesus was talking about just himself rising from among the dead. The rest of the dead stayed in the grave. Like with the story of Lazarus.

All of Israel understood what the rising of the dead (when all the dead shall rise) was, but the rising from the dead was different. In the first instance all the dead are raised, some to torment, and some to eternal life.

11 And they asked him, saying,

Why say the scribes that Elias must first come?

12 And he answered and told them,

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Isaiah 53:3 He is despised and rejected of men, a man of sorrows, acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

Be set at nought: Luke 23:11 They despised him as nothing or no one. To be esteemed as nothing.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Where was John when this was said? In prison, because of the king's wife. Herodias, the wife of Herod.

Elias is indeed come, and they have done unto him whatsoever they listed: Did Elijah (Elias) ever come? Yes, of course. He came the first time and Israel persecuted him. The king's wife mainly, whose named was Jezebel.

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

John was not Elijah reincarnated, he came in the spirit and power of Elijah, and yet he did no miracle. He did, however, draw a large crowd because of his preaching. The words drew the people to him.

As it is written of him: There is nothing written about Elias that said he would be imprisoned and beheaded as John the Baptist was.

Matthew 11:14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

Some keys to understanding verse 14 that you need to know who the ye is: The ye are the multitudes that he was asking them what they went out for to see in Matthew 11:7.

What is the "it" that the "ye" need to receive? The it is the kingdom as mentioned in verse 12 of Matthew 11.

Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Jesus heals a boy

Matthew 17:14-21 & Luke 9:37-42

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 16 And he asked the scribes,

What question ye with them?

17 And one of the multitude answered and said,

Master, I have brought unto thee my son, which hath a dumb spirit; 18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth

with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith,

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father,

How long is it ago since this came unto him?

And he said,

Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him,

If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears,

Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him,

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said,

He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when he was come into the house, his disciples asked him privately,

Why could not we cast him out?

29 And he said unto them,

This kind can come forth by nothing, but by prayer and fasting.

All things are possible to him that believeth: We are not a future kingdom of priest that needs to be cleansed today. That was promised to Israel, not to the body of Christ.

To see how things are different today, read the apostle Paul's epistles to the body of Christ. Romans through Philemon.

By prayer and fasting: Jesus gave the twelve power to cast out devils, but the stronger the devil was, the stronger the spiritual weapons they would need to use to cast them out.

Prayer and fasting were things Jesus often spent long times doing, he could easily cast the devil out of this man. Some of the twelve were known to fall asleep during prayer at times.

Jesus foretells of his death

Matthew 17:22-23 & Luke 9:43-45

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them,

The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

The Son of Man is delivered into the hands of men: The chief priests and elders delivered Jesus unto Pilate. Matthew 27:1.

But they understood not that saying: It is not that the words that Jesus spake were not understandable, it was that they did not fit with their idea of what the Messiah would do. Luke adds, "and it was hid from them."

Many Rabbis through history had focused on the good things that the Messiah would do for Israel when he came, and that was popular, when they had just come out of Babylonian captivity and soon ruled over by the Romans.

They all knew about the resurrection "of" the dead for all believing Israel, but they did not understand what the rising "from" the dead meant.

Who should be the greatest

Matthew 18:1-5 & Luke 9:46-48

33 And he came to Capernaum: and being in the house he asked them,

What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them,

If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

There is coming a future judgment of the sheep and the goats. Those who have blessed one of the least of these my brethren (the Jews), will be blessed at that judgment, but those that have cursed them will be cursed.

Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of

the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Notice what happens to those who did not bless Jesus' brethren, they were cast into everlasting fire, prepared for the devil and his angels.

Forbid him not

Luke 9:49-50

38 And John answered him, saying,

Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said,

Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part.

Forbid him not: How could someone else do miracles that were not a part of the twelve? Weren't these gifts restricted to solely the twelve?

No, not just them, the seventy could cast out devils and heal as well. The number seventy made up the number of ruling elders in Israel.

The seventy were not sent as apostles, which mean sent ones. They still had that same power once their one-time mission was over as evidenced here. They will be part of Israel Sanhedrin in the kingdom one day.

The Sanhedrin were Israel's judges in those days, and were seventy in number, but none of them could cast out a devil. Jesus had the real Sanhedrin in the seventy he sent out only once.

Luke 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Matthew 18:6-9

A millstone: A large circular stone with a hole in its center that was placed inside a much large mill also made of stone to crush wheat and barley to make flour.

It weighed more than the average woman or man depending on the size of the mill. During the tribulation period, the world will be operating under a different set of rules.

The dispensation of grace will be over, and God's wrath will be on display. It will be a different administration (dispensation) at that time, and what happens today under the economy of grace will not be happening then.

If someone blesses a child of Abraham, they will be blessed, but if they curse them, they will be cursed, just as it was when it was told to Abraham in Genesis 12.

That promise is not in effect during this current dispensation because Israel is in unbelief today.

After the rapture of the body of Christ happens, the seventieth week of Daniel begins, and Israel will once again be the focus of God's attention.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.

If thy hand offend thee, cut it off: Three times in this passage Jesus mentions the reality of the torment in a literal hell where the fire is eternal.

We are not to cut off our hands or feet today, nor are we to pluck out our eyes to keep us from seeing sinful things in the dispensation of grace.

Where their worm dieth not, and the fire is not quenched: Many bible versions delete verses 44 and 46.

Verse 48 says the same thing, but if God says it three times in five verses, it must be important to him. We should not delete verses from the Bible.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Chapter Ten

The Pharisees tempt Jesus

Matthew 19:1-12

1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him,

Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them,

What did Moses command you?

4 And they said,

Moses suffered to write a bill of divorcement, and to put her away.

To put away his wife: To divorce her.

Tempting him: The religious were trying to catch Jesus speaking contrary to the law of Moses so they could have him tried as a blasphemer. This was impossible because Jesus was the Law incarnate in human flesh. John 1:1.

A bill of divorcement: *Deuteronomy 24:1.*

5 And Jesus answered and said unto them,

For the hardness of your heart he wrote you this precept.

Precept: Law.

6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.

Put asunder: Put away, or apart. To divorce.

10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Notice again Jesus elaborated to his disciples more on the subject, because they did not have any ulterior motives behind them, and just wanted to learn more about God's word.

Jesus too had an even more conservative stance than the law of Moses did because Jesus was telling them what God had intended from the beginning.

God intended marriage would be forever, because of sin God allowed divorce in some circumstances. If you quote verse eleven or twelve as your only proof text, then you can get a wrong understanding of divorce and remarriage.

In the verse preceding these two verses, some exceptions are mentioned for the innocent party getting remarried. Nowhere in the law was someone allowed to get a no-fault divorce.

If a husband was faithful to his wife, loved her, provided for her, and didn't beat her, she couldn't just divorce her husband and go find a new one. That would be considered adultery under the law.

Young children brought to Jesus

Matthew 19:13-15 & Luke 18:15-17

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

For of such is the kingdom of God: Childlike faith in Jesus as the Christ was what God required of Israel to receive the kingdom (to enter into it).

Little children believe what they see and hear, while adults can be talked out of things if it does not fit in with what their community says.

The rich young ruler

Matthew 19:16-26 & Luke 18:18-30

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him,

Good Master, what shall I do that I may inherit eternal life?

What shall I do that I may inherit eternal life: For us in the dispensation of grace we receive eternal life as a free gift from God, we don't do anything. We simply believe the gospel for us today. 1st Corinthians 15:1-4.

Ephesians 2:8 For by grace are you saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

18 And Jesus said unto him,

Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the

commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,

Defraud not, Honour thy father and mother. Exodus 20:12-17.

Though knowest the commandments: Jesus didn't tell this person that was born under the law that he could inherit eternal life by grace through faith.

He does tell this man that he knows the commandments. Then he lists five "Do nots, and one Do" as his answer to the man's question about how to obtain eternal life.

Matthew 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments:

20 And he answered and said unto him,

Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him,

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples,

How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them,

Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves,

Who then can be saved?

27 And Jesus looking upon them saith,

With men it is impossible, but not with God: for with God all things are possible.

The kingdom of God: The theme of entering into Israel's kingdom continues here and we see that a person who believes with childlike faith must also act upon that faith.

Repeatedly Jesus tells his followers to sell all that they have and to come follow him. Remember this is not your mail. You do not have to sell all that you have to enter into Israel's kingdom today. You are not Israel!

They were living in expectation that the kingdom that was at hand would soon arrive. It is on hold today while Israel is in unbelief and the dispensation of grace is in operation.

The apostle's doctrine mentioned in early Acts also required the selling of all that you had and laying the proceeds at the apostle's feet for even distribution to those who had need. Acts 4:35-37 and the penalty for disobedience in Acts 5:1-11.

We have left all
Matthew 19:27-30

28 Then Peter began to say unto him,

Lo, we have left all, and have followed thee.

29 And Jesus answered and said,

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

We have left all, and have followed thee: This was a requirement set by Jesus for Israel only when the kingdom is at hand. This will be the same during the tribulation period just before Jesus sets up his kingdom. Verse 21 above.

The world to come: This is the long-awaited kingdom promised to Israel. We today in the church have a heavenly destiny.

Matthew 27:17-1 Luke 18:31-34
Jesus foretells of his death again

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took

again the twelve, and began to tell them what things should happen unto him, 33 Saying,

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The Son of man shall be delivered unto the chief priests, and unto the scribes: Judas delivered Jesus unto them.

They shall condemn him to death, and shall deliver him to the Gentiles: The chief priests and scribes delivered Jesus to Rome, Pilate, and Herod.

Mark's gospel does not include Peter's rebuke of Jesus here and Jesus' subsequent rebuke of Peter, but instead he writes about Jesus' rejection by Israel's leaders and his crucifixion and resurrection.

Jesus immediately begins to speak of himself in the third person, and calls himself the Son of man, and he tells them that Israel shall reject and kill the Son of man.

Daniel 7:3 identifies the Son of man as the Christ who will come with the clouds of heaven to receive the kingdom from the Ancient of days.

And they shall scourge him, and shall spit upon him, and shall kill him: Matthew 27: Mark 15: Luke 22: & John 19.

And the third day he shall rise again: Matthew 28, Mark 16, Luke 24 & John 20.

James and John
Matthew 20:20-28

35 And James and John, the sons of Zebedee, come unto him, saying,

Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them,

What would ye that I should do for you?

37 They said unto him,

Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them,

Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him,

We can.

And Jesus said unto them,

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

The cup that I drink of: The cup of Christ's suffering. Matthew 26:39.

The baptism that I am baptized with: This was not a reference to his previous water baptism, because James and John were both baptized by John the Baptist as was Jesus.

Romans 6:3 is another time the word baptism is used, relating to death, but it is with the body of Christ, not as it is here with Israel.

He was referring to the baptism of persecution unto death. We read about James' death (his baptism) at the hands of king Herod in Acts 12:1.

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them,

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43

But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Blind Bartimaeus

Matthew 20:29-34 & Luke 18:35-43

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say,

Jesus, thou Son of David, have mercy on me.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

48 And many charged him that he should hold his peace: but he cried the more a great deal,

Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him,

Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him,

What wilt thou that I should do unto thee?

The blind man said unto him,

Lord, that I might receive my sight.

52 And Jesus said unto him,

Go thy way; thy faith hath made thee whole.

And immediately he received his sight, and followed Jesus in the way.

Thou Son of David: This is the first time that title is used in Mark, it will be used by Christ in chapter twelve to teach that Christ is the Son of David. Mark 12:33-35.

Thy faith hath made thee whole: Bartimaeus had the faith that Jesus was the Christ, the Son of David, and he alone could give him back his sight.

If the kingdom would have been established shortly after this, then Bartimaeus would have become a priest in that kingdom.

He would still be serving unto this day, but Israel's religious rejected Jesus as the Son of David (the heir to the throne), and as their Christ.

It does not matter how much faith you have today, that God is going to heal you. We are not under Israel's kingdom program, which had as a part of it, healing for Jews to become clean to serve in their future kingdom as priests.

We are not Israel; we are the body of Christ. God can heal today, but not because you name, and claim Israel's promises. God is not doing for the body of Christ what he promised exclusively to the nation of Israel.

Chapter Eleven

Hosanna in the highest

Matthew 21:1-11, Luke 19:28-40 & John 12:12-19

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them,

Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

Whereon never man sat: Jesus could tame his creation. This is a sign of the kingdom when the lion will lay down with the lamb.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them,

What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying,

Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Israel was about to crucify the King of that prophesied kingdom and this was happening during the 69th week of Daniel.

Israel only had to endure to the end of the 70th week of Daniel, so they could enter into their millennial kingdom, but they didn't.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself:

The Messiah's death for others was a part of Israel's prophecy program, and they should have been looking for it. They should have recognized him coming into Jerusalem that day fulfilling Daniel's prophecy, but they didn't.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Jesus curses the fig tree

Matthew 21:18-19

12 And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it,

No man eat fruit of thee hereafter for ever.

And his disciples heard it.

A fig tree: The fig tree is a type of Israel in the Bible. Israel was supposed to produce fruits of judgment and righteousness, but they were not.

For three years Jesus had been coming seeking fruit from Israel, but he found none. Luke 13:1-9 & Jeremiah 24:1-10.

Israel will be going through the tribulation period in which God will save a remnant of them who believe in Christ, and who flee into the wilderness.

Adam and Eve made aprons by sewing fig leaves together to cover their nakedness. Genesis 3:7.

The time of figs is not yet: Some say the figs come first, but that is not what this verse says, besides Israelites are not really fig trees, but they are supposed to produce fruit.

It was an object lesson concerning Israel being fruitless. Luke 13:6-9. The 144,000 are called the firstfruits unto God and to the Lamb in Revelation 14:4.

No fruit is being produced today by Israel and its leaders as most of them are in unbelief.

Jesus went into the temple

Matthew 21:12-17

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 16 And would not suffer that any man should carry any vessel through the temple. Exodus 12:16. No manner of work shall be done.

17 And he taught, saying unto them,

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. Isaiah 56:7.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

In Exodus and Leviticus Moses writes to Israel about the procedure for them to have the remission of their sins.

It involved a tabernacle made of animal skins that enclose the dwelling place of God. A type of God taking on human flesh and becoming our Saviour.

Before the Lamb of God (Jesus) could enter the temple, the temple had to be cleansed. The high priest had to make himself ready by washing himself (Jesus washed himself at his baptism).

He then had to be anointed for his priestly calling. The holy Spirit descended upon him at his baptism anointed him to be Israel's High Priest.

The fig tree dried up

Matthew 21:20-22

19 And when even was come, he went out of the city. 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him,

Master, behold, the fig tree which thou cursedst is withered away.

Instead of people coming to the Jews for salvation, Israel would be dispersed, and salvation would no longer be of the Jews.

22 And Jesus answering saith unto them,

Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that

those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you,

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

He shall have whatsoever he saith: You are not the little flock (the Israel of God) who received the kingdom promises that were foretold in the prophets to be given to Israel.

It would be given to the Israel of God. Galatians 6:16 That is not you, nor anyone that has been alive for the last 1900+ years.

The Jewish believers whose fathers were promised all these things, got a little taste of these kingdom powers while they lived in those years after Jesus' three-year ministry.

Unbelieving Israel did not receive these promises, because they rejected their Messiah.

You cannot tell a mountain to be removed and to be cast into the sea today, because this was not spoken to you, or to anyone in this dispensation of grace.

2nd Kings 19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

A remnant: The little flock of Luke 12:32 were the Israel of God, also called the elect in the Bible. They were to be recipients of the kingdom because the requirement to enter the kingdom was faith in the Christ (the King).

Forgiveness

Matthew 18:35

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

If you are saved today, you are already forgiven. Under the Law you had to forgive to be forgiven. We forgive today because Christ has already forgiven us.

Jesus' authority challenged

Matthew 21:23-27 & Luke 20:1-8

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 And say unto him,

By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them,

I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

By what authority doest thou these things: The "these things" that they were mentioning were his casting out the money changers, his healing, and his teaching in the temple area.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell.

And Jesus answering saith unto them,

Neither do I tell you by what authority I do these things.

The baptism of John: It was from heaven. It was the baptism of repentance for the remission of sins. Mark 1:4.

In the kingdom the Jewish people will be sprinkled with clean water so that they might become a kingdom of priests in their promised kingdom.

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Chapter Twelve

Jesus speaks in parables

Matthew 21:28-46 & Luke 20:9-18

1 And he began to speak unto them by parables.

A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying,

They will reverence my son.

7 But those husbandmen said among themselves,

This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

A certain man: God.

A vineyard: The nation of Israel.

An hedge: The Law.

The winefat: Where fruit would be pressed. Isaiah 63:2.

A tower: The temple.

Husbandmen: The Religious leaders of Israel.

A far country: Heaven.

A servant: The Prophets.

The fruit: The souls of men, and obedience to the law.

One Son: Jesus Christ.

The Lord of the vineyard: The Lion of the tribe of Judah.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes? Psalm 118:23.

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

The parable: Jesus began to speak unto the religious in parables at this time in his ministry.

They had seen all the signs needed to confirm who he was to them, but they rejected them, and said they were from the devil. Jesus did not fit their idea of what the Messiah should be.

These men had the word of God given to them as God's people, and with that they had the added responsibility to see him as the fulfillment of it.

Because they rejected the written word of God, the word of God incarnate, and the spoken word of God, Jesus would now speak in parables to them.

Privately Jesus would explain the parables to his faithful. Parables were meant to conceal things from his enemies who had rejected the truth already.

Render unto Caesar

Matthew 22:15-22 & Luke 20:19-26

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

The Pharisees and of the Herodians: These two groups worked together at times when they had a common enemy. The Herodians were political, and they were loyal to Herod, and to Rome who had appointed Herod.

To catch him in his words: The religious leaders (the husbandmen) needed Jesus to say something against Rome so that they could get him put to death, which would only fulfil the parable he spoke against them.

14 And when they were come, they say unto him,

Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15 Shall we give, or shall we not give?

But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription?

And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's.

And they marvelled at him.

To give tribute: A form of taxes imposed by a conquering army.

Hypocrisy: A hypocrite is someone who does something he preaches against. These men did not want to give to Caesar, but they would not dare say so for fear of their life.

Had they known who it was they were trying to catch in his words, they would never have dared to question the Messiah in such a fashion.

They should have feared rejecting their own Messiah more than displeasing Caesar, and considered his words.

The Sadducees question Jesus

Matthew 22:23-33 & Luke 20:27-40

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them,

Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

First, verse twenty-five means only what it says, not what we may think it says. It must be understood in its context.

The context is the family relationship in the kingdom, it is not talking about a believer today and what things will be like in heaven.

In the kingdom those Jews who were married in the past which believed in Jesus will become priests in the kingdom and they will not be married.

He is not talking to us in the body of Christ. He compares their future to that of the angels in heaven who are not married.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

They did not care about the answer, they cared about debunking Jesus with a question that they had befuddled the Pharisees with. Jesus told them they erred because they did not know the scriptures.

It was their job to know, believe and obey the scriptures, but they did not even believe in the hope of Israel, to be resurrected into their kingdom to live forever with their King.

Jesus made it clear that Moses mentioned God as the present tense God of Abraham, Isaac, and Jacob, as if all three were not dead, but living at that time.

They were all in paradise, or Abraham's bosom at that time, waiting to be resurrected into their kingdom when Christ returns.

The first of all commandments

Matthew 22:34-40

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him,

Which is the first commandment of all?

29 And Jesus answered him,

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him,

Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him,

Thou art not far from the kingdom of God.

And no man after that durst ask him any question.

Jesus knew the thoughts of this scribe, and saw that he was looking for answers, not like most of those who were trying to trap him in his words.

This scribe, after seeing how his fellow scribes were treating Jesus, answered him discreetly, and Jesus told him that he was on the right path to the kingdom. If he kept searching the word, he would see that Jesus was the Son of David, the Christ.

Christ is the Son of David

Matthew 22:41-46

35 And Jesus answered and said, while he taught in the temple,

How say the scribes that Christ is the Son of David? 36 For David himself said by the Holy Ghost,

The LORD said to my Lord,

Sit thou on my right hand, till I make thine enemies thy footstool. Psalm 110:1.

The Son of David: Jesus' title verifying that he was the rightful descendant to sit on David's throne as Israel's king.

37 David therefore himself calleth him Lord; and whence is he then his son?

And the common people heard him gladly.

God the Father said to God the Son, sit thou on my right hand, till I make thine enemies thy footstool, David called Christ his Lord.

Christ is the Son of David: So, if he were his descendant (the Son of David) how could that be possible, unless his descendant was truly the Christ? The common people had no problem with this, but the religious did.

The widow's mite

Luke 21:1-4

38 And he said unto them in his doctrine,

Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, Salutations: Greetings.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them,

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Two mites, which make a farthing: A mite is one quarter of a Denarius (a Roman dollar). A farthing was half a Denarius.

The scribes would buy their long clothing from the money they would take from the widows, whose own dwelling places they would also take from them to supply their lavish lifestyles, all in the name of religion.

You cannot steal from a widow who God says they should be protecting, and then turn around and give that money to God to be seen by others.

They were the modern-day self-proclaimed Philanthropists. Saying, "Look what I just did. Am I not a godly, generous person?"

Chapter Thirteen

Jesus prophecies the temple's destruction

Matthew 24:1-2 & Luke 21:5-6

1 And as he went out of the temple, one of his disciples saith unto him,

Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him,

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

As he went out of the temple: Jesus had just finished pronouncing seven woes upon Israel's religious leaders in Matthew 23 and the disciples began to show Jesus the buildings of the temple in Matthew 24:1 as they left.

There shall not be left one stone upon another: This would happen in 70 A.D.

When shall these things be

Matthew 24:3-31 & Luke 21:7-28

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

As he sat upon the mount of Olives: Immediately after Jesus tells of the temple's destruction, he goes down the Kidron Valley and he walks all the way up the mount of Olives.

He then sat there and waited for the disciples to come to him. Matthew 24:1-3.

When shall these things be: After he tells them of the temple's soon destruction, he skips over the dispensation of grace, and he begins to tell them of the tribulation period.

That is because the body of Christ was a mystery hid in God from before the foundation of the world. This would not be revealed until Jesus reveals it to the apostle of the Gentiles (Paul) years later. Colossians 1:26.

The church, which is Christ's body, is referred to by Paul, as "the unsearchable riches of Christ" (Ephesians 3:8). You cannot find the body of Christ in the old testament because it is not there.

What shall be the sign when all these things shall be fulfilled: You can find the kingdom church in the old testament, that Peter, James, and John were a part of. It is all over the old testament, and it is a fulfillment of the old testament promise to Israel.

5 And Jesus answering them began to say,

Take heed lest any man deceive you: 6 For many shall come in my name, saying,

I am Christ;

and shall deceive many.

Many shall come in my name: This is not during the dispensation of grace. We have also had false Christ's during the last 2,000 years.

This is speaking of the time of Jacob's trouble, but they will all be impostors because Christ comes with the clouds and every eye shall see him. Revelation 1:7.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: And there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Wars and rumours of wars: All this begins in Revelation 6 as the Lamb opens the first of four seals revealing the four horses and their riders.

The beginnings of sorrows: This is a term used in Matthew 24:8 to teach about what it will be like for Israel in the time of Jacob's (Israel's) trouble, also called the tribulation period, and the seventieth week of Daniel.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

In the synagogues ye shall be beaten: This whole chapter describes that terrible time that is yet to come upon Israel, not the body of Christ, notice the believers are delivered up to councils, and in the synagogues.

The gospel must first be published

Matthew 24:14

10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that

speak ye: for it is not ye that speak, but the Holy Ghost.

The gospel must first be published among all nations: This is the gospel of the kingdom.

Mark did not know the gospel of the grace of God that would later be revealed to Paul. Matthew 24 covers the same period as this chapter in Mark, the tribulation period.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Endure unto the end

Matthew 24:13

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

He that shall endure unto the end, the same shall be saved: This is talking to Israel after the dispensation of grace ends with the rapture of the body of Christ. They must endure to the end of the tribulation period and not take the Mark of the Beast.

It is not talking about us today keeping the faith unto the end of our life. That is works, we are under grace today. Ephesians 2:8-9.

The abomination of desolation

Matthew 24:15-28 & Luke 21:20-24

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: *Daniel 9:27.*

The abomination of desolation: It is the image of the beast in Revelation 13.

Matthew 23:38 Your house is left unto you desolate.

Let them that be in Judaea flee to the mountains: They will not even have the brief time they had when they fled from Pharaoh.

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Jeremiah 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's

sake, whom he hath chosen, he hath shortened the days.

Except that the Lord had shortened those days: Jesus stops abruptly the seventieth week of Daniel by destroying Satan's armies with the word of his mouth at the completion of the great tribulation period. Revelation 19:11-21.

This will immediately put an end to all the war and death occurring at that future time, which if Jesus did not intervene at that moment, then Satan would have killed all of the elect of Israel.

The elect's sake: The word "elect" is mentioned 20 times in the Bible, and only four times in the whole old testament. The first time it is used of Jesus, who is called God's servant:

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

The only other times the word elect is used in the old testament are also in Isaiah, and they all speak about Israel, not some group today.

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

The elect are those in the tribulation period whom he hath chosen to be his "servants". Who is the book of the Revelation written to? It is written to Israel. Revelation 1:1.

Why was it written to them, and not to us? To shew unto his servants, things which must shortly come to pass.

It was even written by a fellow servant John. God had elected Israel to be his servants back when he called Abram from the Ur of the Chaldees, not us.

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Seven times the word elect is mentioned in the gospels, three times in Matthew 24, and three times in this chapter of Mark, plus once in the gospel of Luke.

They are all talking about Israel being his servants. Israel is elected to serve him, not elected to be saved.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.

And shall shew signs and wonders, to seduce: These are not the signs in the heavens we read about next.

They are signs to seduce people that the anti-Christ is really the Christ. The devil is using seducing spirits and doctrines of devils today in the dispensation of grace. 1st Timothy 4:1.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

After that tribulation: The beginning of the second half of Daniel's 70th week is called the great tribulation. Matthew 24:21, Revelation 2:22 & 7:14.

The sun shall be darkened, and the moon shall not give her light: *Isaiah 13:10 & Joel 2:10.*

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

The stars of heaven shall fall: The devil's. *Revelation 12:3-9.*

The powers that are in heaven shall be shaken: *Isaiah 13:13.*

26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

The Son of man coming in the clouds: This is his revelation when every eye shall see him. This is not the rapture.

The rapture was a mystery that was not revealed until Christ revealed it from heaven to the apostle Paul many years later. 1st Corinthians 15:51.

His elect: The elect here are Jewish believers in the tribulation period, not Gentiles in the body of Christ.

We are elect today as well because we are in Christ (God's elect servant), but just what are we as members of the body of Christ elect to do?

Our election according to chapter one of first Thessalonians is to server the living and true God:

1st Thessalonians 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

The wrath to come: This is the tribulation period, and we in the body of Christ are delivered from that wrath, Jacob (Israel) is not!

Israel must go through that terrible time because she broke the covenant that she made with God at Sinai, and God has promised seventy weeks of punishment upon her for her rebellion.

Sixty-nine of Daniel's seventy weeks have passed already before they were interrupted by the dispensation of grace.

Immediately following the rapture of the body of Christ, Israel will have to receive her final week of chastisement from God, for her breaking of her covenant with God.

The parable of the fig tree

Matthew 24:32-35 & Luke 21:29-33

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like

manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away.

The fig tree: Israel.

When her branch is yet tender, and putteth forth leaves: Israel's branch will begin to put forth leaves in the tribulation period when the 144,000 from each tribe are sealed. They are called the firstfruits unto God and the Lamb. Revelation 14:4.

Summer is near: The kingdom of God is at hand. Luke 21:30.

When ye shall see these things come to pass: What things? The signs mentioned beginning in verse five down to the end of the chapter.

This generation: This is speaking of the generation that is alive when these things in the tribulation period begin to be fulfilled and are all fulfilled.

When the world sees the abomination of desolation standing in the holy place, then that is the generation that will see all these things come to pass.

That day and that hour

Matthew 24:36-51

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

That day and that hour: The day being spoken of is mentioned above as the day and hour when Christ returns to set up his kingdom. This is not the rapture. It is Christ returning to Israel at the end of the tribulation period.

Could any man alive at the time of Jesus speaking that prophecy know the day or the hour? No. They were just learning things about that day as Jesus was speaking, and the dispensation of grace had not even begun yet.

Can any man in this present dispensation of grace know the day or the hour of Christ's return? No.

Because it will not happen in the dispensation of grace, but seven years after the dispensation of grace has ended with the rapture.

Could any believer in the tribulation period know the day or the hour? No. Notice it is the day and hour of his return that is being mentioned, not the week, month, or year.

They can know the week of his return because the book of the Revelation of Jesus Christ has a very accurate timeline in it.

Could you if you were living in the tribulation period and seeing the signs coming to pass figure out how many years were left before Christ would return? Yes.

There are seven years in the tribulation period and when you get to the abomination of desolation spoken of by Daniel stand in the holy place you would know it is half over.

So, if you were alive then, you would know that three and a half years from now Jesus will return, but can you know the day and the hour? No!

Neither the Son: Jesus was fully God and fully man since his conception, he was not half one, and half the other.

The man part was fully man and he hungered, and got tired, he felt pain, and thirsted, he was hot and cold. How is it that the Son did not know the day, nor the hour of his return if he was God?

The same way that God cannot remember Israel's sins in the future. Hebrews 8:12 & 10:17. Does God cease to be God when he does not remember Israel's sins anymore? Of course not.

Jesus never ceased being God at any moment in the past, nor will he when Hebrews 8:12 and 10:17 are fully realized.

Don't tell me that what he really meant was that he is no longer holding them against them anymore, because God would have said that here instead.

Stop looking for reasons not to believe a portion of scripture, it means what it says. We just do not understand everything going on here. That is all. He is who he said he is.

33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

A far journey: Jesus went back to heaven to sit at his Father's right hand until his enemies be made a footstool. Psalm 110:1.

His house: The house of Israel.

His servants: The disciples of Christ. Luke 9:1.

The porter: Jewish believers in the tribulation period.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

The master of the house: This is Jesus. This is not talking about the rapture at all, it is talking about the revealing of Jesus Christ when he comes back with clouds, and every eye shall see him.

The rapture was not revealed until Paul received it as a mystery, and it was not taught until he taught it in 1st Thessalonians, 1st Corinthians, and other places in his epistles.

1st Corinthians 15:51 Behold I shew you a mystery; we shall not all sleep but we shall all be changed.

Chapter Fourteen

The feast of the passover

Matthew 26:1-5 & Luke 22:1-2

1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said,

Not on the feast day, lest there be an uproar of the people.

The feast of the passover: Passover commemorated the time when the death angel passed over the families that had the blood of the passover lamb applied to their door posts at its top and on its two sides. Exodus 12:1-7.

Unleavened bread: *Exodus 12:8-13:10.*

Take him by craft: By guile, deceit or subtilty.

Jesus is anointed for burial

Matthew 26:6-13 & John 12:1-8

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

Simon the leper: Simon was healed of his leprosy at that time, as no one could go into the house of a leper. Matthew 11:5. Judas' father's name was Simon. John 12:4.

Only in John's gospel is Judas Iscariot mentioned as Simon's son, and he does so four times, always implying that Simon was well known by John's readers at that time. John 6:71, 12:4, 13:2 & 26.

There came a woman: This was Mary the sister of Martha and Lazarus. John 11:12.

4 And there were some that had indignation within themselves, and said,

Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

There were some that had indignation within themselves: Judas was the main one. John 12:4-6 & Matthew 26:6-13.

Three hundred pence: A couple hundred dollars.

6 And Jesus said,

Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8

She hath done what she could: she is come aforehand to anoint my body to the burying. 9

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

To anoint my body to the burying: Mary knew Jesus was going to die when the disciples did not. John 12:1-8.

This gospel: The gospel of the kingdom. Matthew 4:17-23.

For a memorial of her: She remembered that Jesus said he was going to die, the disciples did not.

Judas betrays Jesus

Matthew 26:14-16, Luke 22:3-6 & John 13:21-30

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Judas Iscariot: It was at this time that we read that Satan had entered Judas. Luke 22:3-6.

Judas is called the son of perdition in John 17:12, a title only given to him and the antichrist, who is known as the man of sin until Satan enters him, and he then becomes the son of perdition. 2nd Thessalonians 2:3.

He sought how he might conveniently betray him: He would betray Jesus by leaving the upper room while the disciples all remained with Jesus.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him,

Where wilt thou that we go and prepare that thou mayest eat the passover?

The first day of unleavened bread: There were seven days of unleavened bread in total. Exodus 13:7.

And prepare that thou mayest eat the passover: They would have to go to the sheep market and purchase a lamb for passover and then cook it as required in Exodus 12:8-9.

13 And he sendeth forth two of his disciples, and saith unto them,

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

A man bearing a pitcher of water: The man with the pitcher probably already knew to be there waiting for Jesus' disciples to see him, but it could have just as easily been a surprise encounter.

Judas did not know where they would eat the passover until it was time to go there, or he would have used that opportunity to betray Jesus while he was trapped in an upper room.

14 And wheresoever he shall go in, say ye to the goodman of the house,

The Master saith,

Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

The goodman of the house: We do not know how this was all arranged. I would assume an angel visited him, or it could have been planned earlier in the day when they went to get their passover lamb.

17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said,

Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one,

Is it I?

and another said,

Is it I?

20 And he answered and said unto them,

It is one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

In the evening: Passover was done in the evening with a few disciples. Exodus 12:6. Judas departed to betray Jesus after he dipped in the dish with Jesus.

The Son of man indeed goeth, as it is written: *Isaiah 53.*

Woe to that man: For him to have never be born would have meant that he would not have had to have died and went to hell to suffer for all eternity.

His body and his blood

Matthew 26:26-29 & Luke 22:14-23

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said,

Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them,

This is my blood of the new testament, which is shed for many.

This is my body: The bread was symbolic of the body of Christ that would be broken for them.

This is my blood: The fruit of the vine was symbolic of the blood of Christ that was about to be shed for many.

When the fruit of the vine is fresh it is called the fruit of the vine (fruit juice). When it is fermented it is called wine.

Deuteronomy 32:14 thou didst drink the pure blood of the grape.

He called what was in the cup my blood of the new testament. Blood was shed at the inauguration of the first covenant. Exodus 24:8.

Blood also had to be shed to inaugurate the new testament. That happened when Jesus was whipped and then nailed to the cross. Mark 15.

Which is shed for many: Isaiah 53:11. It does not say for all in Isaiah. In 1st Timothy 2:6 however, Paul tells us that he gave himself a ransom for all. Colossians 1:14 and 20.

This is not a contradiction. He died for many in Israel's program, but Paul informs us he died for all in the mystery program that was later revealed to him as the apostle of the Gentiles.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

The fruit of the vine, until that day that I drink it knew in the kingdom of God: He cannot drink it while he is exiled in heaven currently.

The fruit of the vine is freshly squeezed unfermented juice from the vine. The Lord's supper was not passover. They were two meals in one.

The Lord's supper happened during the passover meal. Verse twenty-two shows us that Jesus interrupts the passover and institutes the Lord's supper.

It is called the Lord's supper because it was done in the evening. It is not the Lord's lunch.

26 And when they had sung an hymn, they went out into the mount of Olives.

Psalm 22:22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

27 And Jesus saith unto them,

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hands upon the little ones.

The sheep: They are the little flock, and this prophecy means that God will disperse them into all the world again during the tribulation period. Luke 12:32.

28 But after that I am risen, I will go before you into Galilee. *Mark 16:7.*

29 But Peter said unto him,

Although all shall be offended, yet will not I.

30 And Jesus saith unto him,

Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently,

If I should die with thee, I will not deny thee in any wise.

Likewise also said they all. 32 And they came to a place which was named Gethsemane: and he saith to his disciples,

Sit ye here, while I shall pray.

Gethsemane: The word means oil press. It was located on the mount of Olives.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them,

My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And began to be sore amazed: To agonize.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said,

Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

The hour might pass from him: Verse 41 below.

This cup: This is the hour that is mentioned in the preceding verse, which concerned his betrayal and suffering.

37 And he cometh, and findeth them sleeping, and saith unto Peter,

Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them,

Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

The hour is come: To be betrayed. Matthew 26:45.

The hand of sinners: Sin is the transgression of the law. 1st John 3:4. The word sinner is defined as a person who is a prostitute, a tax collector, or a false prophet. Jesus describes the chief priests and elders of Israel as sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith,

Master, master;

and kissed him. 46 And they laid their hands on him, and took him.

A token: A sign or signal.

Psalm 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them,

Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

One of them that stood by: It was Peter. John 18:10. Jesus healed the servant of the high priest's ear (named Malchus).

The scriptures must be fulfilled: One of those scriptures was that when the shepherd was struck the sheep would all scatter. Zechariah 13:7.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.

A certain young man: The certain young man is John Mark, the writer of the gospel of Mark.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying,

Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him,

Art thou the Christ, the Son of the Blessed?

62 And Jesus said,

I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Daniel 7:13.*

Psalm 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The high priest had to examine two goats on that day from the children of Israel in Leviticus 16:7-10 and cast lots for each one.

The lot that was the LORD'S would have the sins of many (Israel's) confessed and laid upon him, and the innocent goat would die for the guilty as a sin offering for Israel.

63 Then the high priest rent his clothes, and saith,

What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye?

And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him,

Prophecy:

and the servants did strike him with the palms of their hands.

Rent his clothes: Reuben was the first to rend his clothes when he saw that his brother Joseph was not in the pit. Genesis 37:29.

It was done in times of great grief or anger. Christ could not deny himself. The one they said they longed for was standing in front of them, and they condemned him to death. Jesus spoke of this previously:

Mark 12:7 This is the heir; come, let us kill him and the inheritance shall be ours.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said,

And thou also wast with Jesus of Nazareth.

68 But he denied, saying,

I know not, neither understand I what thou sayest.

And he went out into the porch; and the cock crew.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

69 And a maid saw him again, and began to say to them that stood by,

This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter,

Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying,

I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him,

Before the cock crow twice, thou shalt deny me thrice.

And when he thought thereon, he wept.

Jesus would later ask Peter if he loved him more than these. Jesus may have been referring to his fishing friends where Peter was when Jesus was questioning him, or it could have been his family.

Do you remember what he and the others were told they needed to do concerning others close to them regarding following Christ?

Luke 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Chapter Fifteen

The chief priests deliver Jesus

Matthew 27:1-2, Luke 23:1-5 & John 18:28-32

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and

the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Pilate questions Jesus

2 And Pilate asked him,

Art thou the King of the Jews?

And he answering said unto him,

Thou sayest it.

Thou sayest it: It means "you said it." Matthew 26:25.

3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying,

Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Pilate releases Barabbas

Matthew 27:15-23, Luke 23:18-25 & John 18:38-40

6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying,

Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

That feast: Passover.

Barabbas: The son of Abba, or the son of the Father.

The King of the Jews: Matthew 2:2.

11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them,

What will ye then that I shall do unto him whom ye call the King of the Jews?

John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

13 And they cried out again,

Crucify him.

14 Then Pilate said unto them,

Why, what evil hath he done?

**And they cried out the more exceedingly,
Crucify him.**

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. *Isaiah 52:14.*

No lot was cast on this day for Barabbas, or Jesus. The decision of the people was manipulated and controlled by the chief priests who wanted to rid themselves of any competition. Leviticus 16:8-26.

When he had scourged him: Jesus was whipped with a cat of nine tails whip, forty times save one. Jesus suffered for our sins on the cross, not in hell.

Jesus is mocked

Matthew 27:27

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him,

Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Simon a Cyrenian: From Cyrene, a coastal city between Tripoli and Alexandria. Another Rufus is mentioned by the apostle Paul in Romans 16:13 as Paul's brother.

22 And they bring him unto the place Golgotha, which is, being interpreted,

The place of a skull.

Golgotha: Was the Hebrew name for it meaning the place of the skull. Luke identifies the place by its Greek name Cranium, where we get the word Calvary from.

Most modern bibles erringly remove the word Calvary from the book of Luke 23:33, when it belongs there.

Jesus is crucified

Matthew 27:35-37, Luke 23:32-43, & John 19:16-24

23 And they gave him to drink wine mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. *Psalms 22:16-18.*

Casting lots: Gambling. Jonah 1:7. This was not the same thing as when the apostles gave their lots in Acts 1:26.

They were giving their choice for Judas' replacement, not casting stones on the ground in a game of chance.

It was the **third hour**: 9 AM.

26 And the superscription of his accusation was written over,

THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

THE KING OF THE JEWS: This was for Herod to show the Emperor how he dealt with threats to Roman rule.

28 And the scripture was fulfilled, which saith,

And he was numbered with the transgressors. *Isaiah 53:12.*

29 And they that passed by railed on him, wagging their heads, and saying,

Ah, thou that destroyest the temple, and buildest it in three days, 30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes,

He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

And they that were crucified with him reviled him.

Jesus dies

Matthew 27:45-56, Luke 23:44-49 & John 19:28-30

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

The sixth hour: 12 Noon.

The ninth hour: 3:00 PM.

34 And at the ninth hour Jesus cried with a loud voice, saying,

Eloi, Eloi, lama sabachthani?

which is, being interpreted,

My God, my God, why hast thou forsaken me? *Psalm 22:1.*

Eloi: In Hebrew, El means God, and a long "I" sound at the end of any word made it possessive, meaning mine. Jesus was saying "My God."

35 And some of them that stood by, when they heard it, said,

Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying,

Let alone; let us see whether Elias will come to take him down. *Psalm 69:21.*

Let us see whether Elias will come to take him down: After hearing Jesus yell, Eloi twice, some errantly thought he was calling for Elias (Elijah).

37 And Jesus cried with a loud voice, and gave up the ghost.

Gave up the ghost: Died. *Genesis 25:8.*

38 And the veil of the temple was rent in twain from the top to the bottom. *Hebrews 10:20.*

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said,

Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

The Son of God: Is the second person of the Godhead/Trinity. *Colossians 2:9 & 1st John 5:7.*

Mary Magdalene: Out of whom Jesus cast seven devils. *Mark 16:9.*

Mary the mother of James the less and Joses, and Salome; 16:1 also.

Joseph went to Pilate

Matthew 27:57-61, Luke 23:50-56 & John 19:38-42

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

The preparation: This is the preparation day which occurred the day before the sabbath, to get ready for the sabbath. *Exodus 16:5.*

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

A day according to the Bible begins at sunset the evening before, so if you are thinking like a western Gentile, you will get it wrong.

Secondly, if you disregard what constitutes a sabbath day in Israel, you will get it wrong. If you don't pay attention to the additional sabbath days associated with the feast's days, then you will get it wrong.

Lastly, you cannot get three days and three nights, no matter how hard you try, between Friday and Sunday. There was also an additional sabbath day here called an high day:

There is a big lie being parroted by thousands of preachers today that any part of a day constitutes a day in Jewish customs. That is a lie straight from Satan himself.

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

An High day: An extra sabbath day during a feast day.

Saturday is the sabbath, but a high day could occur in the middle of the week, the day before, or after the weekly sabbath, and it disproves the teaching that Jesus was crucified on a Friday.

Chapter Sixteen

The first day of the week

Matthew 28:1, Luke 24:1, & John 20:1-10

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

When the sabbath was past: The week started all over again as it was the last day of the week.

It was the day of rest given to the children of Israel at mount Sinai, when they came out of Egypt. Exodus 16:26 & Nehemiah 9:13-14.

Mary Magdalene: Out of whom Jesus cast seven devils. Mark 16:9.

Mary the mother of James (the less), and Salome: 15:40-41 above.

The first day of the week: In the bible a day begins in the evening the night before. Saturday evening is biblically Sunday evening, because the evening begins the day.

So, Sunday already had twelve hours come and go by the time the women arrived at the sepulchre.

Matthew 12:40 For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.

Go backwards from Sunday one day, and you arrive at Saturday, go back two days and you arrive at Friday, but go three days and you come to Thursday.

The evening of Thursday is our Wednesday evening. Jesus did not say he would spend two and a half days and nights in the heart of the earth, but three days and three nights.

3 And they said among themselves,

Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on

the right side, clothed in a long white garment; and they were affrighted.

The stone was rolled away: The angel of the Lord rolled back the stone from the door. This was after the earthquake also mentioned in Matthew 28:2.

A young man: This was the angel of the Lord. Matthew 28:1-7. Angels only appear as men in the bible.

Sitting on the right side: The angel was sitting as opposed to standing.

A long white garment: Described as shining in Luke 24:4.

6 And he saith unto them,

Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. Mark 14:28.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

Be not affrighted: The angel of the Lord calms the women as we see often in scripture when angels make appearances to men, so as not to scare them to death. Genesis 15:1 & Revelation 1:17.

Tell his disciples and Peter: Peter is singled out here because he denied Jesus three times. Luke 22:31-34.

That he goeth before you into Galilee: It would have been easier for Jesus to teach the apostles in Galilee than if they remained in Jerusalem. Mark 14:28.

The women would tell the disciples about what they heard from the angel of the Lord, but they did not believe their words:

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

For they were afraid: This is where many bibles end Mark's gospel. Some leave the remaining verses, but they place a note after verse eight causing the reader to doubt God's word.

"These verses are not in the best manuscripts."

That is the oldest trick in the book, to get you doubt God's word, and it is found in Genesis 3:1 "Yea, hath God said."

The problem people have with these passages is that they scare people who do not realize that these verses are not talking to them today in the dispensation of grace.

The following verses are speaking to Jews 2,000 years ago who still had their kingdom hopes in sight as it was still being preached as at hand at that time.

The kingdom is not at hand today, it has been postponed until the fullness of the Gentiles be come in. The kingdom will be at hand again in the tribulation period. Matthew 24:14.

Jesus appears to Mary Magdalene

Matthew 28:1-10, Luke 24:1-12 & John 20:11-18

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

The first day of the week: This is Sunday, the day after the sabbath which is the seventh day of the week. Exodus 16:26.

He appeared first to Mary Magdalene: Magdalene was not Mary's last name. She was from the town of Migdal. All people from Migdal were called Magdalenes.

Just like Jesus was called a Nazarene because he was from the town of Nazareth. Migdal was also called Magdala in Matthew 15:39.

Out of whom he had cast seven devils: This was one of the reasons why she was there early that morning, because she loved him, and never forgot his kindness.

Mary is a type of Israel that needed to be redeemed from the devil. Jesus will have Satan cast out into the lake of fire. Revelation 20:10.

John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

The devils were being cast out of the house of Israel leading up to the cross, but they would come back after the apostles had swept the house of Israel and garnished it with the gospel of the kingdom.

This was done in the one year that followed the cross, where the holy Spirit came upon believers in Israel. This additional year is found in Luke 13:6-9.

Matthew 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Satan will be cast out of Israel, and into the lake of fire in Revelation 20:10 after the 1,000-year reign of Christ on the earth.

10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Believed not: The apostles did not believe that Jesus had risen again after what Mary had told her. They did not believe, or even remember how many times Jesus told them he would rise from the dead after three days, because he hid that truth from them.

Luke 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

And it was hid from them: It would be revealed to them after the resurrection:

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

The death, burial and resurrection were not what was preached for those three and a half years by Jesus, John, or the twelve. They preached the gospel of the kingdom.

Jesus appears on the road to Emmaus

Luke 24:13-35 & John 21

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

He appeared in another form: Luke 24:13-31.

Neither believed they them: They were not trusting in the death, burial, and resurrection of Jesus Christ for their salvation as you and I do today. 1st Corinthians 15:1-4.

Jesus appears unto to the eleven

Matthew 28:16-20, Luke 24:47 & John 21:1-14

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And upbraided them with their unbelief and hardness of heart: This means that he reviled or reproached them for their unbelief.

15 And he said unto them,

Go ye into all the world, and preach the gospel to every creature.

Go ye into all the world, and preach the gospel: The gospel was the gospel of the kingdom, as it was the only gospel that they knew. They did not preach 1st Corinthians 15:1-4.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

He that believeth and is baptized shall be saved: This was the commission that Jesus gave to the apostles to preach to Israel.

It was associated with the baptism of repentance for the remission of sins. Mark 1:4 & Acts 2:38. We do not preach this gospel today. We preach the gospel of the grace of God from 1st Corinthians 15:1-4.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

These signs shall follow them that believe: This is because the Jews require a sign. 1st Corinthians 1:22.

In my name they shall cast out devils: This is because a priest in the kingdom could not have a devil, and Satan will be bound during the kingdom.

They shall speak with new tongues: This began on the day of Pentecost. God had originally confounded the tongues to divide people into nations at Babel, and soon after that God called out Abram to become the father of the Jewish nation.

Here God gives tongues to the believers so that people from all nations could hear the gospel of the kingdom and be saved. This is seen on the day of Pentecost. Acts 2.

The gift of tongues, and the sign gifts that were “in part” ceased when that which was perfect is come. The word of God. 1st Corinthians 13:8-13.

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

They shall take up serpents: God will supernaturally protect them from serpents when these end time believers flee into the wilderness in the last days.

If they drink any deadly thing it shall not hurt them: When the water is turned to blood in those days it will not affect the believer, because of God’s protection.

They shall lay hands on the sick, and they shall recover: These gifts will be active in the saints during the tribulation period, because they will need them to help them survive that terrible time that shall come upon the world.

The gospel that had signs following was the gospel of the kingdom and it was for Israel who required signs. Matthew 4:17-23.

Some publishers discredited this portion of scripture as being unreliable, and they write notes in their bibles saying these verses are not in the “best” manuscripts.

They are in the best manuscripts, and they belong in all manuscripts. They do, however, need to be dispensationally considered and rightly divided. 2nd Timothy 2:15.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Sat on the right hand of God: The position of power and honour. Acts 2:33.

The day would come one year later when Stephen would see Jesus standing on the right hand of God. Isaiah 3:13, Luke 13:6-9 & Acts 7:55-56.

They went forth, and preached every where: The gospel of the kingdom in the early part of the book of Acts was preached to none but unto the Jews only. Acts 11:19.

Confirming the word with signs following: The gospel of the kingdom had signs following. Matthew 4:23. There are no signs following the gospel of the grace of God today because Gentiles do not require a sign.

The next thing that was supposed to happen was the seventieth week of Daniel was to occur immediately after the Messiah is cut off (Daniel 9:24-27).

That did not happen at that time, because God had another plan that had been kept secret since the world began that he was about to dispense to the world through the apostle of the Gentiles.

Acts one through eight is the story of Israel’s additional year given unto them by God to repent, and to bring forth fruits meet for repentance. Luke 13:6-9.

Acts chapters 9 through 28 are the story of their failure to do so, and God setting them aside for a season to usher in the dispensation of grace.

Amen: The word “Amen” is used at the end of a prayer, or a sentence, never at the beginning. It is used as the last word of all four gospels as well.

The word is the same Greek word translated “verily” in the King James Bible, and it is always used at the beginning of a statement, and never at the end of one.

The End

Luke

The former treatise

Introduction

In Acts 1:1 Luke refers to the gospel of Luke as “the former treatise,” which would make the book of Acts the latter treatise of Luke to Theopolis (a Roman legal official).

This gospel account along with the book of Acts, were used as legal documents for Paul’s defense of his faith before the Emperor in Rome. Acts 1:1-11 recaps the last verses found in Luke’s gospel. See Luke 24:45-53.

The book of Luke starts 31 years earlier than Mark’s gospel, which starts at the time when John the Baptist turns 30 and begins his public ministry.

This means that Luke’s gospel begins four and a half prophetic weeks before the 70th week of Daniel. A prophetic week is seven years. See the chart of Daniel’s 70 weeks on the front cover of this book.

Chapter One

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

As many have taken in hand to set forth in order: Luke is talking about the other gospel accounts here.

Luke tells us that the writers of the other gospel accounts had delivered their writings unto “us”, (the Jewish people), thus letting them know that he was a Jew himself.

Those things which are most surely believed among us, This speaks about the things related to Jesus’ birth, life, teachings, death, and resurrection.

Which from the beginning were eyewitnesses, and ministers of the word: The Apostles saw these events take place. The beginning, meant from the time that John began to baptize Israel with the baptism of repentance for the remission of sins.

Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

It seemed good to me also: Luke didn’t claim that God told him to write this gospel account, he said, “It seemed good to him also, to write it.

Having had perfect understanding of all things from the very first: Luke had perfect understanding of the events in the ministries of John the Baptist, Jesus, and the twelve apostles during the time that they ministered to the children of Israel.

Luke does not claim to have been an eyewitness to all the events as other gospel writers had, but only that he had perfect

understanding of the events, which he had heard from the actual eyewitnesses.

This has led many to believe that he is the most likely candidate to be the writer of the book of Hebrews as verse three of its second chapter sounds a lot like the opening verses of the gospel of Luke.

I do not know who wrote the book of Hebrews for sure, but Luke would be my best guess, and Paul would not even make the list, because the writer of Hebrews declares, like Luke does here, that he heard the message from those that heard Jesus.

Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Paul said that he didn’t get his gospel from men, but by revelation directly from Christ. This means Paul couldn’t have written Hebrews because the author of Hebrews said he received his message from them that heard him (the apostles).

This also would imply that Luke was not a Gentile, because the twelve restricted their ministry to the circumcision, (which were the Jews). See Matthew 10:1-7 & Acts 11:19.

You can read about this in the discussions that took place at the Jerusalem council in Acts 15 & Galatians:

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Luke was the only person with Paul near the end of his life:

2nd Timothy 4:11 Only Luke is with me...

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

To write unto thee, most excellent Theophilus: He was a person of political power and prestige.

The gospel of Luke probably began to be written while Paul was with Luke in Jerusalem when he was arrested, or when he was taken to Caesarea and imprisoned there for the next two years.

Those who think Luke was a Gentile usually quote Luke’s references to the circumcision in the book of Acts as “proof text” that he himself was an uncircumcised Gentile.

Paul says the same thing all the time, and we know Paul was circumcised on the eighth day according to his own words. See Philippians 3:5.

Paul and Luke were speaking of the circumcision as those that were following the law of Moses (like the 12), and who were not a part of what Paul was preaching.

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Here we have the answer as to why the gospel of Luke was written, so that Theopolis would know the certainty of those things wherein he had been instructed.

Theophilus had been previously instructed by someone, concerning all the events leading up to Saul’s conversion, and now it had to be written down for Saul/Paul’s future defense.

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

The days of Herod the king of Judaea: This is Herod the great, or Herod the 1st.

A certain priest named Zacharias: Luke now jumps back to the time fifteen and a half months before Christ's birth, to the temple in Jerusalem.

The priest named Zacharias was about to begin his fifteen-day duty in the temple, where he would burn incense to the Lord twice each day, once in the morning and the other in the evening.

The course of Abia: Abia (or Abijah in old testament Hebrew), was a priest who ministered in the tabernacle during the days of king David before the temple was built.

He was the leader of a course of priests in David's day who were to burn incense unto God. In 1st Chronicles 24:1-31 king David appointed twenty-four courses of priests who were descendants of Aaron's two remaining sons.

Sixteen of the courses were from Aaron's older son Eleazer, and eight were from the younger son Ithamar. See 1st Chronicles 24:1-7.

It was the exact same division that would occur between a firstborn son, and his youngest brother, if there were only two sons in the family. The older son would get a double portion for being the firstborn. See Deuteronomy 21:17.

These courses were to minister in the tabernacle, and later in the temple, for one half of a lunar month (15 days) each year, at the same time every year. The Jewish year begins in mid-March.

The months in the Jewish calendar

1. Abib/Nisan Exodus 12:2, 13:4, Genesis 8:13.
2. Zif 1st Kings 6:1, Genesis 7:11, & 8:14. Solomon begins to build the temple by laying its foundation.
3. Sivan Esther 8:9.
4. Tammuz 2nd Kings 25:3. A Famine came.
5. Ab Ezra 7:8-9 & 2nd Kings 25:8, Nebuzaradan came to Jerusalem.
6. Elul Zechariah 7:1.
7. Tishri 1st Kings 8:2, Genesis 8:4, AKA Ethanim.
8. Bul 1st Kings 6:38. The temple was finished seven years later.
9. Chislev Nehemiah 1:1.
10. Tebeth Genesis 8:5. Nebuchadnezzar comes to Jerusalem.
11. Sebat Zechariah 1:7, Deuteronomy 1:3.
12. Adar Esther 3:7 & 2nd Kings 25:27.

We already know that John was six months older than Jesus by the accounts of their births in Luke 1:24-37. Then it is logical that if we can figure out when John was born, that we can figure out roughly when Jesus was also born.

Luke 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible.

The course of Abia (Abijah) ministered in the eighth course of priests which was during the second half of the fourth month on

the Jewish calendar which is the month of Tammuz, or our second half of June, and the first half of July.

Zacharias would have ministered in the temple from July 1st until the middle of the month of July.

We can also see from the account in Luke chapter one that Elisabeth conceived as soon as Zacharias had completed his course, which would have been about the 16th day of July.

Luke 1:23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived,

By adding nine months to the date given for the completion of Zacharias' ministration (Ministry), we can place the birth of John the Baptist at approximately April the 15th on our calendar.

Jesus' approximate date of birth could then be determined by adding six months to John's birth date which would bring us to around October the 15th. Does anything significant happen around October 15th each year?

On the Jewish Calendar it coincides with the feast of Sukkot or booths (tabernacles). It makes sense then that Jesus would come and tabernacle with Israel during the feasts of tabernacles.

December 25th was given to us by the Pagans who worshipped the birth of the Sun god on that very day.

Zacharias and Elisabeth

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

They were both righteous before God: They were righteous because they walked in all the commandments and ordinances of the Lord.

That's the law of Moses that Israel was still under until after Jesus died. See Galatians 4:4 and Hebrews 9:6.

Blameless: No one could say Zacharias and Elisabeth were breaking God's laws, so God chose to bless them even though Israel was continually breaking their covenant with God.

Blameless did not mean sinless. If a person violated the law, there were sacrifices made to restore someone to a right relationship to God. They did those things, while others did not.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

They had no child, because Elisabeth was barren: She was barren because Israel had broken the covenant that God made with them. See Deuteronomy 7:11-14.

They both were now well stricken in years: The scriptures tell us seven times in one chapter alone, that a priest was not allowed to minister in the tabernacle/temple once they had reached the age of fifty:

Numbers 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Zacharias and Elisabeth were in their very late forties, very close to fifty to be considered well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his

lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense.

The order of his course: The course of Abia. See 1st Chronicles 24:10.

His lot was to burn incense when he went into the temple: Twice a day (at the morning and evening sacrifices) the priest who had drawn the lot to burn incense would first purify himself at the laver before entering the holy place.

He would then approach the lamp (Menorah) and take the fire from the lampstand and use it to light the incense on the altar. See Exodus 30:1-8.

The aroma from the incense (Spikenard) would fill the whole house, and it would represent the prayers of all the people of Israel that had come to offer unto the LORD on that day.

The people were praying at the time of the incense: Acts 3:1. The ninth hour of the day. The same hour that Jesus cried out to the Father (in prayer). See Matthew 27:46.

An angel of the Lord

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

An angel of the Lord: The word angel means a messenger. It was an angel that was delivering a message from the Lord.

Remember that one third of the angels rebelled with Lucifer, this was not one of them. See Revelation 12:4-7.

Standing on the right side: The right side is considered in scripture as a place of power and honour. See Psalm 110:1. This angel is Gabriel. See verse 19 below.

The altar of incense: See *Exodus 30:1-8*.

12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him,

Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Fear not: Numerous angelic visits begin with angels saying fear not, which no doubt was appreciated by Zacharias.

See Matthew 1:20 with Joseph, Matthew 28:5 with the women at the tomb, Luke 1:30 with Mary, Luke 2:10 with the shepherds, and lastly with Paul on a boat heading to Rome. See Acts 27:23-24.

Thy prayer is heard: Zacharias had just finished his prayers for himself, and the people, when he saw an angel of the Lord.

Elisabeth shall bear thee a son, and thou shalt call his name John: Jehonan in Hebrew, which means Jehovah favours.

The priests were not respected by the people because they were corrupt, with the exception of a few like Zechariah who was righteous before God and blameless.

Lamentations 4:16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

John would be favoured by all men, not all women, however. Remember Herodias? Jesus asked the chief priests, scribes, and elders about John's baptism:

Mark 11:32 ... For all men counted John, that he was a prophet, indeed. Read verses 27-33.

The story of Zacharias and Elisabeth is very similar to the story of Manoah and his wife, who was also barren.

An angel of the LORD appeared to him as well and delivered the message that his wife would have a son (Samson) who would begin to deliver Israel. See Judges 13.

Samson began to deliver Israel from their physical enemy (the Philistines), and many years later John the Baptist began to deliver Israel from their spiritual enemy (their own disobedience to God's word).

14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

He shall be great in the sight of the Lord: Remember the words of Jesus concerning John the Baptist:

Luke 7:28 Among those that are born of women there is not a greater prophet than John the Baptist:

Manoah's wife was barren, and Zacharias' wife was also barren. Samson was a Nazarite from his mother's womb, John was filled with the holy Spirit from his mother's womb.

Shall drink neither wine nor strong drink: Both John the Baptist, and Samson, were not allowed to drink wine nor strong drink. There is no proof that John was a Nazarite, but it's possible.

He shall be filled with the holy Ghost, even from his mother's womb: This occurred when he leaped in his mother's womb when Mary saluted Elisabeth, while pregnant with Jesus. See Luke 1:41.

16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Malachi 3:1.

He shall go before him in the spirit and power of Elias: See *Malachi 4:5*.

Zacharias will later on in this chapter prophesy that John the Baptist would give knowledge of salvation to his people by the remission of their sins.

John would eventually preach the baptism of repentance for the remission of sins. See Luke 3:3 & 7:29.

To turn the hearts of the fathers to the children: See *Malachi 4:6*.

To make ready a people prepared for the Lord: See *Isaiah 4:3. Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

Who was it that Isaiah referred to as that one in whom Israel delighted in? It was the Messiah. What covenant was it that he was a messenger of? It was the new covenant.

18 And Zacharias said unto the angel,

Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Whereby shall I know this: He was asking, "What sign will you give me to prove this?" Gabriel would make Zachariah dumb for his unbelief. See Luke 1:20.

Well stricken in years: In Genesis 18:11 Sarah was called well stricken in years when she was 89 years old. David was also considered old and stricken in years at 70.

The law however says that a priest cannot be older than 50 years old to minister in the temple. Elisabeth was probably 49 years old which is old when it comes to child bearing.

19 And the angel answering said unto him,

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

I am Gabriel: The name means "Man of God" in Hebrew. He is a chief angel. The word angel means a messenger. See Daniel 10:12-21.

That stand in the presence of God: See 2nd Chronicles 20:9.

Glad tidings: Good news.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

A vision: A supernatural experience seen with the eyes.

And remained speechless: The men with Saul/Paul on the road to Damascus also heard a voice of the Lord and they were speechless. See Ezekiel 24:27, 33:22, Daniel 10:15 & Acts 9:7.

The birth and childhood of John

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

The days of his ministration: The 15 days he served in the temple by offering incense on the altar each day.

He departed to his own house: He lived in a city nearby in the land allotted to Judah.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

After those days: The days of Zacharias' ministration (ministry) at the temple. See verse 23 above.

To take away my reproach among men: Many people looked down upon Elisabeth because of her barrenness, because God promised that he would shut Israel's womb's if they were disobedient to the covenant: See Genesis 30:23.

Deuteronomy 7:14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

He also said none would rule over them as long as they were obedient to the covenant. Rome however was ruling over Israel, and a woman who was previously mentioned as blameless concerning the law, was barren, but no longer.

It was not because Elisabeth's sins that she was barren, but because of the nation's sins in rejecting God's covenant that he would cause some in Israel to be barren. Elisabeth's barrenness was not her fault, it was so God could be glorified.

People are not barren today because of their sin, or their nation's sins. We are not Israel in a covenant relationship with God. We are the body of Christ under grace. See Romans 6:14-15.

Gabriel visits Mary

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

In the sixth month: This meant in the sixth month of Elisabeth's pregnancy.

The angel Gabriel: The name means "Man of God." See Daniel 8:16 and 9:21.

Galilee: A region in the north near the Sea of Galilee.

Nazareth: From the root word Nazar, which means set apart.

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

A virgin espoused to a man: A woman who has never been with a man intimately. She was engaged to Joseph. See Isaiah 7:14.

Joseph, of the house of David: He was a descendant of king David.

The virgin's name was Mary: Mary is Miriam in Hebrew. Moses' sister was named Miriam (or Mary). See Exodus 15:20.

28 And the angel came in unto her, and said,

Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Hail: This is a greeting.

Thou that are highly favoured: She got to be the one woman in all of Israel who gave birth to the Saviour.

Blessed art thou among women: Mary was not blessed above women. Jael however was blessed above women in the bible. See Judges 5:24.

Mary was blessed to have such an opportunity to serve God by bearing and raising Jesus. She is not to be worshipped, or prayed to. Everything the angel said was a salutation.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Salutation: This is the first time the word salutation is found in the bible.

There are different types of salutations. Mary wondered what manner of salutation it was. "What are you trying to tell me?"

30 And the angel said unto her,

Fear not, Mary: for thou hast found favour with God.

Thou hast found favour with God: While there were many virgins in Israel in Mary's day, she found favour (Luke 1:30) because she was a virgin in the lineage of king David. See Jesus in Luke 2:52.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

And shalt call his name JESUS: The name Jesus is Joshua in Hebrew, which means salvation.

Didn't God's word to Isaiah the prophet say that a virgin shall conceive and bare a son, and shall call his name Immanuel? Yes, so why is the name Jesus given by the angel, and not Immanuel?

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Immanuel means, God with us. God was with man for thirty-three and a half years the first time he came, and was rejected of men, but God with us, has a much more intimate meaning than God just being with man for a short time.

Immanuel means God is with Israel for evermore, and when he comes back, he will never leave Israel again.

When Jesus came the first time, he came to offer salvation, and that is why his name was first called Jesus. One of his names will be Immanuel when he returns to live on this earth in the kingdom forever.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The Son of the Highest: This is a title for God. See Psalm 18:13. Israel would have to believe that Jesus was the Christ, the Son of the living God.

The Lord God shall give unto him throne of his father David: See *Jeremiah 33:17*.

He shall reign over the house of Jacob for ever: He is to reign over a united Israel as the verse mentions his ruling forever over the house of Jacob.

Jacob's name is used as it was before the dividing of the nation under Solomon's son. See 1st Kings 11:11-13.

34 Then said Mary unto the angel,

How shall this be, seeing I know not a man?

I know not a man: She was still a virgin.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

The Holy Ghost shall come upon thee: In a supernatural way. The power of God to heal could also cause a virgin to conceive.

The power of the Highest shall overshadow thee: The power of God.

The Son of God: This is the second person of the Godhead/trinity. See Colossians 2:9 and 1st John 5:7.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible.

Behold: The word is used for emphasis, it used often as the first word of a verse of introduction of a person or event about to happen.

You could take the word out of every verse it is in, and the verse would all still make sense, but it would no longer be as powerful.

Thy cousin Elisabeth: Elisabeth's mother had to be from the tribe of Judah, for her and Mary to be cousins.

Her, who was called barren: It was a reproach many thought in Israel to be barren, but Israel herself was barren of the good fruit that the law produced.

38 And Mary said,

Behold the handmaid of the Lord; be it unto me according to thy word. See 2nd Kings 4:16.

Behold the handmaid of the Lord; be it unto me according to thy word: A handmaid was a servant.

She pledged to serve the Lord by serving her cousin Elisabeth during her final three months of pregnancy. Many call Elisabeth Mary's aunt.

And the angel departed from her. 39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth.

Into the hill country with haste: Into a city of Juda: Zacharias and Elisabeth lived in the land belonging to the tribe of Judah somewhere in the hill country.

Mary got there as quick as she could, not because she was afraid she would be found out that she was pregnant, but because a handmaid of the Lord was submissive.

And saluted Elisabeth: She saluted her cousin with a greeting. In the military you salute officers with your right hand and sometimes it was accompanied by a verbal greeting.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said,

Blessed art thou among women, and blessed is the fruit of thy womb.

The salutation of Mary: The salutation is only found six times in the bible and three of them are in this chapter. The other three are used by the apostle of the Gentiles. See 1st Corinthian 16:21, Colossians 4:18, & 2nd Thessalonians 3:17.

The babe leaped in her womb: This was when John the Baptist was filled with the Holy Ghost from his mother's womb. See Luke 1:15.

And Elisabeth was filled with the Holy Ghost: This was so that she might proclaim Mary as being blessed among women, because she was chosen to carry God's Son.

And blessed is the fruit of thy womb: The angel did not tell Elisabeth that her cousin was going to be the mother of the Messiah.

God told her spirit when she was filled with the Holy Ghost as Mary saluted her when she walked in the door.

The fruit of the womb: Six times this phrase is mentioned in the bible. Genesis 30:2, Deuteronomy 7:13, and Psalm 127:3.

43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

And whence is this to me: Why has this happened to me?

The mother of my Lord: Elisabeth said that her cousin's child was her Lord (her Master).

The babe leaped in my womb for joy: Because he was filled with the Holy Ghost, as well as Elisabeth, and Mary.

46 And Mary said,

My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

My soul doth magnify the Lord: We are a living soul. See Genesis 2:7, Matthew 10:28 and Psalm 16:10.

My spirit hath rejoiced: We have a spirit as well. God also has a spirit. Mankind was made in the image of God. See Genesis 6:3.

1st Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Ecclesiastes 3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

God my Saviour: Mary acknowledged her need for a Saviour (a deliverer).

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. See Isaiah 51:8.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. See Isaiah 51:9.

52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever.

Holpen: Helped. See Daniel 11:34 and Psalm 86:17.

His servant Israel: The last two verses mention that God has kept his word to Israel in sending them their Messiah in the midst of their enemies. See and Isaiah 44:1-2.

56 And Mary abode with her about three months, and returned to her own house.

About three months: It was not 90 days exactly.

Mary would begin to start showing that she was pregnant at about the time of her return, which would immediately begin to cause everyone in Nazareth to think she had been unfaithful to Joseph while she was away.

The birth of John the Baptist

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

Elisabeth's full time came: A full nine months.

On the eighth day they came to circumcise the child: To cut away his foreskin. This was according to the covenant God made with Abraham. See Genesis 17:9-14.

The eighth day speaks of a new beginning, as the eighth day begins a new week.

60 And his mother answered and said,

Not so; but he shall be called John.

His name is John: This is what Gabriel told him to call him. It means God's favoured, or Jehovah's favoured.

61 And they said unto her,

There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying,

His name is John.

And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all

that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

The hill country of Judaea: This is probably around the city of Hebron which is described the same way. See Joshua 22:11.

It was named after Kohath (a priest from the tribe of Levi, of which Moses and Aaron were from). See Exodus 6:18.

66 And all they that heard them laid them up in their hearts, saying,

What manner of child shall this be!

And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

And the hand of the Lord was with him: God helped John. See Acts 11:21. The phrase usually accompanies God intervening miraculously with Israel.

Zachariah's prophecy

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

He hath visited: God comes down to Israel and pays them a visit. See Genesis 21:1.

69 And hath raised up an horn of salvation for us in the house of his servant David;

An horn of salvation: A deliverer. See 2nd Samuel 22:3 and Psalm 18:2.

It literally means that God is the power of salvation. Horns are used in prophetic passages to denote powerful kings. See Daniel 7:24.

There were four horns on the corners of the brazen altar. See Exodus 27:2 and Leviticus 4:7.

In the house of his servant David: A king from David's lineage.

70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; See Numbers 10:9.

He spake by the mouth of his holy prophets, which have been since the world began: They spoke what could be called the prophecy program for all the earth.

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of

the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

The mercy promised to our fathers: That if they kept the covenant, God would also keep it. See Deuteronomy 7:12-16.

His holy covenant: The law. See Daniel 11:28.

The oath which he sware to father Abraham: To bless the earth through Abraham's seed. See Genesis 26:1-4.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins,

The prophet of the Highest: The prophet of God. See Psalm 18:13.

To prepare his ways: He would preach the baptism of repentance for the remission of sins to the nation of Israel to prepare them to become priests in their coming kingdom. See Exodus 19:5-6.

To give knowledge of salvation unto his people by the remission of their sins: John gave Israel knowledge of salvation. Jesus' name means salvation in Hebrew.

The baptism of repentance that John would later perform on believing Israel, would be for the remission of their sins.

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

The tender mercy of our God: See Psalm 51:1.

The dayspring from on high hath visited us: The sunrise. See *Genesis 19:15, Judges 19:25, Job 38:12, Isaiah 60:1 & Malachi 4:2.*

Zacharias was filled for the time it took to proclaim the prophetic word that he uttered concerning John, and when he finished, he was no longer filled with the holy Spirit.

We today are sealed with the holy Spirit, and he never leaves us, but he does not give us prophetic pronouncements from time to time. We are not Israel under the law.

To give light to them that sit in darkness: See *Psalm 107:10 & Isaiah 9:1-2.*

The way of peace: See Isaiah 59:8.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

And waxed strong in the spirit: To grow or enlarge. This was also said only one other time about Jesus in Luke 2:40.

John, as it was mentioned of Samson, was empowered by the spirit to do what the Lord wanted him to do. See Judges 13:25, 14:6, 19, 15:14 & 16:20.

And was in the deserts till the day of his shewing unto Israel: He did not stay with his parents in the hill country of Judaea until he began his ministry. He was in the deserts (plural) until he began his ministry.

Zachariah now would be retired from the priesthood because of his age, and he took his wife to live in the deserts to raise him away from the corruption in the cities.

It was John's 30th birthday when he began to shew himself unto Israel, because a priest was not allowed to minister until thirty years of age. See Numbers 4:3.

His shewing unto Israel: This began at the river Jordan when he began to preach.

Chapter Two

The birth of Jesus

1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.)

Caesar Augustus: The first roman emperor, who died in 14 AD. Tiberius Caesar replaced him.

Cyrenius was governor of Syria: This mention of Cyrenius was to give a secular time marker alongside of these biblical events.

3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) 5 To be taxed with Mary his espoused wife, being great with child.

Galilee: A region in the north of Israel near the sea of Galilee.

The city of Nazareth: From the root word Nazar (Set apart). A city in the northern region of Galilee.

Joseph was not in the place of his nativity because the prophecy of Micah alerted all who would be threatened by a future ruler as to his place of birth.

The city of David: Bethlehem (the house of bread). See Ruth 4:17. It was in the hill country of Judaea.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Many Bibles alter Micah 5:2 to make Jesus out to be a created being, instead of the Creator, by claiming that he was just from ancient of days.

His espoused wife: His fiancée.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Her firstborn son: Mary would have many sons and daughters. See Matthew 13:55 & Mark 6:3.

Bethlehem was the original hometown of Joseph, and he should have had family living there to take him and Mary in.

The news however of Mary's pregnancy prior to them being officially married would have been a reason for them to be shunned by their family.

Swaddling clothes: Cloth used to wrap a child up in, like it was in the womb (constrained).

A manger: The English word is only used 3 times in the bible, but the Greek word (Fat-nay) is used four times. It means a stall. See verses 12 and 16, and Luke 13:14.

A little flock

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Shepherds: They appear in Luke's gospel, in chapter 2 verses 15, 18 and 20. One who is over a flock. See also Ephesians 4:11. A overseer of people or animals. Acts 20:29.

Flock: A group of something. A fold. See Acts 20:28-9.

The angel of the Lord: The messenger of the Lord.

The glory of the Lord shone: His splendor. See Exodus 16:7.

10 And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

A Saviour: A deliverer.

This shall be a sign unto you: The sign was that the Saviour would be born in a place not meant for a child.

A manger was made for an animal to sleep in. The Greek word "phatney" is translated three times as "manger." The other time it is translated as a stall. See Luke 13:15.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

A multitude of the heavenly host: Angels are called hosts. See Genesis 2:1, 32:2, Deuteronomy 4:19 & Acts 7:42.

In the highest: In heaven.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

The angels were gone away from them into heaven: See Genesis 1:1, 8, 2nd Kings 2:1-11, Psalm 139:8, Proverbs 30:4, and Isaiah 14:13

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

The saying that was told them concerning this child: The words of the angels in verses 10-12 above

18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Shepherds made known that the Savior had been born. There were no wisemen from the east in this story because they would come when Joseph and Mary were staying in a house, and the babe was a young child. See Matthew 2:1-16.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Eight days were accomplished for the circumcising of the child: See *Genesis 17:12*.

His name was called Jesus: Joshua in Hebrew, means Salvation.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord,

Every male that openeth the womb shall be called holy to the Lord;) See *Exodus 13:2*.

The days of her purification: If a woman had a male child, she would wait seven days before she could be cleansed, and fourteen days if it was a female child. See *Leviticus 12:1-8*.

That is why the family would circumcise a boy on the eighth day, because the mother would be unclean the first seven days. A picture of life after the millennium (7th day).

The law of Moses: The ten commandments and all the other 803 commands of God to Israel found in the books written by Moses.

24 And to offer a sacrifice according to that which is said in the law of the Lord,

A pair of turtledoves, or two young pigeons. See *Leviticus 15:14*.

A sacrifice: Joseph and Mary were still poor because the offering was based on what you could afford. The three wise men did not appear with Gold, Frankincense and Myr until two years after Jesus' circumcision.

The law of the Lord: A more accurate name for the law of Moses.

Two more witnesses

Simeon

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was

just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Just and devout: Simeon was justified under the law.

He was a believer amongst a bunch of religious folks, and he was about to meet a newborn babe that was just named Jesus in the preceding verses (Salvation).

The consolation of Israel: The redemption of Israel by the Messiah. Verses 32-34 below.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

It was revealed unto him by the Holy Ghost: God told him. See *Deuteronomy 29:29* and *1st Samuel 3:7*.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

He came by the Spirit: He was led by God's Spirit to that place. See *Ezekiel 11:24*.

The custom of the law: To circumcise him on the eighth day.

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. See *Isaiah 49:5-7*.

Mine eyes have seen thy salvation: Jesus' name meant salvation; Zacharias prophesied that all flesh would see the salvation of God in the person of the Messiah in *Luke 3:6*. See *John 4:22*.

A light to lighten the Gentiles: The Jews will be a light to the Gentiles during the millennial kingdom.

33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother,

Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

This child is set for the fall and rising again of many in Israel: The stumble/fall of those that didn't believe that Jesus was the Christ, and the rising again of many, being the little flock who believed.

Jesus' own family did not believe who he was at the beginning, they did later on. They will be resurrected in their kingdom to rule and reign with him. See *John 7:2-8* & *Acts 1:14*.

For a sign which shall be spoken against: The sign of the virgin birth. *Isaiah 7:14*. The sign of Jesus being in the heart of the earth and rising again after three days and three nights. See *Matthew 12:39-40*.

A sword shall pierce through thine own soul also: Mary will have a hard time in her life with things that are said by, and about Jesus.

The thoughts of many hearts may be revealed: Jesus knew what was in the children of Israel's heart, and he exposed their thoughts. See Matthew 12:22-37 & Luke 6:1-11.

Anna the prophetess

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

A prophetess, the daughter of Phanuel, of the tribe of Asher: Luke mentions who Anna's father was, and what tribe she was from (Asher) because she was from the ten northern tribes. The lost sheep of the house of Israel.

She was of great age, and had lived with an husband seven years from her virginity: She was married for 7 years, 1 biblical week. Her great grandmother was Zilpah, Leah's handmaid, which she gave to Jacob. See Genesis 30:12-13.

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

She was a widow of about fourscore and four years: She was 84 years old. A score equals 20 years. She was married for seven of those years, leaving 77 years.

She coming in that instant: The instant that Simeon finished his prophecy from the Holy Ghost concerning the consolation of Israel. Redemption in Jerusalem was synonymous with the consolation of Israel. See Luke 2:25.

Their testimony along with that of the shepherds in Bethlehem gave hope to all that looked for redemption in Israel that their Messiah would soon deliver them.

It was also said of Joseph of Arimathaea that he was waiting on the kingdom in Luke 23:51.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Nazareth: From the root word Nazar (Set apart). A city in the norther region of Galilee.

All things according to the law of the Lord: Jesus' circumcision, and their offering for the Lord.

The stories of the wisemen from the east, Herod killing the children of Bethlehem, and Joseph and Mary's flight to Egypt to protect Jesus do not appear in Luke's gospel account. See Matthew 2:16.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The child grew, and waxed strong in the spirit: This is also said about John the Baptist as a child. See Luke 1:80.

The grace of God: This is said 21 times in the "New Testament" only, often in a slightly different context.

Jesus at twelve years of age

41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

The feast of the passover: The feast of the passover was to be kept on the evening of the fourteenth day of the first month of year, which is the month of Abib.

He was twelve years old: Why does the scripture only record Jesus at twelve years of age going up to Jerusalem to the feast of passover, and not for any other year?

Twelve is the number of Israel in the Bible. There were twelve tribes, twelve patriarchs, and later there were twelve apostles that will sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

If you read Revelation chapters 21-22 there are numerous twelves mentioned as being associated with the city of new Jerusalem, and the tree of life.

There Jesus would see the Passover lamb killed, and eaten that night. Paul tells us that Jesus was our Passover who was sacrificed for us. See 1st Corinthians 5:7.

Here Jesus was in the place where all the types of what he would do in the future were being played out before his eyes, and he was at the age where he could talk to the religious leaders about it.

The custom of the feast: Three times a year Jewish males were to go to Jerusalem for the feast. See Exodus 23:14-17 and Ezra 3:4. How many feasts are there that appear back-to-back?

Six of them (the first three, and the last three), pentecost is the 4th feast (50 days after passover. The final three all appear in the month of Tishri (The fall feasts) in September/October.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers.

They had fulfilled the days: All the days related to the feast of Passover, which included the feast of unleavened bread, and firstfruits.

In the company: Traveling with neighbors in a large group,

After three days: One day's journey out, one day's journey back, and one day looking for him in the wrong places. This was the time in the life of a Jewish boy where he would enter into manhood, which is called a bar-mitzvah.

Sitting in the midst of the doctors: These were doctors of religion, who had achieved a certain level of credentials in the field of religion. The word doctors is also translated as masters, and teachers.

Jesus turned the bar-mitzvah around, and he taught these men with their doctorate degrees in religion with his questions and answers.

48 And when they saw him, they were amazed: and his mother said unto him,

Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Thy father and I: Mary, incorrectly calls Joseph Jesus' father and Jesus corrects her as he has now become an adult under the law having passed his Bar-mitzvah.

49 And he said unto them,

How is it that ye sought me? wist ye not that I must be about my Father's business?

Wist ye not that I must be about my Father's business: Jesus was speaking about his heavenly Father.

Jesus would continue on as an adult asking people questions and making statements that would not make sense if they were asked by any other human being.

Jesus was the Godman, and the questions, and statements made perfect sense when they are asked by God. He was the only one who could have made the statements he made, and not have been a blasphemer.

50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

But Mary kept all these sayings in her heart: She didn't ask him about these sayings.

And Jesus increased in wisdom: God had never experienced what his creation did, because he never got tired, or hungry until his incarnation. See Ecclesiastes 2:9, Daniel 12:4 and Acts 9:22.

Chapter Three

John begins his public ministry

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

In the fifteenth year of the reign of Tiberius Caesar: Tiberias became Caesar after Augustus died in 14 AD. This would make it 29 AD. when John the Baptist turns thirty and begins his ministry.

Pontius Pilate: Pontius is the name of a Greek god of the sea.

Herod being tetrarch of Galilee: A tetrarch rules one fourth of a country or region.

Philip tetrarch of Ituraea and of the region of Trachinitis: Ituraea is the land of Jetur of Genesis 25:15. A place in Israel near Syria. A region of Syria bordering Ituraea, Israel.

Lysanias the tetrarch of Abilene: Abilene is a region in Syria.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

Annas and Caiaphas being high priests: There were two high priest instead of one. This was not the norm.

This was so one could examine the sacrificial lamb on passover and the other could examine Jesus the real lamb of God which taketh away the sin of the world.

The word of God came unto John: The word of God came to John when he was 30, in the fifteenth year of the reign of Tiberias Caesar, not while he was in his mother's womb, nor from his father.

John was in the wilderness unto the day of his shewing unto Israel on his 30th birthday. See Numbers 4:3.

John baptizing

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. See Isaiah 40:3-5.

All the country about Jordan: The area around the Jordan river.

Prepare ye the way of the Lord: See Malachi 3:1.

Make his paths straight: The paths that are to be made straight are the ways Israel was going that were not according to the covenant they made with God.

The crooked shall be made straight: Israel was crooked in their ways, and only when they returned to the covenant that they had made with God would they be made straight.

Every mountain and hill shall be brought low: The mountains of tradition would have to be made low, so the truth of God's word could once again be heard and obeyed.

The mountains will actually be brought low and mount Zion will be exalted above all others in the kingdom.

All flesh shall see the salvation of God: Six months after John began his ministry in the wilderness Israel would finally meet the salvation of God.

When Israel saw Jesus, they saw the salvation of God standing in front of them, but many did not have eyes to see.

7 Then said he to the multitude that came forth to be baptized of him,

O generation of vipers, who hath warned you to flee from the wrath to come?

O generation of vipers: In Matthew 3:7 John tells us that it was the Pharisees and Sadducees that he called vipers.

The wrath to come: Is the wrath of the seventieth week of Daniel, also called the time of Jacob's trouble, which comes just prior to the kingdom.

Jeremiah 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. See Isaiah 13:13.

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves,

We have Abraham to our father:

for I say unto you, That God is able of these stones to raise up children unto Abraham.

Bring forth fruits meet for repentance: Israel's works were compared to fruit in the bible. See Matthew 7:16-20. If Israel were obedient to their covenant, they would be considered to be bearing good fruit, or much fruit.

If they were disobedient to their covenant, then they were said to be bearing no fruit, or wicked fruit. Israel was not bearing good fruit, so they were given more time to repent, or they would be cut down as the nation of blessing.

They did not repent, and they later killed their Messiah, and were eventually cut down/off as a nation. See Luke 16:1-9.

We have Abraham to our father: They trusted that they were righteous to God because of who they were descendants of.

God is able of these stones to raise up children unto Abraham: The little flock of believers were identified as stones by Peter. He was speaking symbolically. See 1st Peter 2:4-8.

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

The axe is laid unto the root of the trees: Israel, is compared to a tree throughout scripture. See Luke 13:1-9.

And cast into the fire: Those who did not produce good fruit would be cut down cast into the fires of hell.

The remedy

10 And the people asked him, saying,

What shall we do then?

11 He answereth and saith unto them,

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

He that hath two coats, let him impart to him that hath none: This is in perfect harmony with what Jesus would be telling his followers. Sharing so that everyone is equal. See Luke 12:33.

John's baptism

12 Then came also publicans to be baptized, and said unto him,

Master, what shall we do?

Publicans: Tax collectors.

13 And he said unto them,

Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying,

And what shall we do?

And he said unto them,

Do violence to no man, neither accuse any falsely; and be content with your wages.

The gospel of the kingdom that John preached will not save anyone today. It was regarding Israel's entrance into her kingdom, not our entrance into heaven.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all,

I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

I indeed baptize you with water: John baptized Israel with the baptism of repentance for the remission of sins. This verse shows us three of the different types of baptisms in the bible all in one verse, and there are more than just three. See Matthew 3:16.

All priests in the kingdom had to be washed with water before they began their priesthood. Israel was promised to become a kingdom of priests. See Exodus 19:5-6 & Numbers 4:3.

One mightier than I cometh: One who is greater than John. He is speaking about Jesus.

He shall baptize you with the Holy Ghost: This occurred first on Pentecost. It is also called in those chapters "being filled with the Holy Spirit. Joel says that God will pour out his Spirit in the last days.

Pentecost was the last days of something, not the birthday of the Church. It was the last days of Israel's prophecy program, before it was interrupted by the dispensation of grace. See Ephesians 3:2.

And with fire: This baptism will be for unbelievers in hell.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Gather the wheat into his garner: The believers will be gathered like wheat into his garner, at the end of the tribulation period. And they will enter the kingdom. See Haggai 2.

The chaff he will burn with fire unquenchable: The unbelievers will be purged thoroughly from the threshing floor and burned with fire unquenchable. See Mark 9:43-45.

18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which

Herod had done, 20 Added yet this above all, that he shut up John in prison.

Tetrarch: They ruled one fourth of an country or region.

Jesus' baptism

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

When all the people were baptized: Not all the people in Israel, just all the people on that specific day. Many were baptized after this day.

Jesus also being baptized: The first requirement to be Israel's high priest was that the person needed to be washed with water (his baptism). See Exodus 29:4, 30:20 & 40:12. Then they had to be anointed.

The heaven was opened: See Genesis 7:11, Psalm 78:23, Acts 10:11, and Revelation 19:11.

Jesus' anointing

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said,

Thou art my beloved Son; in thee I am well pleased.

The Holy Ghost descended in a bodily shape like a dove upon him: The second requirement to be Israel's high priest is that they needed to be anointed. See Leviticus 8:6-12.

Jesus was then anointed with the Holy Ghost when it descended upon him. Oil is a type of the Holy Spirit in the Bible. See Luke 4:18, Acts 4:27 and 10:38.

Thou art my beloved Son; in thee I am well pleased: God also says that Jesus is his beloved Son at his transfiguration. Luke 9:35. At that time he tells those with him to hear him.

Jesus' birthday

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

And Jesus himself began to be about thirty years of age: Jesus began his ministry on his thirtieth birthday, because the law stated that a priest could not begin his ministry until that age. See Numbers 4:3.

Heli: He was the father of Mary. Joseph was the son-in-law of Heli.

The genealogy of Jesus

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of

Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

The son of Nathan, which was the son of David: This lineage differs from the one in Matthew, because there is a curse put on the descendants of David by God, which made Satan think he had won the battle in preventing the Messiah from ever becoming king.

The lineage from David was cursed in the days of Jechonias because he would not repent and follow the word of God from Jeremiah to surrender unto Nebuchadnezzar.

Matthew 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Jeremiah 22:29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Not all of David's seed line was cursed because of Jeconiah, which is why the need for two lineages in the gospels. The line from Joseph that was cursed.

The one from Mary that was not cursed. Luke's lineage is that of Mary which flows from David's son Nathan, not from his son Solomon. as found in Matthew 1:6.

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son

of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Matthew's lineage also differed in that it started with David and Abraham, and ended with Joseph and Jesus. This one starts at Mary's father, and goes back to Adam.

Adam, which was the son of God: He is a son of God because he was created by God.

Chapter Four Jesus's temptation

1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil.

Jesus being full of the Holy Ghost: This was also said of Barnabas and Stephen.

Led by the Spirit into the wilderness: Jesus also cast out devils by the Spirit. See Matthew 12:28, Luke 4:14 & 18.

John 3:34 For God giveth not the Spirit by measure unto him.

Being Forty days tempted of the devil: Forty is the number of testing in the scriptures. The children of Israel spent forty years wandering in the wilderness. Moses spent 40 years in the wilderness as well.

And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him,

If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying,

It is written, That man shall not live by bread alone, but by every word of God. Deuteronomy 8:3.

If thou be the Son of God: Satan knew who Jesus was, but he was trying to get Jesus to act independently of the Father.

Jesus didn't prove his deity to the devil when he wanted him to, and he wasn't going to do it for Israel either.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

An high mountain: This could have been the mount of the congregation in the sides of the north spoken about by the devil himself in Isaiah 14:13.

6 And the devil said unto him,

All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine.

For that is delivered unto me: They were delivered unto the devil at the fall of Adam and Eve.

8 And Jesus answered and said unto him,

Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve. See Exodus 20:3-5.

All this power will I give unto thee, and the glory of them: for that is delivered unto me: Here Jesus is offered the kingdoms of this world by the god of this world. See 2nd Corinthians 4:4.

Jesus didn't dispute with the devil concerning his claim to having had the kingdoms of this world delivered unto him. This happened at the fall of man when Adam lost his dominion.

The devil offered Jesus the kingdoms of this world without Jesus having to suffer and die on the cross. Jesus rejected the devil's offer.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him,

If thou be the Son of God, cast thyself down from hence: 10 For it is written,

He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. See Psalm 91:11-12.

The Son of God: Is the second person of the Godhead/Trinity. See Colossians 2:9 and 1st John 5:7.

12 And Jesus answering said unto him,

It is said,

Thou shalt not tempt the Lord thy God. See Deuteronomy 6:16 and Matthew 4:7.

13 And when the devil had ended all the temptation, he departed from him for a season. 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

He departed from him for a season: He came again in Luke 9:42.

Jesus returned in the power of the Spirit into Galilee: It was the Holy Spirit that was Jesus' guide leading him every day. It was the Father that told him what he was to do wherever he went.

15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

He came to Nazareth, where he had been brought up: Nazareth is from the root word Nazar (Set apart). A city in the northern Galilee region.

Jesus had spent his last twenty-three years living in Nazareth waiting to begin his ministry at 30 years of age.

As his custom was, he went into the synagogue on the sabbath day: For thirty years Jesus went into the synagogue on the sabbath day because it was the custom of all Jews.

Jesus went to the synagogue because all Jews went to the synagogue during the time prior to the cross.

The sabbath day was taught to the nation of Israel just prior to receiving the law at mount Sinai. Israel was not under the law, nor

did they keep the sabbath while they were slaves in Egypt, or before. See Nehemiah 9:13-14.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

The book of the prophet Esaias: The book of Isaiah.

Jesus stops before finishing Isaiah 61:2 where it goes on to tell of the day of vengeance of our God, because that will occur at his second coming.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: Jesus was anointed at his baptism by the Holy Spirit to preach the good news of the kingdom (the gospel).

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

To preach the acceptable year of the Lord: Some in Nazareth wanted to kill Jesus for telling them that this portion of the scriptures related to him. See Isaiah 61:2.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them,

This day is this scripture fulfilled in your ears.

He closed the book, and he gave it again to the minister, and sat down: Jesus stood up to read, then he along with the people sat down to hear the interpretation of the passage.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,

Is not this Joseph's son?

23 And he said unto them,

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Physician, heal thyself: "You can't teach us truth, you first need to be taught the truth."

24 And he said,

Verily I say unto you, No prophet is accepted in his own country. *See John 4:44.*

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. *See 1st Kings 17:9.*

The days of Elias: Elijah.

Sarepta, a city of Sidon: A Gentile, in a Gentile country.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

The time of Eliseus the prophet: Elisha the prophet.

Naaman the Syrian: See 2nd Kings chapter five. The examples Jesus gave were of Gentiles being blessed, while Israel suffered because of their unbelief.

28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

The brow of the hill: The top part of the hill.

Jesus begins to heal people

30 But he passing through the midst of them went his way,

Luke 13:33 Nevertheless I must walk to day, and to tomorrow, and the day following: For it cannot be that a prophet perish out of Jerusalem.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying,

Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

A spirit of an unclean devil: A fallen angel.

Nazareth: From the root word Nazar (Set apart). A city in the northern region of Galilee.

I know thee who thou art; the Holy One of God: The devils knew him.

Mark 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And Jesus rebuked him, saying,

Hold thy peace, and come out of him.

And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying,

What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Jesus was showing Israel that he had power over the unclean spirits. In the kingdom, the devil is going to be bound in the bottomless pit a 1,000 years. See Revelation 20:2.

37 And the fame of him went out into every place of the country round about. 38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Simon's wife's mother: Simon Peter was married and had a mother-in-law.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

He laid his hands on every one of them, and healed them: Jesus healed everyone in Israel that had any infirmities in their flesh was because he was preaching the kingdom of heaven was at hand. See Matthew 4:17.

Anyone with an infirmity in the flesh could not be a priest according to the law of Moses, and God had promised to make the whole nation a kingdom of priests:

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

41 And devils also came out of many, crying out, and saying,

Thou art Christ the Son of God.

And he rebuking them suffered them not to speak: for they knew that he was Christ.

The Son of God: Is the second person of the Godhead/Trinity. See Colossians 2:9 and 1st John 5:7.

He rebuking them suffered them not to speak: It was by his word alone that he would prove he was their Messiah.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them,

I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

I must preach the kingdom of God to other cities also: Jesus preached the kingdom of God was at hand. This is the same thing mentioned in Matthew 3:2 & 4:17. Only Matthew called it the kingdom of heaven.

Chapter Five

A boat load of fish

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

The lake of Gennesaret: Also called the Sea of Galilee, and the Sea of Tiberias. See Matthew 4:18 & John 6:1.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Simon's: Simon Peter.

4 Now when he had left speaking, he said unto Simon,

Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him,

Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

Let down his nets for a draught: A draught means a load.

Nevertheless at thy word I will let down the net: Jesus told Peter to cast the nets plural, Peter only tossed one net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying,

Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon,

Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

Fear not; from henceforth thou shalt catch men: Their families would be taken care of for a long time with the sale of this draught of fish. Now they could go and fish for men.

The law of the leper

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying,

Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying,

I will: be thou clean.

And immediately the leprosy departed from him. 14 And he charged him to

tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. See Leviticus

14:1-20.

Go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded: Jesus was born under the law, and he kept the law perfectly. He told his disciples to keep the law. He came to redeem them that were under the law. See Galatians 4:4.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Jesus wanted the priests to see a former leper show up and be obedient to the law of Moses to convince the priests that Jesus followed the law.

We wouldn't tell someone today to offer for their cleansing, according as Moses commanded, because we are not under the law, we are under grace. See Romans 6:14-15.

Thy sins are forgiven thee

16 And he withdrew himself into the wilderness, and prayed. 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

The power of the Lord was present to heal them: This was because there were people there with faith in him that Jesus could heal. See Matthew 13:58 and 17:20.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him,

Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying,

Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

Blasphemies: Heretical (false) teachings.

22 But when Jesus perceived their thoughts, he answering said unto them,

What reason ye in your hearts? 23 Whether is easier, to say,

Thy sins be forgiven thee;

or to say,

Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins,

(he said unto the sick of the palsy,)

I say unto thee, Arise, and take up thy couch, and go into thine house.

The son of man: A title for the Messiah (Saviour).

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying,

We have seen strange things to day.

Man, thy sins are forgiven thee: God had promised Israel that if they were obedient to the covenant they made with him at Sinai they would not experience all the infirmities that the heathen experienced. See Deuteronomy 28.

A publican, named Levi

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him,

Follow me.

A publican, named Levi: Also known as Matthew.

28 And he left all, rose up, and followed him.

This was commanded of all who would be his disciples while the kingdom was at hand. It is not at hand today in the dispensation of grace. See Matthew 19:21, and Luke 18:22.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying,

Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them,

They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance.

A publican, named Levi: Levi is also known as Matthew, the writer of the gospel of Matthew. A publican was a tax collector for the Romans, and they were despised by the Jews. See a similar story in Luke 19:1-10 about Zacchaeus.

The children of the bridechamber

33 And they said unto him,

Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them,

Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The children of the bridechamber: They are Jesus' disciples who believed the gospel of the kingdom that Jesus was the Christ, the Son of the living God.

They were those that followed Christ in his earthly ministry. They were known by different names, the disciples, the little flock. See Luke 12:32.

The bridegroom: This is Jesus Christ. When Christ (the bridegroom) was resurrected, it would be time for that little flock of disciples to fast. Again, that is not you and me.

36 And he spake also a parable unto them;

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

A parable: A story meant to conceal things from ones enemies while revealing things to ones disciples.

A new garment: These words appear only in 1st Kings 11:28-34, and here in this story in the gospels. See Matthew 9:16 and Mark 2:21.

This is about God rending the ten tribes from Solomon for worshipping other gods. The kingdom will be re-united after God's wrath comes in the last days. The kingdom will still be with Israel, but it will be with redeemed Israel.

New wine and new bottles

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved.

New wine: New wine is first mentioned in scriptures when Israel came out of captivity as part of their offerings in the house of God.

It was not mentioned before this time because it is associated prophetically with Israel's future release from captivity and her regathering in the land during the millennial kingdom. Nehemiah 10:39.

It was taken away from Israel when she rebelled against God's covenant. See Hosea 9:1-3. It was given to Israel when she was obedient to her covenant. See Proverbs 3:9-10.

No man putteth new wine into old bottles: New wine was the holy Spirit that is to be put into new bottles. Acts 2:13.

The old bottles were vessels that had contained the old covenant written on stone. It had been corrupted by the traditions of the elders. See Ezekiel 36:24-28.

New wine must be put into new bottles: The new covenant needed to be put in new vessels because it would be written on their hearts.

It could not exist in the old bottles as the parable teaches because it would burst the bottles of the old testament. It will be given during the kingdom when the new covenant is written on Israel's heart. See Joel 3:18.

39 No man also having drunk old wine straightway desireth new: for he saith,

The old is better.

The old is better: The people were fasting from both groups and the newest group was not fasting.

Like wine, they assumed the older was better and what we have always done was the right thing to do. It was if you were not a part of the bridechamber. Believing Israel was those who were the children of the bridechamber.

Chapter Six

Lord of the sabbath

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

The second sabbath after the first: The first sabbath is a reference to Jesus' teaching in the synagogue in Capernaum in Luke 4:31.

Some wrongly believe this to be the 14th day of the first month of the year on a Jewish calendar. If it was Passover would be occurring here and it was not.

2 And certain of the Pharisees said unto them,

Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said,

Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? See 1st Samuel 21:1-6.

The sabbath days: The seventh day of each week.

5 And he said unto them,

That the Son of man is Lord also of the sabbath.

There were exceptions in the law of Moses, and Jesus was pointing them out to the protectors of the law to produce a question, not the law, but their strict restrictions placed on the everyday Israelite that God never intended.

Stretch forth thy hand

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. **7** And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. **8** But he knew their thoughts, and said to the man which had the withered hand,

Rise up, and stand forth in the midst.

And he arose and stood forth. **9** Then said Jesus unto them,

I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

Is it lawful on the sabbath days to do good: The traditions of the elders had replaced the commandments of God concerning the sabbath days.

10 And looking round about upon them all, he said unto the man,

Stretch forth thy hand.

And he did so: and his hand was restored whole as the other. **11** And they were filled with madness; and communed one with another what they might do to Jesus.

They were filled with madness: This was because Jesus had healed someone on the sabbath day.

The twelve apostles

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. **13** And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; **14** Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, **15** Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, **16** And Judas the brother of James, and Judas Iscariot, which also was the traitor.

And of them he choose twelve, whom also he named apostles: The title apostles, meant sent ones. Twelve apostles were chosen to sit on twelve thrones to judge the twelve tribes of Israel in the kingdom. See Matthew 19:28.

Matthew: This is Levi, the publican in the last chapter.

James the son of Alphaeus: He is Matthew (Levi's) brother. See Mark 2:14. Both are called the son of Alphaeus.

The reason they are not mentioned together as brothers is possibly because of the family shame of having a family member serving Rome as a tax collector.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; **18** And they that were vexed with unclean spirits: and they were healed. **19** And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

The sea coast of Tyre and Sidon: Cities to the north of Israel in Lebanon.

There went virtue out of him: Virtue, or power (Dunamis) came out of him to heal them all.

He came to heal Israel of her infirmities, because they were to be a kingdom of priests, and they could not have any infirmities according to the law of Moses. See Exodus 19:5-6, and Leviticus 21:16-24.

The sermon on the kingdom

20 And he lifted up his eyes on his disciples, and said,

Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Blessed be ye: Believers will be blessed in the kingdom.

Behold, your reward is great in heaven: The reward is stored in heaven, and it will be given out when Christ returns from heaven at the onset of the kingdom.

The woes

24 But woe unto you that are rich! for ye have received your consolation. **25** Woe unto you that are full! for ye shall hunger. **Woe** unto you that laugh now! for ye shall mourn and weep. **26** Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Woe unto you: Unbelievers will be cast into hell. Jesus told everyone to sell all that they had and to come follow him.

He would provide for them, and for three and a half years none of those who followed him ever lacked anything. This is not a sermon for you and me today. If you sell all that you have you will be broke, and in a homeless shelter.

This was Jesus getting ready for his kingdom to be set up on earth, and him expecting those who were looking for that kingdom to come and follow him. All the money they had would just slow them down from following the Lord.

A new set of instructions

27 But I say unto you which hear, Love your enemies, do good to them which hate you, **28** Bless them that curse you, and pray for them which despitefully use you. **29** And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. **30** Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. **31** And as ye would that men should do to you, do ye also to them likewise. **32** For if ye love them which love you, what thank have ye? for sinners also love those that love them. **33** And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. **34** And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. **35** But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. **36** Be ye therefore merciful, as your Father also is merciful. **37** Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: **38** Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. **For with the same measure that ye mete withal it shall be measured to you again.**

The sermon on the kingdom was written to Israel as a message for the believer to put into practice during the time of Jacob's trouble (the tribulation period). See Jeremiah 30:7.

They were in the 69th week of Daniel's prophecy when the Messiah would be cut off (killed). The 70th week was called the time of Jacob's trouble, which would precede the kingdom being set up.

39 And he spake a parable unto them,

Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. **41** And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? **42** Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? **Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43** For a good tree bringeth not forth corrupt fruit; neither doth

a corrupt tree bring forth good fruit. **44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. **45** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Every tree is known by his own fruit: God compares Israel to trees all throughout the bible. Their works are compared to good and bad fruit. God expected Israel to bear good fruit by obeying the law.

Two chapters of this sermon are mentioned in Matthew which are not mentioned in Luke, because they have a different focus. Matthew focused on the king, and his kingdom, while Luke barely mentions the kingdom.

The coming flood

46 And why call ye me, Lord, Lord, and do not the things which I say? *See James 2:14-26 Faith without works is dead.*

The faithful hearer

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: **48** He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

When the flood arose: There was a flood in Genesis that only the faithful survived because they heard the word of God and were obedient to it. See Genesis 6.

There is a flood coming that will catch many in Israel by surprise, but those who know the word of God and do it will not be caught off guard.

Laid the foundation on a rock: Faith in Jesus Christ was the firm foundation that they needed because Jesus Christ is the Rock.

The unfaithful hearer

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The coming flood for Israel is the seventieth week of Daniel, which is also called the time of Jacob's trouble and the tribulation period.

Those who did not have the proper foundation laid would be swept away in it. Jesus even related the end time event to the flood in Noah's day.

Matthew 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The Bible says that two-thirds of Israel will perish in the last days, but a third will endure unto the end and go into their kingdom.

Jesus was giving his followers that foundation to prepare them. Jesus is the foundation that they need to endure unto the end of the tribulation period, to be able to enter into their long-awaited kingdom.

Chapter Seven

A worthy Gentile?

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Capernaum: Kefar Nahum (the city of Nahum the prophet).

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying,

That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue.

A certain centurion's servant: A centurion would have been a Gentile soldier for Rome over 100 soldiers.

And when he heard of him he sent unto him the elders of the Jews: The Gentile who was sympathetic to Israel's God hears about the fame of Jesus, and thinks he could be the person that could heal his servant.

He was worthy: Since the time of Abraham, the way for a Gentile to be blessed by God was for them to bless the seed of Abraham. See Genesis 12:1-3. This does not apply to today.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him,

Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him,

I say unto you, I have not found so great faith, no, not in Israel.

We first see a worthy Centurion who had blessed Abraham's seed, and now he was worthy to be blessed by God. See Genesis 12:1-3.

I have not found so great faith, no, not in Israel: The word "faith" is found in the old testament only two times. See Deuteronomy 32:20 and Habakkuk 2:4.

It is used of Israel in the gospels in a negative way, "Ye of little faith." See Matthew 8:26. The opposite is true concerning the Gentiles, they were seen as having great faith:

Matthew 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

Behold, there was a dead man

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

The day after: After Jesus heals a Gentile's servant with just his word.

A city called Nain: The city's name means a pleasant place (a pasture). Jesus and his disciples were entering into the city while the citizens were on their way out of it to a funeral.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her,

Weep not.

14 And he came and touched the bier: and they that bare him stood still.

The only son of his mother, and she was a widow: This would mean she would have no one to take care of her in her old age, and no one to pass down the inheritance to.

The family lineage would also stop with his death, and nothing is said of the son having any children. Mary was a widow after Joseph's death, and she only had one son (Jesus himself) who died and was raised again.

Her other children did not believe on Jesus as their Saviour until after his resurrection. So, at the cross Jesus tells the apostle John, and Mary that they are the only real family that they have now. See John 19:26-27.

When the Lord saw her, he had compassion on her: No request is made by the widow bereaved of her only son. No exhibition of her faith in Jesus to raise her son to life is found. Only the compassion of the Lord is displayed here.

Weep not: See Jeremiah 31:16 for a prophecy picturing a weeping nation who will have her joy restored in the kingdom when the resurrection occurs.

Jesus is the resurrection, and he will restore in the kingdom everything that death had taken away from Israel.

He came and touched the bier: The moveable frame used to carry a corpse to a grave site.

And he said,

Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Young man, I say unto thee, Arise: What other young man was risen from the dead? Jesus was only thirty-three years old when he was raised from the dead and his mother was a widow as well.

16 And there came a fear on all: and they glorified God, saying,

**That a great prophet is risen up among us; and,
That God hath visited his people.**

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

God hath visited his people: *Luke 1:68 & 78.* Elijah also raises a widow's son, but this time it is during a famine that lasts three and a half years. See 1st Kings 17.

Coincidentally, that is the same amount of time that Israel will go through the second half of the seven-year tribulation period, known as the great tribulation. See Revelation 12:6.

Israel's resurrection is when Jesus takes away their tears and grief in the kingdom. The woman was a type of the nation of Israel going through the time of Jacob's trouble, which is a time of great weeping.

John begins to doubt

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying,

Art thou he that should come? or look we for another?

20 When the men were come unto him, they said,

**John Baptist hath sent us unto thee, saying,
Art thou he that should come? or look we for another?**

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them,

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

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

Tell John what things ye have seen and heard: They saw the miracles he did, and heard the gospel of the kingdom preached unto the poor.

The lame walk: The infirmities mentioned in v:21.

The lepers are cleansed: The plagues mentioned in v:21.

The dead are raised: The widows only son back in v:7-15.

The lame walk, the lepers are cleansed, the deaf hear: These miracles are recorded in Luke 6.

The blind see: See verse 21 above.

Jesus fulfilled Isaiah 61:1-2 in front of John's disciples to serve as a reminder to John that the one he saw the Spirit descending upon at his baptism was indeed the Christ.

But what went ye out for to see?

24 And when the messengers of John were departed, he began to speak unto the people concerning John,

What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment?

Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. See Isaiah 40:3.

A reed shaken with the wind: Someone who would be weak when confronted by Rome or the religious leaders.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

He that is least in the kingdom of God is greater than he: John was not a part of the group that would be baptized with the holy Spirit on the day of Pentecost, and beyond, who would make up the little flock. See Luke 12:32.

John was not to be compared with the kingdom saints, because he would not taste the good word of God, and the powers of the world to come (the kingdom). See Hebrews 6:5.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The publicans, justified God: Those who had heard John the Baptist and believed his word justified God being baptized of him. This means that they accepted the counsel of God.

The Pharisees and lawyers rejected the counsel of God: The Pharisees and lawyers were those who rejected the counsel of God that John preached to them when they would not be baptized by John.

They did not receive the remission of their sins because they rejected the counsel of God.

31 And the Lord said,

Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying,

We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say,

Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

Wisdom is justified of all her children: The men of Jesus' generation were wicked and did not believe Jesus or John.

Thy sins are forgiven.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

One of the Pharisees: Simon was his name. This was in northern Israel in the Galilee region. Matthew, Mark, and John record this story.

Sat down to meat: To eat with him.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

A woman in the city, which was a sinner: This was Mary Magdalene.

An alabaster box of ointment: Ointment was used to anoint priests and kings.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying,

This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

If he were a prophet: He previously only thought of Jesus as a prophet.

She is a sinner: All have sinned, but this Pharisee did not see himself as a sinner. Most religious Jews today still do not believe people are born sinners.

40 And Jesus answering said unto him,

Simon, I have somewhat to say unto thee.

And he saith,

Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

A certain creditor: Jesus.

Two debtors: Simon, and the woman.

Both Simon and the woman were forgiven by Jesus.

They had nothing to pay: By the works of the law no one can be saved. There must be faith with it for those in Jesus' day.

Who will love him the most: The question is not about who is saved or not, but who loves their Saviour the most.

43 Simon answered and said,

I suppose that he, to whom he forgave most.

And he said unto him,

Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon,

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her,

Thy sins are forgiven.

Thy sins are forgiven: It was obvious by the woman's actions she loved Jesus.

49 And they that sat at meat with him began to say within themselves,

Who is this that forgiveth sins also?

50 And he said to the woman,

Thy faith hath saved thee; go in peace.

Thy sins are forgiven: God alone could forgive sins. See Exodus 32:32.

Thy faith hath saved thee: Faith saves in every dispensation. **She had works accompanying her faith, we do not today.** See *Matthew 9:2, 22, 15:28 and Ephesians 2:8-9.*

Chapter Eight

The glad tidings of the kingdom

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

The glad tidings: The word gospel means glad tidings, and this good news of the kingdom was that it was at hand:

Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

The twelve were with him: The twelve apostles.

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Mary called Magdalene: She was from the town of Migdal.

Joanna: See Luke 24:10.

Which ministered unto him of their substance: They sold all their substance to use to support the work of the kingdom, as was commanded by Christ to receive eternal life in the kingdom. See Luke 14:33.

Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

The parable of the sower

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

He spake by a parable: Before he spoke openly to all, but once they heard he began to speak publicly only in parables. See Mark 4:10-12.

His seed: Is the word of the kingdom. See Matthew 13:19.

The way side: The word of the kingdom didn't find good ground in their hearts. See Matthew 13:19.

The fowls of the air devoured it: Devils are often portrayed as fowls in scripture. See verse 12 below.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

A rock: They liked what they hear initially but do not endure unto the end. See Matthew 13:20-21.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Thorns: The word of the kingdom is choked out by the cares of this world. See Matthew 13:22.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.

And when he had said these things, he cried,

He that hath ears to hear, let him hear.

9 And his disciples asked him, saying,

What might this parable be?

10 And he said,

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

The mysteries of the kingdom of God: The kingdom of God is also called the kingdom of heaven in Matthew thirteen. These were kingdom truths, which have nothing to do with us in the dispensation of grace today.

11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They by the way side: Those that get easily distracted by the cares of the world and forget the word of the kingdom.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

They on the rock: Others would not endure unto the end and would fall away as it says, but that is not written to us today in the dispensation of grace. See Matthew 13:20-21.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

That which fell among thorns: These are those that heard the word, but they did not keep it. See Matthew 13:22.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The good ground: This is the person who believed the gospel of the kingdom, and who produced fruit by keeping the word, and telling others that Jesus was the Christ.

These parables are written for Israel prior to the dispensation of grace, while they were under the law.

Take heed therefore how ye hear

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Whosoever hath, to him shall be given: The ones who hear the word of the sower (Jesus Christ) and who kept it would be given more.

Whosoever hath not, shall be taken even that which he seemeth to have: If they heard then soon forgot it, disobeyed it, or ignored it, then what they had received would be taken away from them.

Jesus' family

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said,

Thy mother and thy brethren stand without, desiring to see thee.

The press: The crowd.

21 And he answered and said unto them,

My mother and my brethren are these which hear the word of God, and do it.

His mother and his brethren: They had heard the good news of the kingdom from Jesus himself, but they were not following him, nor doing it. Later on, however, after his resurrection they did rise from their fall to follow him.

Luke 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; See Acts 1:14.

Where is your faith

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them,

Let us go over unto the other side of the lake.

And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying,

Master, master, we perish.

Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them,

Where is your faith?

And they being afraid wondered, saying one to another,

What manner of man is this! for he commandeth even the winds and water, and they obey him.

Where is your faith: They should not have doubted after all they had seen. This display would still not be enough to produce unshakeable faith in the near future as they would all forsake him. See Mark 14:50.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

The country of the Gadarenes: The city of Gadara, where the man with the legion of devils was from on the east side of the sea of Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any

house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said,

What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying,

What is thy name?

And he said,

Legion:

because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep.

Legion: 2000 Roman soldiers made up a legion.

The deep: The Greek word is, "abusos," where we get the word abyss from. It is translated twice as the phrase "the deep" and seven times as "the bottomless pit."

Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Was Christ in the deep water after his death, or was he in the heart of the earth? The heart of the earth.

The deep is not a reference to the water that was in front of them. They did not want to be cast into the bottomless pit, or into the heart of the earth, which is Hell.

Mark 5:10 And he besought him much that he would not send them away out of the country.

This legion of devils wanted to stay in the country, and not to be cast into the deep (the abusos, or abyss).

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

They besought him that he would suffer them to enter into them: The devils wanted a body to possess, and there was swine feeding in the distance.

One man's body could house a legion (thousands) of devils, but when Jesus cast the legion of devils out, there was just enough swine there for the devils. See Mark 5:13.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

The lake: Lake is translated as the lake here, not the deep.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of

Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee.

And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Return to thy own house: Jesus did not tell this Gentile to go to the priests and offer an offering for his cleansing as he did with Jews being healed, because this man was not a Jew.

This was also different from every other person he ever helped because he commanded everyone he spoke with to come and follow him. He also would identify them as Jews, like in Luke 13:16 & 19:9.

This man was a Gentile, and it was not time for the Gentiles to follow him. Jesus told him to tell his friends how good God had been to him, and when he did, he told people how good Jesus had been to him. Jesus is God!

Twelve years

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said,

Who touched me?

When all denied, Peter and they that were with him said,

Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said,

Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her,

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

A woman having an issue of blood twelve years: This issue of blood would make her unclean, and all those who came in contact with her. See Leviticus 12:1-8, 15:25, Matthew 9:20 & Mark 4:25.

Jesus also touched the unclean to make them whole. See Luke 5:12. Twelve is the number of Israel.

All of Israel was unclean, and only when they recognize Jesus as their only hope can they be saved and enter into their kingdom.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him,

Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying,

Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said,

Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying,

Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

About twelve years of age: The fact that she was about twelve years of age, and the woman's issue of blood began about twelve years ago was no coincidence.

Twelve is the number of Israel, and these two stories are intentionally overlapping one another, so that you will ask, "Why do both of these two stories have women associated with the number twelve in them?"

Jesus was trying to teach Israel that without him, they (Israel) were dead spiritually, and there was nothing they could do to cure themselves, or others.

Jesus healed all those in Israel with infirmities, so that they could become priests in the kingdom that was at hand.

He also resurrected from the dead everyone that he came across as a sign that he could raise all the righteous at the onset of the kingdom. See John 11:24-25.

He had to wait until after his thirtieth birthday before performing any miracles so he could show them that he was their High Priest. See Numbers 4:3.

Jesus didn't leave this twelve-year-old maid in paradise where she had gone at the moment of her death, because Jesus is the resurrection, and the life, and Jews will live forever in his presence in the kingdom. See John 11:24.

She, and the woman with the issue of blood for 12 years were a sign to the twelve tribes of Israel that God was doing this for his people.

Chapter Nine

Power is given to the apostles

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick.

He called his twelve disciples together, and gave them power: Power was given only to the twelve apostles at this point, and not to every believer. Special power was given to certain Jews, at a certain time, for certain reasons.

He sent them to preach the kingdom of God, and to heal the sick: They were sent to preach about the kingdom, not the dispensation of grace.

And to heal the sick: The gospel of the kingdom also had signs following it. They had power to heal the sick totally, and immediately. See Matthew 4:17-23.

Jesus sends out the twelve

3 And he said unto them,

Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

This was Jesus' kingdom plan for missions to the lost sheep of the house of Israel only. If you try to mimic or pattern your ministry after this plan, you will fail. God is not doing his work this way today.

Shake off the dust from your feet: See Acts 13:51.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Preaching the gospel: The gospel of the kingdom. See Matthew 4:17-23.

And healing every where: The gospel of the kingdom had signs following it. Our gospel today does not. See 1st Corinthians 15:1-4 and Acts 20:24.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that

John was risen from the dead;

Herod the tetrarch: The fourth ruler in that area.

8 And of some, that

Elias had appeared;

and of others, that

one of the old prophets was risen again.

That Elias had appeared: This is speaking of Elijah who was to come before the Lord sets up his kingdom.

9 And Herod said,

John have I beheaded: but who is this, of whom I hear such things?

And he desired to see him. 10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

A city called Bethsaida: The house of fish.

Spake unto them of the kingdom of God, and healed them: See Matthew 4:17-23.

12 And when the day began to wear away, then came the twelve, and said unto him,

Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

We are here in a desert place: A deserted place, or a place with nothing to sustain them. See Mark 8:4 where his disciples call this place "the wilderness."

13 But he said unto them,

Give ye them to eat.

And they said,

We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples,

Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

Make them sit down by fifties in a company: There were a hundred companies of fifty men each. See Mark 6:40.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Twelve baskets full: There were twelve apostles, to carry twelve baskets back with them. This signified that there would be enough food to feed Israel again at a later point.

In the time of Jacob's trouble Jesus will again feed Israel in the wilderness for three and a half years. See Revelation 12:6.

The Christ of God

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying,

Whom say the people that I am?

19 They answering said,

John the Baptist;

but some say,

Elias;

and others say, that

one of the old prophets is risen again. See Luke 9:7-8.

20 He said unto them,

But whom say ye that I am?

Peter answering said,

The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing; 22 Saying,

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

The Christ of God: In Matthew he says, "Thou art the Christ, the Son of the living God." Christ means the anointed one. See Matthew 16:16 and Acts 10:38.

And be raised the third day: This is the first time Jesus mentions his death and resurrection.

Following Jesus

23 And he said to them all,

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Take up his cross daily, and follow me: This meant for those three years while the kingdom was at hand, they were to leave all and follow Jesus. They were to be preaching the gospel of the kingdom and healing the sick.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

For whosoever will save his life shall lose it: For those alive while the kingdom of heaven was being preached, who will lose eternal life if they do not forsake all and follow him. Including those in the tribulation. See Matthew 24:13-14.

Be cast away: Jesus is speaking of being cast into hell.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

There be some standing here, which shall not taste of death, till they see the kingdom of God: Peter, John, and James were all eyewitnesses of his majesty. See 2nd Peter 1:16.

Majesty has to do with the kingdom glory he would have one day. They got to see a glimpse of the kingdom that day.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias:

The fashion of his countenance was altered: 2nd Peter 1:16 He was transfigured before them.

There talked with him two men, which were Moses and Elias: The two witnesses mentioned in Revelation 11:3.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Who appeared in glory: They were transfigured as well.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. See 2nd Peter 1:16.

33 And it came to pass, as they departed from him, Peter said unto Jesus,

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:

not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying,

This is my beloved Son: hear him.

Let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said: Peter didn't know they would be leaving so abruptly.

Peter, and all of Israel, for four hundred years were waiting for Elias/Elijah to return just before the kingdom is established.

Tabernacles were temporary dwelling places/booths like the children of Israel built while they were wandering in the wilderness.

This is my beloved Son: hear him: God had previously called Jesus his beloved Son after the Holy Ghost descended upon him at his baptism. See Luke 3:22.

He was anointed at that time to begin his ministry as Israel's High Priest. See Act 4:27 & 10:38. This time God tells Peter,

James, and John to hear his Son. This is just before he tells his disciples of his crucifixion. See verses 44-45 below.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Jesus was found alone: Moses and Elias had departed.

They kept it close: They kept this event a secret between themselves for the time being.

Jesus cast out a spirit

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying,

Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said,

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. *Mark 9:17-29.*

O, faithless and perverse generation: Jesus' disciples did not have faith enough to heal him.

How long shall I be with you, and suffer you: Jesus would be leaving Israel after his resurrection, and he would need his twelve to do this in his absence. See Matthew 17:14-21.

The devil threw him down, and tare him: Hurt him. See Mark 9:17-29.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Let these sayings sink down into your ears: The saying that the Son of Man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

They understood not this saying, and it was hid from them, that they perceived it not: The disciples were not looking forward to the cross for salvation. See Matthew 16:21-23 & Luke 24:44-48.

Which of them should be greatest

46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them,

Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

Jesus, perceiving the thought of their heart: Jesus knew their thoughts being God in the flesh, and he often times exhibited the attributes of deity.

Whosoever shall receiveth this child in my name receiveth me: See Matthew 10:40 & 18:1-5.

49 And John answered and said,

Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him,

Forbid him not: for he that is not against us is for us.

We forbad him, because he followeth not with us: He was not an apostle, but at the time that the kingdom was at hand a believer could do these things.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

The time was come that he should be received up: His resurrection. See Mark 16:19, John 14:1-3, Galatians 4:4 & 1st Timothy 3:16.

Mark 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

He stedfastly set his face: He was determined to go to Jerusalem. See Isaiah 50:7.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Before his face: Ahead of him, or in front of him.

A village of the Samaritans: These were Jews of the northern ten tribes whose ancestors set up golden calves to worship under Jeroboam. They had mingled their seed with the surrounding Gentiles nations. See 1st Kings 14:16.

53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said,

Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? *See 2nd Kings 1:10.*

His face was as though he would go to Jerusalem: He was continually looking towards Jerusalem while he was there.

55 But he turned, and rebuked them, and said,

**Ye know not what manner of spirit ye are of. 56
For the Son of man is not come to destroy men's
lives, but to save them.**

And they went to another village.

The Son of man is not come to destroy men's lives, but to save them: When Jesus returns, he will come as the Son of God, and those who oppose him will be destroyed.

Following Jesus

57 And it came to pass, that, as they went in the way, a certain man said unto him,

Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him,

**Foxes have holes, and birds of the air have nests;
but the Son of man hath not where to lay his head.**

The Son of man: A Messianic title. See Acts 7:56 & Revelation 14:14.

Hath not where to lay his head: He didn't have a home to sleep in.

Jesus calls people to follow him

59 And he said unto another,

Follow me.

But he said,

Lord, suffer me first to go and bury my father.

60 Jesus said unto him,

**Let the dead bury their dead: but go thou
and preach the kingdom of God.**

Let the dead bury their dead: Dead people can't bury anyone. Jesus is speaking about spiritually dead people.

There were less than three years remaining before the 69th week of Daniel was to expire, and the Messiah was to be cut off. Then the 70th week of Daniel (The time of Jacob's trouble) would begin. See Daniel 9:26.

Preach the kingdom of God: That is why Jesus told this man to get busy preaching, so that spiritually dead people could be made alive by the gospel. See Matthew 4:17.

61 And another also said,

**Lord, I will follow thee; but let me first go bid
them farewell, which are at home at my house.**

62 And Jesus said unto him,

**No man, having put his hand to the plough,
and looking back, is fit for the kingdom of God.**

I will follow thee; but let me first: There was no "me first" in following Jesus while the kingdom was at hand.

Looking back: To follow Jesus meant to sell all that you had, and to go and follow him from that moment on. This was because the kingdom was actually at hand, and would have come soon had the nation of Israel repented. They did not.

Luke 17:32 Remember Lot's wife?

This is an unfortunate chapter division at this point because it breaks up the context of Jesus calling disciples to preach the gospel of the kingdom to Israel.

Chapter Ten

The kingdom is nigh

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

The Lord appointed other seventy also: Thirty-five two-man teams, totaling seventy. (the same number of the Sanhedrin: The rulers of Israel).

These along with his twelve apostles all going about to warn Israel that their long-awaited kingdom was nigh (near, or at hand). See Matthew 3:2.

The labourers are few

2 Therefore said he unto them,

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

The harvest truly is great: There were many children of Israel that needed to hear the gospel of the kingdom.

The Lord of the harvest: Jesus is the Lord of the harvest. See Jeremiah 5:24.

3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

If the son of peace be there, your peace shall rest upon it: Jesus is the personification of peace. See Matthew 10:13.

Go not from house to house: If they found a house that believed Jesus was the Christ, they were to stay with them until they left the city for the next one.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Heal the sick that are therein: The gospel of the kingdom had healing as a part of its message to prepare believing Israel to be priests in their coming kingdom. See Matthew 4:23, Exodus 19:5-6 and 1st Peter 2: 5-9.

Neither of these two passages of scriptures are written to us today. They are both to the children of Israel for their kingdom. Priests could not have any infirmities in their flesh. See Leviticus 21:21.

The kingdom of God is come nigh unto you: It has not come nigh unto us today, because the King is not here with us, as he was them. The terms kingdom of God and kingdom of heaven can be used synonymously, but not always.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Even the very dust of your city, which cleaveth on us, we do wipe off against you: This meant that they did what was required of them under the law, and that their blood was on their own hands now. See Acts 13:51.

Man was formed from the dust of the earth, and their bodies would return to the dust. Genesis 2:7 and 3:14. Dust was used when there was mourning or great grief. See Joshua 7:6 & Revelation 18:19.

The kingdom of God is come nigh unto you: This practice is not for the body of Christ today, as the kingdom of God is not come nigh us, as it had for them in those days.

Woe unto thee

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Woe unto thee, Chorazin! woe unto thee Bethsaida: Two cities where Jesus performed many of his early miracles at. See Matthew 11:20-24.

Chorazin: A city just to the north of Capernaum.

Bethsaida: A city directly east of Capernaum along the coast of the Sea of Galilee. It was where a blind man was healed. See Mark 8:22. It was also the hometown of Philip, Andrew & Peter. See John 1:44.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

Tyre and Sidon: Two coastal cities north of Caesarea, in modern day Lebanon. They were the cities of Phoenicia.

At the judgment: The great white throne judgment. See Revelation 20:11.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Capernaum, which art exalted to heaven, shalt be thrust down to hell: The city itself cannot be thrust down to hell, but the people could.

Capernaum was where Jesus' home base was at for most of his three-year ministry. See Matthew 4:13. Capernaum gets the

harshes judgment of all the three cities because many miracles were done in Capernaum.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them,

I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

The seventy returned: These were the seventy that Jesus appointed, and sent out in Luke 10:1.

I beheld Satan as lightning fall from heaven: See Isaiah 14:4-17, Ezekiel 28 & Revelation 12:9.

I give unto you power to tread on serpents and scorpions: These are the same powers mentioned in Mark 16:15-18 that he gave to those that he sent out to preach the exact same kingdom message.

They could drink something deadly, or be bitten by a poisonous snake, and it wouldn't hurt them. We cannot do this today in the dispensation of grace.

21 In that hour Jesus rejoiced in spirit, and said,

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Thou hast hid these things from the wise and the prudent: The Religious were wise in the world's eyes, and God denied them these truths because of their rejection of Jesus as the Christ.

And hast revealed them unto babes: The disciples were privileged to see, and do some amazing things, which we cannot do today because we are not that generation which were given power by Jesus to do these miracles.

All things are delivered unto me of my Father: The power to tread on serpents, and to heal people.

23 And he turned him unto his disciples, and said privately,

Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Many prophets and kings have desired to see those things which ye see, and have not seen them: See 1st Peter 1:11.

25 And, behold, a certain lawyer stood up, and tempted him, saying,

Master, what shall I do to inherit eternal life?

26 He said unto him,

What is written in the law? how readest thou?

27 And he answering said,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him,

Thou hast answered right: this do, and thou shalt live.

What shall I do to inherit eternal life: Jesus' answer was do what Moses said in the law and thou shalt live (inherit eternal life).

We wouldn't tell someone today to keep the ten commandments to obtain eternal life, but Jesus did because Israel was still under the law of Moses before the cross.

The good Samaritan

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said,

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him,

Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said,

He that shewed mercy on him.

Then said Jesus unto him,

Go, and do thou likewise.

But he willing to justify himself, said unto Jesus,

And who is my neighbor:

In order for someone to inherit eternal life in the tribulation period, he or she must bless the Jewish people. See Genesis 12:3.

If they did as the priest and the Levite did, they would not inherit the eternal life they sought.

A certain Samaritan: The Samaritan was one of the lost sheep from the house of Israel who later on helped this "certain man," a Jew, when a priest, and a Levite (both fellow Jews) would not.

If a Samaritan was a neighbor unto this Jewish man, who were the Jews to be neighbors unto? The Samaritans.

Pouring in oil and wine: These are used in the tribulation period to help people as they are here. See Revelation 6:6.

One thing was needful

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her,

Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

One thing is needful: Jesus came all the way to teach those in Bethany things pertaining to the kingdom, and Martha should have been listening to Jesus.

Chapter Eleven

Kingdom prayer

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him,

Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them,

When ye pray, say, Our Father which art in heaven, Hallowed be thy name.

When ye pray: They wanted to pray like John taught his disciples, but Jesus wanted them to pray for their kingdom to come down from heaven to the earth.

Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Thy kingdom come: This was a kingdom prayer for saints awaiting the kingdom to come down from heaven.

It did not come because they rejected their King, and cried out for him to be crucified. Their kingdom would be postponed till a later date.

Give us this day our daily bread: The next event on the calendar for Israel was the time of wrath spoken of by John the Baptist, and all the Prophets.

Then Israel's kingdom would come, but prior to that they were to pray this prayer for food, and protection from tempter (the Anti-Christ during that terrible time.

God will answer that prayer in the time of Jacob's trouble when he feeds them in the wilderness for three and a half years. See Revelation 12:6.

Forgive us our sins; for we also forgive every one that is indebted to us: They were to forgive in order to be forgiven. We are to forgive today because we already are forgiven.

Lead us not into temptation, but deliver us from evil: In the time of Jacob's trouble there will be great temptation to take the mark of the beast.

God will deliver those from this temptation if they pray as they should at that time. We are not to pray the same way today. Paul teaches the members of the body of Christ how to pray in this present dispensation in Romans - Philemon.

5 And he said unto them,

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *See Matthew 7:7.*

Ask, and it shall be given you: This is a promise to kingdom saints, it is not a promise to you and me today.

Give the Holy Spirit

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Give the Holy Spirit: The Holy Spirit was first given to Israel on the day of Pentecost when they were praying in the upper room. See Acts 2:38 as well.

The baptism with the Holy Spirit was for Israel at a specific time in history, to endue them with power to be bold witnesses. We are baptized by the Holy Spirit today into the body of Christ. See 1st Corinthians 12:13.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said,

He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them,

Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

The finger of God: This is the Spirit of God. See Matthew 12:28 and compare it with verse twenty. See Exodus 8:19, 31:18 and Deuteronomy 9:10.

The kingdom of God is come upon you: The kingdom of heaven is at hand. See Matthew 3:2.

A strong man

21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *See Matthew 12:44.*

A strong man: The devil.

A stronger than he: Jesus Christ.

His armour: The wiles of the devil.

His spoils: Jesus will give to believing Israel what has been taken away from them many fold.

23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith,

I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished. *See Matthew 12:29.*

He that gathereth not with me scattereth: If a fellow Jew did not preach the gospel of the kingdom to other Jews, they were not on God's side at that time.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: A devil that was cast out of a person in those days could not just go where he pleased.

Satan had a specific place he expected his minions to operate, and they would not have any rest if they were not doing what Satan wanted them to be doing, and being where he wanted them to be.

I will return unto my house whence I came out: This is the house of Israel. Remember the legion of devil's request to Jesus in Mark 10:5-8?

Mark 5:10 And he besought him much that he would not send them away out of the country.

He findeth it swept and garnished: Jesus (the stronger man) came to Israel and swept it clean of devils, by casting them out.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

The last state of that man is worse than the first: Just because Jesus cast devils out of every Israelite he came across, does not mean that they all became believers.

The consequences for them not believing in him as their Christ was seven times worse than before he had shown them mercy.

Over and over again, Israel was warned first by God through Moses, and later by his prophets, that God will punish them seven times more for their sins if they would not hearken unto God.

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Remember that Mary Magdalene had seven devils cast out of her. See Mark 16:9 and Luke 8:2. Jesus is God in human flesh, and Israel did not hear him, and they were punished for their unbelief.

They blasphemed the Holy Spirit by attributing his miracles to the power of Satan instead of the Holy Spirit. This was the unpardonable sin. It cannot be committed today in the dispensation of Grace.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him,

Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said,

Yea rather, blessed are they that hear the word of God, and keep it.

Yea rather, blessed are they that hear the word of God, and keep it: Mary was not traveling with Jesus until his crucifixion, most of Jesus' own family members were not followers of him until after his resurrection.

The sign of the prophet Jonah

29 And when the people were gathered thick together, he began to say,

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the

Ninevites, so shall also the Son of man be to this generation.

This is an evil generation: They were also called a wicked and adulterous generation in Matthew 16:4.

The sign of Jonas the prophet: Jonas was resurrected after three nights and three days in the belly of the fish.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south: The Queen of Sheeba.

The men of Nineve: Nineveh. How was the prophet Jonah a sign to the Ninevites? What does a sign do? It educates you about something.

The preaching of Jonas: Jonah educated the people of Nineveh that God was going to destroy the people of Nineveh for their wickedness.

Jonah did not go to Nineveh preaching repentance, he himself did not want to go to the Ninevites. He even waited to see if God would follow through with the destruction he had promised, and which Jonah had proclaimed.

God did not, and that was his worse fear. That would make Jonah look like a false prophet to Israel. Jesus was called a false prophet, and his healings were attributed to Satan.

He will be a witness personally against that generation who had not only his words preached to him, but every prophecy written about his first coming fulfilled in front of their very eyes.

The little flock did, however, believe, and the kingdom will then be taken away from the unbelieving majority in the nation and it will be given to the little flock of believers. See Luke 12:32.

Jesus is greater than Solomon, and Jonah together, and yet two different nations heard them and believed, but Israel would not believe a greater witness, because of their wickedness.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Jesus said himself that he was the light of the world, and if a man were to believe in him, he would not walk-in darkness. Israel as a whole was walking in darkness.

Leviticus 26 makes it clear that Israel was in darkness, and that they needed to repent of violating the covenant they made with God at Sinai, and if they would have, they would have recognized their Messiah.

Woe unto you Pharisees

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him,

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

These ought ye to have done: Jesus told the religious they should have tithed because it was commanded under the law. The body of Christ today is not under the law, we are under grace.

45 Then answered one of the lawyers, and said unto him,

Master, thus saying thou reproachest us also.

The lawyers: The teachers of the law of Moses.

46 And he said,

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

The sepulchres of the prophets: Their tombs.

From the blood of Abel: Cain slew him in Genesis 4.

The blood of Zacharias: The story of Zacharias being killed is found in the last book of the "Old Testament," in the Hebrew Bible in 2nd Chronicles 24:20-21 (from A to Z).

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

The key of knowledge: Keys unlock things, and these lawyers had taken away the key of knowledge that would unlock the scriptures to the average person to find the Messiah.

They did this by all the traditions they had placed above the word of God which blinded the people from the truth about what the Messiah would be like.

They couldn't recognize the Messiah when he was standing right in front of them because they were blinded to the truths in God's word thanks to the lawyers.

This stern warning should have caused the lawyers to rethink their ways, but for many it had no effect.

Ye entered not in: The lawyers could not enter into the kingdom because they had replaced the key of knowledge, with a broken key of their tradition.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Chapter Twelve

Fear not little flock

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees, which is hypocrisy.

An innumerable multitude of people: This multitude is made up of two groups. Those who were following him completely, and those who were there for the miracles.

His disciples: These are those who sold all that they had and followed him completely. They are later called the little flock in verse 32.

The leaven of the Pharisees: False teachings of the Pharisees.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

The Pharisees were hypocrites because they said one thing publicly, but privately they expected from the people the very things they themselves would not give to God.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

My friends: Jesus calls those that follow him his friends.

I will forewarn you who ye shall fear: The people lived in fear of the religious lawyers, Pharisees, Sadducees, and Rabbi's. Contrast this with the first two words of verse 34.

Those very same people loved to have the people fearing them, because then they could get them to do whatever they wanted. These speak of Jews alive in Jesus' day, who wanted to enter their kingdom. See Luke 12:57-59.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God.

Whosoever shall confess me before men: They needed to confess that Jesus was the Christ, the Son of the living God.

Not just when their enemies threatened them with death for doing so, but they were to go and follow him and preach who he was to others. See Matthew 16:16.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Blasphemeth against the Holy Ghost: This is the unpardonable sin. There was no forgiveness for it under the dispensation of the Law.

Saul of Tarsus was a blasphemer, and under the program that Israel was under up to that point there was no forgiveness of sins for blasphemy.

The only way Saul of Tarsus could have ever been saved was if the dispensation of grace began, and it did. The teachings of the dispensation of grace were dispensed to Paul after he was saved to dispense them to us.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

The Holy Ghost shall teach them in the same hour what you ought to say: God is not talking to you today in the dispensation

of grace. This will happen during the tribulation period. See Revelation 3:10.

This is a kingdom practice where the Holy Ghost would empower his witnesses, and give them the words to say to testify on God's behalf. This is how Peter and Stephen received the messages they preached in Acts 2 & 7-8.

Beware of covetousness

13 And one of the company said unto him,

Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him,

Man, who made me a judge or a divider over you?

15 And he said unto them,

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Beware of covetousness: In the tribulation period people will be required by God to sell all they have and to distribute to the poor just as Jesus required in his day. See Luke 12:33.

16 And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying,

What shall I do, because I have no room where to bestow my fruits?

18 And he said,

This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul,

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry,

20 But God said unto him,

Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

Thou fool, this night thy soul shall be required of thee: During the tribulation period it will be very hard for a rich man to enter into the kingdom of heaven. See Matthew 19:16-30.

They were to sell all that they had and go and follow Jesus during his three-year ministry while the kingdom was at hand. See below:

22 And he said unto his disciples,

Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth

them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

Take no thought for your life: They were not to worry about how they would survive as God would take care of them in those days.

Oh ye of little faith: While the kingdom of God was at hand Jesus took care of the little flock, he will do so again in the tribulation period.

Little flock

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Fear not: Jesus tells the recipients of the kingdom what was ahead of them in tribulation period. They are to fear God instead of the anti-christ.

Little flock: The remnant of Jewish people that have believed the gospel of the kingdom that Jesus is the Christ.

They are the nation that will be given the kingdom because they are bringing forth the fruit thereof. See Matthew 21:43.

It is the Father's good pleasure to give you the kingdom: The kingdom was promised to Israel, but only believing Israel who are circumcised in their hearts will have the kingdom given to them.

Unbelieving Israel will have it taken from them, and given to a nation bringing forth the fruits thereof. See also Matthew 21:43 (believing Israel AKA the little flock).

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

Sell that ye have: This is kingdom living. You are not Israel under these commandments today.

If you sell all that you have and give it away, you will be penniless, and you will be disobeying the truth has God dispensed to you today through Paul the apostle of the Gentiles. See Romans 11:13.

Give alms: Donations to the poor. See Matthew 6:1-4.

Bags which wax not old: Eternal rewards.

35 Let your loins be girded about, and your lights burning;

Your loins girded: Exodus 12:11 & 1st Kings 18:46.

Your lights burning: See the wise virgins in the tribulation period mentioned in Matthew 25:1-13.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Men that wait for their lord: The Lord Jesus Christ.

When he will return from the wedding: See Matthew 22.

When he cometh and knocketh, they may open unto him immediately: See Revelation 3:20.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Blessed are those servants, whom the lord when he cometh shall find watching: See Matthew 24:42-43, Mark 13:33-37 & Luke 21:36.

The second watch: 9-12 PM.

The third watch: 12-3 AM. See 1st Thessalonians 5:6 and Revelation 3:3.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

The goodman of the house: It is those that heard the preaching of the kingdom, but they were not busy watching for his return. They were busy with the cares of this world instead of laying up for themselves treasures in heaven.

The thief: Jesus Christ said he was come as a thief in the night to those who were not watching at the end of the tribulation period.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

The Son of man cometh at an hour when ye think not: These verses are not talking about the rapture of the body of Christ, they are speaking of when Jesus comes back physically, and visibly, seven years later.

They mystery of the rapture was not revealed until it was dispensed unto Paul, the apostle of the Gentiles years later.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Speakest thou this parable unto us: The parable was for two different groups of people, the faithful, and the unfaithful stewards, called the people in verse fifty-four.

42 And the Lord said,

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

That faithful and wise servant: The little flock will become rulers in the kingdom. Luke 19:11-27.

His Lord shall make ruler over his household: This is their reward in the kingdom to rule and reign with him. See Matthew 24:45-47, 25:21-23 & Luke 19:11-27.

To give them their portion of meat in due season: This speaks about their reward in the future kingdom for their being faithful stewards during the time of tribulation. See Matthew 24:45.

43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Cut him asunder: To tear in pieces. See Matthew 24:51.

And will appoint him his portion with the unbelievers: See Matthew 24:51.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

That servant, which knew his lord's will: They heard the preaching of the kingdom, and some of them even followed Jesus for a while, but they quit for some reason. This is not speaking about us in the dispensation of grace.

Beaten with many stripes: These people are cast into hell and punished in accordance with their sin.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Worthy of stripes: These people are also punished for their sin, but there is a fair measure to their punishment in hell. See 2nd Samuel 7:14.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

I am come to send fire on the earth: See Matthew 3:10-12.

If it be already kindled: This is a reference to those who have heard the gospel of the kingdom, and they had died after having been disobedient to it.

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

I have a baptism to be baptized with: His death, and martyrdom. See Matthew 20:20-24 & Mark 10:35-41 both speak of this baptism.

And how am I straitened till it be accomplished: It means to be vexed, or pressed concerning something.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

That division of light from darkness was a good division. Whereas all five were in darkness before, the gospel of the kingdom brought light to them which believed, so not all of them would perish.

Judgment is coming

54 And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right?

The people: These are the hypocrites in verse fifty-six who hear the word of God and do not follow it.

How is it that ye do not discern this time: Because of the urgency of the time in which Jesus came as the kingdom was at hand, Christ expected of his followers to sell all that they had and to come and follow him.

Why even of yourselves judge ye not what is right: They should have been doing his will once they heard his preaching, but many were not, and were going about doing the same old thing.

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Thine adversary: Israel's adversary. See 1st Peter 5:8.

The magistrate: Officer of the court.

The Judge: God is their judge. The twelve apostles will also sit on twelve thrones judging the twelve tribes of Israel. See Matthew 19:28.

The officer cast thee into prison: Angels cast unbelievers into hell (Also referred to as a prison). See Revelation 20:15.

Thou shalt not depart thence, till thou hast paid the very last mite: Jesus uses a reference to debtor's prison to ask them why

they don't understand the consequences of disobeying his preaching.

Chapter Thirteen

Let it alone this year also

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them,

Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Suppose ye that these Galileans were sinners above all the Galilaeans, because they suffered such things: The Galilaeans were Jews from the northern tribes. They were persecuted for their faith by Pilate.

Think ye that they were sinners above all men that dwelt in Jerusalem: These eighteen men represented those two tribes of Jews from the house of Judah (the tribes of Judah and Benjamin) in the south.

Those eighteen: They had an accident happen unto them. These were totally different circumstances in both of these stories, but the end was the same.

Except ye repent, ye shall all likewise perish: Notice the choice of the plural ye, instead of you. All of Israel was included by Jesus, from the lowly peasant, all the way to the high priest.

All of Israel from the northern ten tribes (the house of Israel), to the two in the south (the house of Judah), all needed to repent and believe that Jesus was the Christ, the Son of the living God.

All they had to do to see if he was the Christ was to pay attention to the signs he did. Scriptures foretold of Christ doing those very things. The parable that follows explains the previous five verses. Keep it in context.

6 He spake also this parable;

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him,

Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

A certain man: God is the certain man who had a fig tree planted in his vineyard.

A fig tree: It is symbolic of the religious life in Israel.

His vineyard: Is symbolic of national Israel. See Isaiah 5:1-7.

Fruit: God looked for fruits of judgment and righteousness, but instead he found only oppression.

These three years I come seeking fruit on this fig tree and find none: For three years Christ came seeking fruits of righteousness in Israel, but he found none.

It was barren, and if Israel did not repent at the preaching of Jesus and the twelve, it would not enter into its long-awaited kingdom at that time.

Why cumbereth it the ground, cut it down: Israel as a nation spiritually was to be cut down as the channel of salvation to the world if she was not producing fruit.

This happened after Acts seven with the stoning of Stephen when the year spoken of below came to an end.

Lord, let it alone this year also: The additional year was the year following the crucifixion.

During this year, the apostles preached the gospel of the kingdom to Israel under the power of the holy Spirit that they received on the day of Pentecost.

That year ended with Stephen being killed for his faith, at the hands of the Church in Jerusalem's greatest enemy, Saul of Tarsus (who would become the apostle of the Gentiles), and a new dispensation would soon be given unto Paul:

Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Most Christians have no idea that our current dispensation of grace was given to the apostle Paul, and that it differs from the dispensation of the law given to Israel by Moses.

Woman, thou art loosed

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

A woman which had a spirit of infirmity: She was oppressed with the devil. See Acts 10:38.

Eighteen years: In verse four there is the number eighteen used with those from Jerusalem. The number eighteen is found only three times in the New Testament.

All three times are in this chapter and in these two stories only. Eighteen is 6 + 6 + 6. Six is the number of man in the bible. 666 is the number of the beast. See Revelation 13:18.

Israel was oppressed of her enemies for eighteen years in Judges 3:14 and 10:8.

12 And when Jesus saw her, he called her to him, and said unto her,

Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

He called her unto him: She is a type of the nation of Israel. God is calling Israel unto himself. He stands at the door and knocks.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,

There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Healed on the sabbath day: This day pictured Israel's kingdom rest through the Messiah. There was no better day to heal someone on than the sabbath.

There are six days in which men ought to work: This ruler attributed healing to a work. Jesus corrected his faulty understanding of the law by healing him.

15 The Lord then answered him, and said,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

A daughter of Abraham: She is to be loosed from Satan because of who she was. Jesus came to proclaim liberty to the captives, according to Isaiah 61:1-2. Jesus would later call Zacchaeus a son of Abraham. See Luke 19:9.

Israel will be loosed from Satan's binding in the kingdom when he is bound for a thousand years. See Revelation 20:1-7.

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The kingdom parables

A mustard tree

This is called a parable in Matthew and Mark's gospel. Luke only records two of the kingdom parables while Matthew 13 records all of them.

18 Then said he,

Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

A grain of mustard seed: Jesus (the word of God John 1:1-3), came to Israel and began to preach the gospel of the kingdom.

Which a man took, and cast into his garden: First there were only a few who had heard, but soon after three years of preaching all of Israel had heard the gospel of the kingdom.

And it grew, and waxed a great tree: Many believed that Jesus was the Christ, and they repented and were baptized for the remission of sins.

The fowls of the air: Fowls are used in a negative way in the bible, the word devils is used in Matthew to define what the fowls represent. They come and take away the good seed, which is the gospel of the kingdom found in Matthew 4:17-23.

Leaven

20 And again he said,

Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Leaven, which a woman took and hid in three measures of meal: Leaven is a type of sin. See 1st Corinthians 5:1-13.

The worse sin (leaven) is false doctrines that can condemn a soul to hell for eternity, like the doctrines of the Pharisees and Sadducees. See Matthew 16:5-12.

The Pharisees and Sadducees both opposed Jesus' word for three years, and made many false accusations against him to have him put to death. See Matthew 12:10 & 26:1-5.

Till the whole was leaven: The leaven of the Pharisees and Sadducees was false doctrine. They eventually got the people to cry out "crucify him" even though he had showed Israel the truth.

Are there few that be saved?

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him,

Lord, are there few that be saved?

And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Strive to enter in at the strait gate: We would never tell someone in the dispensation of grace today to strive to enter into salvation.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying,

Lord, Lord, open unto us;

and he shall answer and say unto you,

I know you not whence ye are:

26 Then shall ye begin to say,

We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say,

I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

The master of the house is risen up: The master is speaking of Jesus after his resurrection. The house is the house of Israel.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

There shall be weeping and gnashing of teeth: This is a reference to be cast into hell. See Matthew 8:11-12.

29 And they shall come from the east, and from the west, and from the north, and from the south, and

shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

There are last which shall be first: The apostles were looked down upon by the religious, but they will be exalted in the kingdom. See Matthew 19:28-30.

Jesus foretells of his death in Jerusalem.

31 The same day there came certain of the Pharisees, saying unto him,

Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them,

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Tell that fox: The Pharisees said that Herod would kill Jesus. Herod was like the false prophets of Israel that did not hear from God. See Ezekiel 13:4.

Foxes were mentioned as those creatures that would destroy the vineyard (Israel). Song of Solomon 2:15 & Isaiah 5:1-7.

The third day I shall be perfected: The word means a finished product. (It is finished).

It cannot be that a prophet perish out of Jerusalem. Moses and Elijah will eventually perish in Jerusalem to fulfill this prophecy. See Revelation 11:3-12.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Behold, your house is left unto you desolate: The first time Jesus came to the temple he called it his Father's house. See John 2:13-17.

Here he calls it their house, because it is desolate of God's presence, by their rejection of Jesus as the Christ.

Blessed is he that comes in the name of the Lord: See Psalm 118:26.

Chapter Fourteen

Healing on the sabbath day

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold,

there was a certain man before him which had the dropsy.

The chief Pharisees: A religious leader of the conservative and legalistic sect of Israel's religion.

The sabbath day: This was the last sabbath day before going to Jerusalem.

A certain man before him which had the dropsy: A medical condition related to Edema (Swelling in the feet).

3 And Jesus answering spake unto the lawyers and Pharisees, saying,

Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go; 5 And answered them, saying,

Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

Is it lawful to heal on the sabbath day: See the person healed on the sabbath day in Luke 13:13.

Mark 2:27 The sabbath was made for man, and not man for the sabbath.

The parable of the wedding

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

A parable: A story told by Jesus to conceal things to those who don't believe in him.

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee,

Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee,

Friend, go up higher:

then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. See Matthew 18:3-4.

This was a teaching concerning the kingdom. Those who were proud would be humbled in the kingdom.

12 Then said he also to him that bade him,

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee

again, and a recompence be made thee. **13** But when thou makest a feast, call the poor, the maimed, the lame, the blind: **14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

The resurrection of the just: The humbler a person was in this life, the better the position they would have in the kingdom. See John 5:28-29.

15 And when one of them that sat at meat with him heard these things, he said unto him, **Blessed is he that shall eat bread in the kingdom of God.**

The parable of the supper

16 Then said he unto him,

A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden,

Come; for all things are now ready. *See Matthew 22:1-14.*

A certain man: God the Father.

A great supper: The marriage supper. See Matthew 22:1-14.

And bade many: Israel.

He sent his servant at supper: God sent his Son just before the kingdom was to come. It was at hand. See Matthew 3:2.

18 And they all with one consent began to make excuse. **The first said unto him,**

I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said,

I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said,

I have married a wife, and therefore I cannot come. *See Matthew 22:2-5.*

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant,

Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

The master of the house: God the Father.

His servant: Jesus is speaking of himself.

The poor, and the maimed, and the halt, and the blind: These were the ones Jesus healed so they could be priests in his kingdom. See Matthew 4:23-24.

22 And the servant said,

Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant,

Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, **That none of those men which were bidden shall taste of my supper.**

The highways and hedges: *See Matthew 22:9-10.*

John 1:11 *He came unto his own, and his own received him not.*

None of those men which were bidden shall taste of my supper: They could not humble themselves to come and sit with the lowly Jesus, who ministered to prostitutes, sick people, and tax collectors.

They preferred the praise of men, more than the praise of God, and because of that there will be no place found for them in the kingdom.

The cost of being Jesus' disciple

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Hate not father, and mother, and wife: See Matthew 10:34-39.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Bear his cross: Suffer for preaching the gospel of the kingdom in the days it is at hand. See Luke 9:59-60.

Counteth the cost

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? **29** Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, **30** Saying,

This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? **32** Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. The sermon on the kingdom. See Matthew 5-7.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. **34** Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? **35** It is neither fit for the land, nor yet for the dunghill; but men cast it out. **He that hath ears to hear, let him hear.** *See Matthew 5:13.*

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple: The requirement for entering into the kingdom was forsaking all that a person had, and going to follow Jesus. See Luke 12:33.

He that hath ears to hear, let him hear: Those who are believers take heed.

Chapter Fifteen
The three parables

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

This man receiveth sinners, and eateth with them.

The publicans and sinners: Publicans were Jews that served Rome as Tax collectors. Jesus linked them with heathen that were to be avoided. See Matthew 18:17.

Matthew was a publican who became an apostle. See Matthew 9:9-13, Mark 2:14-17 & Luke 5:27-32. Publicans, like Zacchaeus, were also called sinners, as were prostitutes. See Luke 7:36-39, 18:10-14 & 19:1-10.

The Pharisees and scribes: Religious leaders in Israel who mostly opposed Jesus and called him a sinner. See John 9:1-41.

Notice that the publicans and sinners came to hear Jesus, while the Pharisees and scribes murmured instead of listened to Jesus.

The parable of the lost sheep

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

An hundred sheep: Israel is referred to as a sheepfold, and a flock.

If he lose one: The lost sheep of the house of Israel. 1 % was lost and the shepherd went to go find it.

In the wilderness: This is a parable meant to conceal things to some, and to reveal things to believers. Why is Israel in the wilderness in this parable? Israel will be again in the wilderness during the tribulation period. See Revelation 12:6.

Jesus sought out sinners to preach the gospel of the kingdom to them. They heard him gladly.

5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them,

Rejoice with me; for I have found my sheep which was lost.

7 I say unto you,

that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

He layeth it on his shoulders: A good shepherd will do that for his sheep. Israel is called God's flock. Paul never calls us sheep,

or flocks in his epistles, nor does he call us shepherds. See 1st Peter 5:2-3.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Woman: She represents Israel.

Ten pieces of silver: Silver coins.

If she lose one piece: The lost sheep of the house of Israel.

Light a candle: See Luke 11:33-36.

Sweep the house: The house of Israel. See Luke 11:14-26.

The parable of the two sons

11 And he said,

A certain man had two sons:

A certain man: God the Father. See Exodus 4:22 and Jeremiah 30:1-24.

Two sons: The younger son, and the elder son. They both serve as types of people in the nation of Israel. See Matthew 21:23-32 & Luke 18:10-14.

The younger son represents the publicans and sinners that came to hear him in verse one. Luke 7:29 & Jeremiah 30:24. The older son represents the Pharisees and scribes that murmured that he ate with publicans and sinners. See Luke 7:30.

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me.

And he divided unto them his living.

The portion of goods that falleth to me: The younger son would get one third of the inheritance according to the law, and the firstborn would be two-thirds. See Deuteronomy 21:17.

He divided unto them his living: The father divided up his living to both of them, not just the younger.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

A far country: This is a reference to his leaving Israel to go into a Gentile land.

There arose a famine in that land: Read all of Jeremiah chapters 29 & 30, but specifically See Jeremiah 29:17-18.

He went and joined himself to a citizen of that country: If a Gentile joined himself to Israel, he would become circumcised, and begin to keep the law of Moses.

He sent him into his fields to feed swine: This is forbidden in the law. See Leviticus 11:7 and Deuteronomy 14:8.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants.

When he came to himself: When he came to his senses.

I have sinned against heaven: This is a picture of Israel repenting of their departing from God and their returning.

Hired servants: A hired servant was different from a son. A hired servant would work for six years and then be freed in the seventh year.

If the debt were great, as was this son's, he could only be freed in the year of Jubilee. See Leviticus 25:40-50 & Galatians 4:1-9.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

This is said of Esau concerning his brother Jacob. See Genesis 33:4. It is not the brother here that runs to him, but his Father. The older brother in this story represents the Pharisees, scribes, and other religious leaders in Israel.

21 And the son said unto him,

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

I have sinned against heaven: The way for Israel to be forgiven is for them to humble themselves (come to themselves) and confess their sins.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

The best robe: Kings and princes were to wear robes. See 1st Samuel 18:4, 1st Chronicles 15:27, Isaiah 22:21, 61:10, 27:28 & Luke 23:11.

A ring on his hand: It was a symbol of authority invested in leaders. See Genesis 41:42, and Esther 8:1-10.

Let us eat, and be merry: See 2nd Chronicles 7:9-11 and Proverbs 15:15.

24 For this my son was dead, and is alive again; he was lost, and is found.

And they began to be merry.

This my son was dead, and is alive again: The father is a type of God the Father and his son the nation of Israel who was lost but is later found.

The father doesn't go looking for the son. God knows exactly where the son is. He went into a far country to waste his inheritance to get away from his father. See Exodus 4:2.

The elder son

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant.

His elder son: He represents the religious leaders in Israel, like the Pharisees. The sin of the Pharisee was hypocrisy.

Was in the field: He was working in the field. He, like self-righteous Israel sought to be justified by their own works, and not by faith.

27 And he said unto him,

Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to his father,

Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Which hath devoured thy living with harlots: Jesus ate with publicans and sinners. See Proverbs 29:3 & Jeremiah 5:7.

31 And he said unto him,

Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Thy brother was dead, and is alive again: The younger son is the one sinner that repented, the son that remained was perfect picture of the Pharisees and scribes and the rest of Israel's leaders. See Matthew 21:31-32.

The religious must have been fuming that the famous Rabbi would not eat and make merry with them, but instead he chose to eat and drink with publicans and sinners.

Chapter Sixteen

God or mammon

1 And he said also unto his disciples,

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

And he said also unto his disciples: Jesus is not speaking to the publican and sinners, nor the Pharisees and scribes as in chapter fifteen, but to his disciples.

A certain rich man: God.

A steward: A householder. The Pharisees, Sadducees, Priests, Scribes and Lawyers were the stewards of Israel.

2 And he called him, and said unto him,

How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Give an account of thy stewardship: Everyone will give an account of their stewardship. See Matthew 18:23-35 & John 5:28-29.

3 Then the steward said within himself,

What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

The steward said within himself: He did not say this to his lord, but to himself.

My lord: This is speaking about the lord of the steward (the certain rich man), not the lord Jesus Christ.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first,

How much owest thou unto my lord?

6 And he said,

An hundred measures of oil.

And he said unto him,

Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another,

And how much owest thou?

And he said,

An hundred measures of wheat.

And he said unto him,

Take thy bill, and write fourscore.

I am resolved what to do: "I know what I will do."

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

The Lord commended the unjust steward: The lord here is not the Lord Jesus Christ, it is the certain rich man in this story who had hired the steward.

Because he had done wisely: was not for his stewardship, or for how he made a bunch of friends for the day when he would get fired, he was commending him in that he made a wise decision in the world to survive.

The children of this world: Those that were children of the devil, who had heard the truth and rejected it.

Are in their generation wiser: Because they made friends of people who would help them out in the future.

While the children of the light were not being a friend of sinners like Jesus was in order to reach them for eternity. See Matthew 11:19.

The children of light: Those that receive the gospel of the kingdom and believed it.

9 And I say unto you,

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

I say unto you: Jesus said unto the children of light. Jesus wasn't talking to you today, but to those waiting for the kingdom to come.

Make to yourselves friends: Jesus was called the friend of publicans and sinners. See Matthew 11:19.

The mammon of unrighteousness: Mammon has to do with money.

When ye fail, they may receive you: When any of the children of the light fail, those that they had befriended by telling them the gospel, will be eternally grateful towards them when they fall.

Into everlasting habitations: These are the habitations that they will have forever, which speak of their eternal dwelling places during the kingdom. See Matthew 19:29.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

The true riches: Those things that come from God.

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. See

Matthew 6:24.

The lesson the Lord wants the children of light to learn is that because they are stewards, they should be thinking of ways to accomplish what is best for them in God's eyes, not man's, and they would be storing up eternal rewards.

Justified before men

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The Pharisees also, who were covetous: Money is highly esteemed among men. The love of money is the root of all evil. See 1st Timothy 6:10.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

The law and the prophets were until John: The ordinances of God given to Israel.

Since that time the kingdom of God is preached: The kingdom of God is called the kingdom of heaven in Matthew's gospel.

Beginning with John the Baptist the gospel of the kingdom was preached as a coming dispensation called the kingdom of God. It was "at hand." See Matthew 4:17-23.

And every man presseth into it: It literally means, they try to get into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Heaven and earth to pass: This will happen after the 1,000-year kingdom. See Luke 21:33 and 2nd Peter 3:10-12.

One tittle of the law: The smallest symbol in Hebrew.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Put away: To divorce. See Malachi 2:14-17, Jeremiah 3:8 & Matthew 5:32. Be sure to read what Paul tells us in the dispensation of grace in his epistles on this subject.

The rich man and Lazarus

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

A certain rich man: He serves as a type of religious Israel that is lost and self-centered.

A certain beggar named Lazarus: He serves as a type of believing Israel that has been rejected by religious Israel.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Abraham's bosom: When Abraham died, he was carried into paradise (the abode of the dead). Lazarus dies, and he is carried to where Abraham was.

Lazarus was standing next to Abraham. It is possible that Abraham welcomed him with an embrace. This place is also called Paradise: Luke 23:43. They were in the heart of the earth. David called the place hell. See Psalm 16:10, & Acts 2:27.

Psalm 16:10 For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

The place where they both were physically, was in the Paradise side of the abode of the dead (hell), which is in the heart of the

earth. One side was paradise, while the other side was a place of torment, because of the flames.

The rich man also died, and was buried: Nothing is said of the beggar being buried. The law had provisions in it for the poor man to be provided for.

The rich man walked by him day by day, never assisting this man to help his condition, so he was in direct disobedience to the law.

The Pharisees were the ones that this certain rich man portrayed. If Israel were right with God, the poor would have been taken care of, and Rome wouldn't have been ruling over them.

That was because the very ones who were supposed to bring the people back to a right relationship to God, where the ones taking advantage of their positions to fare sumptuously every day.

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

In hell he lift up his eyes, being in torments: The rich man was being punished for his unbelief and disobedience to scripture.

Under the preaching of the gospel of the kingdom, Jesus followers were required to sell all that they had and to give to the poor.

And seeing Abraham afar off: The rich man had eyes, and he could see past the gates of hell, into the place that is called paradise. See Luke 23:43.

And Lazarus in his bosom: This is where we get the term "Abraham's bosom" from. It means that Lazarus was right next to Abraham.

24 And he cried and said,

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said,

Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

I am tormented in this flame: See Mark 9:44 and Luke 13:28.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Between us and you there is a great gulf fixed: Lazarus could not cross the gulf to the rich man, nor could the rich man come to water in Paradise.

27 Then he said,

I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him,

They have Moses and the prophets; let them hear them.

30 And he said,

Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him,

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This place of torment: Hell's flames are eternal. See Mark 9:44, 46, & 48. Many bibles cut these verses out.

They have Moses and the prophets: They had the word of God to keep them from going to hell.

Chapter Seventeen

Kingdom forgiveness

1 Then said he unto the disciples,

It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

It is impossible but that offences come: To cause a believer in Jesus as the Christ to stumble. To set a snare for a believer.

Woe unto him, through whom they come: Any time the word "woe" is used by Jesus it is speaking about a future suffering or wrath. See Matthew 23 for Jesus' seven woes.

A millstone: A large circular stone with a hole in its center that was placed inside a much larger mill to crush the wheat and barley to make flour. It weighed more than the average woman, or man, depending on the size of the mill.

One of these little ones: These are the children which believed that Jesus was the Christ, and those publicans and sinners that believed in Jesus. See Matthew 18:1-14 and Mark 9:40-43.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying,

I repent;

thou shalt forgive him.

5 And the apostles said unto the Lord,

Increase our faith.

6 And the Lord said,

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

If he repent, forgive him: We forgive today because we are forgiven first. The disciples in Jesus' day had to forgive others first, to be forgiven by God. See Matthew 6:12.

Faith as a grain of mustard seed: No one has the faith to move a sycamine tree into the sea today.

We are not living when the gospel of the kingdom is being preached and signs and wonders were occurring to verify the message and messenger were from God.

There are no signs given for us today in the dispensation of grace, not even leading up to the rapture of the Church.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

When ye shall have done all those things which are commanded you: The servant was required to do something first, in order to get something in return from his master. See Luke 12:35-48.

Where are the nine?

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up their voices, and said,

Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them,

Go shew yourselves unto the priests.

And it came to pass, that, as they went, they were cleansed.

Jesus, Master, have mercy on us: They recognized Jesus as the only one who could heal them.

Go shew yourselves unto the priests: The law required if a leper were cleansed of their leprosy, they were to go have a priest examine them to declare them clean. See Leviticus chapter 14.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said,

Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger.

This stranger: This Samaritan was half Jewish, but he was considered a stranger because he and his fellow countrymen had broken the covenant they had made with God and hadn't repented.

19 And he said unto him,

Arise, go thy way: thy faith hath made thee whole.

This stranger: Nine Jews were healed of leprosy, but they did not return to thank God. The one who did was a Samaritan (one of the lost sheep of the house of Israel).

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,

The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

When the kingdom of God should come: The Pharisees wanted to know the date of the kingdom's arrival. The problem was that if they did not believe inwardly that Jesus was the Christ, they would never see the kingdom.

The kingdom of God cometh not with observation: Jesus was preaching that the kingdom of God was at hand, and it would come, if Israel would repent, inwardly.

They did not repent, and they rejected the kingdom by inwardly rejecting Jesus as their Christ. Once they accepted who he was they could be accepted into the kingdom if God didn't institute the dispensation of grace in their lifetime which he did.

22 And he said unto the disciples,

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

The days will come, when ye shall desire to see one of the days of the Son of man: During the terrible times of tribulation period the believers in those days will desire to have just one day with their Saviour.

And ye shall not see it: Those tribulation saints will not see even one day of Christ's presence during the seven years of the tribulation period.

They will have to wait until Daniel's seventieth week comes to an end. Then they will see him forever more. See Daniel 9:24:27.

See here; or, see there: During the tribulation period there will be people saying the Messiah is over here, or he is over there to try to lure believers to a false Christ.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation.

So shall also the Son of man be in his day: When the Son of man returns, he will be seen all over the place, (as lightning) not just in a single solitary place.

But first must he suffer many things: and be rejected of this generation: He must be beaten, and crucified, and go into heaven before returning to set up his kingdom.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed.

In the day when the Son of man is revealed: This refers to when the abomination of desolation is set up in the temple, and believers flee into the wilderness where they will be protected by God for three and a half years.

The flood came: There is an overflowing scourge coming to Israel where many of them will be carried away as hostages into neighboring countries during the tribulation period, which will make the tragedy that happened on October 7th, 2023, look small. See Isaiah 28:14-29.

Those that give up all that they have and flee will preserve their life, those that remain will perish at the hands of the anti-Christ. See Matthew 24-25.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Remember Lot's wife: She looked back. See Genesis 19:26.

Whosoever shall seek to save his life shall lose it: They will take the mark of the beast and be lost eternally.

Whosoever shall lose his life shall preserve it: Whoever flees to the wilderness will have God's protection and provision, and they will be blessed for eternity.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord?

And he said unto them,

Wheresoever the body is, thither will the eagles be gathered together.

One shall be taken: The ones that are taken, are taken to judgment, and then to hell. See Revelation 19:17-21.

The other shall be left: The ones left go into Christ's kingdom. Israel has an earthly reward, so they are left here on the earth to enter their kingdom.

This is not the rapture of the body of Christ (the Church), as many teach. The rapture is not revealed until it is revealed to the apostle Paul many years later. 1st Corinthians 15:51 and 1st Thessalonians 4:17.

Where Lord: Where will the ones be taken to? The answer is that they will be taken to where the eagles be gathered together. See Revelation 19:17-21.

Chapter Eighteen

Praying always

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying,

There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying,

Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself,

Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Avenge me of mine adversary: Who is Israel's adversary in scripture? The devil.

1st Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

6 And the Lord said,

Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Shall not God avenge his own elect, which cry day and night unto him: Believing Israel is God's elect. Israel is elect to be a kingdom of priests one day.

Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

He will avenge them speedily: During the tribulation period believers (his own elect) will be crying night and day to be avenged (like the woman to the judge).

They will be avenged speedily at his second coming as their flesh will be destroyed, and they will be taken to hell until the great white throne judgement.

Revelation 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

When the Son of man cometh, shall he find faith on the earth: A lot in Israel will give in and take the mark of the beast to fill their stomachs and to stay in their nice homes with their job's.

They should flee into the wilderness and allow Christ to provide for them, but sadly only a remnant of Israel will remain faithful to Christ (endure unto the end). See Psalm 79-83 & Matthew 24:13.

Two men went up to pray

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess.

The Pharisee: He represented the religious in Israel who were trying to be justified by the things they did, and not by faith in Jesus as the Christ.

Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,

God be merciful to me a sinner.

The publican: He represented those that had heard the gospel of the kingdom, which had repented, and were baptized with John's baptism of repentance.

Luke 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Justified: Righteous before God.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said,

Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The kingdom of God: A child would recognize Jesus immediately as the Messiah, whereas a Pharisee or Sadducee had to filter his words through all the tradition they had learned.

Eternal life

18 And a certain ruler asked him, saying,

Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him,

Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. See Exodus 20:12-16.

What shall I do to inherit eternal life: Jesus' response to the ruler was, "Thou knowest the commandments."

We would never tell someone to keep the commandments to have eternal life today, but Jesus did because they were still under the law at that time. See Galatians 4:4.

Why callest thou me good: Was Jesus saying he was not good? No! He was simply asking the person why he called Jesus good, since only God was good. Jesus is good because he is God in human flesh.

21 And he said,

All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him,

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said,

How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said,

Who then can be saved?

27 And he said,

The things which are impossible with men are possible with God.

Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me: Jesus told this rich man to keep the commandments of Moses in order to obtain eternal life, and to sell all that he had, which was not commanded in the law of Moses.

It was a requirement however, for those at that time to enter the kingdom, plus they must go and follow Jesus as he and his followers warned Israel that the kingdom, that they longed for was at hand.

We should never tell someone who wants to be saved today in the dispensation of grace to keep the commandments, and to sell all that they have, and to go and follow Jesus to have eternal life.

That is not the program we are under today. We are under the dispensation of grace which was dispensed unto the apostle Paul after the cross.

We tell people today to believe on the Lord Jesus Christ, that he died for them according to scriptures, was buried, and that he rose again on the third day according to the scriptures.

It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God: This has absolutely nothing to do with a door at the gate of a city, as many want you to think.

This isn't meant for us today in the dispensation of grace, it was meant for only those alive while the gospel of the kingdom is being preached as "at hand."

28 Then Peter said,

Lo, we have left all, and followed thee.

29 And he said unto them,

Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

The world to come: This is a reference to the ages to come found in Ephesians 2:7. It is speaking about the future kingdom on the earth after the tribulation period.

31 Then he took unto him the twelve, and said unto them,

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Remember that these sayings were hid from them, that Jesus was going to be rejected, crucified, and on the third day rise again.

They understood none of these things: and this saying was hid from them: This would later be revealed to them after Christ was risen from the dead, which we will see in Luke 24:4 when Jesus opens their understanding to them.

Thou Son of David

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by.

Jericho: The name means a new moon (month).

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

38 And he cried, saying,

Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more,

Thou Son of David, have mercy on me.

Thou Son of David: Who did the people of Jericho tell the blind man was passing by at that time? Jesus of Nazareth, not the Son of David.

The blind man acknowledged Jesus as the Son of David, which meant that he was the future King of Israel, it was Jesus' title verifying that he was the rightful descendant to sit on David's throne as Israel's king.

Have mercy on me: By making this request he showed that he believed that Jesus was the Messiah, and for his faith he received his sight.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying,

What wilt thou that I shall do unto thee?

And he said,

Lord, that I may receive my sight.

42 And Jesus said unto him,

Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Chapter Nineteen

Chief among the publicans

1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

Zacchaeus: Zaccai in Hebrew. See Ezra Nehemiah 2:9 and 7:14.

Chief among the publicans: The leader of tax collectors.

And he was rich: The rich could not inherit the kingdom of God. They had to sell all that they had and give it to the poor and go and follow Christ.

He sought to see Jesus, who he was: Here he was an absolute stranger to Jesus, and Jesus calls him by name, because Jesus is all knowing.

And he could not for the press: He is a type of those in Israel who were wanting to see the truth, but they cannot because the press of religious teachers blinded their view of the truth by all their traditions. Zacchaeus didn't let that stop him.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

A sycamore tree: Zacchaeus recognized Jesus was the Christ at a tree, and when Nathaniel asked Jesus how he knew who he was, Jesus said, he knew him when he saw him under a fig tree. See John 1:48-50.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him,

Zacchaeus, make haste, and come down; for to day I must abide at thy house.

Zacchaeus: Jesus knew his name without having met him.

6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying,

That he was gone to be guest with a man that is a sinner.

They all murmured: This is speaking of the Pharisees.

He was gone to be guest with a man that is a sinner: Jesus was a friend of publicans (tax collectors) and sinners. Publicans worked for Rome collecting from Jews. They were seen as traitors.

8 And Zacchaeus stood, and said unto the Lord;

Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

The half of my goods I give to the poor: In the previous chapter Jesus was teaching that it was impossible for a rich man to enter into the kingdom of God.

The rich man was told to sell all that he had and give to the poor and to come and follow him. He didn't, but Zacchaeus did.

I restore him fourfold: This is what was required by the law. See Exodus 22:1 & 2nd Samuel 12:6.

9 And Jesus said unto him,

This day is salvation come to this house, forso much as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

He also is a son of Abraham: There is one other time a similar phrase is used in the Bible, and it is by Jesus to a woman. See Luke 13:16.

What Zacchaeus did was required as seen in previous chapters, and in the other gospel accounts, and the first eight chapters of the book of Acts for entrance into the kingdom.

Occupy till I come

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore,

A certain nobleman went into a far country to receive for himself a kingdom, and to return.

As they heard these things: Who is the “they” that heard these things? Jesus is speaking to the apostles here. Those things mentioned in verses nine and ten above:

He added and spake a parable: Parables were used to conceal truth to those who had previously rejected truth, and to reveal more truth to those who had believed that Jesus was the Christ.

They thought that the kingdom of God should immediately appear: They did not remember the prophecies about the 70 weeks of Daniel, especially the 70th week. See Jeremiah 30:7.

A certain nobleman: Jesus is speaking of himself here. See Daniel 7:13-14.

Went into a far country: Jesus would soon ascend into heaven after his resurrection. Jesus is in exile today until his enemies be made his footstool. See Psalm 110:1.

To receive for himself a kingdom: When his enemies are just about to be destroyed in the tribulation period, the certain nobleman will receive his kingdom from the Father.

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

And to return: This is his return after the tribulation period to set up his kingdom (not at the rapture).

**13 And he called his ten servants, and delivered them ten pounds, and said unto them,
Occupy till I come.**

14 But his citizens hated him, and sent a message after him, saying,

We will not have this man to reign over us.

His ten servants: Ten is the number of men needed to pray together in Israel. Israel is called God’s servants. See 1st Chronicles 16:13, Psalm 105:6, Isaiah 44:8, 48:1-2, 21, 45:4, 48:20 and Ezekiel 37:25.

His servants are identified in Luke 12:32 as the little flock.

And delivered them ten pounds: He delivered to each of them, one pound apiece.

He gave believers the Holy Ghost on the day of Pentecost and told them it was to endue them with power to preach the gospel of the kingdom. See Acts 1:3-9.

Occupy till I come: The word occupy is the root word for the word occupation. It is the work (the trading mentioned in verse 31) they were to do for the nobleman. To busy oneself. Mark 13:34.

But his citizens hated him: They are citizens of the nation of Israel, not the little flock. See John 1:11.

Not all in the early Acts period (Acts 1-8) were faithful with what God had given them, nor will some of them be in the tribulation period. See Acts 5:1-12.

John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

And sent a message after him: After his resurrection, and ascension, his citizens gave their response by killing Stephen. See Acts 7:58.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

When he was returned, having received the kingdom: Christ receives the kingdom in Daniel 7:13-14.

Then he commanded these servants to be called unto him: The judgment of his servants at the onset of the kingdom. See Matthew 12:36 & Revelation 22:12 below.

How much every man had gained by trading: The word “trading” is the same Greek word “occupy.” To busy oneself.

**16 Then came the first, saying,
Lord, thy pound hath gained ten pounds.**

**17 And he said unto him,
Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.**

Have thou authority over ten cities: See Mark 10:29-31.

Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. See Isaiah 40:10 & 62:11.

**18 And the second came, saying,
Lord, thy pound hath gained five pounds.**

**19 And he said likewise to him,
Be thou also over five cities. See Mark 10:29-31.**

**20 And another came, saying,
Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.**

**22 And he saith unto him,
Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?**

**24 And he said unto them that stood by,
Take from him the pound, and give it to him that hath ten pounds.**

25 And they said unto him, Lord, he hath ten pounds.

26 For I say unto you,

That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. *See Mark 10:29-31 & Luke 8:18.*

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

That is kingdom justice. The disciples of Jesus thought that the kingdom was about to appear at any moment as they were with the future King heading to Jerusalem.

Jesus wanted their focus to be on the events that were about to happen, not on future events. He did, however, tell them what they should be doing while they waited for the kingdom to appear.

The consequences for not doing what was expected had eternal consequences. They were to live as if the kingdom could come at any moment.

Rebuke thy disciples

28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

Bethphage and Bethany: Bethphage means a house of figs, while Bethany means a house of dates.

The mount of olives: Also called "Olivet" in 2nd Samuel 15:30 and Acts 1:12.

This is where Jesus later ascends into heaven. See Luke 24:50-51. Bethany was the city of Lazarus, Mary and Martha, and Simon the (former) leper. See Matthew 26:6 & John 11:1.

30 Saying,

Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

Ye shall find a colt tied, whereon yet never man sat: This colt was set apart for Christ to use, and soon he would be placed in a tomb wherein never man before was laid. See Zechariah 9:9 & Luke 23:53.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them,

Why loose ye the colt?

34 And they said,

The Lord hath need of him.

Little did they know when they were acquiring the colt that they were fulfilling prophecy:

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is

just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. See Luke 19:30.

Jesus' humble entrance

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying,

Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. *See*

Psalms 118:26 & Luke 2:14.

39 And some of the Pharisees from among the multitude said unto him,

Master, rebuke thy disciples.

Master: Teacher.

40 And he answered and said unto them,

I tell you that, if these should hold their peace, the stones would immediately cry out. *See Hosea 2:11-14.*

The stones would immediately cry out: The believing remnant in Israel were referred to as stones in 1st Peter 2:5 but I believe he is talking about the actual stones crying out.

The time of thy visitation

41 And when he was come near, he beheld the city, and wept over it, 42 Saying,

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

In this thy day, the things which belong unto thy peace: This thy day is a reference to the time of their visitation mentioned below.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *See Job 10:12, Isaiah 29:3-4, Daniel 9:24, and Micah 7:4.*

The time of thy visitation: This is a phrase mentioned in the prophets numerous times, especially in the prophet Jeremiah. Jesus visited his people to redeem them. See also Micah 5:2.

A den of thieves

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them,

It is written,

My house is the house of prayer: but ye have made it a den of thieves. *Isaiah 56:7.*

My house is the house of prayer: See Matthew 21:13, Mark 11:17 and John 2:16.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

Early on the temple was called a house of prayer, but Jesus said they had turned it into a den of thieves. Earlier in Luke's gospel he tells them something that should have caused them to weep and lament, it did not.

Luke 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

God's presence had left the building that Solomon had built as God's house. It has not returned since, and it will not until the kingdom has come to this earth after our dispensation ends, and the tribulation period runs its course.

Chapter Twenty

The baptism of John

1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

And preached the gospel: The gospel of the kingdom is the only gospel that Jesus preached. See Matthew 4:23 and 24:14.

2 And spake unto him, saying,

Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them,

I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men?

The baptism of John, was it from heaven: The baptism of repentance for the remission of sins. *See John 1:6.*

5 And they reasoned with themselves, saying,

If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. *See Luke 7:28-30 below.*

7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them,

Neither tell I you by what authority I do these things.

They compromised and came up with an answer that was safe for them to maintain their position as elders, scribes, and chief priests.

Jesus would have answered their questions if they would have answered his. Notice what Luke himself said earlier in his gospel about John's baptism:

Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The Lord of the vineyard

9 Then began he to speak to the people this parable;

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Parable: A way of teaching that concealed truth to those who had rejected it previously, and of revealing truth to those who had spiritual discernment because they believed Jesus was the Christ.

A certain man: This man represents God.

A vineyard: The vineyard represents Israel. See Isaiah 5:1. The vineyard began with Abraham, but they were not in the land until after returning from being in Egypt.

And let it forth to husbandmen: The leaders of Israel were put in charge of the nation's spiritual wellbeing.

And went into a far country for a long time: Jesus went into a far country (heaven) for a long time (his ascension after his crucifixion and resurrection).

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

The season: The time when the fruit was harvested.

He sent a servant unto the husbandmen: A prophet. See James 1:1, and Revelation 1:3.

The husbandmen beat him: Leaders of Israel.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast him out. *See Hebrews chapter 11.*

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

The lord of the vineyard: God.

My beloved son: Jesus talking about his Father sending him to his own people, and his own receiving him not. See John 1:11.

14 But when the husbandmen saw him, they reasoned among themselves, saying,

This is the heir: come, let us kill him, that the inheritance may be ours. *See John 1:11.*

This is the heir: come, let us kill him: The heir to the throne as King of kings over Israel and the whole world.

That the inheritance may be ours: The inheritance is the vineyard, which is Israel according to Isaiah 5:1-7. The devil wants Israel because that is where God will rule from one day.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

They cast him out of the vineyard, and killed him: This is speaking of Jesus' crucifixion and death.

And when they heard it, they said,

God forbid.

He shall come and destroy these husbandmen: The religious leaders that rejected Jesus.

And shall give the vineyard to others: The vineyard is the house of Israel. *See Isaiah 5:1-7.*

The others that the owner gives the vineyard away to is the little flock of believers in Israel that make up what is also called the remnant: *See Luke 12:32.*

17 And he beheld them, and said,

What is this then that is written,

The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *See Psalm 118:22 & Daniel 2:34-45.*

Psalm 118:22 The stone which the builders refused is become the head stone of the corner.

The stone which the builders rejected: Jesus was the rejected stone which becomes the cornerstone.

Broken: Humbled by him. *See Isaiah 8:14-15.*

It will grind him to powder: A stone (Jesus the future King) crushes four world kingdoms, and destroys them utterly. *See Daniel 2:34-35, 44-45, Zechariah 12:3 and Matthew 21:34.*

Render unto Caesar

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Sought to lay hands on him: To arrest him.

21 And they asked him, saying,

Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any,

but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them,

Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it?

They answered and said,

Caesar's.

25 And he said unto them,

Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Render therefore unto Caesar the things that are Caesar's: Taxes.

And unto God, the things that are God's: Righteousness under the law.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Ye do err

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying,

Master, Moses wrote unto us,

If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. *See Deuteronomy 25:5-6.*

29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them,

The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead: Jesus explained to the Sadducees that people would not be married, nor given in marriage in the kingdom.

Believing Jews are promised to be a kingdom of priests in the kingdom. See Exodus 19:5-6. They will be a blessing to the Gentile nations in making known the Messiah unto them.

The children of the resurrection: Those born again from the dead at the onset of the kingdom. See 1st John 3:1-2.

Thou hast well said

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. See Exodus 3:6.

39 Then certain of the scribes answering said,

Master, thou hast well said.

40 And after that they durst not ask him any question at all.

The God of Abraham: God was currently the God of Abraham, because Abraham was, and is, currently alive, as Isaac, and Jacob.

The promises made by God could not be kept that were made to Abraham, and his offspring, if there were not a resurrection. Every promise made to them will be realized when Israel is resurrected into their kingdom.

Abraham is not dead, nor asleep at this moment, but is in paradise until the day he and all the righteous are raised from the dead.

The bodies are the only thing that sleeps. The soul of Abraham and all the righteous dead are conscious in paradise.

41 And he said unto them,

How say they that Christ is David's son?

42 And David himself saith in the book of Psalms,

The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son? See Psalm 110:1.

The LORD said unto my Lord: David, who existed way before Jesus was born, called Jesus Lord prophetically, not knowing what his name was because he wasn't born yet, but he still called someone who was his descendant, Lord.

No father would ever call his son Lord, let alone someone many generations after him. The elder, or the one who was the patriarch would always be the one being called Lord.

So why would King David call the Messiah Lord if he were born so many generations before Jesus was? Because Jesus was God in the flesh, and therefore he held a higher position and was worthy of David calling him Lord.

Beware of the scribes

45 Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief

rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

A shew: A show of how religious they were.

The Scribes were standing right there, and all the people heard Jesus' word describing them. This should have shaken them to their core, and it did with a small number of them, unfortunately not enough of them.

Most of them just were angered, and they sought to shut Jesus up any way they could, including conspiring to kill Jesus.

Chapter Twenty-one

When shall these things be?

1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said,

Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Two mites: Two mites make a farthing. See Matthew 10:29, and Mark 10:42.

Her penury: Her poverty. See Mark 12:42.

I am Christ

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. This happened in 70 A.D.

7 And they asked him, saying,

Master, but when shall these things be? and what sign will there be when these things shall come to pass? See Matthew 24:1-2.

8 And he said,

Take heed that ye be not deceived: for many shall come in my name, saying,

I am Christ;

and the time draweth near: go ye not therefore after them.

I am Christ: Christ means the anointed one.

The time draweth near: The main person who will come that will say that he is the Christ, is the anti-Christ. The great deceiver, who will deceive if it were possible the very elect.

They were in the 69th week of Daniel's prophecy and the 70th week was drawing near at that time. It was postponed because of Israel's rejection, and the dispensation of grace was then ushered in.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Not by and by: Immediately.

10 Then said he unto them,

Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

For my name's sake: The name of Jesus.

Notice that the believers in the tribulation period, which is what is being spoken about here, will be persecuted by being delivered up to the synagogues before they will be sent to prisons.

This is what was happening in the first century when Saul of Tarsus was persecuting believers even unto death. They will have the same opportunities to witness before kings and rulers for Christ's name sake, just like the Daniel, or the apostles did.

I will give you a mouth and wisdom: This is kingdom power like that which Stephen and Peter had as they preached to the leaders of Israel.

God will supernaturally empower his disciples to be bold witnesses for him once again in the tribulation period just as it was in the first century.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

In your patience possess ye your souls: This is another way of saying what was said in Mathew 24:13: **He that shall endure unto the end (patience) shall be saved.**

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

The desolation thereof is nigh: This is a reference to the abomination of desolation spoken of by the prophet Daniel. See Daniel 11:31.

22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But

woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

These be the days of vengeance: See Isaiah 34:8, 61:2, 63: 4 and Jeremiah 46:10.

The times of the Gentiles: This is when the Gentiles rule over Jerusalem which shall be until the Messiah sets up his kingdom after those days.

The fulness of the Gentiles has to do with the body of Christ filling up leading up to the rapture of the Church, which is his body.

They shall be led away captive into all nations: Not just Gaza like what happened on October 7th, 2023. That will pale in comparison to this future event which takes place after the rapture.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

There shall be signs in the sun, and in the moon, and in the stars: These are those signs talked about by the prophet Joel. See Isaiah 13:10, 34:4-8, Ezekiel 32:7-8, Psalm 18, and 2nd Samuel 22:9-12.

The powers of heaven shall be shaken: God will literally shake the heavens and cast Satan and his angels (the powers) down to the earth for the last three and a half years of the seven-year tribulation period. See Revelation 12:7.

The revelation of Jesus Christ

27 And then shall they see the Son of man coming in a cloud with power and great glory. Daniel 7:13.

The Son of man coming in a cloud: This will occur after all the signs above happen.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

When these things begin to come to pass: Not when they have all come to pass, but when they begin to come to pass.

Your redemption draweth nigh: Near, it will be at hand when these things begin to happen. They are told to start looking up because these signs begin to happen.

This is directly for the tribulation saints enduring unto the end of that terrible time, they are told in the other gospel accounts to be watching and waiting for the Lord's return.

29 And he spake to them a parable;

Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own

elves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

The kingdom of God is nigh at hand: See *Matthew 3:2*.

This generation shall not pass away, till all be fulfilled: What generation? Not the generation that was here when Israel became a nation again. See *Matthew 24:34*.

It is the generation that sees these signs come to pass. That generation has almost completely died off in 2023, so quit buying all these date setters' books.

That generation only is the generation that is being spoken about. It is a generation that is alive after the rapture takes the body of Christ out of this world because we are not appointed unto wrath. See *1st Thessalonians 5:9*.

33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Heaven and earth shall pass away: See *Revelation 21:1-2*.

Watch ye therefore: They are to be watching, waiting, and praying that they may be accounted worthy.

That is not salvation in the dispensation of grace my friend, it is Israel in the tribulation period enduring unto the end to be counted worthy to enter the kingdom. See *Matthew 24:43-51*.

To stand before the Son of man: See *Revelation 20:12*.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

Chapter Twenty-two

The feast days

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

The feast of unleavened bread: The feasts Passover and unleavened bread go together over an eight-day period as in the story of the exodus from Egypt.

After Passover, the children of Israel were in a hurry to leave Egypt before Pharaoh changed his mind again. God commanded Israel to make unleavened bread for the journey as they had to make haste, and had no time to wait for the yeast to cause the bread to rise.

Plus, yeast represents sin in the bible, and they had to get all of the yeast out of their houses. The feast was designed to remind Israel to get the sin out of their life (and country). It was so they could be a holy nation fit for God's use.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

For they feared the people: Here we have the chief priests, and the scribes plotting to have Jesus killed in private so the crowds wouldn't riot and kill them.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then entered Satan into Judas: Satan possessed Judas Iscariot, and he inspired him to betray Christ, but only in the absence of the multitude.

Surnamed Iscariot: Iscariot is a blending of two Hebrew words: Ish (Is) for man, and Kerieth (Cariot). It means a man of Kerieth. Judas was from the city of Karioth, in the land allotted to Judah.

Being of the number of the twelve: The twelve apostles of the twelve tribes of Israel.

And he went his way: The leaven (sinner) in the group had now left the passover meal to betray Christ.

And covenanted to give him money: They agreed with each other for thirty pieces of silver. See *Zechariah 11:12 & 26:15*.

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying,

Go and prepare us the passover, that we may eat.

The day of unleavened bread: Jesus was the unleavened (sinless) bread that came down to this world.

The passover must be killed: Did Jesus already have this passover meal preplanned with the owner of this house (most likely it was the house John Mark grew up in)? I don't believe so.

Jesus is all knowing, and knew the person would let his disciples use the room. Secondly, the room was only furnished, Peter and John had to go make all the preparations for the dinner.

If the man were told so in advance Jesus would not have had to tell Peter and John to do so.

9 And they said unto him,

Where wilt thou that we prepare?

10 And he said unto them,

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee,

**Where is the guestchamber, where I shall eat the passover with my disciples? **

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

The guestchamber: The word is that same Greek word used for an Inn. See Mark 14:1 4 & Luke 2:7.

A large upper room: The same room mentioned in Acts 1:13.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them,

With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Before I suffer: Jesus Christ fulfilled the prophecies of him being the passover at his first coming.

Until it be fulfilled in the kingdom of God: What is the "it" that is fulfilled in the kingdom? The "it" refers to eating with the disciples for the last time this side of the kingdom.

The only thing that happened after the first Passover that didn't happen after Christ's crucifixion is the judgment upon the Gentiles like it happened to Pharaoh and the Egyptian Army.

The cup

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The cup: This is not referring to his blood, but it is a cup that went with the Passover Meal. The Lord's Supper is something that took place at the Passover Meal. It was not the Passover.

We are not to have a Passover Meal when we have the Lord's Supper today in the body of Christ. We are not Israel under the Law of Moses. Israel's Feasts are Israel's Feasts.

The feasts were prophetic pictures about events that will happen in the life of the nation of Israel. Israel is in a prophetic time out today and we are not required to participate in Israel's feasts.

Jesus informs the believing remnant in Israel of the significance of the Lord's Supper.

Take this, and divide it among yourselves: It wasn't for unbelievers.

The kingdom of God shall come: This is speaking about the kingdom of heaven coming down to the earth after the tribulation period. See Matthew 4:17.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying,

This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying,

This cup is the new testament in my blood, which is shed for you.

This is my body which is given for you: If you read the other gospel accounts you will notice that Jesus gave himself a ransom for many, but in Paul's epistles he says that Christ died for all (all the world).

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1st Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.

That is part of the mystery program of revelations given unto Paul. The fact that Christ died for the world was not made known before the cross.

Likewise also the cup after supper: This is the same cup that he previously told his disciples to divide up among themselves, that we just read about in verse seventeen of this chapter.

This cup is the new testament in my blood, which is shed for you: A testament could not be established without the shedding of blood. See Hebrews 9:11-18.

21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

The Son of man goeth: Christ had to go to the cross for you and me, but woe unto Judas who betrayed the Saviour.

The cross had to happen to pay for the sins of all mankind, but Judas didn't have to be the betrayer. His punishment will be severe as the pronouncement of "woe unto that man" indicates.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them,

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

My temptations: The things Jesus suffered while he was with them.

I appoint unto you a kingdom: The kingdom that was appointed unto Israel, but that appointment was conditional upon their faith.

No faith in the Messiah, no kingdom. It didn't matter who their father was, or if they were circumcised in the flesh, only if they were circumcised in the heart. See Matthew 19:28.

31 And the Lord said,

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Simon, Simon: Why does Jesus say Simon's name twice? For emphasis. It could have been for the same reason we say someone's name twice. We are worried about them.

Behold, Satan hath desired to have you: that he may sift you as wheat: Satan wanted Simon Peter's faith to fail.

When thou art converted, strengthen thy brethren: Peter was converted after he had seen the risen Christ.

33 And he said unto him,

Lord, I am ready to go with thee, both into prison, and to death.

34 And he said,

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

I tell thee, Peter: Now Jesus uses his surname Peter (a stone). See Matthew 16:13-19 where Jesus does this the first time.

Satan hath desired to have you, that he may sift you as wheat: What was the result of Jesus' prayer? It held back the desire of Satan to control Peter. Prayer changes things.

When thou art converted, strengthen thy brethren: This happens after the resurrection. Remember when Jesus said to feed my sheep? That was the other apostles. He also said to feed my lambs. That was newer believers. See John 21:15-17.

35 And he said unto them,

When I sent you without purse, and scrip, and shoes, lacked ye any thing?

Lacked ye any thing: No because God supplied all their needs. This does not work today because the kingdom is not at hand today as it was then. See Matthew 4:17-23.

And they said,

Nothing.

36 Then said he unto them,

But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. See Verse 51.

37 For I say unto you, that this that is written must yet be accomplished in me,

And he was reckoned among the transgressors: for the things concerning me have an end. See Isaiah

53:12 & Mark 15:28.

38 And they said,

Lord, behold, here are two swords.

And he said unto them,

It is enough.

Christ had to go to the cross and he was informing his disciples of this again, but they had a hard time justifying that with what they thought the Messiah should do.

Here are two swords: Peter would later use one of them to cut off the servant of the high priest's ear. See Matthew 26:51.

Pray that ye enter not into temptation

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them,

Pray that ye enter not into temptation.

Pray that ye enter not into temptation: They were to pray as Jesus taught them to pray in the sermon on the kingdom. See Matthew 6:9-13.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying,

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Remove this cup from me: The cup of his suffering. See Matthew 20:20-23.

43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

There appeared an angel unto him from heaven, strengthening him: When Jesus had fasted for forty days the angels came and ministered unto him. See Mark 1:13.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them,

Why sleep ye? rise and pray, lest ye enter into temptation.

Pray, lest ye enter into temptation: Jesus twice told his disciples to pray at that crucial time so that they would not be tempted to do the wrong thing.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

One of the twelve: The twelve apostles. See Matthew 10:1-5.

To kiss him: See Proverbs 27:6.

48 But Jesus said unto him,

Judas, betrayest thou the Son of man with a kiss? See Psalm 2:12 & 41:9.

49 When they which were about him saw what would follow, they said unto him,

Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear. **51** And Jesus answered and said, *See John 18:10-11.*

Suffer ye thus far.

And he touched his ear, and healed him.

Lord, shall we smite with the sword: *See Verse 36.*

The servant of the high priest: What a perfect person for Jesus to heal, the servant of the high priest. The stories he could tell his boss later on.

Suffer ye: Allow.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him,

Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

This is your hour, and the power of darkness: They would not come after Jesus in broad daylight at the temple because there would be many eyewitnesses, who would have not appreciated their tactics against the peaceful Jesus.

They wanted Jesus killed, and they had concocted their evil plan so as not to be interfered with by any of Jesus' followers. See Acts 26:18 & Colossians 1:13.

I know him not.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. **55** And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

The high priest's house: There was a father-in-law named Annas, and Caiaphas his son in-law that served together as co-high priests at this time. See John 18:13.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said,

This man was also with him.

57 And he denied him, saying,

Woman, I know him not.

58 And after a little while another saw him, and said,

Thou art also of them.

And Peter said,

Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying,

Of a truth this fellow also was with him: for he is a Galilaean.

60 And Peter said,

Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. **And Peter remembered the word of the Lord, how he had said unto him,**

Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly. *Verse 34.*

63 And the men that held Jesus mocked him, and smote him. **64** And when they had blindfolded him, they struck him on the face, and asked him, saying,

Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Jesus knew the end from the beginning. How else could he know Peter's actions before he ever did them? Peter should have stayed awake earlier and prayed.

Blasphemously spake they: They spake words mocking him and who he claimed to be.

Art thou the Christ?

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us.

And he said unto them,

If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. **69** Hereafter shall the Son of man sit on the right hand of the power of God.

The Son of man shall sit on the right hand of the power of God: See Matthew 26:64, Mark 14:62 and 1st Peter 1:5.

70 Then said they all,

Art thou then the Son of God?

And he said unto them,

Ye say that I am.

71 And they said,

What need we any further witness? for we ourselves have heard of his own mouth.

The Son of man shall sit on the right hand of the power of God: Jesus was claiming that he would fulfill Psalm 110:1 shortly.

Art thou then the Son of God: The chief priests and scribes linked the title of the Son of man to the Son of God.

Chapter Twenty-three

The scapegoat

1 And the whole multitude of them arose, and led him unto Pilate. **2** And they began to accuse him, saying,

We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Christ a King: The anointed king of Israel.

3 And Pilate asked him, saying,

Art thou the King of the Jews?

And he answered him and said,

Thou sayest it.

4 Then said Pilate to the chief priests and to the people,

I find no fault in this man.

Thou sayest it: His kingdom was not of this world at that time. It will be in the kingdom. If Israel would have been in a right relationship with God at that time, they would not have had to pay tribute to anyone, nor have Rome ruling over them.

I find no fault in this man: See 23:14, John 18:38, & 19:4-6.

Pilate and Herod

5 And they were the more fierce, saying,

He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

A Galilaean: A region in the north.

Herod's jurisdiction: Herod was over the region of Galilee.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Herod with his men of war set him at nought: Herod's soldiers despised him.

And arrayed him in a gorgeous robe: Matthew 27:28 says it was scarlet, while John 19:2 says it was purple.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. 13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them,

Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in

this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

No fault in this man: See Verse 4, and John 18:38, 19:4 & 6.

17 For of necessity he must release one unto them at the feast. 18 And they cried out all at once, saying,

Away with this man, and release unto us Barabbas:

For of necessity he must release one of them at the feast: This happened in conjunction with the scapegoat offering going on at the temple. See Leviticus 16:8-26.

Barabbas: The son of Abba, or the son of the Father.

19 Who for a certain sedition made in the city, and for murder, was cast into prison.

A certain sedition: A riotous crime against Rome.

20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying,

Crucify him, crucify him.

22 And he said unto them the third time,

Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required.

Three times the religious leaders cried out for Jesus to be crucified and three times Pilate asked Israel's leaders, "Why, what evil hath he done?"

He pleaded to them that he found no cause of death in him, but the leaders wanted Jesus out of the picture. He was a threat to their monopoly on religion.

These men were so far from the truth that they demanded a murderer be released, and an innocent man be crucified. They were condemning their own future judge.

The scapegoat

The verses regard the teachings of the scapegoat actually begin at the examination of Jesus by the high Priests in the previous chapter and they continue on with Pilate and Herod, where Jesus didn't answer them to fulfill prophecy:

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

25 And 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. 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country,

and on him they laid the cross, that he might bear it after Jesus.

Simon, a Cyrenian: A Jewish man from Cyrene that was there for the feast days. See Matthew 27:32 & Acts 2:10.

The law of the scapegoat

Leviticus 16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat (Jesus) upon which the LORD'S lot fell, and offer him for a sin offering. 10 But the goat (Barabbas), on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Right outside the temple where they would offer the sacrifices was the Judgment Hall, the prison, and also the high Priests quarters, all very conveniently placed so as to expedite the judgment.

Barabbas and Jesus were the two goats that all the previous goats for two thousand years served as a type or a shadow of.

Barabbas and Jesus were both examined outside the gate and the one named Barabbas was inspected and found guilty of murder and sedition, the other named Jesus was inspected and nothing guilty of death was found in him.

Jesus himself also said of himself

John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

The writer of Hebrews said of Jesus

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Jesus was the innocent goat that took the sins of the nation of Israel, and of the whole world upon him (as the apostle Paul would later tell us in his epistles), while Barabbas was the guilty one that was set free.

Barabbas represents us, Jesus was punished for us who are guilty so that we might be set free.

2nd Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The crucifixion

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say,

Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

Daughters of Jerusalem: Jesus quoted Isaiah to the women of Israel about what would happen during the time of Jacob's trouble while he was carrying the cross to pay for their sins. See Isaiah 2:19-21.

The place of the skull?

32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Malefactors: Criminals.

Calvary: The only Bible where you will find the word Calvary is in the 1611 King James Bible.

34 Then said Jesus,

Father, forgive them; for they know not what they do.

And they parted his raiment, and cast lots.

Father, forgive them; for they know not what they do: Israel's crime was reduced from first degree murder of which there was no sacrifice for, to manslaughter, which means they didn't know what they were doing.

They parted his raiment, and cast lots: God doesn't do away with Israel forever because they did what they did in ignorance.

Psalms 22:18 They part my garments among them, and cast lots upon my vesture.

The King of the Jews

35 And the people stood beholding. And the rulers also with them derided him, saying,

He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying,

If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,

THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying,

If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying,

Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we

receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus,

Lord, remember me when thou comest into thy kingdom.

Thy kingdom: The literal, physical earthly kingdom has not started yet because the dispensation of grace must end with the rapture and the 70th week of Daniel be complete beforehand.

43 And Jesus said unto him,

Verily I say unto thee, To day shalt thou be with me in paradise.

To day shalt thou be with me in paradise: No sleeping in the grave awaiting resurrection as some teach. A large cult changes the word order of this verse in their bible to make it say:

“Verily I say unto thee today, thou shalt be with me in paradise.”

This allows them to teach their made-up doctrine of soul sleep.

Who really took Jesus' life?

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said,

Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The sixth hour: Noon.

The ninth hour: 3 PM. To answer the question above lets first take a look at the words of Jesus regarding his death, and who it was that really took his life from him.

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh 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.

They cried out "crucify him," but they did not kill him. The Romans drove the nails in his hands and feet, but that didn't kill him. Jesus laid his life down, and he would also raise it up again.

When Jesus was ready to die, he died on his own terms, not Rome's, or the Jews. It was our sins that made it necessary for Christ to have to go the cross on our behalf.

47 Now when the centurion saw what was done, he glorified God, saying,

Certainly this was a righteous man.

The centurion: A Roman soldier over one hundred men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Smote their breasts: A sign of grief. See Luke 18:13.

Joseph of Arimathea

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 The same had not consented to the counsel and deed of them; he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

A counsellor: A wise leader of Israel. See Mark 15:43.

Himself waited for the kingdom of God: The kingdom of God would have begun eight years from the time of the resurrection of Christ to sit on his throne until his enemies be made his footstool during the time of Jacob's trouble.

The kingdom that Joseph waited for did not come at that time because Israel rejected their final offer of the kingdom given by Stephen.

The kingdom was then postponed by God, and a new dispensation was ushered in called the dispensation of grace, which was dispensed to the body of Christ by the apostle of the Gentiles after Acts 1-8. See Romans 11:13.

Arimathaea: A city formerly known as Ramah. See Joshua 18:25.

52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

The preparation and the sabbath

54 And that day was the preparation, and the sabbath drew on. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

That day was the preparation: The preparation day begins every week on Thursday evening at Sunset and goes unto sunset the following day.

When there were the feast days involved however, then extra sabbaths were added to that week so there would be a high sabbath along with a regular Saturday sabbath.

This required the preparation day be moved back an additional day to make room for the additional sabbath that week.

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Good Friday is a myth. You cannot fit Jesus in the heart of the earth for three days, and three nights, between Friday Evening and Sunday morning.

And rested the sabbath day according to the commandment: See Exodus 20:10.

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre.

The first day of the week: Sunday.

3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Two men stood by them in shining garments: These two men were angels, Matthew 28 identifies the first angel as the angel of the Lord, which had rolled away the stone and frightened the keepers.

Mark identifies the second angel as the one that was inside the tomb and was identified as a young man in shining raiment.

When you blend all four accounts of the story, believing each one compliments the other, instead of thinking there are contradictions. There are no contradictions if you take the time to put the pieces of the puzzle together.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them,

Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying,

The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words, *See Luke 9:22.*

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

The eleven: The eleven remaining apostles after Judas had killed himself.

Mary Magdalene: Out of whom went seven devils. Mark 16:9.

Joanna: See Luke 8:3.

Mary the mother of James: See Mark 16:1.

11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

For someone who didn't believe the women's words, Peter sure did dash out of the upper room rather fast.

Sometimes when hear something you don't immediately process it completely but after a few moments' things started to sink in and Peter had to see for himself.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened.

Emmaus: Similar to the word Emmanuel. God with us. The root word in each word is "with."

Threescore furlongs: There are eight furlongs in a mile.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them,

What manner of communications are these that ye have one to another, as ye walk, and are sad?

Their eyes were holden that they should not know him: These disciples understood that the Messiah would redeem Israel, which was more than most in Israel understood. See verse 31 below.

18 And the one of them, whose name was Cleopas, answering said unto him,

Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them,

What things?

And they said unto him,

Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

25 Then he said unto them,

O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Beginning at Moses: The five books of Moses (Genesis – Deuteronomy).

To enter into his glory: The death, burial, and resurrection are covered in numerous places in Moses and the Prophets. The consequences of that event was not, however.

The fact that a new agency would be created called body of Christ, made up of Jews and Gentiles in one body, whose dwelling place is in heavenly places, was not known until it was revealed to the apostle Paul.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying,

Abide with us: for it is toward evening, and the day is far spent.

And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight.

And their eyes were opened: The disciples did not just recognize a familiar habit Jesus had when braking bread that told them this was Jesus.

The reason why they could not recognize him in the first place was because he didn't allow them to recognize him until that very moment and then he disappeared.

He disappeared because he was who he was, but he now had a resurrected body that could travel through walls and even through the spirit realm.

It is not known where Christ went each time he disappeared, but most believe he went back to his place in the heavens before his next appointed meeting leading up to his ascension forty days after his resurrection.

It was during those forty days that Jesus taught his disciples things pertaining to the kingdom (not the Church).

32 And they said one to another,

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying,

The Lord is risen indeed, and hath appeared to Simon.

The eleven: The remaining apostles of Jesus. Judas killed himself.

35 And they told what things were done in the way, and how he was known of them in breaking of bread. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them,

Peace be unto you.

And how he was known of them in the breaking of bread: He did it in a unique way that only Jesus did it, not like other religious Jews did it according to their traditions.

37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them,

Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

They had seen a spirit: An angel. See Hebrews 1:13-14.

40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them,

Have ye here any meat?

He shewed them his hands and his feet: They bared the marks of his crucifixion.

42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them,

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

These are the words which I spake unto you, while I was yet with you: When he told the disciples of his crucifixion and resurrection earlier, he deliberately hid what he had said to them in them. Now he was bringing that memory back:

45 Then opened he their understanding, that they might understand the scriptures,

The very same things he held from them in chapter nine he now reveals after his resurrection:

Luke 9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 And said unto them,

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: See Daniel 9:27 and Isaiah 53.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Repentance and remission of sins: This is preached to Israel in Acts chapters 1-8, then the dispensation of grace is dispensed to the apostle of the Gentiles and the body of Christ begins in Acts 9.

The promise of my Father: On the day of Pentecost those believing Jews received the promise of Jesus' Father, which was the baptism with the Holy Spirit.

They began to speak in the tongues of the sixteen different groups there about the mighty works of God. See Luke 11:33, John 1:33 and 7:37-39.

Endued with power from on high: That baptism with the Holy Ghost was also called being filled with the Holy Spirit. They had the Spirit poured out on them.

It was only a temporary experience to empower them to do what they did on the day of Pentecost. They would pray to be filled numerous times afterwards because it was only a temporary filling. It was a taste of the powers of the world to come (the kingdom). See Acts 4:31.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. See Luke 16:22.

52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

He lifted up his hands, and blessed them: Jesus blessed the little children that came unto him. See Mark 10:14-16. Jesus departed from the disciples both physically, and visibly. He would return in like manner:

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

A were continually in the temple, praising and blessing God: These apostles continued in the temple until its destruction.

Paul, the apostle of the Gentiles Romans 11:13 did not tell his followers in the body of Christ that they needed to go to any temple anywhere.

Amen: The word “Amen” is used at the end of a prayer, or a sentence, never at the beginning. The word is the same Greek word translated “verily, and it is always used at the beginning of a statement, and never at the end of one.

The End

John

Chapter One

1 In the beginning was the Word, and the Word was with God, and the Word was God.

In the beginning: John begins his gospel with the same three words that are used in Genesis, "In the beginning."

The Word: This is a personification of the Word (logos in the Greek).

The Word was with God: *Genesis 1:3 & Colossians 1:13-18.*

The Word was with God: *In the beginning the Word was God. 1st John 1:1.*

2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.

The same was in the beginning with God: The Word (Jesus Christ) was there with God the Father in the beginning of creation.

All things were made by him: The Word made all things, and the Word is a person, he is defined as male (him). *Genesis 1:1 & Psalm 33:6.*

In him was life: They could have eternal life because of him (Christ).

The light of men: Jesus shows mankind the way because he is "the Light." *John 8:12, 14:6 & 1st John 5:11.*

5 And the light shineth in darkness; and the darkness comprehended it not.

The light: The Word, Jesus Christ, is being identified by a new title, "the Light." Jesus is the Light of the world! *John 8:12.*

The darkness: A place without spiritual illumination. People without truth.

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

A man sent from God, whose name was John: John came to the nation of Israel as a witness. See *Malachi 3:1 & Matthew 3:1-3.*

A witness: A witness must have seen, or heard something, and you must share that with others. John was sent by God after he had heard from God what he must do.

The Light: Then one day John fulfilled his purpose of being the witness to Israel at Jesus' baptism that Jesus was the Christ.

All men through him might believe: All in Israel might believe that Jesus was their Saviour.

8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world.

The true Light: John clarifies it by stating that John was not that Light, but that he came to bear witness of that Light. John came to bear witness of Jesus Christ. Notice that the word Light is capitalized denoting Christ's deity.

Which lighteth every man that cometh into the world: *Isaiah 49:6.*

10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not.

The world was made by him, and the world knew him not: Jesus was not recognized as the Creator when he came. *Colossians 1:16-17.*

He came unto his own, and his own received him not: He was not recognized by the nation of Israel as their Saviour. *Luke 19:14.*

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

As many as received him: He was recognized by those who had ears to hear, and eyes to see.

To them gave he power to become the sons of God: These received power to become the sons of God, which is a future possession for them, not like it is for us today.

Israel gets their sins blotted out at the onset of their kingdom. They have the remission of sins until the day of atonement. *Acts 3:19-21.*

Today we have total forgiveness of sins at the moment we believe the gospel. *1st Corinthians 15:1-4.*

To them that believe on his name: Israel had to believe in those days that Jesus was the Christ, the Son of the living God. See *Matthew 16:16 & John 6:69.*

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

To be born of God is a supernatural birth that occurred for them when they believed that Jesus was the Christ, the Son of the living God. *1st Peter 1:23.*

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The word was made flesh: Jesus is the Word that was made flesh and dwelt among us (Israel). *Galatians 4:4.*

From this verse we learn that Jesus (the Word) did not exist in a flesh and bone body prior to his incarnation, this occurred at his conception, not his birth.

And dwelt among us: God dwelt among Israel for thirty-three and a half years. He was Immanuel, God with us. See *Matthew 1:23 & Isaiah 7:14.*

We beheld his glory: John was one of the ones who saw Christ transfigured before him with the glory that he would have when he reigns in his kingdom. See *Matthew 17:1-7.*

The only begotten of the Father: This is a reference to his resurrection from the dead, not his birth. *Psalms 2:7, Acts 13:33 & Hebrews 1:5.*

Full of grace and truth: Verses 16-17 below.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Jesus was born six months after John the Baptist, and he began his ministry six months later. Verses 27 & 30 below.

For he was before me: John testified to Jesus' pre-existence by stating that Jesus existed before him. Colossians 1:17.

Jesus was born according to Luke 1:26-36 six months after John the Baptist, but he has always existed as "the Word" throughout eternity.

16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Of his fulness have all we received, and grace for grace: Jesus is the fullness of the godhead bodily. He came to bring a prophesied grace to Israel in her kingdom. Colossians 1:19 & 1st Peter 1:10.

The law was given by Moses: Exodus 20.

Grace and truth came by Jesus Christ: There is a prophesied grace that is to come in the kingdom. Verse 14 above, and 1st Peter 1:10.

18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

No man hath seen God at any time: *Exodus 33:20.*

The only begotten Son: He was begotten at the resurrection. 1st John 4:9.

Which is in the bosom of the Father: Like Lazarus was in Abraham's bosom after his death, so was Jesus in the bosom of the Father at the time John wrote this gospel.

No one hath seen God the Father in all his glory and lived because of our sinfulness. This corruptible must put on incorruption, and this mortal must put on immortality before we can stand in the presence of God. 1st Corinthians 15:53.

He hath declared him: Jesus Christ is the only one who could declare who God was because he had been with him in eternity past.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him,

Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him,

What then? Art thou Elias?

And he saith,

I am not.

Art thou that prophet?

And he answered,

No.

Priests and Levites: Levites were descendants from Levi, one of the twelve tribes. A priest had to be a Levite, but a Levite did not have to be a priest. They could serve the Lord in other functions.

I am not the Christ: The anointed one. Acts 10:38.

Art thou Elias: Elijah. Malachi 4:5.

Art thou that prophet: A reference to what Moses said in Deuteronomy 18:15, which is a reference to Christ, and not Elijah.

22 Then said they unto him,

Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said,

I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *Isaiah 40:3.*

Verse 23 is not talking about Elijah, who is the for-runner of Christ at his second coming. What Elijah does is recorded in Matthew 17:1-10 where it says he "restores all things" to Israel in the tribulation period.

Elijah is one of the two witnesses that comes back in the tribulation period, and the other one is Moses, not Enoch, who is a Gentile.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him,

Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

The Pharisees: They believed in the resurrection from the dead and angels. They were the strictest sect in all of Judaism. Acts 26:5.

Why baptizest thou then: They wanted to know why John was baptizing if he was not the Christ, nor Esaias (Elijah), because they were the only two that had authority to baptize the nation of Israel.

They did not ask, "Why are you baptizing, when we are the only ones that are supposed to be baptizing?" That is because the Pharisees were not baptizing anyone.

They performed diverse washings, but that was not what they were asking about. They knew that only Christ, and his forerunner were supposed to baptize the nation of Israel.

They did not understand the difference between Christ's Spirit baptism, and Israel's water baptism. They were performing diverse washings that were given to them by Moses in the law.

The Sadducees would have cornered the Pharisees and would have asked them why they were baptizing if they were not the Christ or Elijah, if the diverse washings were considered as baptizing, they were not. Hebrews 9:10.

26 John answered them, saying,

I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John tells the Pharisees in Matthew 3:11 at this point that Jesus' baptism is not of water, but that he will baptize Israel with the Holy Ghost (the saved), and with fire (the lost).

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

John does not record what Matthew said word for word, because all four gospel writers are writing from different perspectives.

Who coming after me is preferred before me: Verses 15 & 17 above. John is pointing out that Christ is more than just a prophet baptizing in the wilderness.

28 These things were done in Bethabara beyond Jordan, where John was baptizing. *Judges 7:24 & John 10:40.*

Jesus is baptized.

The gospel of John leaves out the baptism of Jesus by John the Baptist, which was the most unique baptism ever performed, and it goes directly to the following day after Jesus' baptism:

29 The next day John seeth Jesus coming unto him, and saith,

Behold the Lamb of God, which taketh away the sin of the world.

The next day: This a reference to the next day after Jesus' baptism by John.

Behold the Lamb of God, which taketh away the sin of the world: Verse 36 below & Isaiah 53:7-11.

30 This is he of whom I said,

After me cometh a man which is preferred before me: for he was before me. Verses 15 & 27 above.

31 And I knew him not: (but that he should be made manifest to Israel, therefore am I come baptizing with water).

I knew him not: John knew Jesus, they were cousins. He also knew that Jesus was the one his mother Elisabeth, and his Aunt Mary said would save the world from their sins.

John had not yet seen the required sign from God however, to identify him as the Saviour to Israel.

That he should be made manifest to Israel: John was to make the Messiah known to Israel only after seeing the sign that God gave to him that would occur when he baptized the Messiah. Verse 32.

The sign

32 And John bare record, saying,

I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: (but he that sent me to baptize with water, the same said unto me,

Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy ghost.

34 And I saw and bare record that this is the Son of God).

He that sent me to baptize with water: John was sent to baptize with water all in Israel that had repented. John 1:6. His baptism was called the baptism of repentance for the remission of sin. Mark 1:4, Luke 3:3, Acts 13:24 & 19:4.

Upon whom thou shalt see the Spirit descending, and remaining on him: That was the sign John was to wait to see so he could announce him as the one who would baptize Israel with the Holy Ghost.

The same is he which baptizeth with the Holy Ghost. Matthew 3:11 & Acts 1:8. This occurred on Pentecost. Acts 2:1-18.

The Son of God: Is the second person of the Godhead/Trinity. Colossians 2:9 & 1st John 5:7.

35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith,

Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

The next day after: After the baptism of Jesus.

And two of his disciples: One of them was Andrew, Simon Peter's brother. Verse 40 below.

The Lamb of God: John could not pronounce Jesus as the Lamb of God that takes away the sin of the world until he saw the sign of the holy Spirit descending upon him as a dove at his baptism.

The very next time John saw Jesus, he could begin to tell everyone, this is the Christ, and his disciples then became Christ's disciples.

Notice that John called Jesus the Lamb of God, not the Sheep of God, because God required a lamb of the first year be offered, not a full-grown sheep. Exodus 12:5, Hebrews 10:3 & 12.

38 Then Jesus turned, and saw them following, and saith unto them,

What seek ye?

They said unto him,

Rabbi,

(which is to say, being interpreted, Master,)

where dwellest thou?

39 He saith unto them,

Come and see.

They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him,

We have found the Messiah, which is, being interpreted, the Christ.

Where dwellest thou: The Son of man hath not where to lay his head. Matthew 8:19 & Luke 9:61.

The tenth hour: This would be around 4 PM, or two hours before the end of the day which ended at sunset

We have found the Messiah, which is being interpreted, the Christ: The anointed one. Acts 10:38.

42 And he brought him to Jesus. And when Jesus beheld him, he said,

Thou art Simon the son of Jona: thou shalt be called Cephas,

which is by interpretation, A stone.

Thou art Simon the son of Jona: Simon is called the son of Jonah on numerous occasions. His brother Andrew is never called that because Peter, and the prophet Jonah, have some interesting similarities.

Both are sent to Gentiles, and reluctantly participate, after refusing what the Lord wanted them to do initially.

Thou shalt be called Cephas, which is by interpretation, A stone: He is not “the rock,” or Petra in the Greek. He is also called Peter the first time in Mark's gospel (Petros) a rock, but not Petra “the rock.”

Christ is “the rock” mentioned in Matthew 16:18 that the Messianic kingdom church was built upon, not Simon, he was given the keys to the kingdom, and he does have a leadership role in the kingdom. Matthew 19:28.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him,

Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. *John 12:21.*

45 Philip findeth Nathanael, and saith unto him,

We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Nazareth: From the root word Nazar (Set apart). A city in the northern Galilee region.

46 And Nathanael said unto him,

Can there any good thing come out of Nazareth?

Philip saith unto him,

Come and see.

Philip and Nathanael both were not the most well-versed students of the word of God or else they would have known Micah 5:2, which stated that the Messiah comes from Bethlehem.

If they had been well learned, they would have also known that the prophets taught that “he shall be called a Nazarene according to Matthew 2:23.

Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

We have found him of whom Moses, and the prophets, did write: Deuteronomy 18:18 & Micah 5:2.

The saying, “He shall be called a Nazarene,” is not “written” anywhere in the Bible, it does say in Matthew 2:23 above that it is “that which was spoken by the prophets.

Not everything that was spoken was written down in scripture, but Matthew adds this because it was passed down orally from generation to generation.

Israel's prophecy program consists of everything either spoken, or written by the prophets since the world began.

Our mystery program today consists of those things that have been kept hidden since before the foundation of the world mentioned in 1st Corinthians 2:7.

Jesus of Nazareth, the son of Joseph: They supposed he was the son of Joseph. Luke 3:23.

Can there any good thing come out of Nazareth: Seventeen times the words “good thing” are used together in scripture. Jeremiah 33:14.

47 Jesus saw Nathanael coming to him, and saith of him,

Behold an Israelite indeed, in whom is no guile!

An Israelite indeed: A saved Israelite. Psalm 32:2.

In whom is no guile: Jacob beguiled his father into giving him the blessing, but later his name was changed to Israel because his heart had changed. Genesis 32:28.

Nathanael is a type of the 144,000 in the tribulation period, as they are the only ones besides him found with no guile in them. Revelation 14:5.

48 Nathanael saith unto him,

Whence knowest thou me?

Jesus answered and said unto him,

Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Whence knowest thou me: How do you know me?

When thou wast under the fig tree, I saw thee: Jesus saw Nathanael supernaturally without ever having been there. The fig tree is a type of Israel's religion.

49 Nathanael answered and saith unto him,

Rabbi, thou art the Son of God; thou art the King of Israel.

Thou art the Son of God; thou art the King of Israel: All Jesus had to do is tell Nathaniel something no other man could tell him, and that was something that Jesus could not have possibly seen.

Nathanael knew that anyone that could tell him what he was doing when no one else was around had to be the Son of God, the King of Israel.

50 Jesus answered and said unto him,

Because I said unto thee,

I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him,

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Verily, verily: This is the first of twenty-five times that verily, verily is found in John's epistle. None of the other gospels ever use verily, back-to-back.

The word verily, is an English word used instead of the Hebrew word Amen. The Greek kept the Hebrew word Amen, and the English translated it to mean verily.

Every time verily, verily is used together it is because something very important is being spoken about.

Ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man: He saw two angels when Christ ascended into heaven. Acts 1:9-11.

He will see angels ascending and descending upon the Son of man during the kingdom as well. See the story of Jacob in Genesis 28:10-15. John 1:29.

The Son of man: Nathanael called Jesus the Son of God, and Jesus turned around and called himself the Son of man. He did not deny that he was the Son of God because he was.

He wanted Nathanael, and the 12, to focus on what he was doing there as a man in their behalf. He took on himself the nature of man, to be man's sacrifice, as the Lamb of God. Hebrews 2:16.

Chapter Two

Jesus in Cana

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage.

The third day: In Israel, the days are numbered as the first day of the week, the second day of the week, and so on.

This reference to the third day could also be a reference to the millennial kingdom. So far it has been almost 2,000 years (2 prophetic days of 1,000 years each) since Christ rose from the dead.

There was a marriage: At the onset of the kingdom Israel will again be married to God. God divorced Israel because of her idolatry, he will take her back in the kingdom. Isaiah 62:4 & Jeremiah 3:14.

Cana of Galilee: This is the Kanah, which belonged to the tribe of Asher in Joshua 19:28.

This marriage would have taken place on a Tuesday. Some people like to have their weddings on Tuesdays because it is the only day that God said that what he had created on that day was good twice. Genesis 1:10-12.

It could not have been the next day after John's baptism of Jesus because it was a three-day journey from there.

There was also the forty-day temptation in the wilderness which occurred in between, which is left out of John's gospel.

3 And when they wanted wine, the mother of Jesus saith unto him,

They have no wine.

4 Jesus saith unto her,

Woman, what have I to do with thee? mine hour is not yet come.

They have no wine: They didn't run out; they didn't have any to start with. Israel was not producing the right kind of fruits for God

when Christ came, so Christ had to do for them what they couldn't do for themselves.

Woman what have I to do with thee: Jesus calls her Woman, to remind her that he must be about his Father's business, not hers. Luke 2:49 & John 19:26.

Mine hour is not yet come: Jesus was literally telling her that it was not time for him to offer his blood for the purifying of the nation which the wine (new wine) represented.

Many of the events in Jesus' ministry were pictures of future events related to the kingdom that will come one day to the nation of Israel. This is the first of five times that Jesus tells his hearers that his hour is not yet come. John 7:1-9.

Three other times in John's gospel he tells his hearers that his time has come. John 4:21-23, 5:25-28, 7:30, 8:20, 12:23-27, 13:1, 16:32 & 17:1.

5 His mother saith unto the servants,

Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Whatsoever he saith unto you, do it: Mary never instructed people to do what she said, but she did say, do whatever he says.

Six waterpots of stone: Six is the number of man, and stone comes from the earth.

The manner of the purifying of the Jews: It wasn't a coincidence that these waterpots were used for purifying. They symbolized something bigger.

Notice that some of the waterpots had two firkins of water while others had three in them. They did not have enough to do the job. Man can never be purified outside of God's help.

This purifying spoken of here is a tradition of men to make the outside of the person, or cup clean, but it still left the heart dirty. Mark 7:1-9.

7 Jesus saith unto them,

Fill the waterpots with water.

And they filled them up to the brim. 8 And he saith unto them,

Draw out now, and bear unto the governor of the feast.

And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him,

Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

The governor of the feast: The Father of the Groom. There is a marriage of the Lamb in Revelation 19:7-8. Believing Israel is the bride, and Jesus the bridegroom.

Thou hast kept the good wine until now: Wine is the fruit of the grapes that grow in the vineyard.

Israel is referred to in scripture as God's vineyard and when Christ came there wasn't any good fruit in Israel, but Christ produced good wine, and his fruit remained and produced eternal life. Luke 13:6-9 & John 6:53-56.

The wine is symbolic of sinless blood that he shed for the sins of the whole world. His blood would institute the New Testament with Israel:

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. *John 4:46.*

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: This verse refutes the false teachings that Jesus performed miracles as a child.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The first passover

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

The Jew's passover: The first of seven Jewish feasts mentioned in scripture. Passover occurs on the fourteenth day of the first month of the year. Exodus 12:1-28.

And Jesus went up to Jerusalem: Capernaum was a city on the north side of the Sea of Galilee which sat at 209 meters below sea level.

It is the second lowest body of water on earth. The lowest is the dead sea which is fed by the sea of Galilee and the Jordan River.

Jerusalem's temple mount is 777 meters above sea level. So, they were going up in elevation close to 1000 meters by going to Jerusalem. Even though Jesus went south in direction, he went up in elevation.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves,

Take these things hence; make not my Father's house an house of merchandise.

He drove them all out of the temple: Why was Jesus doing this? He was getting all the leaven (sin) out of his Father's house for passover. Exodus 12:15.

He will two years later send Judas out of the upper room at his last Passover to go to betray him, thus cleansing that room of sin.

My Father's house: After Jesus has been rejected by the nation, he calls it their house. When Jesus came to the temple the final time, he no longer called it his Father's house:

Matthew 23:38 Behold, your house is left unto you desolate.

17 And his disciples remembered that it was written,

The zeal of thine house hath eaten me up. *Psalm 69:9.*

The sign of Jesus' resurrection

18 Then answered the Jews and said unto him,

What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up.

What sign shewest thou unto us: This is the first of many times that the religious came to Jesus seeking a sign from heaven. Matthew 16: 4 & 1st Corinthians 1:22.

Matthew 12:39 An evil and adulterous generation seeketh after a sign. and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Jesus gave them a sign they couldn't refute if they would only have ears to hear and eyes to see.

Destroy this temple, and in three days I will raise it up: See the three days mentioned in Matthew 12:40. Jesus spoke to conceal the meaning of his words to the religious, but he plainly explained things to his disciples.

20 Then said the Jews,

Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Forty and six years was this temple in building: The temple spoken of in Daniel would take forty-nine years (seven sevens) to build.

The leaders intentionally left out that there was three years used for getting the necessary supplies to build the temple while the gate was being built. Daniel 9:25.

The seven sevens are seven biblical weeks of seven years each as in the story of Jacob serving Laban for a week of seven years to obtain Rachel. Genesis 29:27-28.

He spake of the temple of his body: 1st Corinthians 3:16.

When therefore he was risen from the dead, his disciples remembered: The disciples were not trusting in his death, burial, and resurrection until after it happened. They did not even understand this until after the event occurred.

And they believed the scripture: You can believe Jesus did miracles and then you can die and go to hell, but the disciples believed the scriptures unto eternal life. Notice the contrast in the next verse.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Many believed in his name: They had to believe that Jesus was the Christ, the Son of the living God in those days to be raised up at the last day and have eternal life in their kingdom. Matthew 16:15-16 & John 8:23-25.

24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

But Jesus did not commit himself unto them: They believed in his name after seeing miracles, but not in the truth of the scriptures that he was the Christ, the Son of the living God.

Chapter Three

Ye must be born again.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him,

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

A ruler of the Jews: He was a part of the Sanhedrin, which was made up of seventy religious leaders who ruled in religious matters in Israel. He was a part of the strictest sect in Judaism, a Pharisee. His problem was his pride.

He wouldn't dare come to Jesus in the daytime because he feared the brethren more than he feared God. He feared what all his friends might think if they knew he had been talking to Jesus.

If anyone confessed that Jesus was the Christ, they would be kicked out of the synagogue. Nicodemus would be removed from his position as a ruler of the Jews (the Sanhedrin) if they were to find out.

3 Jesus answered and said unto him,

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Born again: This is mentioned in chapter one of John's gospel as being born of God, by believing that Jesus is the Christ, the Son of the living God.

Jesus was talking about a spiritual re-birth that he also elaborates on in the following verses. John 1:13.

The kingdom of God: This is a reference to the future kingdom that will be on this earth immediately following the time of Jacob's trouble that begins after the Church is raptured.

4 Nicodemus saith unto him,

How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Nicodemus didn't remember what Ezekiel 37:1-14 instructed concerning the issue of Israel being born of the spirit, or born a second time (born again) prior to her entering into her kingdom.

They must be born again not of corruptible seed, but of incorruptible, by the word of God (1st Peter 1:23) while they are still living.

Those living during Christ's three-and-a-half-year ministry needed to trust in him as their Messiah before they died before they could enter into his kingdom at the resurrection spoken by Ezekiel.

God is going to one day put his spirit into Israel's dried bones (at the resurrection) and they will live again, a second time.

5 Jesus answered,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Born of water: This is the same thing as being born of the flesh. Israel was born as a nation when they came out of Egypt and passed through the Red Sea.

Of the Spirit: Being born again is the same thing as being born of the Spirit. Israel will be born again as a nation in one day at the resurrection as mentioned in Ezekiel 37:1-14.

Notice that the King James Bible says that which is born of the Spirit (God's holy Spirit with a capital "S") is spirit, with a small "s."

7 Marvel not that I said unto thee,

Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him,

How can these things be?

Notice Jesus uses the wind to explain how a person under Israel's kingdom program was born again or (born of the Spirit). In John 20:25 ten of the apostles received the holy Spirit/Ghost when Jesus breathed on them.

The word spirit is the Greek word *pneuma*, which is where we get the word wind, or breath from. You can't see the wind, but it is there just like the holy Spirit can't be seen, but he is there working.

Anyone in those days who believed the incorruptible word of God was born of the spirit by God's holy Spirit. Nicodemus was still confused so Jesus elaborated even more for him something that he should have known himself.

10 Jesus answered and said unto him,

Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you

earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

A master of Israel: A teacher or Rabbi in Israel. Nicodemus had not yet believed Jesus was the Christ, so it would be impossible for him to understand the deeper things such as being born again by the Spirit of God.

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

He that came down from heaven: Jesus is the Son of man who came down from heaven.

The Son of man be lifted up: He must be lifted up on the cross.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Whosoever believeth in him should not perish, but have eternal life: Since Christ is life, they had to believe that Jesus was the Christ, the Son of the living God, to be born of the Spirit.

Once they did, they would all be resurrected to live forever on the earth in the kingdom promised to Israel.

We in the body of Christ today are not promised eternal life on this earth, we will spend our eternity in the heavens. Ephesians 1:3.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

His only begotten Son: The requirement for Israel to be born again of the Spirit was to believe on the only begotten Son of God.

Everlasting life: This is the first of eight times that John used this phrase. Matthew only uses it once.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Light is come into the world: Jesus is the light of the world spoken about here that Israel as a whole did not receive. The religious leaders were keeping them blinded from the truth through their man-made traditions.

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison.

And there he tarried with them and baptized: Remember, John was sent to baptize, and now Jesus' disciples are baptizing Israel with water.

25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him,

Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

Then there arose a question between some of John's disciples and the Jews about purifying: The question about purifying had to do with baptism with water.

We saw a story in Cana about waterpots that were used for purifying. That was for the washing of pots, cups, and hands as Jesus mentioned in Mark 7:4-8.

Israel's baptism was administered by both John, and Jesus disciples. Israel is to be a nation of priests (Exodus 19:5-6) in the kingdom, and every priest needed to be washed with water.

They must also be healed of all their infirmities for no one with an infirmity (blindness, deafness, leprosy, muteness, or demon possession) could be a priest according to the book of Leviticus.

That is why Jesus went about healing all who had infirmities in their flesh, to prepare them to become a nation of priests to minister to the Gentiles in the kingdom.

They should have known that Ezekiel spoke about God sprinkling Israel with clean water prior to their going into their kingdom, but they did not.

Ezekiel 36 speaks of this but when Christ came baptizing the first time, he only reached a remnant of Israel.

When he comes back, he will baptize all of Israel, for all Israel shall be saved at the end of the tribulation period and enter in their kingdom.

27 John answered and said,

A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said,

I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

The bride: They are asking John about all the people of Israel that are now believing in Jesus, and John refers to them as the bride. They are later called the little flock by Jesus in the gospel of Luke:

Luke 12:32 *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

The bride, the Lamb's wife is the city of new Jerusalem which comes down from heaven after the tribulation period and is inhabited by believing Israel, it is not our home. Revelation 21:2.

The bridegroom: John was saying he was sent before the bride (believing Israel) to prepare the bride for her bridegroom, who is Jesus.

The friend of the bridegroom: John the Baptist was the friend of bridegroom (Jesus) who rejoiced greatly, or as he said, his joy is fulfilled when he heard the voice of the bridegroom.

30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

He that is of the earth is earthly, and speaketh of the earth: This is a reference by John about himself in comparison with Christ, the bridegroom, who was from above.

Whoever believes on Christ then, and in the tribulation period, will have eternal life in the kingdom.

Those who do not, whether they be Jews or not, will not enter the kingdom, because they do not have the new birth by God's Spirit, so they do not have life.

Set to his seal: To testify to something. If someone does not have life, then they will experience the second death, which is the wrath of God in the lake of fire. Romans 3:4 & 1st John 1:10.

And hath given all things into his hand: A few of the things that God gave to Jesus are the twelve apostles, the holy Spirit which was not given to him by measure, and God's word to give to Israel. John 13:3 & 17:7.

Chapter Four

The Women at the Well

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,) John 3:22-27.

Though Jesus himself baptized not: Why didn't Jesus baptize with water? He was to baptize believing Israel with the Holy Ghost. Matthew 3:11 & John 1:33.

3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria.

Jesus left Judaea because the Pharisees were getting nervous about the number of followers that were becoming his disciples.

He must needs go through Samaria: Jesus also had a divine appointment with a Samaritan woman in a city which would last for two days, and many would be converted.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Sychar: This is a Hebrew word meaning "drink." Genesis 33:19, 48:22 & Leviticus 10:9.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her,

Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him,

How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 2nd Kings 17:24.

10 Jesus answered and said unto her,

If thou knewest the gift of God, and who it is that saith to thee,

Give me to drink;

thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him,

Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her,

Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him,

Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her,

Go, call thy husband, and come hither.

Living water: The living water of the holy Spirit. Isaiah 12:3, 44:2-4, Zechariah 13:1 & John 6:34-35.

John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Art thou greater than our father Jacob: This particular well, was the well that Jacob drank of.

And his children: This is all the children of Israel. Jacob's name was changed to Israel before he possessed this land and he had twelve sons, one of them, his favorite, was called Joseph.

When Joseph was seventeen, he was sold into slavery by his older brothers who had each been given parcels of land by their father previously. The parcel of land that Joseph was to receive was the same land that Jacob lived on.

That meant the very spot where all of his brothers were raised in their mothers' tents was given unto Joseph prior to his even having any wife or children. This must have infuriated his brothers.

Of course, he was not speaking of literal water here. He was referencing what God said to the prophet Isaiah hundreds of years earlier. Isaiah 55:1-13.

Jesus' word is the water of life, that if a man, or woman, partake of, drink spiritually speaking, they will never thirst again because they have eternal life.

You would have never gotten that by reading just John chapter four by itself because your thoughts are not God's thoughts. His are higher than ours. Isaiah 55 was a prophecy that his word would be like life giving water.

**17 The woman answered and said,
I have no husband.**

Jesus said unto her,

Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him,

Sir, I perceive that thou art a prophet.

I perceive that thou art a prophet: Matthew 15:37, 22:11, Luke 7:16 & John 9:17.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Our fathers worshipped in this mountain: Mount Gerizim. Judges 9:7.

21 Jesus saith unto her,

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye

know not what: we know what we worship: for salvation is of the Jews. Psalm 53:6.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: Both places were corrupted by the traditions of men, the little flock of saints would eventually worship wherever they found themselves.

The true worshippers shall worship the Father in Spirit and in truth: The little flock were not to worship God on a mountain in Samaria, or in Jerusalem, but they had to be outside the camp just as Jesus suffered outside the gate.

There they will be able to worship him while possessing the Spirit after Pentecost, and in truth recognizing that Jesus is the Christ, the Son of the living God.

God is a Spirit: The holy Spirit. 2nd Corinthians 3:17.

25 The woman saith unto him,

I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her,

I that speak unto thee am he.

I know that Messiah cometh: This is a reference to the Messiah, the Saviour of the world, also known as the Christ.

This is the first time that Jesus tells someone he is the Christ, and it's a Samaritan woman who has had five husbands, and who is now living with a man in adultery.

**27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said,
What seekest thou?**

or,

Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

Why does Jesus plainly tell this Samaritan adulteress that he is the Messiah, and yet he expects Israel to recognize him by his deeds?

Because they should recognize him that way because salvation was of the Jews as they alone had the oracles of God (his word).

They had the word of God, and they should know it and have recognized him (the Messiah) immediately after he showed them all the kingdom signs that have been prophesied that he would do.

They did not, because his word was far from them. The Samaritan woman had very little chance of recognizing the

Messiah of Israel unless he just came out and told her who he was, and he did.

And upon this came his disciples, and marvelled that he talked with the woman: They would later be told in Matthew 10:1-5 not to enter into any city of the Samaritans with the gospel of the kingdom, because Jerusalem and the lost sheep of the house of Israel must be reached first.

31 In the mean while his disciples prayed him, saying,

Master, eat.

32 But he said unto them,

I have meat to eat that ye know not of.

33 Therefore said the disciples one to another,

Hath any man brought him ought to eat?

34 Jesus saith unto them,

My meat is to do the will of him that sent me, and to finish his work.

I have meat to eat that ye know not of: His meat is to do the will of the Father. John 6:38 & 21:5.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true,

One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Look on the fields for they are white already unto harvest: After the woman at the well leaves, Jesus' disciples return and try to talk him into having a little food.

Jesus reminds them that man doesn't live by bread alone, but by every word that proceedeth out of the mouth of God.

The disciples were confused, and so Jesus begins to use an illustration of sowing and reaping to get a point across to them that he had more important things to think about than his stomach at the moment.

Jesus uses the most interesting of illustrations after just talking with a Samaritan woman. After having told her who he was, she immediately goes back to her Samaritan city with the good news of the Messiah.

Then they return in such a massive number that Jesus compares the number of Samaritans returning with a field white already to harvest. Matthew 9:37-38.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified,

He told me all that ever I did. Verse 29 above.

Why did Jesus tell his 12 apostles not to go into any city of the Samaritans in Matthew 10:5-7, but only go to the lost sheep of the house of Israel?

Because here he goes and spends two days with the Samaritans and many of them believe on him?

Jesus went to the Samaritans only before he forbids his apostles to go to them. Prior to Jesus' command not to go to them, the Samaritans were still to be reached by other Jews because salvation was of the Jews.

When Jesus said later, don't you go to Samaritans, it was no longer the time to go to them. It would be time again very shortly, but only after the lost sheep of the house of Israel had heard first. See Philip in Acts 8:4-8.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman,

Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

The faith of the Samaritans

And many more believed because of his own word: The Samaritans believed Moses' words, and they believed Jesus' words because they matched what Moses said.

This was not the same for those in Judaea who professed to believe Moses, but in reality, they believed the traditions of men more. John 5:45-47.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. *Matthew 13:57.*

45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

The Galilaeans received him: *Luke 4:14 & John 2:23.*

At the feast: *Deuteronomy 16:16.*

Back to Cana

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. *John 2:11.*

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him,

Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him,

Sir, come down ere my child die.

50 Jesus saith unto him,

Go thy way; thy son liveth.

And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying,

Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him,

Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him,

Thy son liveth:

and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Except ye see signs and wonders ye will not believe: It was Israel that required a sign, and Jesus told them a wicked and adulteress generation seeketh after a sign. See Matthew 16: 4 & Corinthians 1:22.

Whole households believed on Jesus in that day, but in verse forty-four Jesus tells us that in his own town and in his own home he was not accepted.

This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee: Notice that it doesn't say that it was the second miracle Jesus ever did.

The miracle that Nicodemus talked about in chapter three were miracles that Jesus performed in Judaea, not Galilee.

Judaea and Galilee are separated by a land mass called Samaria. We call it the West Bank today, but it is roughly the same area. Galilee was not a city; it is the region in the north.

They all had to have happened after these two events in Samaria and Cana, because Jesus second miracle in Galilee just happened here in John chapter four.

Chapter Five

An Impotent Israel

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

A feast of the Jews: They were formally called feasts of the LORD, but they had become diluted of much of the truth they once had which pictured Israel's Messiah and her future. Exodus 23:14-16.

It was probably the feast of Tabernacles that occurs near the end of the year as God was tabernacling with Israel in the person of Jesus Christ.

And because in the next chapter we read about the feast of Passover, which was the first feast of the year.

And Jesus went up to Jerusalem: There were three times a year every able-bodied man was to go to Jerusalem for the feasts as required by Moses which included passover. Leviticus 23:1-18.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

There is at Jerusalem by the sheep market a pool: This pool was still there when John wrote this. John was written later than Matthew, Mark, and Luke but not after 70 AD. when Jerusalem was destroyed as some teach.

Bethesda: The house of kindness.

Having five porches: It was a large open area with an underground water source.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years.

A great multitude of impotent folk: A multitude of Jewish people who were waiting for a healing. In the kingdom no Jew will need healing.

The underlined portion above is taken out of newer bible versions. It belongs in the bible because it is in the Textus Receptus (the Greek received majority text).

An angel went down at a certain season: The certain season was associated with the feast above. John said an angel stirred the waters and there is no reason to believe anything else.

A certain man was there: When you see the word "certain" used to describe someone, they are usually a picture of Israel in some way.

An infirmity thirty and eight years: Israel wandered in the wilderness for 38 years after the incident in Kadesh Barnea according to Deuteronomy 2:14. Numbers 32:11-12 & Isaiah 35:5-6.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him,

Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him,

Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured,

It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them,

He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him,

What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him,

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

The impotent man is a type of the nation of Israel, they were spiritually unable to heal themselves after having been so far away from God's word for so long they had forgotten how to get to the only one who could help them, God.

How impotent were these men of the truth that God was right in their midst wanting to heal them, but they are so blinded by the traditions of the elders that they cannot be saved even when the Saviour is standing in front of them.

A multitude being in that place: Only one was healed on this day. Why didn't Jesus heal all of them? The whole purpose of the feast was concerning the kingdom of rest. Jesus healed this man on the sabbath day.

Remember Israel wandered for 38 more years in the wilderness before they could enter into the land of their rest.

Did everyone go into the land? No! Only two, Joshua and Caleb, got to go in. This was a picture of that event in Israel's past, and only a remnant will be saved and enter into their rest in the future.

Sin no more, lest a worse thing come unto thee: Under the dispensation of the law things were different as far as sin and its effect on people. Remember John 9:2.

17 But Jesus answered them,

My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

My Father worketh hitherto, and I work: Jesus is the Son of God, and their Messiah (Christ), he is equal with God. 1st John 5:7.

Since the Father (God) is doing things (working) by sending an angel to heal the first person into the waters, the Son is also working. Doing what his Father is doing.

19 Then answered Jesus and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

What things soever he doeth, these also doeth the Son likewise: God healed one person there each time in the past, so Jesus was there to heal one person.

Jesus could have healed them all, but he only did what he saw his Father do in the past there. Plus, that served as a picture of the kingdom when all Israel would be healed.

The Son quickeneth whom he will: The word "quickeneth" means to make alive. The ability to raise people from the dead proves the deity of Jesus Christ.

22 For the Father judgeth no man, but hath committed all judgment unto the Son: Matthew 28:18.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Jesus is telling all of his hearers that the Father, who they all claim to honour, and worship sent him, and by not believing in the one the Father sent, and honoring him, they are indeed not honoring the Father.

This makes perfect sense when you think about it, but it would assuredly anger any who did not like Jesus and his words.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And shall not come into condemnation: They will have eternal life in the kingdom. Damnation: Verse 29 below.

Is passed from death unto life: Since Jesus Christ is life, then to believe in Christ is to possess that life. Jesus tells us that that life is everlasting life.

For a person to believe Jesus was the Christ during his earthly ministry was to possess eternal life in the kingdom promised to them.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

The hour is coming, and now is: This is speaking of the resurrection of Lazarus, and himself soon after. It is also speaking of the resurrection of the righteous dead at the onset of the kingdom.

As the Father hath life in himself: Eternal life. Not only did the Father and Son have life in themselves, but if any were to hear the voice of the Son of God, they would possess everlasting life in the kingdom.

27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

And hath given him authority to execute judgment also, because he is the Son of man: God the Father who is a spirit has given authority to judge to the Son because he is a human being (the son of man).

The resurrection of life: They that have done good are raised from the dead and enter into the kingdom on this earth and live eternally.

The resurrection of damnation: They that have done evil are raised from the dead and cast into the lake of fire to suffer for eternity.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. *John*

1:7-8.

34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

Ye were willing for a season to rejoice in his light: Until he began to preach against Herod and the religious leaders, then they wanted him dead.

The common people loved John and believed he was a prophet, and many were baptized by him in the Jordan confessing their sins.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

The works that I do bear witness of me: The opening of blind eyes, the healing of the lame, deaf, dumb, and those with leprosy.

The Father himself, which hath sent me, hath borne witness of me: The Father spoke as a witness to those at Jesus' baptism, and transfiguration. Matthew 3:17 & 17:5.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.

And they are they that testify of me: Isaiah 7:14, 53:1-9, Micah 5:2.

They thought they would go into the kingdom and live forever because they were descendants of Abraham, and because they had the law of Moses, they did not believe the Christ of the scriptures, however.

41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

If another shall come in his own name, him ye will receive: This is a reference to the Anti-Christ coming in his own name.

Had ye believed Moses ye would have believe me: for he wrote of me: Moses wrote of the Messiah and warned Israel to listen unto him or else they would suffer the consequences: Deuteronomy 18:17-19.

Chapter Six

The Feeding of the 5,000

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh.

The passover, a feast of the Jews: It was one of Israel's seven feasts in Leviticus 23. The feast in the John 5:1 was probably a feast near or at the end of the previous year since Passover was the first feast of the Jewish year.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,

Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

This he said to prove him: Philip should have just said, "Nothing is impossible for you Lord," but he did not pass this test.

Is also failed when God proved them in the wilderness with bread from heaven. This is where the word prove is first used in the Bible. Exodus 16:4.

7 Philip answered him,

Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Two hundred pennyworth of bread is not sufficient for them: An actual penny. They did not have enough money in the bag to buy enough food to feed them all.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

Five barley loaves, and two fishes: This is a picture of the famine that will happen in the time of Jacob's trouble which will prove the children of Israel, as it once did in the wilderness. Exodus 16:4 & Revelation 12:6.

10 And Jesus said,

Make the men sit down.

Now there was much grass in the place. So the men sat down, in number about five thousand. **11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples,**

Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. *Micah 7.*

Gather up the fragments that remain, that nothing be lost: The bread represents Jesus, who is the bread of life. John 6:39 below.

Twelve baskets with the fragments of the five barley loaves: Twelve is the number of Israel. God two times does this same miracle.

God did a similar miracle for forty years in the wilderness and he will do it again in the time of Jacob's trouble. Jeremiah 30:7 & Revelation 12:6.

14 Then those men, when they had seen the miracle that Jesus did, said,

This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

As passover was approaching the minds of the people would be directed to the past when their ancestors were delivered out of the hands of Pharaoh by many miracles, and here they had just seen a miracle in their own day.

God delivered the children of Israel out of Egypt, and he also supernaturally supplied their physical needs by feeding them with manna from heaven every day for forty years.

Here was this man who could heal people, and now he was feeding upwards of 15,000 people with just one boy's lunch. Surely some of them thought this must be the Messiah (their promised king).

That prophet: Just before they would try to make him their king, Jesus departed into a mountain alone. It was not time for him to be Israel's King. Deuteronomy 18:15-18.

16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them,

It is I; be not afraid.

Furlongs: Eight furlongs equals a mile.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

The place where they did eat bread: Near Capernaum.

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him,

Rabbi, when camest thou hither?

26 Jesus answered them and said,

Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the

meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

That meat that endureth unto everlasting life: This means to believe on Jesus as the Christ to receive everlasting life. Verse 29 below.

For him hath God the Father sealed: The word seal means to protect or preserve. Eternal life is preserved life forever.

This also speaks of God the Father setting his seal on his Son attesting that he gave this power to him to give to all that believe on him.

28 Then said they unto him,

What shall we do, that we might work the works of God?

29 Jesus answered and said unto them,

This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him,

What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written,

He gave them bread from heaven to eat. *Psalm 78:24.*

The work of God: To believe Jesus is the Christ, the Son of the living God. Matthew 16:16.

What sign shewest thou then, that we may see, and believe thee: The Jews required a sign because they became a nation as a result of seeing Moses' signs when they left Egypt. 1st Corinthians 1:22.

32 Then Jesus said unto them,

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The bread of God: Is Jesus Christ who came from the Father.

34 Then said they unto him,

Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you,

That ye also have seen me, and believe not. Verse 19 above.

I am the bread of life: Verse 33 above.

Ye also have seen me, and believed not: John 1:11.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast

out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *John 6:19.*

The Father's will: Is that Jesus would lose none of those that he gave to him. John 17:12.

Of all which he hath given me I should lose nothing: This means that all who believed in him he would be able to resurrect when the 1,000-year kingdom (the last day) begins.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

They didn't care that he was offering them the kingdom and eternal life in it if they would believe in him, they wanted him to do something for them right now to satisfy their hunger. Jesus knew this, and would not bow to their wishes and be coaxed into doing a miracle for them.

I will raise him up at the last day: This is the last day of the last days (the time of Jacob's trouble) when Jesus returns and resurrects believing Israel from the dead.

41 The Jews then murmured at him, because he said,

I am the bread which came down from heaven.

42 And they said,

Is not this Jesus, the son of Joseph, whose father and mother we know?

how is it then that he saith,

I came down from heaven?

43 Jesus therefore answered and said unto them,

Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

No man can come to me, except the Father which hath sent me draw him: What is meant by the Father drawing men unto Jesus is explained in the next verse. He draws them with his word.

45 It is written in the prophets, And they shall be all taught of God. *Isaiah 54:13.*

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not

die. **51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

52 The Jews therefore strove among themselves, saying,

How can this man give us his flesh to eat?

The bread which cometh down from heaven: Jesus is the bread that Israel needs to receive to have eternal life in their kingdom.

Jesus was clear when he was referring to Israel hearing and receiving his word, it was the same thing as receiving him, like eating bread or flesh.

If someone didn't receive his word's they would not have eternal life because his words were life, just like bread and fish are life to a hungry man.

They did not receive his words because they didn't want to. Most of them just wanted something to eat and for Jesus to do something for them to make the life here and now better.

53 Then Jesus said unto them,

Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

My flesh is meat indeed: Meat is doing the will of the Father. John 4:32-34. It was the will of the Father that Jesus flesh be crucified. Matthew 26:26.

My blood is drink indeed: It was the will of the Father that Jesus shed his blood for all mankind. Matthew 20:22-23 & 26:27-28.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said,

This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them,

Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you,

they are spirit, and they are life. 64 But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not, and who should betray him.

It is the spirit that quickeneth; the flesh profiteth nothing: The spirit makes alive by the word, the flesh can do nothing.

65 And he said,

Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve,

Will ye also go away?

68 Then Simon Peter answered him,

Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. Matthew 16:16.

The twelve: The twelve apostles.

Thou art the Christ, the Son of the living God: This is what a Jew had to believe in those days to have eternal life.

70 Jesus answered them,

Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

And one of you is a devil: A devil, not the devil.

Judas Iscariot: Judas is the only apostle not from Galilee. He is from a city called Kariot, in the land of Judah. Both the devil and Judas betrayed God:

In Acts chapter one when choosing a replacement for Judas, Peter declared that Judas fell by transgression (betraying God the Son) and went unto his own place. Acts 1:25.

Lucifer an angel fell by transgression (sin) and he betrayed God, and became the devil. Isaiah 14:10-19. Both are called the son of perdition:

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

2nd Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Both Judas and the devil are called a thief. John 12:6.

Chapter Seven

The feast of Tabernacles

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand.

Jesus walked in Galilee: Galilee was a region in the north of Israel near the sea of Galilee.

For he would not walk in Jewry: Jewry was in the south in the area surrounding including Jerusalem, Judaea, and the land of the tribe of Benjamin. Daniel 5:13 & Luke 23:5.

The Jews' feast of tabernacles: In Genesis 33:17 it is called succoth, or booths. Leviticus 23:34-43 & Nehemiah 8:13-16.

It is to last seven days. Deuteronomy 16:13-16. It is also called the feast of the ingathering. It is also when the rebuilt temple was rededicated in 1st Kings 8:1-13.

Leviticus 23:33 And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

3 His brethren therefore said unto him,

Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

His brethren: This is speaking about Jesus' half-brothers.

James who later became the pastor of the church in Jerusalem was Jesus's half-brother along with Jude who wrote the book of Jude. They became believers after their half-brother Jesus had risen from the dead.

6 Then Jesus said unto them,

My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said,

Where is he?

My time is not yet come: His time to go to the feast safely was not yet.

Your time is always ready: They could have gone to the feast safely any time they wanted to.

The world cannot hate you: Because they were still of the world as unbelievers.

12 And there was much murmuring among the people concerning him: for some said,

He is a good man:

others said,

Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews. 14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying,

How knoweth this man letters, having never learned?

16 Jesus answered them, and said,

My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

How knoweth this man letters: Jesus knew the letters because as John chapter one taught us Jesus was the Word that became flesh.

If any man will do his will, he shall know the doctrine: God's will is that Israel believe on Jesus as the Christ, the Son of the living God. Matthew 16:16.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said,

Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them,

I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.

I have done one work and ye all marvel: Jesus made a man completely whole on the sabbath day.

25 Then said some of them of Jerusalem,

Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

We know this man whence he is: These thought they knew that Jesus came from Nazareth, but he actually came from Bethlehem.

They supposed he was the son of Joseph, but Jesus was conceived by the Holy Ghost, and was the Son of God, that came from heaven. Psalm 2 & Luke 3:23.

28 Then cried Jesus in the temple as he taught, saying,

Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me.

He hath sent me: To tabernacle among them.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

His hour was not yet come: His hour to be arrested and tried.

31 And many of the people believed on him, and said,

When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them,

Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves,

Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said,

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

I go unto him that sent me: God sent Jesus from heaven, and he will return to sit at his right hand: Psalm 110:1.

Where I am, thither ye cannot come: He was going to heaven after his death on the cross.

The dispersed among the Gentiles: The dispersed Jews in the Gentile lands. God had dispersed them for their disobedience to His covenant. Ezekiel 12:14-15.

37 In the last day, that great day of the feast, Jesus stood and cried, saying,

If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said,

out of his belly shall flow rivers of living water. Jeremiah 2:13.

In the last day, that great day of the feast: The last day of the feast of tabernacles which is a high sabbath.

If any man thirst: These are partial quotes from Jeremiah 2:13 and Isaiah chapter fifty-five.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Joel 2:2 & Acts 2:14.

The Holy Ghost was not yet given: This occurred on Pentecost. Acts 2:1-18. When John speaks of Jesus not yet being glorified, he is referring to his resurrection.

40 Many of the people therefore, when they heard this saying, said,

Of a truth this is the Prophet.

41 Others said,

This is the Christ.

But some said,

Shall Christ come out of Galilee?

The Prophet: That Moses spoke of in Deuteronomy 18:15.

The Christ: The anointed one. Acts 10:38.

42 Hath not the scripture said,

That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

They knew Jesus as, Jesus of Nazareth, the son of Joseph. Luke 3:23 and John 6:42.

44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them,

Why have ye not brought him?

46 The officers answered,

Never man spake like this man.

47 Then answered them the Pharisees,

Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed.

The officers: The enforces of the Temple who did the bidding of the chief priests and Pharisees.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him,

Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Out of Galilee ariseth no prophet: Jonah was from the Galilee region, he came from Gath Hopher, the prophet Nahum was from the Galilee region as well.

Chapter Eight

Ye are of your father the devil

1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him,

Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

In the midst: Inside a circle.

Taken in adultery, in the very act: They caught her in bed with another man that was not her husband.

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them,

He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her,

Woman, where are those thine accusers? hath no man condemned thee?

11 She said,

No man, Lord.

And Jesus said unto her,

Neither do I condemn thee: go, and sin no more.

Let him cast a stone at her: It was first practiced in Egypt, but God commanded Israel under the law to stone people for grievous sins. Exodus 8:26 & Leviticus 20:2-3.

The law was written on two stones, and the law required death by stoning for numerous offences.

Thine accusers: Those who had accused her of adultery were supposed to bring both guilty parties to be judged and condemned.

They were jealous of Jesus, and they wanted to get Jesus to speak contrary to Moses' law so they could get more people on their side in their attempt to get rid of him.

Neither do I condemn thee: To pass sentence of guilt upon someone. Deuteronomy 25:1.

Go, and sin no more: She was to quit her adultery with this person.

12 Then spake Jesus again unto them, saying,

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

I am the light of the world: *John 1:9.*

The light of life: *John 1:4.*

13 The Pharisees therefore said unto him,

Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them,

Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Whence I came: From the Father in heaven.

Whither I go: Back to the Father in heaven.

15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. *Deuteronomy 17:6.*

19 Then said they unto him,

Where is thy Father?

Jesus answered,

Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 21 Then said Jesus again unto them,

I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews,
Will he kill himself? because he saith,
Whither I go, ye cannot come.

23 And he said unto them,
Ye are from beneath; I am from above: ye are of
this world; I am not of this world. 24 I said
therefore unto you, that
ye shall die in your sins: for if ye believe not that I
am he, ye shall die in your sins.

25 Then said they unto him,
Who art thou?

And Jesus saith unto them,
Even the same that I said unto you from the
beginning.

If ye believe not that I am he: The Christ, the Son of the living God. Matthew 16:16.

Ye shall die in your sins: It means that they would be condemned because they did not believe in the Christ who could give them the remission of their sins. 1st Corinthians 15:17 and Colossians 2:13.

26 I have many things to say and to judge of you:
but he that sent me is true; and I speak to the
world those things which I have heard of him.

27 They understood not that he spake to them of the
Father. 28 Then said Jesus unto them,
When ye have lifted up the Son of man, then shall
ye know that I am he, and that I do nothing of
myself; but as my Father hath taught me, I speak
these things. 29 And he that sent me is with me: the
Father hath not left me alone; for I do always those
things that please him.

Lifted up the Son of man: To crucify him.

30 As he spake these words, many believed on him.
31 Then said Jesus to those Jews which believed on
him,

If ye continue in my word, then are ye my disciples
indeed; 32 And ye shall know the truth, and the
truth shall make you free.

If ye continue in my word, then are ye my disciples
indeed: This is enduring unto the end. Matthew 24:13.

We live in a different dispensation than they did, and we were never under the law, we in the body of Christ today have always been under grace. Romans 6:14-15.

The truth shall make you free: Free from the bondage of the traditions that turned Jews away from Christ.

33 They answered him,

We be Abraham's seed, and were never in bondage
to any man: how sayest thou, Ye shall be made
free?

34 Jesus answered them,

Verily, verily, I say unto you, Whosoever
committeth sin is the servant of sin. 35 And the
servant abideth not in the house for ever: but the
Son abideth ever. 36 If the Son therefore shall
make you free, ye shall be free indeed.

We be Abraham's seed: They are descendants of Abraham.

The servant of sin: A slave to sin.

The servant abideth not in the house for ever: The house is speaking about the house of God that is inhabited by the disciples of Christ, not those enslaved in sin.

37 I know that ye are Abraham's seed; but ye seek
to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father:
and ye do that which ye have seen with your
father.

My Father: God.

Your father: The devil. Verse 44 below.

39 They answered and said unto him,
Abraham is our father.

Jesus saith unto them,

If ye were Abraham's children, ye would do the
works of Abraham. 40 But now ye seek to kill me,
a man that hath told you the truth, which I have
heard of God: this did not Abraham.

This did not Abraham: Abraham did not try to kill Jesus when he appeared to him to tell him the truth about his future. Genesis 12:1-4.

41 Ye do the deeds of your father.

Then said they to him,

We be not born of fornication; we have one Father,
even God.

We be not born of fornication: They were accusing Jesus of having two fathers, one being Joseph, and the other whoever they were accusing Mary of fornicating with.

We have one Father, even God: Jesus responds in v:44.

42 Jesus said unto them,

If God were your Father, ye would love me: for I
proceeded forth and came from God; neither came
I of myself, but he sent me. 43 Why do ye not
understand my speech? even because ye cannot
hear my word.

I proceeded forth and came from God: *Luke 1:35.*

44 Ye are of your father the devil, and the lusts of
your father ye will do. He was a murderer from the

beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **45** And because I tell you the truth, ye believe me not.

Your father the devil: Their works were of the devil like Cain's. 1st John 3:12.

He was a murderer from the beginning: He caused all mankind to have a death sentence upon them. Romans 5:12 & 1st John 3:12.

He is a liar, and the father of it: The first lie came from the devil in the garden of Eden. Genesis 3:4.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? **47** He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered,

I have not a devil; but I honour my Father, and ye do dishonour me. **50** And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him,

Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. **53** Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered,

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: **55** Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. **56** Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him,

Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them,

Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Your father Abraham rejoiced to see my day: and he saw it: Jesus appeared unto Abraham as a man, and there were with him two angels who appeared as men. Genesis 18:1-33.

Before Abraham was, I am: Jesus was declaring that he existed before Abraham. He used the title God used to identify himself to Moses (I am). Exodus 3:13-14.

They took they up stones to cast at him: John 10:31.

Chapter Nine

The Light of the World

1 And as Jesus passed by, he saw a man which was blind from his birth. **2** And his disciples asked him, saying,

Master, who did sin, this man, or his parents, that he was born blind?

Who did sin, this man or his parents, that he was born blind: How could the disciples think this man had sinned before he was born? He couldn't have.

Could his parents have sinned and caused this man to have been born blind? Yes, but that was not so in this case.

Can a mother drink in excess, and their child be born with alcohol fetal syndrome? Yes. Exodus 20:5, 34:7, Numbers 14:18 & Deuteronomy 5:9.

3 Jesus answered,

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

The works of God should be made manifest in him: The works of God are his healing people so they can become priests in their coming kingdom. Exodus 19:5-6 & Leviticus 21:18-21.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

I must work the works of him that sent me: The works were his dying for our sin, preaching the gospel, binding the devil, healing the sick, cleansing the leper, raising the dead, and training the twelve apostles to carry on in his absence.

The night cometh when no man can work: This is speaking of the time of Jacob's trouble. A time of great darkness. Isaiah 60:1-5.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, **7** And said unto him,

Go, wash in the pool of Siloam,

(which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

He anointed the eyes of the blind man with the clay: One of the many other works of God that Jesus was to work was the opening of blind eyes.

Go, wash in the pool of Siloam: Nehemiah 3:15, Isaiah 8:6 & Luke 13:4.

Sent: Jesus "sent" him to a pool of water to wash in. This is the pool that many in Jerusalem would purify themselves in before the feasts. Psalm 146:8 & John 11:55.

8 The neighbours therefore, and they which before had seen him that he was blind, said,

Is not this he that sat and begged?

9 Some said,

This is he:

others said,

He is like him:

but he said,

I am he.

10 Therefore said they unto him,

How were thine eyes opened?

11 He answered and said,

A man that is called Jesus made clay, and anointed mine eyes, and said unto me,

Go to the pool of Siloam, and wash:

and I went and washed, and I received sight.

12 Then said they unto him,

Where is he?

He said,

I know not.

13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them,

He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees,

This man is not of God, because he keepeth not the sabbath day.

Others said,

How can a man that is a sinner do such miracles?

And there was a division among them.

This man is not of God, because he keepeth not the sabbath day: Jesus would show the spiritual leaders their hypocrisy by showing them that it is lawful to do good on the sabbath day. Matthew 12:9-12.

17 They say unto the blind man again,

What sayest thou of him, that he hath opened thine eyes?

He said,

He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying,

Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said,

We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

He is of age; ask him: His parents chose membership in the synagogue over suffering reproach outside the camp with their Saviour. Because they denied him, he would deny them. Matthew 10:33.

23 Therefore said his parents,

He is of age; ask him.

24 Then again called they the man that was blind, and said unto him,

Give God the praise: we know that this man is a sinner.

He is of age: He is an adult.

25 He answered and said,

Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again,

What did he to thee? how opened he thine eyes?

27 He answered them,

I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said,

Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them,

Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

From whence he is: Where was his message and ministry from:

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. *Isaiah 35:5.*

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?

And they cast him out.

Thou wast altogether born in sins: They said he was born blind because of his parent's sins, and they were denying that they were born sinners. Exodus 20:5, 34:7, Numbers 14:18, Deuteronomy 5:9 & Romans 5:19.

The cast him out: He was cast out of the synagogue: The same synagogue his parents remained in for fear of the religious. Verse 22 above.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

Dost thou believe on the Son of God: In order to go into the kingdom a Jew had to believe that Jesus was the Christ, the Son of the living God. Matthew 16:16.

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe.

And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Lord, I believe. And he worshipped him: He called him Lord, because he believed he was the Son of God. He worshipped him because only God could heal someone.

For judgement I am come into this world: He judged those who could not see that he came from God as spiritually blind. Verse 41 below.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them,

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

We see: These were those who claimed they had spiritual understanding.

Your sin remaineth: Their sin of not recognizing (seeing) for themselves where Jesus came from and who he was by the works that he did.

Chapter Ten I am the Door

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep.

The door: Jesus is the door (the way of entrance into the kingdom). Verse 7 below.

The sheepfold: The Little flock of believers. Luke 12:32 & John 10:15.

A thief and a robber: Those that have come before him claiming to be the Saviour. Verse eight below.

The shepherd of the sheep: Jesus is the good shepherd that gives his life for the sheep. John 15:12-14.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

The porter: The door keeper or watcher. 2nd Samuel 18:26 & Mark 13:34.

The sheep: The little flock of believers that will receive the kingdom. Matthew 26:31 & Luke 12:32.

And leadeth them out: Psalm 23:2-3.

This parable spake he unto them: but they understood not what things they were which he spake unto them: Parables were spoken not to enlighten those who refused truth, but to conceal those truths from his enemies. Mark 4:11-12.

7 Then said Jesus unto them again,

Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might

have life, and that they might have it more abundantly.

By me if any man enter in, he shall be saved: If someone in that time believed that Jesus was the Christ, the Son of the living God. Matthew 16:16.

Go in and out, and find pasture: They would enter their kingdom and live forever. Psalm 23:1-3.

The thief: The devil. Luke 8:12.

Life: Eternal life in their kingdom on the earth. Psalm 37:9 & Matthew 5:5.

11 I am the good shepherd: the good shepherd giveth his life for the sheep. Verse 15 below.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

An hireling: A hired servant. Mark 1:20.

The wolf: False teachers/prophets. Matthew 7:15, 10:16 & Acts 20:29.

14 I am the good shepherd, and know my sheep, and am known of mine.

I am the good shepherd: The Saviour. Psalm 23, Hebrews 13:20 & verse 11 above.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

I lay down my life for the sheep: John 15:12-14 & 1st John 3:16.

Other sheep I have, which are not of this fold: What other fold was there at the time that Jesus spoke of before he went to the cross?

There were the disciples of John the Baptist, whom John was pointing back to Jesus. John 3:30. Jesus was speaking of his disciples that were spread out around Israel, and the surrounding nations.

Jesus was also referring to the tribulation saints that he will appear to at the last day, before leading them into their kingdom. John 6:39-54.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh 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. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings. *Matthew 10:35.*

This commandment have I received of my Father: The commandment is found in the first parts of verse 18 above.

No one could take Jesus' life. He laid it down willingly. He could have called 12 legions of angels to deliver him. Matthew 26:53.

Jesus had power to take his own life, and to raise himself up. No other person ever born could do this. Death had no hold on Jesus because he was not guilty of sin. Romans 6:23.

20 And many of them said,

He hath a devil, and is mad; why hear ye him?

He hath a devil, and is mad: This was said because he claimed he would lay down his own life, and take it up again.

21 Others said,

These are not the words of him that hath a devil.

Can a devil open the eyes of the blind?

Isaiah 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

The feast of dedication

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch.

The feast of the dedication: This is Hanukkah, which is in the first part of our month of December. It is not one of the appointed feasts in Leviticus 23.

And it was winter: God gave us our seasons. Psalm 74:14.

Scripture never mentions a spring or a fall by name, but He gave us seedtime and harvest. Genesis 8:22. When they end there is only winter left, Israel was spiritually cold towards the things of God at the time he came:

Jeremiah 8:20 The harvest is past, the summer is ended, and we are not saved.

24 Then came the Jews round about him, and said unto him,

How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them,

I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.

The works that I do in my Father's name, they bear witness of me: Preaching the gospel to the poor, healing the sick, casting out devils, and raising the dead. Matthew 4:17-23.

Eternal life: Eternal life on the earth in their kingdom.

I and my Father are one: They are both God. One God in three persons. The triune God. Called the godhead three times by Paul. Acts 17:29, Romans 1:20 & Colossians 2:9.

31 Then the Jews took up stones again to stone him. 32 Jesus answered them,

Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying,

For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them,

**Is it not written in your law,
I said, Ye are gods? Psalm 82:6.**

Thou, being a man, makest thyself God: The Jews confirmed that Jesus claimed to be God with his words, and he did not contradict them.

Ye are gods: The small "g" is used here by Jesus, and David in Psalm 82:6 as speaking of angels, magistrates, or judges.

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Unto whom the word of God came: Israel. Psalm 82 is directed to Israel.

The scripture cannot be broken: John 7:23.

The Father hath Sanctified: Set apart for a purpose. John 17:19.

37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

The works of my Father: Isaiah 35:5-6 & 53:1-12.

39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said,

John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

Beyond Jordan: He crossed the Jordan river to the East side.

The place where John at the first baptized: In Bethabara beyond Jordan. John 1:28.

All things that John spake of this man were true: John said that Jesus was mightier than he was. Mark 1:7.

That was what is meant by the earlier statement that John did no miracle, and that his fan was in his hand with which he would thoroughly purge his floor with. Matthew 3:11-12.

Chapter Eleven

The Raising of Lazarus

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

Lazarus: His name means that God will help. Lazarus and his sisters, Mary, and Martha, lived in Bethany just outside of Jerusalem on the mount of Olives.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

This is not the same Mary as in Luke 7:44. Matthew 26:7 and Mark 14:3.

3 Therefore his sisters sent unto him, saying,

Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said,

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

He whom thou lovest: John records that Jesus loved many. Verse 5 below.

This sickness is not unto death, but for the glory of God: He was going to raise him from the dead so all would know that he was able to resurrect all of them at the last day. V:26 below.

5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples,

Let us go into Judaea again.

8 His disciples say unto him,

Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered,

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him.

The Jews of late sought to stone thee: John 10:31 above.

If any man walk in the day: This is a reference to the time that Christ was there ministering in Israel.

If a man walk in the night: This is the time of Jacob's trouble when Christ will not be in Israel ministering to Israel, but seated with his Father in heaven.

11 These things said he: and after that he saith unto them,

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples,

Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Our friend Lazarus sleepeth: He was dead. It is also mentioned in the other gospels once time each with the exact same meaning regarding a young damsel who had died. Matthew 9:24, Mark 5:39 & Luke 8:52.

14 Then said Jesus unto them plainly,

Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples,

Let us also go, that we may die with him.

Thomas, which is called Didymus: A twin. Usually when you see the word Didymus used there is a double meaning behind the story.

Jesus was, and is still the all-knowing Son of God who has power to raise from the dead all who believe in him.

That we may die with him: This is no doubt a reference to the fear they had of stoning because of their last visit there.

17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

Fifteen furlongs: Eight furlongs equals a mile.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus,

Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her,

Thy brother shall rise again.

I know that even now, whatsoever thou wilt ask of God, God will give it thee: This was the kind of faith needed by Israelites to enter into their kingdom. Matthew 16:12-19 and John 14:11-14.

24 Martha saith unto him,

I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her,

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him,

Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

In the resurrection at the last day: Martha believed in the resurrection of the dead at the last day, and she believed that Jesus was the Christ, the Son of God. John 6:39, 40, 44, 54.

I am the resurrection, and the life: She believed the promise that God would raise believing Israel up at the last days but what she didn't know was that he was the resurrection and the life.

I believe that thou art the Christ, the Son of God: This is the same thing all had to believe to have eternal life. Matthew 16:16-17.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying,

The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying,

She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him,

Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said,

Where have ye laid him?

They said unto him,

Lord, come and see.

35 Jesus wept. 36 Then said the Jews,

Behold how he loved him!

37 And some of them said,

Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Lord, if thou hadst been here, my brother had not died: She believed that God would answer Jesus requests before Lazarus' death, but she did not say what her sister said in verse 22 above.

Jesus wept: He was weeping because he felt their sorrow as he looked upon Mary, Martha and all the others that were hurting. Jesus was hurt for them.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

It was a cave: Genesis 23:9.

39 Jesus said,

Take ye away the stone.

Martha, the sister of him that was dead, saith unto him,

Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her,

Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? *John 11:26.*

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said,

Jesus' prayer

Father, I thank thee that thou hast heard me. 42

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Because of the people: Jesus wanted people to know that God the Father sent him by them seeing the works that he did.

The glory of God: Verse 4 above.

43 And when he thus had spoken, he cried with a loud voice,

Lazarus, come forth

Lazarus, come forth: Jesus had to be specific when raising Lazarus from the dead because he is the resurrection. One day all that are in the grave will hear his voice and will arise as Lazarus did. John 6:44.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them,

Loose him, and let him go.

His face was bound with a napkin: *John 20:3.*

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said,

What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

If we leave him thus alone, all men will believe on him: and the Romans shall come and take away our place: Their position as leaders in Israel came from Rome, and Rome expected the Jews to deal with every religious zealot that threatened the status quo.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them,

Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

From that day forth they took counsel to put him to death: Religious leaders plotting to kill a miracle worker for fear of losing their positions of authority.

A city called Ephraim: Ephraim was Joseph's second born son in Egypt who later received the blessing of the first born from Israel/Jacob. This city was in the land given to Ephraim. Genesis 48:14-17.

As the time grew nearer for Jesus to go to the cross, he began to restrict his ministry to discipling the little flock to prepare them for what would lie ahead.

The Jews' passover

Jesus' third and final passover

This passover story begins here in verse fifty-five and goes all the way through John 19:42. That is over eight chapters devoted to the feast of passover. Remember the apostle Paul's word concerning Jesus and the passover:

1st Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. *John 12:1.*

The Jew' passover: It was a sabbath, and also a high sabbath, which required an additional preparation day to make things ready. High sabbaths didn't always fall on actual sabbath days. John 19:31.

Before the passover to purify themselves: They would wash themselves in a mikvah (pool of running water), to be spiritually cleansed as in Leviticus. Leviticus 15:13.

This purification ritual is why Jesus went up to Bethany six days before the passover to be cleansed ceremoniously for passover.

See verse one of this chapter and Matthew 26:1-16. Where Matthew and Mark record the last two days, John gospels mentions their going to Bethany four days earlier.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple,

What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

What think ye, that he will not come to the feast: It was ordinance under the law for every circumcised male to come to the feast. Exodus 12:14.

Jesus had to be there to remain the lamb of God without blemish. He had to fulfill the law perfectly. Hebrews 4:15.

Chapter Twelve

The anointing of Jesus

1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

Both Matthew and Mark's gospels each start this story four days later and leave out the four preceding days for purifying mentioned in John 11:15. Matthew 26:2 & Mark 14:1.

Then Jesus six days before the passover came to Bethany: This was so they could all purify themselves for the passover. John 11:55.

Matthew 26 and Mark 14:1 don't mention the four days leading up to this, but they begin their narratives two days from passover.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

There they made him a supper: This was in the house of Simon the leper who was also from Bethany. Mark 14:3.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

A pound of ointment of spikenard, very costly: A year's wages of three hundred pence. Verse 5 below.

Anointed the feet of Jesus, and wiped his feet with her hair: Matthew 26:7 & Mark 14:3.

Then saith one of his disciples, Judas Iscariot, Simon's son: There is a city named Karioth in the Bible. In Jeremiah 48:24 & 41.

In John's gospel Judas is identified as the son of Simon all four times. John writes as if everyone reading his gospel in those days knew who Simon was, which is why many think it may have been Simon the (former) leper.

5 Why was not this ointment sold for three hundred pence, and given to the poor?

Three hundred pence: Jesus tells a story about some laborers each receiving a penny a day in wages.

This would mean this ointment was a year of wages when you factor in the 52 regular sabbath days, and the feast days. Matthew 20:1-13.

Verse five is the first recorded words of Judas Iscariot in John's gospel. In the other gospel accounts Judas is speaking and leading other apostles in his dissent. Matthew 26:8-13.

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

He was a thief, and had the bag: Judas thought he could get all of the money from this sale if he timed it right. The love of money is the root of all evil. 1st Timothy 6:10.

7 Then said Jesus,

Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

Against the day of my burying hath she kept this: This was only a few days away now. She heard he would die, and believed. Others heard and didn't. Mark 8:31 & 9:31.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.

The chief priests consulted that they might put Lazarus also to death: They should have consulted the validity of Jesus being their Messiah, but they wouldn't.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried,

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. Psalm 118:26.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. See Zechariah 9:9.

16 These things understood not his disciples at the first: but when Jesus was glorified, then

remembered they that these things were written of him, and that they had done these things unto him.

When Jesus was glorified: When he was resurrected. See Luke 24:45.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves,

Perceive ye how ye prevail nothing? behold, the world is gone after him.

Behold, the world is gone after him: The world to this Pharisee was his fellow Jews that were scattered abroad. Who was Jesus going to at this time?

To none but unto the lost sheep of the house of Israel. Their own countrymen were believing in Jesus as the Christ.

20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying,

Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

There were certain Greeks among them that came up to worship at the feast: These would be Gentile proselytes (Gentiles who converted to Judaism) who were circumcised.

23 And Jesus answered them, saying,

The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

The hour is come, that the Son of man should be glorified: He would be glorified by his resurrection.

Except a corn of wheat fall into the ground and die, it abideth alone: Jesus was the corn of wheat that was to fall into the ground (tomb) who would bring forth much fruit because of his resurrection.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say?

He that hateth his life in this world shall keep it unto life eternal: To have eternal life in those days one had to sell all that they had, and followed Jesus.

Jesus' prayer

Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name.

Father, save me from this hour: but for this cause came I unto this hour: Jesus was asking the Father to deliver him from death by raising him up.

Then came there a voice from heaven, saying,

I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said,

An angel spake to him.

30 Jesus answered and said,

This voice came not because of me, but for your sakes.

I have both glorified it: He glorified it by speaking so all could hear that were present.

And will glorify it: He will glorify it when he raises his Son from the dead.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

Now is the judgment of this world: The world was judged for crucifying its Creator, and found guilty.

Now shall the prince of this world be cast out: Because it was nearing the end of the 69th week of Daniel, Satan would be cast out of heaven in the middle of the 70th week. Revelation 12:7-9.

That week was postponed, and the dispensation of grace was ushered in for the body of Christ.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die. 34 The people answered him,

We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

If I be lifted up from the earth, will draw all men unto me: This is speaking of Jesus' crucifixion on the cross.

We have heard out of the law that Christ abideth forever: Some thought this meant that he was saying he would ascend into heaven, and they knew that Christ would rule on the earth forever. Daniel 7:13-14.

The term "the law" sometimes is used to describe the whole old testament, other times it is used only to describe Exodus chapter twenty through the end of the book of Deuteronomy.

35 Then Jesus said unto them,

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. 1st John

2:9-11.

Yet a little while is the light is with you: Jesus is the light. John 1:5-7.

The children of light: *1st John 2:8-10.*

These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake,

Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *Isaiah 53:1.*

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Isaiah 6:9-10.*

41 These things said Esaias, when he saw his glory, and spake of him. *Isaiah 6:1-5.*

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God. 44 Jesus cried and said,

He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. *John 1:7.*

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

The word that I have spoken, the same shall judge him: All the words that he spoke concerning who he is. *Deuteronomy 18:19.*

In the last day: Just before they are cast in the lake of fire forever. *John 5:26-29.*

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. *Deuteronomy 18:18.*

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

His commandment: Verse 49 above.

Mine own familiar friend

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

The feast of passover: One of seven feast that Israel was to observe each year that serve as prophetic reminders of God's plan for the nation of Israel.

1st Corinthians 5:7 .., Christ our passover is sacrificed for us.

His hour was come: It was his hour to depart out of the world unto his Father.

The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him: Later on we find out that Satan enters Judas. Judas is a perfect type of the antichrist.

Psalm 49 tells us about Jesus' betrayal by Judas, which will mirror the antichrist's betrayal of Israel at the mid-point of the tribulation period. Psalm 49 is a great proof for the resurrection of Christ especially in the last four verses.

Judas Iscariot, Simon's son: There is a city named Karioth in the Bible. In *Jeremiah 48:24 & 41.* Ish is Hebrew for man. Judas was the man from Karioth.

Only in John's gospel is Judas identified as the son of Simon. John writes as if everyone reading his gospel in those days knew who Simon was, which is why many think he was Simon the (former) leper.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

The Father had given all things into his hands: See the verses surrounding *John 3:35* and *17:7.* Just a few of the "all things" that God gave to Jesus are the twelve apostles, the holy Spirit, which was not given to him by measure, and God's word to give to Israel.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him,

Lord, dost thou wash my feet?

7 Jesus answered and said unto him,

What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him,

Thou shalt never wash my feet.

Jesus answered him,

If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him,

Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him,

He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

If I wash thee not, thou hast no part with me: Jesus is the Word, the word washes a person spiritually. The act here was symbolic of that fact. John 1:1-14 & John 15:3.

And ye are clean, but not all: Jesus pronounces the eleven as clean through his word only after Judas leaves to betray him. John 15:3

11 For he knew who should betray him; therefore said he,

Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them,

Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.

Ye ought to wash one another's feet: Paul never instructs the body of Christ to wash one another's feet today in the dispensation of grace. This was for kingdom saints under their program.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

Ye are not all clean: Jesus was referring to Judas. Verse 11. The real lesson Jesus was trying to teach that evening was that the apostles needed to humble themselves and minister to those not as blessed as they are.

Those who are lonely, they are to be visited, those who are without, they are to be given to. Those who were weaker were to be lifted up. They would need this for the trials they were about to face.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. *Psalm 41:9.*

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

He that receiveth whomsoever I send receiveth me: Jesus sent the twelve apostles to preach the gospel of the kingdom to Israel.

He that receiveth me receiveth him that sent me: God the Father sent Jesus Christ to Israel.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said,

Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

One of his disciples, whom Jesus loved: John is speaking of himself. This saying is used five times in the Bible, all by John in the gospel he wrote. John 19:26, 20:2, 21:7-20.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered,

He it is, to whom I shall give a sop, when I have dipped it.

And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him,

That thou doest, do quickly.

A sop: A piece of bread dipped in a dip. This is the first time of only three times that the word "sop" is used in the Bible. It is used in the very next verse, and in verse thirty as well.

And after the sop Satan, entered into him: Satan had entered Judas at this time, not just his mind or heart, but he literally possessed him.

That thou doest, do quickly: He went out immediately (quickly) to betray Jesus to the chief priests and elders of Israel.

28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him,

Buy those things that we have need of against the feast;
or,

that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night. *Verses 26-27 above.*

31 Therefore, when he was gone out, Jesus said,

Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Now is the Son of man glorified, and God is glorified in him: The unclean one had just left the group. In John 15:3 (a little later that night) Jesus declares only the eleven to be clean. The one disciple with leaven (sin) left the house.

33 Little children, yet a little while I am with you.

Ye shall seek me: and as I said unto the Jews,

Whither I go, ye cannot come

so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye love one to another.

Little children: This is the only time Jesus calls his followers little children in scripture.

John would use this description nine times in his first epistle to his fellow Jewish believers that were a part of the little flock of kingdom believers. 1st John 2:1, Luke 12:32.

A new commandment I give unto you: 1st John 2:7-8 & 2nd John 1:5.

36 Simon Peter said unto him,

Lord, whither goest thou?

Jesus answered him,

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Whither I go, thou canst not follow me now: His death upon the cross.

37 Peter said unto him,

Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him,

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

The cock shall not crow, till thou hast denied me thrice: *John 18:27.*

Peter was unable to back up his boasting about his loyalty to Christ in the garden when he fled with the others, but he later became a very bold witness after Christ's resurrection even to the point of being crucified himself. John 21:18.

Chapter Fourteen

My Father's house

1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

In my Father's house are many mansions: Where is the Father? In heaven. So where would his house be? Also, in heaven. What is his house according to scripture?

John 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Jesus calls the temple of God (the house of prayer) his Father's house:

Matthew 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

This is the only time in the Bible that the word "mansions" appears in any form, singular or plural.

The Greek word for mansions is "monay," and it only appears in the Bible twice, both times in this chapter. It is translated as the word "abode" in verse 23 below:

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Since there are many mansions in the Father's house that is in heaven, then those mansions would also be located in heaven. In New Jerusalem perhaps?

David wanted to build a house for God on the earth, but God told him that his son Solomon would build him an house. 1st Chronicles 28:6.

Go back and read John 14:3 and ask yourself if Jesus was speaking to you, or to the eleven apostles. He wasn't speaking to you. It was to the apostles.

If I go and prepare a place for you, I will come again. Verse 28 below.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him,

Lord, we know not whither thou goest; and how can we know the way?

Whither I go ye know, and the way ye know: Jesus is going to heaven, and also to his Father's house in heaven. Is there a temple in heaven? Yes, there is. Isaiah 6:1.

6 Jesus saith unto him,

I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

From henceforth ye know him and have seen him: Jesus words, and works were not his. They were his Father's words and works.

So, when they saw Jesus do and say them, they were really seeing the Father through the Son. He was the express image of his person. Hebrews 1:3.

8 Philip saith unto him,

Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him,

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

The words that I speak unto you I speak not of myself: They were his Father's words.

But the Father that dwelleth in me, he doeth the works: The Father did the works through the Son. The works were even the Father's plan.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

The works that Christ did are prophesied by the Fathers words in the Bible. Christ did always those things that pleased the Father. John 8:29.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

He that believeth on me, the works that I do shall he do also: The apostles did those works in the early Acts period.

And greater works than these: 3,000 Jews were saved in one day, 5,000 on another. People were healed by them, and others were risen from the dead.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it.

Whatsoever ye shall ask in my name, that will I do: Jesus is talking to Israel with their kingdom hopes in view.

15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

If you love me keep my commandments: These are all the things he taught them while he was with them. Matthew 28:20.

Another comforter: The holy Spirit.

18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Yet a little while, and the world seeth me no more: He ascended to heaven and has been there for 2,000 years.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot,

Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him,

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

He shall teach you all things: The Holy Ghost taught the twelve all that they needed to know in those early days. The Holy Ghost is not speaking to us today, God's word is. 1st Corinthians 2:13.

And bring all things to your remembrance whatsoever I have said unto you: That is how we know we have a perfect Bible. Because God preserved it by the Holy Ghost reminding the apostles what to write for us.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Peace I leave with you, my peace I give unto you: The only five times Jesus uses this word is in John's gospel's. John 14:27, 16:33, 20:19, 21, 26. & Acts 10:36.

28 Ye have heard how I said unto you, I go away, and come again unto you.

If ye loved me, ye would rejoice, because I said, I go unto the Father:

for my Father is greater than I. *John 14:3.*

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

The prince of this world cometh: This speaks of the tribulation period when Satan is cast down to this world. Revelation 12:8-12.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

They did not really want a purely righteous kingdom to begin while they still had some wild oats to sow and some money to make.

Chapter Fifteen
Abiding in the vine

1 I am the true vine, and my Father is the husbandman.

I am the true vine: Jesus Christ. He is called the true Light John 1:9, the true bread John 6:32, and the true witness Revelation 3:14.

There are the true riches, true worshippers, true God, true tabernacle, true heart, true sayings, faithful and true associated with God and his word, and those that believe them.

Jacob gives a prophecy about Judah's future, and he mentions the vine in this prophecy. Genesis 49:8-12, Zechariah 9:9 & Matthew 21:5. One of the four trees associated with Israel as a nation. Isaiah 5:1-7.

My Father is the husbandman: God the Father. In Genesis 9:20 Noah becomes a husbandman, and he plants a vineyard. What does a husbandman do with a vine? He watches over it. This includes the branches.

So, when Jesus (the vine) goes to heaven, the husbandman will continue to take care of the branches (the little flock of believers).

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Every branch in me that beareth not fruit, he taketh away: The branch (person) that doesn't bear fruit (good works) Jesus takes it away, and it is cast into the fire (hell/the lake of fire).

Every branch that beareth fruit, he purgeth it: The branch (person) that bears fruit (good works), he purges it (puts it through trials) so that it brings forth more good fruit (more individuals who believe the truth).

3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Now ye are clean through the word which I have spoken unto you: Cleansing (sanctified) comes from hearing the word of God and believing it.

Contrast this verse with the last time the word clean is used to understand its meaning. Judas was not clean according to Jesus. John 13:10-11.

Judas was in the upper room when Jesus declared only the eleven as being clean. He had left to betray him in John 13:31.

Abide in me, and I in you: They need to remember his words that he taught them, and they need to do them, so that fruit (good works/souls saved) will be produced.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

He that abideth in me, and I in him, the same bringeth forth much fruit: Those that abode in Christ after he was risen from the dead bore much fruit. 3,000 one day, and 5,000 another day, and on and on.

Without me ye can do nothing: A branch will dry up when it is broken off of the vine, because it is no longer nourished by the vine.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Cast them into the fire: Who was it that was taken away as a dried-up branch and burned (in hell) because he quit abiding in Christ, the vine? Judas Iscariot. Matthew 3:11-12.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Ye shall ask what ye will, and it shall be done unto you: If the twelve apostles were abiding in his word, they could ask anything in his name, and he will do it for them. This is not for today.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

If ye keep my commandments, ye shall abide in my love: This was all the things Jesus taught the twelve and the little flock while Israel was under the law.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I do you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

But I have called you friends: A friend doesn't have to have someone commanding them to do what he already commanded them to do. A friend will do it out of love.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Ye have not chosen me, but I have chosen you, and ordained you: When Jesus called the twelve in Matthew 10:1-7, they were commissioned to go and preach the gospel of the kingdom to the lost sheep of the house of Israel.

Whatsoever ye shall ask of the Father in my name, he may give it you: Whatsoever they would ask when Jesus was gone that was in accordance with what Jesus taught them, the Father would honor. This is not for us today.

17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Ye are not of the world, but I have chosen you out of the world. They were called out of darkness and into the light when they believed Jesus was the Christ. God was now their Father instead of Satan.

20 Remember the word that I said unto you, The servant is not greater than his lord.

If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. *John 13:16.*

21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

They have no cloak for their sin: They have nothing to hide behind.

23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

The works that Jesus did were his Father's works, so if they hated him, they hated the Father who sent him to do his works.

25 But this cometh to pass, that the word might be fulfilled that is written in their law,

They hated me without a cause. *Psalm 69:4.*

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.

When the Comforter is come: He is the Spirit of truth (the Holy Spirit), which proceedeth from the Father. He will testify of Jesus when he fills believers to embolden them to speak God's words. He came on Pentecost. Acts 2:1-8.

Chapter Sixteen The Comforter

1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

They shall put you out of the synagogues: This is speaking about the religious person kicking a true believer out of their synagogue because they believe Jesus is their Messiah.

3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

In verse two Jesus tells us that it is the Jewish people that he is speaking about during the time when the kingdom was being offered. It is speaking about the time immediately following his ascension, as well as during the tribulation period.

The Comforter: This is the Holy Ghost which came to comfort those first century believers that made up the little flock, and He will again help the new believers in the same manner during the tribulation period.

And when he is come: Acts 2.

He will reprove the world of sin: The sin of unbelief in Jesus. V:9.

And of righteousness: Christ was the righteous one. V:10.

And of judgment: The judgement is not on mankind, but on Satan. John 12:31.

The prince of this world: This is Satan. Matthew 9:34, 12:24, Mark 3:22, John 12:31 & 14:30.

12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

The Spirit of truth: This is the holy Spirit.

He will guide you into all truth: Acts 2-8.

He shall not speak of himself: He will point to Jesus.

Whatsoever he shall hear, that shall he speak: Just as God the Father gave Jesus the words to say, the Father give the holy Spirit exactly what to speak unto them. John 8:28.

This is similar to how Paul would later receive teachings from the holy Spirit for the body of Christ. 1st Corinthians 2:13.

He will shew you things to come: This is a reference to the prophetic things that they will write in their epistles concerning the time of Jacob's trouble. Isaiah 42:9.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

He shall receive of mine, and shall shew it unto you: Jesus will give to the holy Spirit the things that the Father gave to him, so that he may give it to the apostles to give to the little flock. Luke 12:32.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves,

What is this that he saith unto us,

A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore,

What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them,

Do ye enquire among yourselves of that I said,

A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you,

That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

A little while, and ye shall not see me: This is a reference to his soon death.

A little while, and ye shall see me: This is a reference to his resurrection.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that

day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

These things have I spoken unto you in proverbs: Verse 21 is an example of a proverb. Ezekiel 16:44.

The time cometh, when I shall no more speak unto you in proverbs: In Acts 1:3 it mentions that Jesus taught his disciples all things pertaining unto the kingdom of God, fulfilling these verses.

But I shall shew you plainly of the Father: In Acts 1:3 Jesus taught the apostles for forty days things pertaining to the kingdom.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

This is not where we get our recipe for prayer today in the dispensation of grace. Prayer was to be address to the Father, and asked in the name of Jesus. Those prayers identified the person praying as a believer in Jesus as the Christ.

29 His disciples said unto him,

Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

They should have stayed with him at his arrest, but after his resurrection they were willing to die for him.

31 Jesus answered them,

Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

The hour cometh, yea, is now come: Jesus is speaking about his arrest in the garden, and their scattering because of it, which is going to happen later that evening. Zechariah 13:7.

Here we have a chapter break that breaks up the flow of what Jesus was telling his apostles. Chapter seventeen is to be understood better by reading it with chapter sixteen.

In the world ye shall have tribulation: Because Jesus overcame the world, he wants his followers to be overcomers in the tribulation period.

John uses the words "overcome" six times and "overcometh" eleven times in 1st John and Revelation.

Chapter Seventeen

Jesus' Prayer

1 These words spake Jesus, and lifted up his eyes to heaven, and said,

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Father, the hour is come: The hour of his departure to heaven. John 12:27. A later hour. John 5:28.

Glorify thy Son: For Jesus to be the Son of God, he has to be God the Son.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

He should give eternal life to as many as thou hast given him: Jesus reveals those that God has given him as the apostles in verse six, and this also includes the little flock of Luke 12:32. John 6:68 & 12:25. Verse 6 also.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 13:31... Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

I have glorified thee on the earth: Jesus glorified his Father by the good works he did in his name. Matthew 5:16.

The work which thou gavest me to do: To teach the twelve apostles God's word to prepare them lead the little flock, and to sit on twelve thrones judging the twelve tribes of Israel.

John 6:29... This is the work of God, that ye believe on him whom he hath sent.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Glorify thou me with thine own self: God will not share his glory with another, but he will share it with someone who is one with him. His Son. This means they are co-equal.

Isaiah 42:8 I am the LORD: that is my name: and my glory will I not give to another,

The glory which I had with thee before the world was: This testifies to Jesus' eternity.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

I have manifested thy name: *John 17:12 & 26.*

Matthew 6:9 Our Father which art in heaven, Hallowed be thy name.

The men which thou gavest me out of the world: The twelve apostles and the little flock of Luke 12:32.

They have kept thy word: They kept God's word in their heart and on their lips.

7 Now they have known that all things whatsoever thou hast given me are of thee. **8** For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. *John 3:34 below:*

All things whatsoever thou hast given unto me: 8 For I have given unto them the words which thou gavest me:

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

One of the other "all things" that God gave unto Jesus was the twelve apostles.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. **10** And all mine are thine, and thine are mine; and I am glorified in them. **11** And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Now I am no more in the world: He was going to die on the cross and ascend into heaven after his resurrection.

Holy Father: This is the only time you find anyone calling God, Holy Father.

Keep through thine own name those whom thou hast given me: Jesus was turning the twelve back over to his Father who gave them to him in the first place. Ezekiel 36:23.

12 While I was with them in the world, I kept them in thy name:

I kept them in thy name: Jesus kept them. The phrase "In thy name" is used in one verse in each of the four gospels. Matthew 7:22 (3 times), Mark 9:38, & Luke 9:49.

Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? John 10:25-30.

..., those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. John 6:39.

The son of perdition: This is speaking of Judas Iscariot. The antichrist is the only other person called this. 2nd Thessalonians 2:3.

That the scripture might be fulfilled: The scripture concerning Judas Iscariot found in Psalms 109:8.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

And now come I to thee: Jesus is speaking of his resurrection and ascension to sit at his Father's right hand.

That they might have my joy fulfilled in themselves:

Hebrews 12:2..., for the joy that was set before him endured the cross...,

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world.

Keep them from the evil: No rapture here. Not from evil, but the evil. The evil of the devil and the antichrist during the tribulation period. Matthew 6:13. Deliver us from evil.

17 Sanctify them through thy truth: thy word is truth.

Sanctify them through thy truth: This is one of only two times the word sanctify appears in the gospels.

The other time is in verse 19 below. Jesus asks God to sanctify (set apart) the apostles with the word of God, so they can teach it to other Israelites.

18 As thou hast sent me into the world, even so have I also sent them into the world.

As thou hast sent me into the world: Jesus was fully able to do the works the Father sent him to do.

Even so have I also sent them into the world: Jesus enabled the twelve to do the works of the Father.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

For their sakes I sanctify myself: Jesus set himself apart to do the Father's word.

The truth: The word of God. Verse 17.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Neither pray I for these alone: The apostles and the 120 in the upper room.

Them also which shall believe on me through their word: This is speaking about the little flock of believers that would believe the gospel of the kingdom. This includes the 3000, and the 5000 saved in early Acts. Luke 12:32.

That they all may be as one: In one accord. The little flock was in one accord in Acts 1-5 because of Christ's prayer here. Acts 1:14 2:1, 46, 4:2 4 & 5:12.

That the world may believe that thou hast sent me: Acts 3:24-26.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

And the glory which thou gavest me I have given them; that they may be one. The glory that God the Father gave to Jesus, Jesus here gives to the twelve that they, and them which heard them were one.

That they may be made perfect in one: They were to be in one accord by the power of the holy Spirit. Acts 1:14, 2:1, 46, 4:24, 5:12, 7:57 & 8:6.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory: They will behold his unified glory with the Father and the holy Spirit in the kingdom. Verse 22 above.

Thou lovedst me before the foundation of the world: Jesus is eternal because he is God the Son.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

These have known that thou hast sent me: *John 16:30.*

Chapter Eighteen

Betrayed by a Kiss

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The brook Cedron: This is in the Cedron valley between mount Moriah and the mount of Olives.

A garden: The garden of Gethsemane.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. **3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. **4** Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,

Whom seek ye?

5 They answered him,

Jesus of Nazareth.

Jesus saith unto them,

I am *he*.

And Judas also, which betrayed him, stood with them. **6** As soon then as he had said unto them,

I am *he*,

they went backward, and fell to the ground.

Notice that the word “he” is in italics which means it is supplied to help give understanding.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground: This happened because Jesus used the title that God used when he spoke unto Moses from the burning bush, I AM. Exodus 3:14.

That is why they fell to the ground; they were standing in the presence of God Almighty and he was displaying that for all ages to see that would read John's gospel.

7 Then asked he them again,

Whom seek ye?

And they said,

Jesus of Nazareth.

8 Jesus answered,

I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake,

Of them which thou gavest me have I lost none. *John 17:12.*

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. **11** Then said Jesus unto Peter,

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus used this opportunity to heal Malchus, the high priest's servant, which had a profound impact upon him, and it probably led to his getting saved.

The cup which the Father hath given me, shall I not drink it: This is the cup of his suffering and martyrdom. Matthew 20:22-23 and 26:42.

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, **13** And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Annas first; for he was father in law of Caiaphas: There were two high priests at this time so that one could inspect the passover lamb for the celebration, while the other could inspect the real Lamb of God (Jesus).

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. *John 11:50.*

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. **16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. **17** Then saith the damsel that kept the door unto Peter,

Art not thou also one of this man's disciples?

He saith,

I am not.

And Simon Peter followed Jesus, and so did another disciple: That disciple was known unto the high priest: John is the person with Peter, but he never mentions his own name. He used his clout to get Peter into the palace.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

A fire of coals: These words are used only one other time. Jesus makes a fire of coals and asks Peter three times if he loves him, another reminder of his denial. John 21:9.

19 The high priest then asked Jesus of his disciples, and of his doctrine. **20** Jesus answered him,

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying,

Answerest thou the high priest so?

23 Jesus answered him,

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Why asketh thou me: Under Roman law you did not have to testify against yourself. There had to be witnesses to testify against him to convict him according to Roman law.

24 Now Annas had sent him bound unto Caiaphas the high priest. 25 And Simon Peter stood and warmed himself. They said therefore unto him,

Art not thou also one of his disciples?

He denied it, and said,

I am not.

Now Annas had sent him bound unto Caiaphas the priest: Annas is the high priest in verse 19, and here Caiaphas is also called the high priest.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith,

Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

And immediately the cock crew: The cock had crowed as a reminder to Peter of Jesus' words to him earlier that night. Peter had done what only a few hours ago he thought was impossible.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

The hall of judgment: Pagan Rome's place to judge people.

Lest they should be defiled: These were Jews that had to follow many rules about cleansing prior to celebrating the feasts.

They could not go into the judgment hall filled with all the Gentile pagan idols, or they would be unclean for the feast.

29 Pilate then went out unto them, and said,

What accusation bring ye against this man?

30 They answered and said unto him,

If he were not a malefactor, we would not have delivered him up unto thee.

What accusation bring ye against this man: Notice that they do not answer Pilate's question, because they don't have a case against Jesus. They wanted Pilate to give into mob rule. Pilate was on to them though.

31 Then said Pilate unto them,

Take ye him, and judge him according to your law.

The Jews therefore said unto him,

It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Mark 9:31.

Take him and judge him according to your law: They wanted the death penalty and they thought they could pressure Pilate into giving it to Jesus.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him,

Art thou the King of the Jews?

34 Jesus answered him,

Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered,

Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Art thou the King of the Jews: The Jews do not accuse him of being a king until John 19:2. Pilate came up with this on his own.

What hast thou done: Pilate now asks his prisoner what have you done? Why are we holding you? What crime have you done that is worthy of death?

The incarcerators are not supposed to be able to incarcerate people if they do not know the reason that they are incarcerating them.

Roman law was very clear that a person must stand before his accusers and hear their accusations and be able to defend themselves against them, but none of this is going on here.

36 Jesus answered,

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

My kingdom is not of this world: Jesus' kingdom is called the kingdom of heaven. Matthew 3:1-2.

But now is my kingdom not from hence: It will be of this world in the future, but not until it comes down to earth after the tribulation period. Matthew 6:10.

37 Pilate therefore said unto him,

Art thou a king then?

Jesus answered,

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him,

What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them,

I find in him no fault at all.

I should bear witness unto the truth: That he is the Messiah.

John 14:6 I am the way, the truth and the life, no man cometh unto the Father but by me.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

**40 Then cried they all again, saying,
Not this man, but Barabbas.**

Now Barabbas was a robber.

Ye have a custom: Pilate is referring to the custom of the Scapegoat, which is based on a scriptural practice of releasing a guilty goat, and punishing the innocent goat found in Leviticus 16.

Barabbas: Means the son of Abba, or the son of the Father.

Chapter Nineteen

What is Truth?

1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said,

Hail, King of the Jews!

and they smote him with their hands.

Therefore: Because of the events in chapter eighteen.

Scourged: Whipped with a cat of nine-tails.

Psalms 129:3 The plowers plowed upon my back: they made long their furrows.

Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isaiah 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

Platted: Braided or twined.

A crown of thorns, and put it on his head: Genesis 3:17-18.

Genesis 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

A purple robe: Matthew 27:28 says it was scarlet colored and Luke 23: says it was a gorgeous robe.

4 Pilate therefore went forth again, and saith unto them,

Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them,

Behold the man!

The crown of thorns: A crown made of thorns to mock the claims that Jesus was the king of the Jews.

6 When the chief priests therefore and officers saw him, they cried out, saying,

Crucify him, crucify him.

Pilate saith unto them,

Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him,

We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus,

Whence art thou?

But Jesus gave him no answer.

Take ye him, and crucify him: The Jews were forbidden to crucify anyone. Only the Romans could crucify someone.

The Son of God: The chief priests said Jesus claimed to be the Son of God.

Whence art thou: Where are you from?

10 Then saith Pilate unto him,

Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered,

Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Thou could have no power at all against me, except it were given thee from above: Now Pilate knows the truth, before him stood not only Israel's Saviour, but Pilate's very Creator and sustainer.

Pilate wanted nothing more to do with Jesus. Daniel 2:21.

He that delivered me unto thee hath the greater sin: The chief priests & elders delivered Jesus to Pilate. Matthew 27:1.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying,

If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

From thenceforth Pilate sought to release him: Acts 3:13.

The judgment seat: The "bema" seat in Greek.

The Pavement: Stone pavement.

Gabbatha: Is the word "back" in Hebrew. Pilate was in charge of keeping the peace in that region. Anyone claiming to be a king that was not approved of by Rome would be seen as an enemy of Rome as well as anyone giving special treatment to them.

Pilate could lose his life if Rome were to listen to the religious leaders who were threatening him on that day.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews,

Behold your King!

The preparation of the passover: The day before a sabbath was always called the preparation day because you could not prepare things on a sabbath day. The feasts were considered high sabbaths, and did not always fall on a Saturday.

The sixth hour: Noon.

15 But they cried out,

Away with him, away with him, crucify him.

Pilate saith unto them,

Shall I crucify your King?

The chief priests answered,

We have no king but Caesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

We have no king but Caesar: The chief priests spoke for the nation and said their king is Caesar. They didn't want their own King, because they would lose their positions as priests under their King.

The place of a skull: A rock formation outside of the walls of Jerusalem that looks like a skull. Also known as Calvary. Luke 23:33.

Golgotha: The skull.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

Isaiah 53:4 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

19 And Pilate wrote a title, and put it on the cross. And the writing was,

JESUS OF NAZERETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate,

Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered,

What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts; to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves,

Let us not rend it, but cast lots for it, whose it be: that the scripture might be fulfilled, which saith,

They parted my raiment among them, and for my vesture they did cast lots.

These things therefore the soldiers did.

Cast lots: They gambled for them.

Psalms 22:13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

His mother's sister: This could be Mary the wife of Cleophas mentioned next, or possibly Mary Solome.

Mary the wife of Cleophas: She is mentioned in Matthew 27 and 28 as "the other Mary." She is the mother of James and Joses. Not James the Lord's half-brother.

Cleopas is mentioned in Luke 24:18 as one of the two men that Jesus talked to on the road to Emmaus.

Mary Magdalene: Out of whom Jesus cast seven devils. Mark 16:9.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,

Woman, behold thy son!

27 Then saith he to the disciple,

Behold thy mother!

Woman, behold thy son: Mary is a type of Israel who needs help in the time of Jacob's trouble.

Jesus says to look to John (her new son spiritually speaking) to take care of her in that terrible time coming. Her other sons were not believers.

She was a widow, and her only Son (her other sons were not believers yet) was about to die. Like the widow of Nain in Luke 7:11-20.

Behold thy mother: John was a type of the little flock going through the tribulation period. Jesus was giving John the authority to be her spiritual guide and to look out for her physical wellbeing.

Jude and James later trusted him as their Saviour and probably resumed caring for their mother. They later wrote the epistles named after them.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith,

I thirst.

29 Now there were set a vessel full of vinegar: 30 When Jesus therefore had received the vinegar, he said,

It is finished:

he bowed his head, and gave up the ghost.

I thirst: Psalm 22:15 & 69:21.

It is finished: He said all that his Father wanted him to say, and did all of the works his Father sent him to do.

Gave up the ghost: This means he died. Genesis 25:8 & John 10:18.

The Death of Jesus

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh 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. This commandment have I received of my Father.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

The preparation: At the beginning of the sixth day (our Thursday evening), the people rush to buy the supplies they will need for the seventh day (Saturday) which begins for them on our Friday evening.

Sun Mon Tue Wed Thu Fri Sat

Day 1 Day 2 Day 3 Day 4 Day 5 Day 6 Day 7

At sunset on Friday the sabbath begins. Thursday is called the preparation day even unto this day.

They cannot buy anything the next day because everything closes early on Friday (the sixth day) so that the people will make it home before the sabbath starts.

That sabbath was an high day: The reason why we have the additional day in there is because this was a feast and an additional sabbath is added to the week during this particular feasts.

The preparation day would also be one day earlier than usual thus making time for three days and three nights to elapse as Jesus had said it would that he would be in the heart of the earth.

Their travel is restricted to six tenths of a mile. The thieves would have to be brought down from their crosses well before the sabbath day and be buried.

So, time for them was of a necessity to allow them enough time to finish their work, shop, get home and prepare for the sabbath.

Their legs might be broken: When there was a crucifixion on a Thursday, they would beg Pilate to allow the soldiers to break the legs of those who had been crucified to speed up their death.

They brake not his legs: Jesus' legs were never broken, just as king David prophesied a thousand years earlier.

36 For these things were done that the scripture should be fulfilled,

A bone of him shall not be broken. Psalm 34:20

37 And again another scripture saith,

They shall look on him whom they pierced. Zechariah 12:10.

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Joseph of Arimathaea: A rich man. Matthew 27:57. An honourable counselor. Mark 15:43.

Nicodemus: John 3.

A mixture of Myrrh and aloes, about an hundred pound weight: No one who was marred more than any man, crucified, wrapped in 100 pounds of ointment, deprived of food, water, and oxygen for three days could just get up on his own power.

But over a billion people today believe that Jesus just fainted on the cross, and he awoke three days later.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

A new sepulchre, wherein was never man yet laid: Jesus maid his grave with the rich. Isaiah 53:9.

The Jews' preparation day: Because it was late on the preparation day Jesus' body had to be buried near the place of his crucifixion.

Joseph and Nicodemus could not have done it the next morning because their superiors would not have allowed them the time off from their duties as a counselor (Joseph) and a ruler of the Jews (Nicodemus) to bury a troublemaking, Rabbi.

Secondly, for obvious hygienic reasons. It would be a very unsanitary thing to leave him unburied until the next day, even if he were wrapped in scented clothes.

Lastly, because they would upset the Jews by burying Jesus while they were preparing for the sabbath day.

But all things were done in accordance with God's plans so that even in Jesus' death, he perfectly fulfilled the prophecies concerning him.

Another interesting thing to note is that when Jesus was brought into this world, he was wrapped in swaddling clothes, the very same thing they used to wrap Jesus in for his burial.

This, I believe, signified that Jesus was born to die. The enemies of Jesus remembered Jesus' words about his rising from the dead, but none of his disciples did. Luke 18:31-34.

The reason being is that Jesus didn't want them to know yet because they probably would have left him prematurely, so Jesus withheld that information from them.

Why he wanted his enemies to remember what he was saying is clear. He knew they would do everything possible to prevent his teachings from spreading by placing guards at the tomb to prevent his disciples from stealing his body.

They unwittingly helped to make it next to impossible for Christianity to grow barring a miracle, which is exactly what happened. Jesus was glorified, and then he had Pilate's own guards as first-hand witnesses to the resurrection.

Chapter Twenty

Resurrection Sunday

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them,

They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

The first day of the week: Sunday begins a Jewish week.

Cometh Mary Magdalene early: I love them that love me; and those that seek me early shall find me. Proverbs 8:7 & Mark 16:9.

The sepulchre: The tomb of Jesus.

The other disciple: This is John, the writer of this gospel.

There is no mention of any angels, or the two appearances of Jesus to them because these were still yet to happen. The women would return and see these things after Peter and John had left the tomb.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter

following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

The napkin: The cloth that was wrapped around Jesus' head.

He saw, and believed: He believed Mary's report that they had taken away the Lord out of the sepulchre.

Scripture points out that it wasn't until later that day that the disciples believed he was risen until after seeing him for themselves.

9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

Notice that the disciples were not excited, but were rather, "much perplexed," and went back to their home in Luke 24:4.

This was not the response we would expect from two people who had just found out that their Saviour had risen from the dead. 1st Corinthians 15:21-23.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet. where the body of Jesus had lain.

Two angels in white: They had on white garments, but nothing is said about their garments shining like at other times in the other gospels.

This is why Mary doesn't respond to them as the keeper did in Matthew 28:4 when they began to shake and became as dead men in their presence.

She was entertaining angels unaware. Another reason that the angels were there was to proclaim Jesus' glorious resurrection from the dead. Jesus becomes the firstfruits of the dead. 1st Corinthians 15:19-23.

Imagine what the women might have thought had the angels not been there after they arrived at the tomb the second time that Sunday morning?

They would have doubted his resurrection themselves had it not been for these heavenly messengers who were sent from God to strengthen their faith.

When they heard the angels remind them of Jesus' sayings while he was in Galilee they were fully convinced of His resurrection:

Sitting: Only two times do we ever see angels sitting as opposed to standing. Jesus is seen sitting on a cloud and not standing in Revelation 14:14.

The one at the head, and the other at the feet: Just like the two cherubims on the mercy seat with the ark of the covenant, one at one end, and the other at the other end, facing one another. Exodus 25:18-22.

13 And they say unto her,

Woman, why weepest thou?

She saith unto them,

Because they have taken away my Lord, and I know not where they have laid him.

Woman, why weepest thou: Mary doesn't recognize these two as angels. John, the writer of this gospel, does later on. See also the story of the widow of Nain in Luke 7:11-20.

Mary does not become fearful of them and fall as dead as the keepers of the garden did when in the presence of an angel.

These are the only words that John records. Other words were spoken and recorded in the other gospel accounts of Matthew, Mark, and Luke.

Jesus' last forty days

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her,

Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him,

Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her,

Mary: Luke 7:11-20.

She turned herself, and saith unto him,

Rabboni;

which is to say, Master. 17 Jesus saith unto her,

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Here we have Jesus' second appearance to Mary Magdalene in just a matter of a few minutes from when he appeared unto her back at the tomb.

The reason that she could not touch Jesus was that Jesus had to ascend into heaven and pour his sinless blood on God's mercy seat to obtain our complete forgiveness of sins.

To touch any sinner would have made Jesus unclean by the virtue of their sin, and thus render himself unable to present his sinless blood to the Father.

The priest had for century's practiced this very thing on a yearly basis to atone for the sins of the nation of Israel.

Now Jesus was doing it once and for all for the entire world to obtain our eternal redemption. No more would the blood of goats, bulls and lambs have to be shed for sinful mankind.

When Jesus met the ladies the second time immediately following his ascension, and dissension from heaven, he commanded the ladies to worship him while they were on their way back to tell the disciples the good news.

If you think about it all that was needed by the Religious and political leaders of that day to silence Christianity forever was to

produce the body of Jesus three days after his crucifixion. They couldn't!

So, they were forced to make up a story that no sincere person would have believed if they would have just taken a moment to think it through.

Ask yourself, "Would the disciples all be willing to live the life of outcasts all to maintain a story they knew was untrue?" Of course not!

Would they be willing to be tortured and killed for something they knew was a lie? No! Would they risk eternal torment in Hell for preaching a way of salvation that they knew themselves was false? Absolutely not!

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

All eleven were present, and none of them believed as of yet, not even Peter and John who had already been to the tomb earlier that morning.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

The first day of the week: Sunday.

For fear of the Jews: The disciples were in hiding in the city because they were afraid the religious Jews would come after them next.

Peace be unto you: This was directed towards the men that had betrayed him a few days earlier. He had forgiven them.

He showed unto them his hands and his side: This was to prove to them that it was really him. Luke 24:39.

One week later

21 Then said Jesus to them again,

Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them,

Receive ye the Holy Ghost:

Peace be unto you: This relates to the next verse where he again sends these disciples to do what he originally intended them to do. They had forsaken their positions as apostles, and had fled in fear, now they are reinstated as sent ones.

As my Father hath sent me, even so send I you: An apostle is a "sent one." God sent Jesus to minister to the lost sheep of the house of Israel.

Romans 15:8 *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:*

He breathed on them, and saith unto them, Receive ye the Holy Ghost: The word “breathed” only appears three other times in scripture. The first time was in the garden of Eden:

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Was there any evidence that they received the Holy Ghost (the Comforter) at that moment? No. They did however, and he would manifest himself to them on the day of Pentecost.

There was visible and audible evidence ten days later that they were filled with the holy Spirit when the day of Pentecost was fully come. John 7:36-39, 14:16-26, 15:26-27 & 16:7-14.

This is the same thing as what happened in Ezekiel. Ezekiel prophesied the dead bones to live again, but they haven’t yet. Here it was a ten-day delay.

The Holy Ghost, as you can see, comes into those bodies and they live again at the onset of the kingdom. Here we see a 2,500-year delay, but it will happen just as Pentecost did. Ezekiel 37:1-14.

See also Peter’s sermon on the day of Pentecost, as he explains the coming of the Holy Spirit. Acts 2:14-33.

The Holy Ghost, as you will see in the book of Acts, will come upon the disciples as needed, when prayed for, to give them boldness to witness of the works and resurrection of Christ.

It was nothing like our receiving the Holy Ghost today. We received the Holy Ghost at the moment we were saved.

We were baptized “by” the Holy Ghost, and placed into the body of Christ. Back then they were baptized “with” the Holy Ghost, there is a very real difference between the two. Compare Matthew 3:11 with 1st Corinthians 12:13.

In a related story God tells Ezekiel to prophesy to the dry bones of the house of Israel that they may come alive. Read what will happen to the nation of Israel and compare it with what happened to Jesus. Ezekiel 37:1-14.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

This is speaking about the keys of the kingdom, and binding and loosing.

Whose soever sins ye remit, they are remitted unto them: The word remit in this instance means to loose their hold on someone.

Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Whose soever sins ye retain, they are retained: The word “retain” in this instance means to keep, or to bind. Peter, and the other apostles had this power (the keys of the kingdom). Matthew 16:15-16, Mark 2:7 and Luke 5:21. This power was given to the twelve only.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him,

We have seen the Lord.

But he said unto them,

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Thomas, one of the twelve, called Didymus: Didymus means a twin. A twin is someone (a brother) that looks like someone else.

Thomas, and all the apostles, saw the Lord perform many miracles. The tribulation saints will not have that luxury.

We have seen the Lord: They will have to believe solely by the word of others, because Jesus will not appear to anyone during those days to perform miracles to increase their faith.

Compare Jesus and Thomas’ words in John 11:11-16. Thomas didn’t get enough faith back in John 11 which caused him to doubt.

Jesus was sent by his father to preach the gospel of the kingdom the lost sheep of the house of Israel, and so he now sends his disciples to complete what he started amongst them.

Verse twenty-three means exactly what it says, Jesus gave unto these ten apostles kingdom authority over the nation of Israel to bind and loose, or to remit or retain sins.

This was not passed down to anyone after them. Paul could not do it for the body of Christ, and neither can anyone today.

This is not a gift for the church today, it was for the nation of Israel. Remember the apostles will sit on twelve thrones judging the twelve tribes of Israel.

We have seen the Lord: Thomas does not believe the words of the other apostles.

Eight days later

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said,

Peace be unto you.

27 Then saith he to Thomas,

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

Peace be unto you: This is the third time Jesus said this since his resurrection. This time Jesus appeared in a room with its doors shut.

This was also another sign that he showed to his disciples that he was indeed alive, that Luke calls one of the many “infallible proofs.” Acts 1:3.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: These comments were in response to Thomas’ earlier statement:

John 20:25 Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

That should remind you of some believers during the end times that look at his nail scarred hands. Zechariah 12:10 & 13:6-9.

Be not faithless, but believing: Faith cometh by hearing. Thomas was without a believing faith until after he had seen the risen

Christ. We are saved by grace alone, through faith, totally without sight.

28 And Thomas answered and said unto him,

My Lord and my God.

29 Jesus saith unto him,

Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

My Lord and my God: Jesus is God in the flesh! 1st Timothy 3:16 & 1st John 5:7. Doubting Thomas doubted no more. Jesus receives worship from Thomas, and he does not rebuke him for it, because he was correct to do so.

Blessed are they that have not seen, and yet have believed: Romans 10:17.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: The signs were for those who he was sending out to preach the gospel of the kingdom to their fellow countrymen.

These signs are the infallible proofs mentioned in Acts 1:3.

This book: The book John is mentioning here is the book of John, not the Bible.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Jesus is the Christ, the Son of God: That was the requirement for a person to believe to have eternal life. Matthew 16:16.

That believing ye might have life through his name: Not through trusting in his death, burial, and resurrection. John 8:21-24.

Today we have to believe that Jesus died for us, was buried, and that he rose again from the dead for our justification so that we may enter into heaven itself. 1st Corinthians 15:1-4.

The last verse of this chapter seems like a great way to end John's gospel, and some think it is the correct place to end his gospel.

They are wrong, because the vital last chapter links us to the book of Acts, and to the ministry of the Holy Spirit with the twelve apostles.

Chapter Twenty-one

Come and dine

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

The sea of Tiberias: This is the same place known as the sea of Galilee, and lake Gennesaret.

Why are they in Tiberias, which is in the north, in the Galilee region when they were told to tarry in Jerusalem to be endued with power from on high.

They were told that they were to go to Galilee and there they would meet with Jesus as well. Matthew 28:16-17 & Mark 16:7.

Simon Peter: Simon is not originally called Peter by his parents. It is a name given to him by Jesus to distinguish him from the others.

Thomas called Didymus: Didymus means a twin, or a double. You will see that Thomas serves as a type of something when the word Didymus is used concerning him.

Nathanael of Cana in Galilee: Nathanael is first mentioned to us in John 1:45-49. He is the Israelite indeed in whom is no guile. A type of tribulation saint.

His name is not mentioned anywhere else until we get to this last chapter. He was also called Bartholomew, but not in John.

The sons of Zebedee: James and John. Mark 3:13. Notice that they are always mentioned immediately after Peter, but not here.

And two other disciples: John never mentions his name in the book of John to avoid confusing readers. He is referred to as "the disciple that Jesus loved."

Seven apostles are mentioned here, and four are not. All eleven were told to meet Jesus in Galilee on a mountain that he appointed them. Matthew 28:16.

The other four were on the way. The seven were there early probably because it was the area they were from.

3 Simon Peter saith unto them,

I go a fishing.

They say unto him,

We also go with thee.

They went forth, and entered into a ship immediately; and that night they caught nothing.

I go a fishing: Peter and the six other apostles go a fishing, and they toil all night and catch nothing. Remember, they are supposed to be fishers of men now. Luke 5:10.

And that night they caught nothing: They wanted to do something on their own while they were waiting, and it started out being very unfruitful.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them,

Children, have ye any meat?

They answered him,

No.

Children: He calls these men, children. He calls God his Father. He often calls believers the children of God. Matthew 5:9. The term "children" relates to the lambs in verse 15 below.

Have ye any meat: What have you caught without me? Nothing. Men were referred to as fish that they would catch. Meat,

according to Jesus is doing the will of the Father spiritually speaking. John 1:34.

6 And he said unto them,

Cast the net on the right side of the ship, and ye shall find.

They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter,

It is the Lord.

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

Cast the net on the right side of the ship: See the parable of the kingdom of heaven that this event foreshadowed in Matthew 13 below.

That disciple whom Jesus loved: This is the apostle John, the writer of the book of John.

Matthew 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Was it Jesus that withheld the fish until this time? Absolutely! Without Christ we can do nothing!

Jesus was teaching his disciples that with his help, even though he was not in the boat with them physically, they will be able to do what he has commissioned them to do. God subsidizes whatever he authorizes.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

A fire of coals: Peter was warming himself at a fire of coals when he denied Jesus a third time. This is the only two times the phrase "a coal of fire" is mentioned in the scripture. John 18:18.

10 Jesus saith unto them,

Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Full of great fishes: Could Israel eat every kind of fish? No, only clean fish. Leviticus 9:11-12.

An hundred and fifty and three: Why that number, and why were they counted?

If the fish represent men in the latter times and they do, then it could be that they represent 153 different kinds of Gentile men

(different nations or peoples) that are saved in the last days because they blessed Israel.

They could be Jews saved in 153 countries, possibly, but I would favor the first hunch, or some variation of it.

Yet was not the net broken: The first time, the net broke. Luke 5:4-6.

12 Jesus saith unto them,

Come and dine.

And none of the disciples durst ask him,

Who art thou?

knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

This is now the third time that Jesus shewed himself to his disciples: You will see numerous threes in these verses as a reminder to Peter of his denial of knowing Christ.

15 So when they had dined, Jesus saith to Simon Peter,

Simon, son of Jonas, lovest thou me more than these?

He saith unto him,

Yea, Lord; thou knowest that I love thee.

He saith unto him,

Feed my lambs.

Simon, son of Jonas: This title is used three times only by Jesus here in this chapter to remind Simon of his betrayal. Luke 22:26-34. Simon was his birth name. Simon, son of Jonas (his father) was how you identified one Simon from another.

If there were more Simon's with fathers of the same name, then they would be called by their name and the name of the town they were from. For example: Jesus of Nazareth.

Jesus surnamed Simon with the name of Peter (a stone). Jesus uses Simon here because he is to humble him in his own mind. Mark 3:16.

Remember Peter's boasting when he was in the upper room? He called him out and called him Simon, Simon. Luke 22:26-34.

Lovest thou me more than these: When Jesus mentions the lambs, he adds the three additional words "more than these" to his question to Simon.

Feed my lambs: Lambs are little sheep. Sacrifices were to be lambs of the first year. Genesis 22:8, Exodus 12:3-5.

Jesus was called the lamb of God because their sacrifice was supposed to a lamb of the first year as in the passover lamb. It was not called a passover sheep.

16 He saith to him again the second time,

Simon, son of Jonas, lovest thou me?

He saith unto him,

Yea, Lord; thou knowest that I love thee.

He saith unto him,

Feed my sheep.

17 He saith unto him the third time,

Simon, son of Jonas, lovest thou me?

Peter was grieved because he said unto him the third time,

Lovest thou me?

And he said unto him,

Lord, thou knowest all things; thou knowest that I love thee.

Jesus saith unto him,

Feed my sheep.

Feed my sheep: Sheep are older lambs. While they all sat around the fire eating fish Jesus asked Peter if he loved him more than these.

People have debated what the "these" were, but I think it is clear by the context that Jesus was talking about the fish and Peter's family fishing business.

Why did Jesus ask Peter three times if he loved him? I believe it was because Peter denied him three times. Jesus wanted Peter to say three times "I love you more than the security that a life as a fisherman would provide."

It is also interesting to note that the two different Greek words are used interchangeably for the word love in these verses which have a different meaning.

Lovest thou me: Twice Jesus asks Peter if he (Agape) loved him more than these, and Peter would always respond with Lord you know that I "Phileo" love you.

The third time Jesus asks Peter if he loves him (phileo) and he responds the same way, you know I (phileo) love you.

Twice, Jesus asks Peter, do you have Agape love for me? (A deep abiding love) and Peter says, you know I only have Phileo love for you (a brotherly love).

A response no doubt brought on by his sorrow for denying that he ever knew Jesus, surely a deep abiding love would not deny his Saviour.

The final time when Jesus changed words to the one Peter was using, that must have hit him were it hurt, Peter do you (Phileo) love me?

Peter response was the same, you know Lord, I Phileo love you. I have a brotherly kind of love. Peter was done with his boasting from then on. This is where Peter was converted according to Luke 22. 2nd Peter 1:12-16.

Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Peter's death and martyrdom

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall

gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him,

Follow me.

Another shall gird thee, and carry thee whither thou wouldst not: Peter would be crucified and carried to the place of his death. In his death he would glorify God, he would not die betraying him.

This spake he, signifying by what death he should glorify God: Peter would eventually lay down his for Christ in the end, and that is agape love.

Follow me: You denied me and fled, but now you are forgiven so follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said,

Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus,

Lord, and what shall this man do?

22 Jesus saith unto him,

If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him,

He shall not die;

but,

If I will that he tarry till I come, what is that to thee?

Then Peter turned and seeth the disciple whom Jesus loved following: What was John doing that Jesus wanted Peter to start doing again? He was following. Verse 20 above.

Lord, which is he that betrayeth thee: This was the previous event from the night of his betrayal in the upper room.

What shall this man do: After hearing of his fate, Peter asks about John's fate. John was not the issue here, Peter was, so Jesus turns the focus back to Peter.

If I will that he tarry till I come, what is that to thee: John put this in his gospel to clear up the misunderstanding that originated from Peter's question.

Jesus said not unto him, He shall not die: John plainly says, Jesus didn't say I would live until the kingdom is establish and go into it without dying.

24 This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world

itself could not contain the books that should be written. Amen.

John says that he barely covered in twenty-one chapters a small fraction of what he saw for those three and a half years.

Amen: The word “Amen” is used at the end of a prayer, or a sentence, never at the beginning. It is used as the last word of all four gospels as well.

The word is the same Greek word translated “verily” in the King James Bible, and it is always used at the beginning of a statement, and never at the end of one.

The End

Acts 1-8

The latter treatise

The 69th week of Daniel has come to an end with the Messiah being cut off. See Daniel 9:24-27. The 70th week of Daniel was supposed to begin but an additional year is given to Israel to repent. Luke 13:1-9 and Acts 1-8 are the stories of that additional year given to Israel. See the charts for both.

Chapter One
The kingdom

The book of Acts was completed around 62 A.D. by Luke the physician, the author of the gospel of Luke.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

The former treatise: A reference to the book of Luke, which served as a legal treatise for Paul's defense in Rome, given to Theophilus, while the book of Acts served as his second treatise. See Luke 1:1.

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

The day in which he was taken up: Jesus ascended 40 days after his resurrection. He then appeared to Stephen in Acts 7:55.

Paul saw him later in Acts chapter 9 which he mentions in 1st Corinthians 15:8, and John saw him in the Spirit on the Lord's day. See Revelation 1:10.

Through the Holy Ghost: Through the power of the Holy Ghost.
Commandments: These are things identified as things pertaining to the kingdom in Acts 1:3, not the Church.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

His passion: His crucifixion.

Forty days: A time of waiting in the bible.

The things pertaining to the kingdom: Jesus spent 40 days teaching about Israel's kingdom, not the body of Christ, because that would be revealed later to the apostle Paul.

4 And, being assembled together with them, commanded them that

they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. See Luke 24:49.

Wait for the promise of the Father: Jesus would baptize believing Israel with the Holy Ghost, and He would baptize unbelieving Israel with fire (Hell). See Matthew 3:11.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. See Matthew 3:11 and Luke 3:16.

Baptized with the Holy Ghost: Paul never tells believers to tarry, or to wait for the holy Spirit today because we are baptized by the holy Spirit into one body the moment we believe the gospel. See 1st Corinthians 12:13.

6 When they therefore were come together, they asked of him, saying,

Lord, wilt thou at this time restore again the kingdom to Israel?

Restore again the kingdom: Israel's original kingdom ended when they no longer had a king ruling in Jerusalem, which occurred at the carrying away into Babylon.

The was the natural question to ask seeing how Jesus had just spent his last forty days teaching the apostles things pertaining to the kingdom. They were not expecting him to leave to be gone into exile for two thousand years.

7 And he said unto them,

It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The times or the seasons: The time or season for the kingdom to be set up.

Jesus did not answer yes or no to their question, because a genuine offer of the kingdom had to be offered to Israel, so they would have no excuse. Since Christ had just risen from the dead, the kingdom could now be offered.

If the requirements for the kingdom's arrival would have been met, (Israel's repentance, and faith in Jesus Christ as the Son of God), then the kingdom would have begun.

Ye shall receive power: The purpose for believing Israel to be baptized with the Holy Ghost was for them to receive power to be witnesses unto him.

The Holy Ghost is come upon you: This is another way of saying they were baptized with the Holy Ghost, or they were filled with the Holy Ghost.

In Jerusalem, In Judaea, In Samaria, and unto the uttermost part of the earth: This was the order they were to go out in with Jerusalem being converted first. This is why the apostles stayed in Jerusalem when the kingdom church was scattered by Saul of Tarsus.

They had to win Jerusalem first, as it would become the future capital of Christ's coming kingdom. See Acts 8:1. Judaea and Samaria could now begin to be reached.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

He was taken up: Jesus departed from them both physically and visibly, just like he will return one day to Israel. He returns for us in the body of Christ secretly at the rapture. See 1st Thessalonians 4:13-17.

A cloud received him: The two witnesses will also do the same thing in the tribulation period. See Revelation 11:12.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Two men stood by them in white apparel: These men were angels. They were possibly the same two as at the tomb earlier, but this time they are standing up, not sitting down.

They did not say that Jesus was coming back to rapture them prior to the tribulation period. All Jews knew that they were appointed to go through the time of Jacob's trouble which shall come upon the whole world. See Jeremiah 30:7.

The rapture would not be revealed until God revealed it to the apostle of the Gentiles (Paul) later. See 1st Thessalonians 4:13-17.

With the ascension of Christ, the 69th week of Daniel was coming to an end, and the time of Jacob's trouble (Daniel's 70th week) was the next thing on Israel's prophetic calendar before the kingdom would come.

If the apostles would have remembered his words when he was with them then they would have remembered that he had to go away for a while so that the Comforter would come.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Shall so come in like manner as ye have seen him go into heaven: Jesus ascended to heaven visibly and physically, and he will return to the same place in the same way to establish his kingdom, physically and visibly. See Zechariah 14:4.

The apostles were looking for the kingdom to come, not for the dispensation of grace to be established.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

The mount called Olivet: The mount of Olives.

A sabbath day's journey: It was a little over a half mile, or 2,000 cubits. See Numbers 35:5 and Joshua 3:4.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Here, the eleven remaining apostles were doing what the Lord commanded them by tarrying in Jerusalem until they were endued

with power from on high. This would occur on Pentecost when they were baptized with the Holy Ghost.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

An hundred and twenty: The number 120 appears twelve times in the old testament, and once here. $12 \times 10 = 120$.

Twelve is the number of Israel, and ten is the number of authority. Ten men were required to judge matters, or to have prayer, or to establish a synagogue. See Ruth 4:2.

Man's life span is reduced from 1,000 years to 120 in Genesis 6:3. Moses dies at 120 years of age in Deuteronomy 34:7. Solomon slew 120,000 sheep at the dedication of the temple in 2nd Chronicles 7:5.

The Queen of Sheba gave Solomon 120 talents of gold in 1st Kings 10:10. 120 priests sounded trumpets when the temple was dedicated in 2nd Chronicles 5:12.

The porch that was in front of the temple was 120 cubits. See 2nd Chronicles 3:4. Darius put 120 princes over his kingdom in Daniel 6:1.

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms,

Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. See *Psalms 109:8.*

The reward of iniquity: The 30 pieces of silver.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

The baptism of John: This was the baptism of repentance for the remission of sins. See Mark 1:14 and Luke 3:3.

Peter got his direction from the Lord himself, as part of the commandments that Jesus gave the eleven during those forty days before his ascension.

It was necessary that a twelfth apostle be chosen because God ordained that there would be twelve apostles sitting on twelve thrones judging the twelve tribes of Israel.

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Paul didn't meet the requirement to be one of the twelve apostles to the nation of Israel because he did not follow Christ in his earthly ministry beginning at the baptism of John until the day he was taken up from them.

Saul would be saved later and become the apostle of the Gentiles (also called the uncircumcision). See Romans 11:13.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said,

Surnamed: A family name related to the father.

Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

They gave forth their lots: A method of voting.

Matthias became the twelfth apostle according to the bible. Paul himself said that Jesus was seen of the twelve, and then last of all by him.

1st Corinthians 15:5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.

The apostles who were filled with the holy Spirit chose Matthias. Paul was not qualified to be one of Israel's apostles according to the scripture, but he was qualified to be the apostle of the Gentiles. See Romans 11:13.

Chapter Two

The day of Pentecost

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

The day of Pentecost: Also called the feast of weeks, which occurs fifty days after Passover. See Exodus 23:14-16 & Leviticus 23:15-20. It is the only feast day that does not have an exact set date. See Leviticus 23:15.

Was fully come: It was not on the evening of Pentecost. In the bible, the day begins at the evening the night before.

It was at the third hour of the day during the actual time that the ceremony of the wheat harvest was occurring at the temple, which was only a picture of what was actually occurring with the disciples on that day.

Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

There would be 3,000 men saved plus women and children as the prophetic fulfillment of this feast. They were the firstfruits.

There will be a much bigger number saved during the years end feast of ingathering that will not happen until the seven-year tribulation period comes to an end.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

A sound from heaven as of a rushing mighty wind: The word rushing occurs eight times in scripture, four times in Isaiah 17:12-13, once in Jeremiah 47:3, and twice in Ezekiel 3:12-13. It is related to the movement of the Holy Ghost filling them.

Cloven tongues like as of fire: The cloven tongues were not real fire. This was not the baptism of fire that John prophesied about in See Matthew 3:11. Cloven means to be split, or rent down the middle.

That baptism was for the unbelievers when they are placed into hell. The holy Spirit would have complete control over these men's tongues on this day.

They were all filled with the Holy Ghost: In chapter one it mentions in verse eight that the disciples would all be baptized with the Holy Ghost not many days hence, these two different verses were speaking about the exact same thing.

Notice that it says that they began to speak with other tongues as the Spirit gave them utterance. They were prompted to speak another language than the one they had learned as a child. See verses 5-6.

The people involved in this feast on this day were all Jews, there was not a Gentile in the bunch. Proselytes were considered as Jews.

This day was the fulfillment of something that the prophet Joel spoke about five hundred years earlier, that would happen to believers in the nation of Israel. See Joel 2:28-29.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Jews, devout men out of every nation: Pentecost was a feast that men were required to attend each year. The Jews that were dispersed in every nation had to make a yearly pilgrimage to Jerusalem according to the law.

This was a reversal of what happened when God confounded the tongues at Babel to divide the people. Now he would see Jews saved that all spoke a different language.

In the kingdom, God will return a pure language unto Israel.

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

7 And they were all amazed and marvelled, saying one to another,

Behold, are not all these which speak Galilaeans? 8

And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another,

What meaneth this?

Notice that sixteen different languages were spoken, but there were only twelve apostles, so who did the rest of the speaking? Some of the hundred and twenty that were with them in the upper room.

Tongues were used on Pentecost to preach the wonderful works of God to all these Jews who spoke different languages now because they had been dispersed to all these other countries.

13 Others mocking said,

These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them,

Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Peter, standing up with the eleven: Luke tells us that Peter was with the eleven other apostles on this day.

Paul was not an apostle yet. He would become the apostle of the Gentiles (the uncircumcision). The twelve were apostles to the circumcision (the Jews). See Galatians 2:7-9.

The third hour of the day: 9 AM.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God,

I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will

shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. *See Joel 2:28-32.*

Some of the things that the prophet Joel mentioned did not occur on that day because this feast was different from all the others.

It represented the beginning of the fruit being harvested, and it stretches out until the last piece of fruit is harvested at the end of the Jewish year.

Peter did not say that that day was the birthday of the church which had been kept secret from the foundation of the world. He did say that this event was prophesied to happen at the onset of the great and notable day of the Lord.

He was referring to the tribulation period that Joel spoke of in Joel 2:31, not the birthday of the church. Tongues will be in use again during the tribulation period as well as many other gifts of the holy Spirit.

They will enable the hundred and forty-four thousand to have this same ability to reach the world for the feast of the ingathering mentioned in Exodus 34:22.

The things that did not occur two thousand years ago in Joel's prophecy, will occur in those days. See Joel 2:30-31.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: **23** Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Ye men of Israel: We do not tell people today that they are guilty of killing the Messiah, but Peter did on this day, because his audience was guilty, and they needed to repent and believe in Jesus as the Christ, the Son of the living God.

God was graciously giving them this opportunity along with the signs to verify the message, and its messengers, as being sent from God, for the Jew requires a sign. See 1st Corinthians 1:22.

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. **25** For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: **26** Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: **27** Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. **28** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. *See Psalm 16:8-11.*

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself,

The LORD said unto my Lord,

Sit thou on my right hand, 35 Until I make thy foes thy footstool. See Psalm 110:1.

Notice that Peter tells them that David had not ascended into the heavens, because the Jews have an earthly destiny promised to them while the body of Christ has a heavenly destiny.

David was in paradise (Abraham's bosom) at that time awaiting resurrection. We in the dispensation of grace have a heavenly destiny, and we go immediately to heaven when we die to be with the Lord.

Most believe that paradise is now in heaven today, and that all the old testament saints are in paradise in heaven separate from the body of Christ who are in the heavenly places. See Psalm 68:18 & Ephesians 4:8.

Jesus was able to rise from the dead because death had no hold over him, because he had never committed any sin to deserve the wages of sin, neither was he born a sinner as we were.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

All the house of Israel: Verse thirty-six was not the good news that we preach today, but it was an offer to Israel that if they would repent as a nation then the kingdom that was at hand, would soon be established.

But, not before the time of Jacob's trouble came and ran its course of seven years. There is no way Israel can escape the seventieth week of Daniel (the tribulation period).

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles,

Men and brethren, what shall we do?

38 Then Peter said unto them,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and

ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Repent and be baptized: Peter did not say that they must believe in the death, burial, and resurrection of the Lord Jesus Christ to be saved, but to repent, and be baptized in the name of Jesus for the remission of sins.

For the remission of sins: They could get the remission of sins, we today however, get the forgiveness of sins the moment we trust Christ.

These were all Jews, or proselytes to Judaism, and they had to repent and be baptized in Jesus' name for the remission of sins.

This is not the method we observe today because we are not the Jewish nation, which was being called to repentance for breaking the law covenant, they made with God back at Sinai.

40 And with many other words did he testify and exhort, saying,

Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

This untoward generation: Inappropriate, wrong, sinful.

About three thousand souls: They were saved on the feast of Pentecost, but do you know what else happened on the same feast day two thousand years earlier?

About three thousand souls were also killed when Moses brought the law down from mount Sinai in Exodus 32:28.

The three thousand on Pentecost were baptized with the baptism of repentance so that they might receive the remission of sins, and then receive the gift of the Holy Ghost.

None of the 3,000 new converts began to speak in tongues on that day because it was not necessary, the people had already heard the gospel of the kingdom and repented.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need.

The apostles' doctrine: These kingdom believers were living in full expectation of the kingdom being established in the near future.

And had all things common: They were to sell all that they had and to lay it at the apostles' feet. This was in accordance with the commands Christ gave his disciples after his resurrection concerning the kingdom.

There was no expectation that the dispensation of grace would intervene for the next two thousand years, until Saul got saved and God revealed the mysteries of the body of Christ to him.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Here we find just the third mention of the word church in scripture. Some claim that the church did not start until the day of Pentecost.

And the Lord added to the church: So, the people who got saved were added to the church on the day of Pentecost, which means a church already existed prior to Pentecost.

Scripture is clear that it did not exist prior to Christ saying "I will build my church" in Matthew 16:18, but then he mentions the church the second time in Matthew 18 as if it already existed.

The church they had that was added to on Pentecost bore no resemblance to the church we know today which is Christ's body.

Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

Colossians 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

This was solely a kingdom church. What we are a part of today wouldn't come to pass until a few years later when Paul became the apostle of the Gentiles. See Romans 11:13.

The church, which is Christ's body is made up of Jews and Gentiles, which become one in Christ. Gentiles do not get saved for a while yet according to the word of God.

This kingdom church will be functioning again during the tribulation period, but it is not in existence today. These in this church made up the little flock of believers mentioned earlier by Christ

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

A church is simply a called-out assembly. There was a church in the wilderness in Exodus, but it was not the church we are a part of today. See Acts 7:38.

The little flock of kingdom believers would inherit the kingdom that would be taken away from those unbelievers in Israel who would not repent.

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Chapter Three

The offer of the kingdom

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Peter and John were still going to the temple because they were never instructed not to by God. They went to the temple because the temple was still a part of God's plan for the little flock of Jewish worshippers at this transitional time in their history.

The hour of prayer, being the ninth hour: See Psalm 5:3, 55:17 and Acts 10:3.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

A certain man lame from his mothers womb: Many times when a verse mentions a person not by their name but instead says "a certain man or a certain woman" they serve as a type of Israel in some way. See Matthew 13.

This man was a type of the nation of Israel who were sinners at their conception in the land of Israel, and Egypt was their womb. From their birth they needed God to help carry them through all the years of their existence until the Messiah came.

The gate of the temple which is called Beautiful: This was an inner gate that surrounded the temple. It was not a gate to the city of Jerusalem, but one inside the city which opened to a beautiful view of the temple.

To ask alms: An alms was a good deed done to the poor.

This "certain man" who was a type of Israel wanted some money to help him physically for a short time, instead of the God of the temple who could give him eternal life.

3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said,

Look on us.

5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said,

Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Expecting to receive something of them: Like Israel, he was at the temple looking for a handout instead of the Saviour.

The nation of Israel wanted a physical deliverance from Rome, they were not looking for a Saviour from their sin.

Silver and gold have I none: That is because in the kingdom program they were to sell all that they had and come and follow Jesus.

Why can't we say, in the name of Jesus Christ of Nazareth rise up and walk to a crippled man today? We are not apostles verifying the kingdom message with signs and wonders as they were.

Peter had power to heal, which came upon them, and then it left them. They had to pray for the holy Spirit to come upon them and fill them numerous times to have boldness to preach, and to do miracles. See Acts 4:8 & 31.

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Leaping, and praising God: This was a fulfillment of prophecy, but Israel did not see it even in front of the temple.

Isaiah 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Notice firstly that this man was not saved here, he was healed, and it was not his faith that healed him, but Peter's.

If it were his faith, he could have just said, "I believe I am healed," and then stood up without any involvement by Peter and John, but he didn't.

God gave power to his apostles to heal people as a sign to the unbelieving Jews, that the messenger, and the message were from God. This does not happen today.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

The porch that is called Solomon's: See John 10:23.

12 And when Peter saw it, he answered unto the people,

Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

The God of Abraham, and of Isaac, and of Jacob: This is a title used many times in the bible. It did not say the God of Ishmael. See Exodus 3:6.

The Holy One: See 2nd Kings 19:22, Psalm 16:10, and Mark 1:24.

The Prince of life: This is speaking of his resurrection from death to life. He is God's royal son (a Prince), who is the way, the truth, and the life (everlasting life).

Through faith in his name: It was Peter, and John's faith in the name of Jesus that healed this man, not the man's faith.

The faith which is by him: The faith of Jesus Christ. See James 2:1.

Peter used this opportunity to preach to Israel's leaders that they killed their Messiah and released a murderer, and that those signs proved that he was risen. It was a murder indictment.

Because of the words of Christ on the cross, to forgive them for they know not what they do, God could lessen the charge against Israel from murder to manslaughter.

He would be able to do that for Saul of Tarsus when he stood responsible for Stephen's death. He like Israel's leaders did it ignorantly in unbelief.

1st Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

I wot: I know.

Peter is not referring to the rapture as he spoke to this audience, he was referring to Christ's revealing at the end of the tribulation period.

The times of refreshing: These are terms used for the return of Christ to set up his kingdom which comes from the presence of the Lord.

This was a legitimate offer of the kingdom to the nation as a whole. We do not tell people today that if they will repent of killing Jesus, that God will send the kingdom to this earth.

The times of the restitution of all things: This is another way of saying the kingdom. A time when all things will be restored.

The mouth of all his prophets since the world began: The prophecy program that concerned the nation of Israel and her kingdom.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which

will not hear that prophet, shall be destroyed from among the people. *See Deuteronomy 18:15-19.*

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

The prophets knew nothing of the church, which is Christ's body, but they did know, and foretell about the tribulation period, and the kingdom of which was in reference here.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham,

And in thy seed shall all the kindreds of the earth be blessed. *See Genesis 12:3.*

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

God sent his Son to the nation of Israel to turn them from their sins first, so that they could in turn bless the Gentiles, which unfortunately did not happen at his first coming.

After the tribulation period Israel will turn from their sins and believe in their Messiah and become a blessing to the Gentile nations. See Daniel 9:24 about making an end of sins.

Chapter Four

Filled with the Holy Ghost

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

The Pharisees believed in the resurrection while the Sadducees did not. It was because of the resurrection that the Sadducees had the big problem.

It was the biggest thing that set them apart from the Pharisees, and if it were true then they as the intellectuals would look pretty stupid.

The number of the men: Even though the number of the men that were saved was about five thousand, the kingdom could not come to Israel yet because the leaders of Israel were still rejecting their Messiah.

The reason for the listing of three and five thousand men, without the women or children being counted, was because every male was required by Moses' law to attend three feasts each year. See Exodus 23:17.

The resurrection is mentioned here, which was, and still is, the hope of the nation of Israel.

They didn't want anyone to believe that Jesus rose from the dead because that would link him to their belief of a resurrection into

their kingdom. It would clearly identify Jesus as the Messiah who would bring about the kingdom.

About five thousand: Often in scripture a number is given as "about" five thousand. See Joshua 8:12, Matthew 14:21, Mark 6:44, Luke 9:14 and John 6:10.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

Annas the high priest, and Caiaphas: They were co-high priests for a while.

7 And when they had set them in the midst, they asked,

By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them,

Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Peter, Filled with the Holy Ghost: Peter is again filled with the Holy Ghost here to give him boldness. See verse 13.

The stone which was set at naught of you builders: Peter quotes from Matthew 21:42, who was quoting David in Psalms 118:22. Jesus is the chief cornerstone that Israel's leaders rejected. Peter laid this indictment at their feet.

He said that they were guilty of killing the Messiah. They would have none of this, but they were confronted with an actual healing which lent itself to the people to agree with the apostles that they were sent of God.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go

aside out of the council, they conferred among themselves, 16 Saying,

What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them,

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed. 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

The man was above forty years old: This is another clue that this lame man is a type of Israel. Forty is the number of testing for Israel in the bible.

How could they be quiet when they had seen God's power displayed over and over again before their eyes?

Remember how many miracles God did for Israel in the wilderness and yet they didn't have faith, and they died in the wilderness for their lack of faith.

24 And when they heard that, they lifted up their voice to God with one accord, and said,

Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. See Psalm 2:1-2.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs

and wonders may be done by the name of thy holy child Jesus.

Thy holy child: Jesus was God's holy Son.

Whom thou has anointed: This occurred at Jesus' baptism.

With all boldness they may speak thy word: There were no prayers for protection from persecution here, but for boldness to witness, and for signs to follow that would verify their message.

The holy Spirit filled them to embolden them to preach God's word.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

They were all filled with the Holy Ghost: They were filled again and again as needed, and they spoke the word with boldness.

The first time was at Pentecost, it was called the baptism with the Holy Ghost. It was also called being endued with power from on high. See Luke 24:49.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

They had all things common: Here, and in the beginning of chapter five, we see this exclusively Jewish church practicing kingdom teachings because they were taught so by Christ after his resurrection.

Rich people will not rule over the poor in the kingdom reign of Christ. The rich had to sell all that they had and follow Christ if they wanted to enter into the kingdom.

The kingdom that was at hand, and was offered, was rejected by the chief priests who said to Pilate, we have no king but Caesar. See John 19:15.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. 36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

As many as were possessors of lands or houses sold them: This was in accordance with what Christ taught during his three-year ministry concerning the coming kingdom. See Luke 12:32-33 & 14:25-35.

Riches and the kingdom

Luke 18:18 And a certain ruler asked him, saying, *Good Master, what shall I do to inherit eternal life?* **19** And Jesus said unto him, *Why callest thou me good? none is good, save one, that is, God.* **20** *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.* **21** And he said, *All these have I kept from my youth up.* **22** Now when Jesus heard these things, he said unto him, *Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.* **23** And when he heard this, he was very sorrowful: for he was very rich. **24** And when Jesus saw that he was very sorrowful, he said, *How hardly shall they that have riches enter into the kingdom of God!* **25** *For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.* **26** And they that heard it said, *Who then can be saved?* **27** And he said, *The things which are impossible with men are possible with God.* **28** Then Peter said, *Lo, we have left all, and followed thee.* **29** And he said unto them, *Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,* **30** *Who shall not receive manifold more in this present time, and in the world to come life everlasting.*

The partial blindness that had set in for Israel because of their unbelief will be removed at the onset of the tribulation period.

They will once again practice these same kingdom principles of selling all that they have, because their money will be useless in the tribulation period. Their homes will be confiscated if they do not take the mark of the beast.

The son of consolation: This Levite owned land and sold it. The Levites were not supposed to own any land as God was supposed to be their inheritance.

This Levite also lived in Cyprus. How could a Levite (a priest) be a priest if he lived in Cyprus? He couldn't. This is a small picture of just how far Israel had departed from God's word. See Numbers 18:23-24.

Chapter Five Kingdom justice

1 But a certain man named Ananias, with Sapphira his wife, sold a possession, **2** And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. **3** But Peter said,

Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

His wife also being privy to it: She had inside information concerning the price of the land.

According to Peter's own words that when Ananias lied to the apostles about how much he had sold his land for he was lying to the Holy Ghost as well.

Even more interesting is that by lying to the Holy Ghost Ananias was at the same time lying to God because they are one.

Peter knew that Ananias and Sapphira were lying, because they were filled with the Holy Ghost, and he also gave Peter their sentence and the power to bring that to past.

If the numerous gifts that were in operation on Pentecost and soon after, are still around today, then why isn't anyone exercising the gifts on display here? These gifts are not for us today.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. **6** And the young men arose, wound him up, and carried him out, and buried him.

Gave up the ghost: His spirit departed from him, and he died. See verse 10 below, and Genesis 25:8.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. **8** And Peter answered unto her,

Tell me whether ye sold the land for so much?

And she said,

Yea, for so much.

9 Then Peter said unto her,

How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. See *Deuteronomy 6:16*.

To tempt the Spirit of the Lord: Notice the word spirit is capitalized, this denotes the deity of the spirit. Can the Spirit of the Lord be tempted? No!

James 1:13 Let no man say when he is tempted, *I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. **11** And great fear came upon all the church, and upon as many as heard these things.

Yielded up the ghost: This is kingdom justice, which will be the law of the land during the kingdom.

No one will commit any crimes during those days and get away with it. This church in Jerusalem was made up solely of Jews. They were waiting for the kingdom and trusting in the gospel of the kingdom.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. **13** And of the rest durst no man join himself to them: but the people magnified them. **14** And believers were the more added to the Lord, multitudes both of men

and women.) 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

By the hands of the apostles: Many signs and wonders were wrought among the people.

Why were the apostles able to heal people like Jesus did? Because the offer of a kingdom was still in play at this time, and no one could be priests if they had infirmities in their flesh.

Signs and wonders were to validate the message, and the messenger as coming from God, as the kingdom of God was being preached as at hand. The Jews required a sign.

1st Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

The shadow of Peter passing by might overshadow some of them: First we read above that it was by the hands of the apostles that people were healed.

Then if one of them were just to walk by someone who was sick, or vexed with an unclean spirit they would be healed. That is what it meant to be filled with the Holy Spirit in those days.

They were healed every one: Jesus healed everyone that had an infirmity in their flesh. The apostles also healed everyone they came across, because a priest could not have any infirmities, nor could they be possessed by a devil.

While the kingdom was still at hand God was preparing Israel to become a kingdom of priests. See Exodus 19:5-6 & 1st Peter 2:9.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life.

The angel of the Lord: An angel/messenger.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 Saying,

The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying,

Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying,

Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said,

We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they were cut to the heart, and took counsel to slay them.

Jesus, whom ye slew and hanged on a tree: A cross is made from a tree. Both Paul and Luke use the word cross as well at other times. They use them interchangeably. See Luke 9:23: 14:27 & 23:26. Acts 10:39.

Luke 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Deuteronomy 21:22-23 below.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Deuteronomy 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

To give repentance to Israel, and forgiveness of sins: Peter didn't mention the Gentiles, because he was unaware that God would soon raise up the apostle Paul and usher in the dispensation of grace.

The Holy Ghost, whom God hath given to them that obey him: God did not give power to be used for selfish reasons, or to

a person who was not involved in doing God's will reaching people with the gospel of the kingdom.

You can't do what Peter did on this day because God is not doing that today. You are baptized "by" the Holy Spirit into the body of Christ, and you are sealed unto the day of redemption. See Ephesians 4:30.

The kingdom saints were all baptized "with" the Holy Ghost, not by him, and they had to be filled again and again.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

A doctor of the law: Someone with advanced education in the Bible, and in the teachings of the elders (the traditions).

35 And said unto them,

Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

The days of the taxing: This is most likely the days when the Emperor declared all the world be taxed in the days when Mary was ready to give birth to Jesus.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Daily in the temple: The apostles were teaching there, and in every house, because God's kingdom program had not ceased yet, but things were about to change when Stephen comes on the scene.

Chapter Six

The widows neglected

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. 2

Then the twelve called the multitude of the disciples unto them, and said,

It is not reason that we should leave the word of God, and serve tables.

The Grecians: These were Greek speaking Jews, who were believers in Jesus, who were living in Jerusalem at that time.

The twelve: Luke verifies that Matthias is one of the twelve apostles. Some "traditions" refute this.

Paul was not saved yet, and he was the apostle of the Gentiles. Romans 11:13. Israel was to have 12 apostles to sit on 12 thrones judging the 12 tribes of Israel.

Matthew 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

This kingdom church was practicing kingdom living with everyone giving to the apostles, and they then distributed to the widows as they had need.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The apostles were told to reach Jerusalem first, and many priests in Israel were saved and became obedient to the faith. This meant that they would lose their jobs in the temple as part of the persecution that would soon follow.

Full of the Holy Ghost: Stephen was a man full of faith and of the Holy Ghost. Stephen was saved under the preaching of the kingdom. Not by hearing the gospel given unto the apostle Paul.

These seven Greek speaking men are often called Deacons by many, but that office isn't mentioned until God does it with the body of Christ years later under Paul's ministry to the Gentiles.

Deacons are mentioned in Philippians 1:1 and twice in 1st Timothy 3:8 and 12. The Greek word appears 30 times and means a servant, or a minister. The requirement for these men were different than those mentioned by Paul.

And a great company of the priests were obedient to the faith: These were in the little flock of believers that were waiting on the

kingdom to come. They were not apart of the body of Christ because that doesn't start until Saul of Tarsus gets saved.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake.

The synagogue of the Libertines: The synagogue of the freed Roman Jews (Jews with Roman citizenship).

Alexandrians: They were the Jews of Alexandria Egypt.

Them of Cilicia: Tarsus was in Cilicia, and Saul was from Tarsus, and was probably one of those who disputed with Stephen.

Them of Asia: Not the orient, but Turkey was called Asia Minor.

11 Then they suborned men, which said,

We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 And set up false witnesses, which said,

This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

They suborned men: They paid them off to witnesses in their favor. Jesus did not destroy the temple, Rome did. This happened in 70 A.D. Then it says they set up false witnesses when he appeared before the council. See Matthew 24:1-2.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Imagine them seeing the face of an angel and then still going about to kill Stephen. Zeal without knowledge is very dangerous.

His face as it had been the face of an angel: See Judges 6:22.

Chapter Seven

Stephen's prosecution

1 Then said the high priest,

Are these things so?

2 And he said,

Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him,

Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

The second time: Joseph's brothers did not recognize him the first time he appeared unto them in Egypt.

He was recognized by them the second time, just as Israel will recognize their Messiah the second time that they see him, when he returns at the end of the great tribulation period.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. 15 So Jacob went down into Egypt, and died, he, and our fathers, 16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

Threescore and fifteen souls: 75 people.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, 18 Till another king arose, which knew not Joseph. 19 The same dealt

subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. *See Exodus 1.*

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. *See Exodus 2:1-10.*

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. *See Exodus 2:11-22.*

Exceeding fair: A proper child. *See Hebrews 11:23.*

He supposed his brethren would have understood: Stephen is setting his audience up to the possibility that they missed Christ at his first appearing. Their ancestors didn't understand what Moses was trying to do the first time.

When he was full forty years old: The number forty show up multiplied times in Israel's history as a nation and in the leaders of Israel's lives.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying,

Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying,

Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. *See Exodus 2:15-25*

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 Saying,

I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.

Then Moses trembled, and durst not behold. 33 Then said the Lord to him,

Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge?

the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. 37 This is that Moses, which said unto the children of Israel,

A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. *See Deuteronomy 18:15-18.*

The voice of the Lord: Jesus is the word of God. *See John 1:1.*

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

The church in the wilderness: A church is a called-out assembly. Israel was called out of Egypt (a type of the world) to assemble together in the wilderness so they might serve God. *See Exodus 16:13.*

The lively oracles: The law given to Israel at mount Sina. *See Romans 3:1-2.*

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 Saying unto Aaron,

Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,

O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. *See Amos 5:25-27.*

God turned and gave them up: God gave up that faithless generation in Israel and only two were allowed to enter into the promised land.

The whole host of heaven: The stars, moons, planets, and fallen angels who were often called stars.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

Brought in with Jesus: There has been some confusion here as to how Jesus' name is in the place of what should be Joshua. There is no problem here because it is the same name.

Jesus is how you would translate the name Joshua if it were coming from the Greek, otherwise we would just use Joshua if it were a direct translation from Hebrew into English.

The possession of the Gentiles: The land of Canaan.

The days of David: From 1040 BC – 970 BC.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. See 2nd Samuel 7:1-5.

47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, See 1st Kings 5:1-8.

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord:

or what is the place of my rest? 50 Hath not my hand made all these things? See Isaiah 66:1-2.

The prosecution of Israel's leaders

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it.

Ye stiffnecked and uncircumcised in heart and ears: This meant that Stephen's hearers were not in a right standing with God, and that they would all perish in hell.

Israel had rejected God the Father in the old testament and persecuted his prophets. They rejected John the Baptist whom he had sent, and then they rejected his Son, and here they had resisted the Holy Ghost in verse 51.

Luke 12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

The Just One: A title for Jesus Christ. See Acts 3:14, 5:23 and 22:14.

The disposition of angels: The act of transferring something to someone else.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said,

Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

They were cut to the heart: Stabbed in the heart, figuratively speaking. See Acts 2:37.

He being full of the Holy Ghost: Israel's leaders rejected Stephen's testimony. Once Christ ascended into heaven, he sat down at his Father's right hand where he waits until the day in which his Father would send him back to judge Israel.

He saw the glory of God: See 2nd Chronicles 5:14, Psalm 19:1 and Ezekiel 8:4.

I see the heavens opened, and the Son of man standing on the right hand of God: When God's righthand man stands up, something is about to happen.

Psalms 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

In scripture we read about God standing up to plead for Israel. Here, however, he is standing up ready to judge.

Isaiah 3:13 The LORD standeth up to plead, and standeth to judge the people.

It was now time for Israel to go through the time of Jacob's trouble, but God had a secret he had been keeping since before the world began according to Romans 16:25.

This secret would interrupt Israel's prophecy program, with the body of Christ, and the dispensation of grace that had been kept secret since the world began. A mystery program.

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying,

Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice,

Lord, lay not this sin to their charge.

And when he had said this, he fell asleep.

And the witnesses laid down their clothes at a young man's feet, whose name was Saul: Saul, the chief of sinners, led the rebellion against by persecuting the apostles and the little flock of

kingdom saints before he got saved and became the apostle of the Gentiles. See Romans 11:13.

Lord, lay not this sin to their charge: Under the law Saul had blasphemed the holy Spirit which was the unpardonable sin, and he could not have forgiveness under the law, but under grace he could.

Israel's addition year ends

See the chart after Acts 8

Jesus had given Israel an additional year to repent and to produce the fruits of righteousness as he foretold the parable of the fig tree before he went to the cross. See Luke 13:6-9.

This parable has confused many who take it out of its context and try to spiritualize it. It says what it means and means what it says to Israel.

Luke 13:6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

It helps when trying to understand this parable that you keep it in the context of its preceding five verses where Jesus is telling Israel that they all need to repent, or they shall all likewise perish.

A certain man: God.

A fig tree: Israel.

His vineyard: Israel.

Fruit: The judgment and righteousness that was supposed to be produced by the fig tree Israel.

These three years: The three years Christ was with them; they did not produce the required fruits of righteousness.

This year also: That ended that additional year spoken about in the parable of the fig tree and Israel was "cut down" at that time.

Instead of bearing fruit because of the words they heard preached for that additional year by the apostles, with signs and wonders, they killed Stephen full of the holy Ghost at the end of the 69th week of Daniel.

The only thing left on Israel's prophetic time clock now was the seventieth week of Daniel, but God interrupted Israel's prophetic program to usher in the dispensation of grace, but not before saving its future leader, Saul of Tarsus.

Chapter Eight

They were all scattered abroad

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

The church which was at Jerusalem: Saul now becomes the leader of the persecution against the Messianic church at Jerusalem thinking that he was doing God's work.

This earned him the title of the chief of sinners, which is paraphrased from 1st Timothy 1:15. The word chief literally means the one who leads others in a cause, or the head of.

They were all scattered abroad..., except the apostles: The apostles remained in Jerusalem when their flock was scattered because Jerusalem must believe in their Messiah before the kingdom could come to Israel.

The church in Jerusalem was not scattered by God as a part of the scattering that was promised for unbelieving and disobedient Israel in Leviticus 26. This was a scattering forced on believing Israel by unbelieving Israelites.

2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word.

They that were scattered: This is the last we hear of Saul, who later becomes known as Paul, until we read about his conversion on the road to Damascus in Acts 9. The apostles remained in Jerusalem waiting for God's leading.

Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

Philip: One of the seven Grecians that were chosen to help the poor widows in the church at Jerusalem that were full of the Holy Ghost. See Acts 6:1-7.

The city of Samaria: Samaria received the good news about Christ because the little flock was scattered to that area by the persecution that had arisen.

The Samaritans were Jews that had intermingled with Gentiles. They were descendants of those that were left behind during the Assyrian captivity.

They were of the northern ten tribes which made Samaria their capital, and mount Gerizim their place of worship. Remember the woman at the well in John 4?

They had intermingled with the Gentiles that were there, and they practiced an even more diluted brand of Judaism than that which was practiced in Jerusalem, using only the five books of Moses.

While Judah and Benjamin (known as the house of Judah) did not recognize Samaritans as Jews, they were still Jews.

The Samaritans would be submitting to Judah and Jerusalem's authority over them in order for them to receive the holy Spirit

when Peter and John went to them from the church in Jerusalem to lay hands on them.

Remember that Jesus had once forbidden his twelve apostles from going into any city of the Samaritans in Matthew 10:5, and now something major has changed.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying,

This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Philip preaching the things concerning the kingdom of God: He did not preach about the dispensation of grace. Entrance into the kingdom of God was through repentance and baptism in the name of Jesus.

There was a little flock that was made up completely of Jewish believers back in Jerusalem that had now been scattered abroad, but no Gentiles were a part of this kingdom church.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Then Simon himself believed also: Simon believed the gospel of the kingdom, not the gospel of the grace of God, that was delivered unto the apostle Paul. Paul was not even saved yet.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost.

That they might receive the Holy Ghost: For as of yet he was fallen upon none of them:

Only they were baptized in the name of the Lord Jesus: Prior to Matthew 28:19-20 Jesus disciples were baptized in the name of the Lord Jesus.

After his resurrection Jesus commanded his apostles to now baptize in the name of the Father, and of the Son, and of the Holy Ghost.

Then laid they their hands on them, and they received the Holy Ghost: We don't have people lay hands on us today in the body of Christ to receive the Holy Ghost as Israel had to.

The baptism with the Holy Ghost was promised to Israel by Joel, John the Baptist, and Jesus. See Joel 2:28-29 & Matthew 3:11.

We today are baptized by the holy Spirit, placing us into the body of Christ. See 1st Corinthians 12:13.

These Samaritans had to have the apostles come from Jerusalem to lay hands on them before they could receive the Holy Ghost, thus bringing them back under the authority of what God was doing at that time.

Remember what Jesus said to the Samaritan woman? Salvation is of the Jews. John 4:22. Nothing before Acts chapter nine is our pattern today, because they were all still operating under the message of the kingdom.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying,

Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him,

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said,

Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

The Holy Ghost was given: Philip could cast out evil spirits and heal people in Samaria, but he was not an apostle, so Peter and John had to travel to Samaria to lay hands on them to receive the Holy Ghost.

Thy money perish with thee: Remember that Simon believed under the kingdom message, not under the gospel of the grace of God that we are saved by today.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

The gospel: Philip preached the same gospel that the twelve had been preaching up to that time. The gospel of the circumcision, which was the same thing basically as the gospel of the kingdom. See Matthew 4:17-23.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles).

26 And the angel of the Lord spake unto Philip, saying,

Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet.

The angel of the Lord spake unto Philip: He does not speak to you, your pastor, or anyone else today in the dispensation of grace.

He spoke to certain in Israel, and every time it had to do with the Israel's kingdom promises. Here we have a circumcised convert to Judaism coming from Jerusalem where he had been worshipping.

He cannot be classified as a Gentile because of his circumcision, and his conversion to Judaism (he would be called a proselyte). It is not until chapter ten that we see the first true Gentile convert saved, which is Cornelius.

29 Then the Spirit said unto Philip,

Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said,

Understandest thou what thou readest?

31 And he said,

How can I, except some man should guide me?

And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this,

He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. *Isaias 53:7-8.*

34 And the eunuch answered Philip, and said,

I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Isaiah fifty-three is a prophetic indictment against Israel for rejecting their Messiah in the future.

Philip tells this convert to Judaism all Jesus did during his earthly ministry, and he tells him of the gospel that Jesus and his disciples preached to Israel with its baptism of repentance for the remission of sin, and he believed it.

36 And as they went on their way, they came unto a certain water: and the eunuch said,

See, here is water; what doth hinder me to be baptized?

37 And Philip said,

If thou believest with all thine heart, thou mayest.

And he answered and said,

I believe that Jesus Christ is the Son of God.

I believe that Jesus Christ is the Son of God: Verse thirty-seven is wrongly left out of most versions of the bible.

The Eunuch had to believe that Jesus Christ was the Son of God in order to be baptized. We today have to believe the death, burial, and resurrection of Jesus in order to be saved. 1st Corinthians 15:1-4.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Why did Philip baptize the Eunuch? So that he could receive the remission of sins. See Acts 2:38.

The Spirit of the Lord caught away Philip, that the eunuch saw him no more: God is not doing any of the stuff, he was doing concerning Israel because the focus is not Israel today, it is on the Church, which is Christ's body.

While Satan was focusing his attention on the persecution of believers in Jerusalem, multitudes of Samaritans were being saved.

That persecution was being headed up by the Pharisee of Pharisees, who was persecuting this Messianic church into many strange cities. God would now take Satan in his own craftiness and save the leader of the rebellion against God.

Israel became Loammi (Not God's people Hosea 1:9) when Israel's leaders rejected the final offers of the kingdom in Acts chapters 3-7, which was one year after Jesus gave the parable of the fig tree in Luke 13:6-9.

Stephen was killed 483 years (at the end of the 69th week of Daniel) after the commandment to rebuild and restore Jerusalem given in 450 BC. See Daniel chapter nine.

The next thing on Israel's prophetic time clock was the time of Jacob's trouble, but that terrible time of God's wrath would not happen as it would be preceded by the un-prophesied dispensation of grace.

The End

Daniel's 70 Weeks

The seventieth week of Daniel would now be put on hold as Israel had stumbled and fell, and they will remain Loammi (not my people) until the rapture happens and the body of Christ is taken to be with the Lord. Daniel 9:24-27.

Then the 70th week of Daniel will begin, and Israel will be suffering the worse week (seven-year period) that she will ever experience in all of her existence.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel's 70 weeks are not 70 literal weeks. They are seventy sevens. one week equals seven years. See Genesis 29:27-28.

Jacob served Laban for one week of seven years to get Rachel as his bride. Israel was to be punished by God for 490 years, or 70 weeks of years each.

70 weeks = 490 years

$7 \times 7 = 49$ years + $62 \times 7 = 434$ years + $7 \times 1 = 7$ years

From the commandment until Messiah:

69 weeks 70th week

483 years 7 years

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.