



The Lighthouse

NEW TESTAMENT NOTES

Matthew

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Introduction to Matthew

Theme: Matthew bridges the gap between the Old and New Testament scriptures by tracing the genealogy of Christ from Abraham to Joseph with emphasis upon Christ as legal “son of David” (Mt. 1:1) and heir to his throne while Luke provides the genealogy from Adam to Mary demonstrating his humanity (Lk. 3).

Each gospel writer presents the same basic chronological framework of the life of Christ but with different emphasis upon his ministry. However, Matthew departs from the chronological order of some aspects of the teachings of Christ especially in chapters 5-13. The reason for this departure is that Matthew is more concerned with presenting a consistency of Christ’s teachings on certain kingdom subjects than he is with their proper chronological arrangement. For this reason some have suggested that Matthew’s purpose for his account was to provide the early congregations with a manual of kingdom discipleship structured around the basic chronological life and death of Jesus Christ.

Matthew is concerned that his readers properly discern the visible expression of the kingdom of God on earth between the first and second coming of Christ. His arrangement of the teachings of Christ in Matthew 5-13 are designed to convey to his readers the distinctions between true and false kingdom professors. He is also concerned that his readers understand the authority invested by Christ in the New Testament congregation as the visible administrative authority to advance the kingdom of God on earth (Mt. 16:18-19; 18:15-20; 22:15-43; 28:19-20).

Like many in the day of Christ, there are many today who sincerely believe that Christ came to usher in His millennial reign with Israel over the nations but had to postpone it due to Israel’s rejection of Jesus as their Messiah. Hence, they present Christ with plan “A” that had to change to plan “B.” However, Christ made it clear throughout his ministry that he had come for one reason only and that was to provide redemption by his life and death. Before Pilate he confessed that if his kingdom at this time were of this world his servants would fight but His kingdom is not of this world. The New Testament congregation and the great commission were not after thoughts but the clear prophetic plan revealed in the Old Testament prophets.

The term “kingdom” refers to the person, authority and realm of a king. John the Immersionist announced the arrival of the kingdom in the person of its King rather than in the royal manifestation of the power of the King over this world. The gospel of the kingdom is the gospel preached by John and Jesus (Jn. 3:15-16; 36) that was continued to be preached in the Great Commission throughout the book of Acts (Acts 28:30-31). There has never been any other gospel since Genesis 3:15 other than the gospel of Christ (Acts 10:43; Heb. 4:2; Gal. 1:8-9). The first four books of the New Testament are each called “the gospel of” because they provide the historical fulfillment in its full revelation of the coming and life, death and resurrection of Jesus Christ as predicted by the prophets. However, the very same gospel had been proclaimed since Genesis 3:15 in summary expression with greater progressive revelation until Christ came from heaven in the form of a babe in the manger in Bethlehem.

John the Immersionist was sent ahead of Christ to prepare a people made ready (Lk. 1:17) for Christ to gather around himself, and build “my congregation” (Mt. 16:18; Jn.1:35-51) as the new institutional “house of God” (1 Tim. 3:15), with a new qualified ministry (1 Tim. 3:1-13), new ordinances, and a new commission (Mt. 28:19-20).

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Jesus removed the “keys of the kingdom” from its Jewish custodian and transferred them (Mt. 22:43) unto “my congregation” (Mt. 16:18-19 with 18:17-18) leaving their house void (Mt. 23:38), ripping the veil from top to bottom, signifying his departure. In keeping with the public divine accreditation of all newly built houses of God, “my congregation” was immersed in the shekinah (“shekinah” - Hebrew "dwell" but refers to the *manifest* glory that confirms His presence) glory (Ex. 40:35; 2 Chron. 7:3; Acts 1:5; 2:1-2). This new “house of God” is the commissioned institution for public worship and administration of “the keys of the kingdom” in this present age (Mt. 28:19-20).

Date: The Olivet Discourse with its prediction of the A.D. 70 destruction demonstrates it must have been written prior to A.D. 70. The two references “unto this day” (27:8; 28:15) demonstrate that Matthew had completed his gospel and that some length of time had elapsed between the writing of Matthew and the destruction of Jerusalem in A.D. 70. It is believed by most conservative scholars to have been written in the mid fifties or about 30 years after the death of Christ.

Writer: The most ancient Christian traditions unanimously concur that “Levi” also called “Matthew” wrote this gospel. He was the son of Alphaeus (Mk. 2:14). Matthew was a tax collector (publican). He is named among the twelve apostles (Mk 3:13-19; Lk 6:12-16). The book itself does not identify the writer.

Audience: Unlike the gospel of Luke this gospel is not specifically addressed to anyone in particular. There is absolutely no evidence that Matthew, or any of the other apostles wrote their gospels or epistles in Hebrew, but all used the universal means of expression of that day – koine Greek. It was designed to be used as a manual of discipleship by the early congregations to advance the kingdom of God on earth (Mt. 28:19-20).

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The Gospel According to Matthew

Chapter 1

The book of the generation [genealogy] of Jesus Christ, the son of David, the son of Abraham.

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

3 And Judah begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

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

5 And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;

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

7 And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

8 And Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah;

9 And Uzziah begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekiah;

10 And Hezekiah begat Manassah; and Manassah begat Amon; and Amon begat Josiah;

11 And Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerrubbabel;

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

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

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.¹

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

¹ “**Generations**” – All the Old Testament genealogies conclude in death (“and he died”) but no death is mentioned in the genealogies of Christ. It is all about life. In Adam all die but in Christ all are made alive. Furthermore, no women are mentioned in previous genealogies but in the genealogy of Christ there are four women mentioned by name (Tamar, Rahab, Ruth, Mary) and one by inference “the wife of Uriah”. Therefore, there is neither male nor female in Christ. Additionally, the worst of sinners are included in the genealogy of Christ as where sin abounded grace did much more abound. Furthermore, Matthew divides the period between Abraham and Christ into three divisions each being 14 generations in length or 42 generations in total. Matthew begins with Abraham whereas, Luke begins with Adam.

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19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily [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 Spirit.²

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

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

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.³

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

25 And knew her not till⁴ she had brought forth her firstborn son: and he called his name JESUS.

Chapter 2

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

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

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

² “**Of the Holy Ghost**” The sin principle (“*law of sin*” – Rom. 7:23 or the principle of “*corruption*” or death) is “*passed*” to the human race through the male (Rom. 7:12). The “*seed of the woman*” provided the whole human nature, but the virgin birth without the “*seed*” of the father provided a sinless man without the principle of indwelling corruption being passed to Christ. It would be no “*sign*” that Jesus was conceived by a young maiden (Isa. 7:14) as that was a norm. The “*sign*” of the Messiah to Israel was that he would be born of a “*virgin*” (v. 23).

³ “**Call his name JESUS**” – When God gives a name it always has to do with either the character and/or a promise. The name of “*Jesus*” conveys both. It is the Old Testament equivalent to “*Joshua*” and means “*Jehovah is salvation*.” The promise found in the name is that “*he shall save his people from their sins*.” Also, this name conveys something about His person, as it contains the proper name of God “*YHWH*” or *Yahweh*. It is the enemies of Christ who deny His absolute deity because “*his people*” (v. 21) recognize him as “*Immanuel*” or “*the God with us*.” The Greek text contains the definite article “*the God*” in verse 23.

⁴ “**Knew not till**” – This is a common biblical expression for sexual intercourse. During her pregnancy there was no sexual intercourse, as that avoided any reasonable suggestion that the baby was a product of natural generation with Joseph. However, the word “*till*” asserts that sexual intercourse resumed after the birth of Christ and that Christ’s later half-brothers and sisters were not virgin born but were products of natural procreative activities between Joseph and Mary. This repudiates the so-called eternal virgin doctrine of Romanism. If the perpetual virginity of Mary was true, the word “*till*” (Gr. *heos*) would have been omitted altogether.

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

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

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

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

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

13 And when they were departed, behold, the angel of the Lord 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.

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.

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

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

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

19 But when Herod was dead, behold, an angel of the Lord 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.

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:

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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.⁵

Chapter 3

In those days came John the Immersionist, preaching in the wilderness of Judaea,⁶
2 And saying, Repent ye: for the kingdom of heaven is at hand.

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

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat [food] was locusts [large grass hopper] and wild honey.

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

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

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

8 Bring forth therefore fruits meet [evidence] for repentance:⁷

⁵ “**Called a Nazarene**” – He was not a Nazerite. John the Baptist was a Nazarite from birth and drank no fruit of the vine, no cut his hair (Lk. 1:15). Jesus drank the fruit of the vine (Mt. 11:18-19) and like all other non-Nazarites cut his hair short, otherwise, there would be no difference between the Nazarite and the non-Nazarite Jewish male.

⁶ “**The Immersionist**” – He was called “The Immersionist” or what is equivalent today in most English versions as “The Baptist.” This is a proper noun rather than a verb. A verb describes an action (immersed) but this noun is descriptive of John’s ministry, his message, and his method before he immersed a single person in water. His ministry was prophesied by Isaiah and Malachi. At birth his mission was spelled out to his father (Lk. 1:17). He was sent to “*make ready a people prepared for the Lord.*” That was his mission. His message was the gospel of Christ (Jn. 3:36). His method was to preach the gospel, immerse the repentant believers and then teach them. The symbol that visibly identified his mission, message and method was immersion in water. Throughout history the term “immersionist” or “Baptist” was attached to groups of people by their enemies to define them as a people (The Anabaptists, Catabaptists, Sabians, and Baptists).

Roland Bainton, a Mennonite scholar says “*To call these people Anabaptists, that is re-Baptizers, was to malign them, because they denied that baptism was repeated, inasmuch as infant baptism is no baptism at all. They called themselves simply Baptists, not re-Baptizers.*” – Roland Bainton, **The Reformation and the Sixteenth Century**, (Beacon Press, Boston) 1952, p. 99.

⁷ “**Fruits of repentance**” – John immersed those who confessed Christ and repented of their sins. John could recognize there was nothing manifestly genuine in the attitude of these Pharisees and Scribes who came to him for immersion. This demonstrates that the Greek preposition “eis” translated “unto” in verse 11 is not to be understood to mean “in order to” obtain repentance but rather “in reference to” or “because of” repentance and its fruits (evidence) as the basis for immersion. Furthermore, this act of repentance was in response to the gospel John preached (Jn.1:29,31,33; 3:36) and by definition involved **a change of mind** not only about sin but in regard to the promise of eternal life by coming to Christ in faith (Jn. 3:36; Acts 19:4). Gospel repentance is inseparable from faith and where there is one the other is implied even though not stated. When one turns from sin they are turning to Christ by faith. Peter equally claimed that immersion was the “answer” or response of a “good” conscience already cleansed (1 Pet. 3:21) demonstrating that regeneration preceded immersion in water.

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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 [cut off] down, and cast into the fire.

11 I indeed immerse you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall immerse you in the Holy Ghost, and in fire:⁸

12 Whose fan is in his hand, and he will thoroughly [thoroughly] purge [cleanse thoroughly] his floor, and gather his wheat into the garner [storage]; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be immersed of him.

14 But John forbad [hindered] him, saying, I have need to be immersed of thee, and comest thou to me?

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

16 And Jesus, when he was immersed, 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:

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

Chapter 4

Then was Jesus led up of the Spirit into the wilderness to be tempted [tried/tested] of the devil.

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

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

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

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

⁸ **“Immerse you in the Holy Ghost”** – John came to prepare a people made ready for the Lord (Lk. 1:17). This preparation included preaching the gospel, immersing repentant believers in water and then teaching them. Jesus would take those prepared by John and assemble them around himself (Jn. 1:35-51), and instruct them how to observe all things He commanded (Acts 1:21-22). Jesus called this assembly “my congregation” which is the new “house of God” (1 Tim. 3:15). Every previous house of God was once immersed in the shekinah (Hebrew “dwell” but refers to the *manifest* glory that confirms His presence) glory of God (Ex. 40:35; 2 Chron. 7:3) upon its completion as a public accreditation of the new institution for public worship as the “house of God.” Here is the first record of the promise that Jesus would immerse “you” (the prepared materials) in the shekinah glory as the new “house of God” or God’s accredited institution for public worship. John was speaking to two kinds of people in his audience (1) immersed believers and (2) unbelievers. The believers were likened to the wheat and the unbelievers likened to the chaff in verse 12. The promise of immersion in the Spirit was to immersed believers/wheat. The promise of immersion in fire was to the unbelievers/chaff.

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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.

7 Jesus said unto him, It is written again, Thou shalt not tempt [test] the Lord thy God.

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.

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.

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

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 Isaiah the prophet, saying,

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

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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

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

19 And he 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.

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.⁹

⁹ “**All manner of sickness...disease**” – Jesus and the apostles went where the sick people were found and ministered to them. How different from the faith healers and miracle workers of our day. Today’s miracle workers don’t go out among the people, to the hospitals, nursing homes but have the people come to them nor are they able to heal **all manner of sickness and all manner of disease among the people**. Faith healers today are charlatans who seek the money of the poor and live in luxury and sin. When they fail to heal the sick, they blame the sick for lack of faith. Jesus healed many whether they believed or didn’t believe. Indeed, through His healing of many, they came to believe in him (Jn. 9).

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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 [epilepsy], and those that had the palsy; and he healed them.

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

Chapter 5

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:¹⁰
2 And he opened his mouth, and taught them, saying,

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

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

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

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

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

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

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

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

11 Blessed are ye, when men shall revile [harshly criticize] 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.

¹⁰ “**His disciples came unto him**” – This occurred shortly after appointing the Twelve as apostles (Lk. 6:12-20). This sermon is applicable to the present spiritual kingdom here and now (Blessed **are...is**), as well as the visible manifestation of His kingdom in the future (**shall** inherit...). This sermon is intended to help his congregation distinguish between true and false kingdom professors here and now. The Scribes and Pharisees represent the **many** (Mt. 7:13) and the true kingdom citizens represent the **few** (Mt. 7:14). Chapter five defines the standard of personal kingdom righteousness. Chapter six defines the righteous standard of personal kingdom worship. Chapter Seven defines the righteous standard of personal kingdom discernment. The beatitudes define a true kingdom citizen by who they **are**, as the cause for what they do, rather than what they do as the cause of who they want to become. This sermon contrasts the true children of the kingdom, by who they are, with false professors who stress what they do (“**have we not done many wonderful works**”) in order to become justified (Mt. 7:22).

The first four beatitudes define what a true kingdom citizen is by conversion (5:3-6). In regard to self-righteousness they are spiritually bankrupt (poor in spirit). They “mourn” over what they are rich in – sin. They do not assert themselves, but are “meek,” and they thirst and hunger after true righteousness; this righteousness was accomplished by Christ having satisfied the demands of the law (5:17, 20, 48). The next three beatitudes define what true kingdom citizens are in response to the world (5:7-9). The last two beatitudes describe the world’s response to kingdom citizens (5:10-12).

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13 Ye are the salt of the earth: but if the salt have lost his savour [flavor], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.¹¹

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.¹²

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.¹³

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.

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.

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.¹⁴

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:

¹¹ “**The salt...the light**” – The illustrations of salt and light describe what the true congregations of the Lord, and individual kingdom citizens, are, metaphorically in relationship to the world in which they live. Salt preserves what is good and retards corruption. Light exposes and opposes darkness. The individual Christian is the “candle.” The city on a hill and the candlestick are metaphors for the congregation (Rev. 1:20), or an assembly of houses and candles.

¹² “**Lost his savor**” – Salt and light are what they are by nature. Light that does not illuminate and salt that is not salty is moronic (the words “**lost his savor**” translates the Greek *morano* where we get our word “moron”). It is oxymoronic to hide a candle, or to be unsalted salt. However, success or failure to enter heaven is not in view here. What is in view here is failure or success to glorify God before men. Failing to manifest what they are loses their usefulness as a witness before men (“trodden under foot of men”). There is a difference between the righteousness required to enter into the kingdom of heaven and the righteousness manifested by those already in the kingdom of heaven. The righteousness required to enter the kingdom of heaven must exceed the best of men (Mt. 5:20-47), and equals the best of God (Mt. 5:17, 48). In contrast, the works of those already in the kingdom of heaven determine nothing more than “least” and “greatest” (Mt. 5:19). He who breaks the least of commandments is still the least in the kingdom of heaven rather than condemned to hell (v. 19).

¹³ “**The law**” – This refers to the books of Moses. **The prophets** refer to the rest of the Old Testament. The combination, **the law and the prophets** is a summary of the entire Old Testament as the revealed will of God. This is what Jesus came to fulfill in regard to the Law’s righteous demands and in regard to the prophecies concerning the Christ. This fulfillment by Christ is the righteousness that satisfies the hunger of all true children of the kingdom (Mt. 5:6) and satisfies the righteousness to enter the kingdom of heaven (vv. 20, 48).

¹⁴ “**Exceed the righteousness**” – Entrance into heaven demands a righteousness that exceeds the best of men and must equal the best of God (Mt. 5:46). The personal righteousness of Christians has nothing to do with entering heaven, but only determines their standing in the kingdom between greatest and least (v. 19)

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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 [empty headed], shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

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.

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.

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.¹⁵

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.

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.

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.

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:

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.

¹⁵ “**Looketh on a woman**” – Just the look of lust or unjust anger (v. 22) violated God’s Law. The law is spiritual (Rom. 7:14), or judges the unseen intent and attitudes of heart and mind (Mt. 15:19-20). However, the interpretations of the Pharisee lowered the standard to only physical external violations of the law. Therefore, the only way the Pharisaical standard of sin could be dealt with is by removing the corresponding external physical organ. However, removal of one eye would not resolve it as there would be another eye to lust with. Removal of every external organ would not help resolve sin, as sin originates within the heart. The point being made is this: if the problem of sin is merely external, then it is better to remove whatever physical organ is involved with sin than for the whole body to be cast into hell. However, if that is your approach to sin then hell is sure.

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

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.

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 [two].

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.

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.¹⁶

¹⁶ “**Even as**” – The Father has never sinned or had to be forgiven even once. Sin is defined several ways in scripture; (1) transgression of the law – 1 Jn. 4:6; (2) failing in one point – James 2:10; (3) missing the mark. However, ultimately sin is the wrong motive for all that is thought, said or done. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31; Col. 3:17, 23). Hence, sin is coming “short of the glory of God” in whatsoever ye think, say or do. This is why there is “none good but one and that is God” (Mt. 19:17) and “there is none that doeth good, no, not one” (Rom. 3:10-11). This is why Christians cannot live above sin (1 Jn. 1:8-10). God’s own personal righteousness is the standard of the law and to fail it but in one point is to forever forfeit any opportunity to be justified by the works of the law (Rom. 3:19-20; Gal. 3:10-12). This is why the imputed righteousness of Christ is necessary to satisfy the law’s standard of righteousness (Rom. 4:5-6), and it must be received freely by grace through faith (Rom. 3:24-26). This is the righteousness that exceeds the righteousness of the best of men (Mt. 5:20), and this is the “rock” that withstands judgment in the last day (Mt. 7:24-27).

Chapter 6

Take heed that ye do not your alms [charitable giving] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.¹⁷

2 Therefore when thou doest thine alms [charitable giving], 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 [charitable giving], let not thy left hand know what thy right hand doeth:¹⁸

4 That thine alms [charitable giving] may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

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.

9 After this manner therefore pray ye:¹⁹ 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.

11 Give us this day our daily bread.

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

¹⁷ **“Take heed”** – Chapter six deals with the righteous standard of personal Kingdom worship. Hypocrites can assign the highest priorities to giving, prayer and fasting. What gives value to such things is the intent/motive for doing such things. The proper intent/motive is determined by ones faith and priorities. Matthew 6:19-34 address both proper priorities and the issue of faith. They are closely connected with each other in determining our true motives/intents. Sin is coming short of the glory of God. Our intent behind all that we say and do must be for the glory of God, otherwise, giving, prayer, and fasting are hypocritical and vain practices - "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31); "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col 3:17); "And whatsoever ye do, do it heartily, as to the Lord, and not unto men;" (Col 3:23). A person's intent is closely connected with their faith. Matthew 6:25-32 deal with our faith. A strong faith in God will influence our priorities and define our motives. A double minded man (mixed priorities) will neither be strong in faith, nor guided by proper motives. Our priorities must be in order for us to grow in faith, and for us to act out of a proper motive/intent (Mt. 6:25-33).

¹⁸ **“Let not thy left hand know”** – True worship is without guile, but the instinctive impulse of the new nature.

¹⁹ **“Pray ye”** – This is not the Lord's Prayer, but rather, a model prayer for disciples. There are several accounts where Christ prayed to the Father, but only one account of any length; that instance is in the upper room discourse (Jn. 17).

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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.

14 For if ye forgive men their trespasses [offenses], your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses [offenses], neither will your Father forgive your trespasses.

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.

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.

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!

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 [riches].

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 [clothing]?

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?

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

28 And why take ye thought for raiment [clothing]? 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.

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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.

Chapter 7

Judge not, that ye be not judged.²⁰

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

3 And why beholdest thou the mote [speck] 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 [speck] 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 [speck] out of thy brother's eye.²¹

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.²²

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.

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?²³

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 [restricted] 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 [restricted] is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.²⁴

²⁰ “**Judge not**” – Chapter seven deals with the righteous standard for kingdom discernment

²¹ “**Then thou shall see clearly**” – Christ is only condemning hypocritical judging. He commands us to judge righteously (see 1 Cor. 6:1-5). Righteous judging calls for spiritual discernment.

²² “**Neither cast your pearls before swine**” – Discernment is required in determining when and to whom you should give righteous criticism, since some will not appreciate righteous criticism but will turn on you.

²³ “**Ask...seek...knock**” – Discernment comes from God. If we lack discernment, we need to earnestly pursue it from God. Ask, seek and knock are progressive steps in the earnest pursuit of one’s needs, and for wisdom, and spiritual discernment. Those with spiritual discernment will treat others as they want to be treated (v. 12).

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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.

21 Not every one 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.²⁵

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.

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:²⁶

²⁴ “**Therefore**” – Verses 12-27 form the conclusion to this sermon and the two contrasting reactions to this sermon. The whole law and the prophets can be summarized by the golden rule (v. 12). There are two contrasting classes of religious people in this world - **many** versus **few**. There are two contrasting ways – **broad** versus **narrow**. There are two contrasting entrances into these two ways – **wide** versus **strait**. Those who teach the broad way perspectives are false prophets (vv. 15-20) who can be known by their **fruits** of doctrine and character. These two contrasting ways characterize the **way** of the Pharisees and scribes in contrast to the **way** of Christ. The way of the Pharisees is inclusive of **many** ways (Prov. 14:12) as their entrance is **wide** and their way is **broad** so that **many** choose it, but its end is **destruction**. It is the difference between justification before God by works versus by grace.

²⁵ “**The will of my Father**” – The will of the Father is revealed in **the law and the prophets** (5:17) in regard to the **righteousness** necessary to **enter the kingdom of heaven** (5:20). The righteousness demanded by God to enter heaven exceeds the righteousness taught by the Scribes and Pharisees, because they define God’s righteousness by the lower interpretative standards of the elders (Mt. 5:21-47). This lower standard is achievable by sinners.

However, the righteousness required to enter the kingdom of Heaven exceeds the best of men and equals the best of God (5:48; 19:17). It is the righteousness that Christ came to **fulfill** (Mt. 5:17) in His life and death that is received through faith in Christ (Jn. 6:39-40) by all His kingdom citizens in all ages (Acts 10:43; Heb. 4:2).

²⁶ “**Rock...sand**” – There are only two possible contrasting foundations to build your life upon. The rock foundation is defined in Matthew 5:3-6, 17, 48, consisting of the sinless righteousness of Christ (Mt. 5:17-48). The first four beatitudes (Mt. 5:3-6) describe the conversion experience turning from self righteousness to satisfaction in the righteousness of Christ. Matthew 6-7 describes the life built upon that foundation. This is the foundation that no man can lay (I Cor. 3:11), upon which Christians build the house of their life consisting of good and bad works (I Cor. 3:12-15).

There is a sand foundation characterized by the Scribes and Pharisees (Mt. 5:20). What they teach is the “fruit” of the false prophets in Matthew 7:15-20 and they and their followers are the “many” in Matthew 7:13 and 21. Their “sand” profession is a mixture of faith plus works in order to obtain justification to enter heaven (“Lord, Lord...have we not...done many wonderful works?” [Matthew 7:22]).

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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.

Chapter 8

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

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

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.

5 And when Jesus was entered into Capernaum, there came unto him a centurion [**Roman officer over a 100 men**], beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy [**paralytic**], grievously tormented.

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 shouldst come under my roof: but speak the word only, and my servant shall be healed.

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

10 When Jesus heard it, he marveled [**to wonder with amazement**], and said to them that followed, Verily [**truly**] 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.

Doing the will of the Father is to be converted from self-righteousness (Mt. 5:3-5), to have your hunger and thirst for righteousness (Mt. 5:6) satisfied by Christ's fulfillment of the law (Mt. 5:17), or the sinless righteousness of God (Mt. 5:48; Jn. 6:37-39).

There is no difference between the houses and circumstances in Matthew 7:24-27. The difference is found in the foundation alone.

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

13 And Jesus said unto the centurion [Roman officer over a hundred men], Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

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

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

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 Isaiah the prophet, saying, Himself took our infirmities [bodily weaknesses], and bare our sicknesses.

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 [wherever] 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.

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.

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!

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

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

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

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

32 And he said unto them, Go. And when they were come out, they went into the herd of swine [pigs]: and, behold, the whole herd of swine [pigs] ran violently down a steep place into the sea, and perished in the waters.

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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 [requested] him that he would depart out of their coasts [border].

Chapter 9

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

2 And, behold, they brought to him a man sick of the palsy [paralytic], 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.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth [to speak evil or injuriously of holy things].

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 [paralytic],) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

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

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.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans [tax collectors] 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 [tax collectors] and sinners?

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.

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.

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.

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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.

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.

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

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

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

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; 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,

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.

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

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.

30 And their eyes were opened; and Jesus straitly charged [strict charge] 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 marveled [to be amazed], saying, It was never so seen in Israel.

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

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

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

37 Then 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.

Chapter 10

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.

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

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

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

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost²⁷ 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.

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

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

11 And into whatsoever city or town ye shall enter, inquire 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.

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 Gomorrha in the day of judgment, than for that city.

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;

²⁷ “**Lost**” – Greek “apollumi” – The same term is translated “destroyed” in verse 28. Obviously this term cannot mean “annihilated.” It literally means “loose away from” or the idea of rendered useless by separation. Israel was separated from God by their sins and thus “rendered useless” for the glory of God. The same term is used for the coin, sheep and prodigal son who were “lost” (apollumi) but could be found or saved. They were separated from the woman, shepherd, and father respectively, and therefore **rendered useless** in relationship to each. However, they were not annihilated.

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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.

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.

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 [name for Satan], how much more shall they call them of his household?

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

27 What I tell you in darkness, that speak 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.²⁸

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.

²⁸ **“Not able to kill the soul”** – It is the unseen workings of the soul that produce the actions of the body, and words of the mouth. It is the soul they are angry at and try to destroy by killing the body. This is a direct assertion that the soul is not destroyed when the body is killed. The term translated “destroy” (apolummi) is the same word translated “lost” in verse 6 and “loseth” in verse 29 (see note on verse 6 above).

It simply means that the expression of the soul is negated, lost, perished, or rendered useless in regard to any self-fulfilling purpose.

At the very minimum, the fact that man is incapable of destroying the soul at the death of the body and that God does not “destroy” the soul until after the judgment when He casts it into Gehenna proves the soul continues to exist between the death of the body and being cast into Gehenna. However, casting people into Gehenna only separates them eternally from God and His people, thus rendering their whole personal expressions invalid, lost, perished and negated. They are eternally lost to all self-value and self-meaningful or self-fulfilling existence. However, their continued existence in Gehenna glorifies God’s justice.

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

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

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

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

37 He that 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.

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.

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.

Chapter 11

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

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

3 And said unto him, Art thou he that should come, or do we look for another?

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.

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.

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

12 And from the days of John the Immersionist 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 Elijah, which was for to come.

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

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling 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 [**loud crying**].

18 For John came neither eating nor drinking, and they say, He hath a devil [**demon**].

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber [**alcoholic**], a friend of publicans [**tax collectors**] and sinners. But wisdom is justified of her children.

20 Then began he to upbraid [**rebuke**] 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.

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.

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.

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

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 [**weight of a load**], 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.

Chapter 12

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.

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?

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

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.

9 And when he was departed thence [from that place], 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.²⁹

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.

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

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

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

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

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

²⁹ **“It is lawful”** – Jesus broke the traditional laws of the elders but not God’s law of the Sabbath. It is only unlawful to do self-centered works on the Sabbath (Isa. 58:13). It is lawful to do “good” works on the Sabbath. Jesus defended works of piety (Mk. 2:25-26), works of mercy (Mk. 3:3-5) and works of necessity (Mt. 12:11). The Sabbath was made for man’s benefit (Mk. 2:27).

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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.

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?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub [a name for Satan] the prince of the devils.

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 [a name for Satan] 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.

29 Or else how can one enter into a strong man's house, and spoil [to violently rob] his goods, except he first bind the strong man? and then he will spoil [to violently rob] 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 [to speak contemptuously] shall be forgiven unto men: but the blasphemy [to speak contemptuously] against the Holy Ghost shall not be forgiven unto men.³⁰

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.

33 Either make³¹ 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.³²

³⁰ “**Blasphemy**” – (to speak contemptuously) – Blaspheming against the Holy Spirit requires three things: (1) light in the mind that the power confirming Jesus to be the Christ is the Holy Spirit - v. 22; (2) hate in the heart toward Christ – v. 14; (3) Jesus present on earth. This has reference to the work of the Holy Spirit while Christ was physically present on earth. The Holy Spirit was confirming Him to be the Messiah, the Son of God “**in this world,**” and when He comes again to reign “**in the world to come**” sinners will again hate him in spite of full evidence by the power of God’s Spirit that He is King of kings and Lord of lords (Rev. 20:8). In verse 32, the term “world” is not a translation of the Greek term “kosmos” but rather “aion” which means “age.”

³¹ “**Make**” - In verse 33 when Christ says "make the tree good" or "make the tree evil" he is not referring or implying that a tree can make itself good or evil or that they are able to make their own heart good or evil. Instead, he is calling upon them to be consistent in their judgments. "Make" in the sense of "make judgments" that consistently identify the moral character of the heart consistent with the works (words and deeds). Christ's words were consistent with his works which identified his heart as good. Their words were not consistent with their works which identified their heart as evil. Hence, Christ is calling upon them to MAKE TRUE JUDGEMENTS. In the judgment day God will MAKE TRUE JUDGEMENT concerning their Person and works (words and deeds) and will vindicate Christ from their false charges.

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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.³³

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.³⁴

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

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;³⁵ and there shall no sign be given to it, but the sign of the prophet Jonah:

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

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

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

43 When the unclean spirit is gone out of a man, he 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 [to tidy up/arrange in order].

³² **“Make the tree”** – The nature of the tree determines the nature of the fruit, not vice versa. Saved people are **“created in Christ Jesus unto good works”** (Eph. 2:10), and lost people, due to their nature, can produce nothing but evil fruit (Rom. 8:7-8; Jer. 13:23; Deut. 5:29 with Deut. 29:4 and Ez. 36:26-27). First, “make” the tree good before the fruit is good (Ezek. 36:26; Jn. 3:3; Eph. 2:1-3). Faith is a fruit of regeneration. Regeneration and conversion are inseparable (1 Jn. 5:1) chronologically, as in the bullet and hole analogy. However, logically the bullet is the cause of the hole, and regeneration is the cause of conversion. When God gives a new heart, there is a change from love of darkness to hatred of darkness (Jn. 3:19-20). This change in regard to darkness is the divine side of repentance. There is also a change from hatred of light to love of light and this change is the divine side of faith or drawing (Jn.6:44-45). Regenerative life logically precedes conversion while judicial life logically follows conversion. The former is the work of the Spirit in the elect, while the latter is the legal position in heaven in Christ before the law (justification). The former treats the elect as a “tekna” or child of God while the latter refers to his legal status as a “huios” or son of God (Gal. 3:26 “children” = Gr., “huioi”).

³⁴ **“The day of judgment”** – In the Day of Judgment the words of both lost and saved shall either condemn or vindicate them. The consequences for both saved and lost will be eternal. In regard to the lost it will determine their rewards of punishment in hell, and in regard to the saved, it will determine their rewards in heaven. The saved do not stand in future judgment in regard to eternal life or eternal death (Jn. 5:24).

³⁵ **“Seeketh after a sign”** – The Biblical gift of tongues is a “sign” gift (1 Cor. 14:22) for unbelievers. The modern Tongue movement did not begin by seeking to please God but began by seeking signs and wonders – a clear indication of an “evil” generation/movement.

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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.³⁶

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.³⁷

Chapter 13

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.

3 And he spake many things unto them in parables [stories to illustrate], saying, Behold, a sower went forth to sow;

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

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

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

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

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

³⁶ “**Swept, and garnished**” – Reformation never works. Man cannot clean up his own life. Reformation is the solution for **this wicked generation**, or the class of false religionists.

³⁷ “**Do the will**” – The heart condition of the lost is to love darkness and hate the light (Jn. 3:19-20). Their will is as free as their heart is free to embrace light. Jesus says that those with such a heart condition “will not come to the light” (Jn. 3:19). Only those born of God and given a “new” heart love the light and hate darkness (Ezek. 36:26), and come to the light so that their works make manifest they were wrought of God (Jn. 3:20; 6:45). It is with this new heart that man believes unto righteousness (Rom. 10:10). They that do righteousness demonstrate they are born into the family of God (1 Jn. 3:10), but the lost man is incapable of doing anything righteous in God’s sight (Rom. 3:10-11; Mt. 19:17).

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9 Who hath ears to hear, let him hear.³⁸

10 And the disciples came, and said unto him, Why speakest thou unto them in parables [stories to illustrate]?

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.³⁹

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.

14 And in them is fulfilled the prophecy of Isaiah, 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 [to become thick headed, dense], 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.⁴⁰

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.

18 Hear ye therefore the parable [a story to illustrate a teaching] of the sower.

³⁸ “**Ears to hear**” – This parable and those that follow come at a critical point of rejection of Christ and John the Immersionist (chs. 10-12) by the religious leaders, and a vast number of Jews. Indeed, at the close of this chapter, he is rejected by his home town and family (vv. 54-58). No doubt the question had arisen in the minds of his disciples, as it did in the mind of John, “Are you the one” and if so, then why are God’s professing people rejecting you? Jesus answers this problem in a series of parables. Rejection of Christ is a heart problem (vv. 3-23) in response to the Word of God. It is a deception problem (vv. 24-43) and the only final solution will be separation of the true from the false (vv. 47-50). In the meantime, those who understand these parables will be able to distinguish between the two (vv. 51-52). The lost professor does not have “ears to hear.”

³⁹ “**To them it is not given**” – Understanding of God’s Word is something that must be given by God (Jn. 6:45). The natural man cannot receive it because of his natural enmity toward God (Rom. 8:7), and his inability to perceive spiritual things (1 Cor. 2:14). Even among God’s elect, it is God that determines the measure of grace and faith given to understand the things of God (v. 17; Rom. 12:3-6). For example, Jesus separated the twelve Apostles from the multitude of disciples to give more insights than the rest. Out of the twelve he separated unto himself Peter, James and John to give special insights, and among the three he chose John to give revelations he gave none of the rest.

⁴⁰ “**Eyes they have closed**” – Natural man is capable of seeing the light that God provides in nature (Rom. 1:20-21), and in conscience (Rom. 2:14-15), so that they are “without excuse.” However, he is not capable of receiving what he sees. Exposure to light makes manifest their nature (Rom. 7:8-9). Just as the same sun hardens the clay and melts the butter, so light only has a hardening effect upon the lost man’s heart because he hates light and loves darkness (Jn. 3:19). Hence, the more light he is exposed to the more hardened he becomes until he closes his eyes, or is completely hardened to the light of nature.

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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.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [soon] with joy receiveth it;

21 Yet hath he not root in himself, but dureth [continues] for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

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.

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.⁴¹

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:⁴²

25 But while men slept, his enemy came and sowed tares [weeds that look like wheat] among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares [weeds that look like wheat] also.

27 So the servants of the householder [master of the house] came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares [weeds that look like wheat]?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, [weeds that look like wheat] 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 [weeds that look like wheat], and bind them in bundles to burn them: but gather the wheat into my barn.⁴³

⁴¹ “**The good ground**” – The soil represents the heart of man (v. 19). The first three soils represent three different characterizations of the religious, but unregenerate heart. The variations among the singular “**good ground**” represent the saved (see Lk. 8:15), **some a hundredfold, some sixty, some thirty**. The hardened heart of the lost cannot receive the word. Those who receive the word with joy, but do not continue in the word when it costs them, have only a superficial faith (vv. 20-21). The weedy ground is too crowded for God’s Word. The lost man’s priorities expose his real condition (v. 22).

⁴² “**The good seed**” – The parable of the tares is inclusive of the parables of the mustard seed and leaven as they add further explanation of the “tare” problem in the professing kingdom. Deception is the key thought in all these parables. Tares have a deceptive likeness to wheat. The size of the mustard seed is deceptive in comparison to the size attained by the fully grown mustard plant. The leaven that is “hid” in the dough produces a deceptive size in the dough. When tares are mixed in the professing kingdom of God it gives the kingdom of God a deceptive size. Leaven is used consistently by Christ as a metaphor of deceptive teaching and sin. Satan and false religion (“the woman hid”) are engaged in deception.

⁴³ “**Let both grow together**” – Augustine used this text to defend his universal (catholic) **visible** church theory which allowed coexistence of sinful members within the congregation. However, this text refers to the kingdom of

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31 Another parable [a story to illustrate a teaching] 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.⁴⁴

33 Another parable [a story to illustrate a teaching] 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.⁴⁵

34 All these things spake Jesus unto the multitude in parables [a story to illustrate a teaching]; and without a parable [a story to illustrate a teaching] 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.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable [a story to illustrate a teaching] of the tares of the field.

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

38 The field is the world;⁴⁶ the good seed are the children of the kingdom; but the tares are the children of the wicked one;

God not the congregations of God. Disciplinary removal of wicked congregational members is explicitly taught (Mt. 18:15-18; 1 Cor. 5:1-13). It is through this misapplication by Augustine that the universal **visible** church theory originated and it is the misapplication of this same passage by Luther that the universal **invisible** church theory originated. The first debate concerning the nature of the New Testament congregation was held between the Donatist Bishops and Augustine in the fourth century and none of the over 800 Pastors involved ever mentioned any kind of universal or invisible congregation until Augustine introduced that idea with this text. Over 400 Donatist Pastors charged him with inventing two different kinds of congregations when the scriptures only teach one kind – the local visible congregation. The Reformation Anabaptists charged Luther with the same error that the Donatists ascribed to Augustine – inventing two different kinds of congregations.

⁴⁴ “**Least of all seeds**” – The point Jesus is making is that the apparent size of the kingdom is deceptive due to the tares. If you look at the size of a mustard seed and then the size of the plant it produces then its size is obviously deceptive. The size of the professing kingdom as it nears the end of age does not reflect the true size of God’s people on earth, nor his congregations. As time marches on so does the apostasy increase within the professing kingdom of God until the true congregations and people of God are “hid” among the stuff.

⁴⁵ “**Like unto leaven**” – He is speaking of the kingdom in regard to its external visible profession. Leaven gives dough an unnaturally larger appearance, and so, the tares make the professing kingdom much larger in appearance. Leaven is a type of false teachers and false teaching, and such are the tares. The woman represents the Great Whore of Revelation. She has existed since the garden. She had her earliest root in “the way of Cain” but her first organized expression was in Babel and from there she spread unto the ends of the earth in the dispersion of Babel. She infiltrated Israel through Egyptian, Canaanite, Assyrian and Babylonian influences. She was the state religion of pagan Rome, and slowly, from the New Testament period, infiltrated much of apostolic Christianity until she was embraced by Rome as the state church or Roman Catholicism (Rev. 17-19:4). Her unholy union with government characterizes her Reformation daughters (Presbyterian, Lutheran, Episcopalian, etc.).

⁴⁶ “**The field is the world**” – Augustine said the field was the church. Augustine is the origin of the Universal Visible Church theory. Luther and Calvin saw that the true seed of the kingdom was “hid” within the field, and therefore they invented the idea of a Universal Invisible Church. Neither is true, because the field is the “world,” not the congregation of Jesus Christ.

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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 [weeds that looks like wheat] 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 [evil];

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing [grinding] 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.⁴⁷

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.

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.

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 [a container], 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 [grinding] of teeth.

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 [master of the house], which bringeth forth out of his treasure things new and old.⁴⁸

⁴⁷ “**Then**” – only when God separates the tares from the chaff will the true kingdom be manifest. So presently, they are not manifest, but like a treasure **hid** in a field. The true kingdom children are “hid” like a treasure among the religious stuff in the world (field). In the same field, within that treasure hid among the religious stuff in the world, is a “pearl of great price,” or the New Testament congregation as an institution. The Lord’s congregation is like a **pearl of great price** that must be further sought out, because it is hidden among the treasure as well as among the religious stuff in this world. It is an impossible task to discover either the true kingdom or his congregation hidden among the religious stuff in this world. Discovery is only possible by divine revelation (Mt. 13:10-11), and that is a matter of distinguishing grace (Mt. 13:10-17). God must give eyes to see what is hidden or a person will remain blind to these treasures. Salvation is a matter of revelation (Jn. 17:3; 2 Cor. 4:6) given freely by God’s grace, but identification with and taking possession of either has a great cost attached. Those who would claim and identify with either the true kingdom, or His congregation, will pay a tremendous price in this world. The cost is always the same - complete self-denial.

⁴⁸ “**Every scribe**” – The scribe handled the word of God constantly and knew it better than anyone. He therefore had the responsibility to obey it and communicate it to others. The **householder** was responsible for maintaining an on-hand supply to meet whatever occasion may require. Those who know the characteristics of the various soils and

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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?⁴⁹

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.

Chapter 14

At that time Herod the tetrarch [a governor] heard of the fame of Jesus,
2 And said unto his servants, This is John the Immersionist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

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

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

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

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

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

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

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

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

11 And his head was brought in a charger [platter], and given to the damsel [young unmarried girl]: 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.

the deceptive work of Satan are prepared for whatever the occasion may require. Because they know the truth, they are responsible for teaching others.

⁴⁹ “**His sisters**” – The scriptures repudiate the Catholic doctrine of the eternal virginity of Mary, as well as the immaculate conception of Mary (Mary born sinless). Mary and Joseph went on to have other children. These were not his “cousins” as they are directly associated with Mary and Joseph rather than other uncles and aunts.

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

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

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

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.

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.

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

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.

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.⁵⁰

⁵⁰ “**Thou art the Son of God**” – In Matthew 16:16 Peter simply voiced what all the Apostles had already believed and stated right here, and again in John 6:69.

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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.

Chapter 15

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.⁵¹

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.

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.

7 Ye hypocrites, well did Isaiah 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.⁵²

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.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

⁵¹ **“Why do ye also transgress”** – The Word of God is always final authority over traditions, since traditions are always judged by their conformity to God’s Word instead of vice versa (Isa. 8:20). The Greek term *paradosis* (tradition) is used in a good sense when it refers to passing down to others that which is inspired of God (2 Thes. 3:6) or in keeping with God’s Word.

⁵² **“Worship in vain”** – God views worship differently than men. Verbal praise and adoration is not regarded as true worship (v. 8) unless it is accompanied by personal and public obedience to the Scriptures. Without obedience it is merely lip service. It is impossible to worship God in spirit and in truth (Jn. 4:23-24) among those who preach “another gospel,” or “another spirit,” or who teach “another Jesus” (Gal. 1:8-9; 2 Cor. 11:3-4).

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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.

15 Then answered Peter and said unto him, Declare unto us this parable [a story to illustrate a teaching].

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 [drain, toilet]?

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:⁵³

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

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

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

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

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

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.⁵⁴

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

28 Then Jesus answered and said 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.

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 Insomuch 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.

⁵³ “**Out of the heart**” – Sin originates in the heart. Hence, evil works begin with the workings of the mind and heart. Sin includes the intent and thoughts as well as the external actions and therefore the law is spiritual or applicable to the soul as well as to the body when it comes to defining sin and righteousness.

⁵⁴ “**Dogs**” – Under the Old Testament ceremonial laws, Gentiles were symbolized by unclean animals (Acts 10:11-16, 28). However, Gentiles were not outside God’s covenant of grace (Acts 10).

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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 [border] of Magdala,

Chapter 16

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 lowring. 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 Jonah. And he left them, and departed.

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

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

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

8 Which when Jesus perceived, he said 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.

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13 When Jesus came into the coasts [border] of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?⁵⁵

14 And they said, Some say that thou art John the Immersionist: some, Elijah; and others, Jeremias, or one of the prophets.

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.

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 build⁵⁶ my Congregation; and the gates of hell shall not prevail against it.⁵⁷

⁵⁵ “**Caesarea Philippi**” – Jesus chose a geographical and religious location that corresponded with the lesson he gave in verses 13-19. The very name **Caesarea Philippi** conveyed a local authorized administrator (Philip) under a far-away sovereign (Caesar). The city was built upon a limestone plateau or on a rock. In this city were built some of the most prestigious temples in the world. A solid marble temple was found here, built for Caesar worship, but there was no Caesar within. The temple of Pan was found here, but no Pan could be found within. Here stood God tabernacled in the flesh. The subject was not Peter, but rather, who is Christ? Here he chooses to speak of a new fortress or “pillar and ground of the truth,” or “my congregation,” which is His new temple built to honor Him and administer His kingdom affairs on earth, while He is in heaven. The term “congregation” here is used and should be understood in the institutional sense. The question and issue never was about who Peter is, but who Christ is.

⁵⁶ “**I will build**” – This is a building context. There is a builder (“**I will build**”). The Holy Spirit is not the builder on the day of Pentecost. There is something to build (“**my congregation**”). There is something to build it upon (“**upon this rock**”). However, the material Christ will build it with is found in the words “**Thou art Peter.**” Jesus purposely gave this name to Simon the son of Jona (v. 17) in John 1:42. He is called “**Simon bar Jonah**” in verse 17 but in verse 18 Jesus changes from “**Simon bar Jonah**” to “**Peter,**” in order to make the play on words to emphasize the kind of building materials characterized in Peter’s name and confession.

The name **Peter** is characteristic of a building stone (petros) that would be cut out of the quarry, or large rock (petra), to use in building an edifice. Later, Peter would characterize the congregation as a temple built out of lively stones (1 Pet. 2:5) upon the foundation “**rock**” (Petra) of Jesus Christ (1 Pet. 2:8). Jesus refers to Peter in the second person singular (“**Thou**”) but “**this rock**” is found in the third person singular and has for its nearest antecedent the pronoun “**it**” in verse 17 which refers to Peter’s confession of Christ in verse 16. Outside Caesarea Philippi, at the entrance of the valley, was a huge 1500 foot high rock upon which was built the fortress of Banai that guarded the entrance to the city. Profession of faith in Jesus represented that rock and the basis of eternal life that overcomes the gates of Hades.

Jesus purposely changes to the name of Peter in order to characterize the kind of building material He uses to build his congregation. Peter had simply answered in behalf of all the rest. It is in this representative capacity that Peter is given the keys of the kingdom (see Mt. 18:17-18 and plural “you”). All had professed Him to be the Son of God earlier in Matthew 15:33. All had been immersed with the immersion of John (Jn. 1:35-51; Lk. 7:29-30). The term translated “build” is also translated “edify” and includes the idea of building it up. Jesus began to build his congregation in John 1:35-52 when He assembled the first members around him (Acts 1:21-22) and he continued to build it up by adding the office of apostle (Mk. 3:12; Lk. 6:12; 1 Cor. 12:28), the ordinance of the Supper (Mt. 26:24-30), and a greater commission (Mt. 28:18-20), ultimately immersing it in the shekinah (Hebrew “dwell” but refers to the *manifest* glory that confirms His presence) glory and equipping it with power (Acts 2:1-2). The congregation of Christ began with the ministry of Christ (Jn. 1:35-51). It was built upon the foundation of the teachings (scriptures) of the apostles and N.T. prophets (Eph. 2:20), and the first officers set in the congregation were the apostles (1 Cor. 12:28).

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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.⁵⁸

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

21 From that time forth began Jesus to shew [show] 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.

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.

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.⁵⁹

⁵⁷ “**The gates of hell**” – have prevailed against many congregations. However, Christ is speaking of “my congregation” as an institution. This institution is His authorized representative in the kingdom of God on earth for the administration of the ordinances. Israel was the previous custodian of “the keys of the kingdom.” The former “house of God” was invested with authority to administer ordinances, qualify a ministry, and impose disciplinary standards.

Here is the first use of ekklesia by Christ and it is found in the singular with a definite article (“the congregation of me”) without any geographical location named. It is also found in the singular with the definite article twice in Matthew 18:17 without any identified geographical location. Many attempt to argue that in the first instance Jesus meant some other kind of congregation than He speaks about the next 22 times using the same term. However, no one can deny that the second and third use of this term in Matthew 18:17 refers to a local congregation. The last 20 uses of this term are always in regard to geographically located congregations. It is reasonable to suggest what the Builder claimed to build is what he continues to talk about the next 22 uses of the term. He simply uses the term ekklesia in Matthew 16:18 in the institutional sense.

⁵⁸ “**I give unto thee**” – Peter was given the keys of the kingdom in a representative capacity. It was the congregation that exercised these keys (Mt. 18:17-18) rather than Peter or the ordained class. To **bind** and to **loose** were rabbinical terms that declared what is allowed or not allowed by law or what is to be permitted or not permitted. The words **shall be bound** and **shall be loosed** represent the periphrastic combination of the future tense linking verb with the perfect tense verb. This construction conveys the idea that the congregation has authority to loose or bind only what **shall have already been bound** or **shall have been already loosed** in heaven. This is authority to administer what God has already decreed rather than legislative authority. **For ever, O LORD, thy word is settled in heaven** (Psa. 119:89).

⁵⁹ “**Save his life**” – The same Greek term translated **life** in verse 25 is translated **soul** in verse 26. The **soul** refers to the conscious inward man composed of emotions, intellect and will. Solomon says that as a man “thinketh in his heart so is he” (Prov. 23:7). Hence, your **life** is but the outward manifestation of the **soul**. To follow Jesus requires a life devoted to Him, rather than to self. To give it up for Christ is to save it, now for His glory, and in the future in the form of rewards (v. 27). To save your **life** for self is to lose it now for the glory of God, or to lose it as far as making it count for Christ and for eternity, in regard to rewards. We are to redeem the time (Eph. 5:17) by bringing our **soul** under the leadership of the Spirit (Eph. 5:18) so as to make our lives count for Christ. Christ is not talking about entering heaven, but rather, rewards in heaven.

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

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

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

Chapter 17

And after six days Jesus 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.⁶⁰

3 And, behold, there appeared unto them Moses and Elijah 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 Elijah.

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.

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

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

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

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

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

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

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

13 Then the disciples understood that he spake unto them of John the Immersionist.

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

15 Lord, have mercy on my son: for he is lunatic [**epileptic**], and sore vexed: for oftentimes [**often**] 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.

⁶⁰ “**Transfigured**” – Matthew alone provides us with this account. Peter refers to Matthew’s account in 2 Pet. 1:19 as a “more sure” word of prophecy than his own oral testimony (2 Pet. 1:16-18).

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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 [however] this kind goeth not out but by prayer and fasting.

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. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute money [temple tax] came to Peter, and said, Doth not your master pay tribute [temple tax]?

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 [Roman tax] or tribute [temple tax]? 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.

Chapter 18

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.⁶¹

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

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

⁶¹ “**As little children**” – This is a simile or comparison. The comparison is between adults (“ye”) and little children. A simile makes a specific stated comparison. It is the humility of a child (v. 4) that is being compared. Gospel conversion is manifested in a meek and humble repentance of sin and submission to Christ as Savior. This is a **dry** verse. There is no mention or inference of infant sprinkling or pouring here. Certainly, heaven is filled with dying infants but infants have no personal willful sins to be held accountable for at judgment (Rom. 5:14), as all who stand in judgment will be judged every man according to his own works. Dying infants and other mentally handicapped persons who are incapable of discerning right from wrong, thus incapable of choosing good over evil, are represented by Christ in salvation, just as they were represented by Adam in damnation, without any individual personal choice necessary.

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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.

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.

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.

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.⁶²

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.⁶³

17 And if he shall neglect to hear them, tell it unto the Congregation: but if he neglect to hear the Congregation, let him be unto thee as an heathen man and a publican.⁶⁴

⁶² “**Alone**” – Jesus is speaking to His disciples as individual members of the congregation that He built (Mt. 16:18; Acts 1:21-22), in regard to handling personal offenses committed by another member of the congregation. There is a precise order to be followed. The first step is personal and private confrontation with the party who has committed the offence.

⁶³ “**Two or three witnesses**” – The second step includes two or three members who are spiritual (Gal. 6:1). Verse 20 has been interpreted by some to mean that any two or three believers or immersed believers who meet together form a congregation. However, that is not true in this text, or in verse 20, since both by context refer to an already existent congregation (v. 17). Furthermore, this verse denies that any lesser group in the congregation (elders) has final authority in disciplinary matters, but it must be brought before the congregation (v. 17).

⁶⁴ “**Tell it unto the Congregation**” – He does not say tell it to the elders or to the Pastor. It is the congregation that has final authority in all disciplinary matters, as well as the administration of the keys of the kingdom (v. 18). This is clearly illustrated in 1 Cor. 5:5 where Paul charges the congregation, rather than the elders, to take disciplinary action against a member living in sin. The plural “you” in verse 18 has for its nearest antecedent the noun “congregation” in verse 17, which is singular noun inclusive of a plurality of persons. Paul often addresses a particular congregation with the plural pronoun “you” in his epistles (e.g. Gal. 1:2-3). Discipline is merely one aspect of authority (“keys of the kingdom”) given the congregation to “make disciples,” and for “teaching them” (Mt. 28:19-20).

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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.⁶⁵

19 Again⁶⁶ 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.

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.

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 [talent = hundred pounds of silver or two hundred pounds of gold].

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.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence [one pence = a days wage]: 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.

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?

⁶⁵ “**You**” – The plural “you” demonstrates that the exercise of the power of the keys in Matthew 16:19 was not intended to be restricted to Peter. Rather, Peter was merely the characteristic representative of the type of material Jesus uses to build his congregation – immersed believers who profess Jesus as the Christ, the Son of the living God.

⁶⁶ “**Again**” – Verses 19-20 still have in view the power of the keys exercised by the congregation in verse 17. This is the promise of Christ that He will honor the exercise of those keys as long as it is in keeping with His “name” or authority (v. 20, regardless how small the congregational membership may be. The term “congregation” requires at least “two” to be an assembly as no single individual is a “congregation.”

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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.⁶⁷

Chapter 19

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts [border] 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?

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,⁶⁸

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

6 Wherefore they are no more twain [two], but one flesh. What therefore God hath joined together, let not man put asunder [separate].

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

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.

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 [neutered male], 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

⁶⁷ “**So likewise**” – This is not talking about becoming unjustified before God or saved and then lost. It is talking about the temporal consequences of sin. Although God forgives us all our sins, past, present and future when he justifies us (Rom. 4:6-8), God does not necessarily prohibit the temporal consequences of those sins from occurring in our life. God in His mercy may or may not overrule the effects of sin in our lives. Chastening is God permitting temporal consequences of sin to occur in our lives. If we do not forgive others as God forgave us, God will “take us to the wood shed.”

⁶⁸ “**At the beginning**” – Jesus places Genesis 1:26-27 “at” the beginning rather than after the beginning of creation. Theistic evolution denies this. Theistic evolution interprets the days of Genesis Chapter One as symbolic of long periods of time (millions, billions of years). Hence, a Theistic evolutionist could not say that day six and the first man appeared “at” the beginning of creation. Either Jesus lied and is therefore not the Son of God or theistic evolution is a lie.

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made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

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 [allow] little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

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

16 And, behold, one came and said 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.⁶⁹

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.

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.

⁶⁹ **“There is none good but one, that is God”** – Jesus is not denying that he is God in the flesh. He is correcting the perception this young ruler has of himself and of Christ. The term **good** translates a Greek term that means “intrinsic goodness.” He recognizes Christ as **good** Master, but then esteems himself equally as **good** because he believes he is capable of doing sufficiently **good** to obtain eternal life. Jesus denies that any of Adam’s fallen race are intrinsically **good**. Only God is **intrinsically good**. Christ points him to the law as God’s standard of intrinsic goodness. The young man asserts that he has kept the law from his youth up, thus, again asserts that he is as good as God. Jesus denied that any Jew kept the law of God (Jn. 7:19). James says if a person violates the law in only one point he has violated it in every point (Jam. 2:10-11). Paul says there is none good (Rom. 3:10) but that all have sinned and come short of the glory of God (Rom. 3:23). Jesus defined violation of the law of adultery as merely a look of lust and violation of the law of murder as merely unjust anger (Mt. 5:22, 28). The righteousness required by the Law is a righteousness that exceeds the best of religious men (Mt. 5:20) and equals the best of God (Mt. 5:48). Thus, one must be “perfect” to keep the law. Therefore, Jesus tells him “if thou wilt be **perfect**” (v. 21). No such man exists. Hence, **there is none good but one and that is God**. The two tablets of the Ten Commandments are summed up in loving God with all your being and your neighbor as yourself. Hence, Jesus puts him to the practical test in order to show him that he is not “perfect,” as he infers, but that he is a sinner. He tells him to go sell all that he has and give it to the poor and come follow him. Selling all and following Christ would demonstrate obedience to the first tablet, while giving it all to his fellow man would demonstrate obedience to the second tablet. To sell all would require complete dependency and trust in God to sustain him. To give all to the poor would require denying himself and placing his neighbor above himself. Since, the root of sin is selfishness, no man is capable of doing that apart from God doing what is impossible for man to do – change his heart.

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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.

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.⁷⁰

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 [recreation] 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.⁷¹

Chapter 20

For the kingdom of heaven is like unto a man that is an householder [master of the house], which went out early in the morning to hire labourers into his vineyard.

1 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

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

4 And said 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.

⁷⁰ “**This is impossible**” – The camel going through the eye of a needle is impossible, and that is precisely why Jesus uses this analogy. It is impossible for those who are rich in self-esteem (self-righteousness) to enter the kingdom of God. The “rich” in this world characterize those who are not only worldly minded, but self-sufficient in their own eyes. This is true of all the lost. It is impossible for the lost man to come to Christ (Jn. 6:44), because he is incapable of spiritual discernment (1 Cor. 2:14), as illustrated in this rich young ruler.

⁷¹ “**First shall be last**” – This introduces and closes (20:16) the parable in Mt. 20:1-16. Among sinners, there is none more worthy than another, regardless of how much one may labor over another. Salvation is wholly of grace and divine election. The ones who labored most of the day received a penny as did the ones who labored only for a short time at the end of the day. None are worthy of God’s grace, and God can do what He wills and be perfectly just, because none can earn his favor (Rom. 9:18-24).

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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 [**complained**] against the goodman [**master**] 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.

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.

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.

20 Then came to him the mother of Zebedee's 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.

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 immersed with the immersion that I am immersed with?⁷² They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be immersed with the immersion that I am immersed with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them 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.

⁷² **“Immersed”** – The use of “immersed” here is metaphorical, but still means overwhelmed or immersed into troubles and/or sufferings.

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26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;⁷³

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 [the price of purchase] for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, 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.

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.

Chapter 21

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 [soon] he will send them.

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.

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 [Save us now – Psa. 118:25-26] to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

⁷³ “**Exercise dominion**” – The Christian minister or elder is not an office to exercise dominion over congregation members. Rather, he is a “servant” (v. 27) to the other members. His only “rule” is by example, and by declaring what the Word of God demands of himself and of them. He who stands in this office is to be honored for that service, and followed as that servant follows Christ (1 Cor. 11:1).

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11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna [save us please] 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?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said 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 marveled [to be amazed], 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.

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?⁷⁴

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.

⁷⁴ **“By what authority”** – They were the appointed and authorized spiritual leaders or custodians of the keys of God’s visible kingdom on earth, or the “nation” of Israel. They administered the ordinances of God, and they qualified, and ordained the ministry in the house of God, and they sat in the seat of Moses (23:2). Hence, they had the right to ask these questions. However, the keys of the kingdom would be taken from them (Mt. 21:43) and given to the Gentiles (“nation” – v. 43) as visibly represented by the New Testament congregation (Mt. 16:19 with 18:17-18). This transfer of the keys to the New Testament congregation was done in connection with the immersion John preached and administered. John’s ministry was to prepare a people made ready (Lk. 1:17) for Christ to build His congregation as the new “house of God” (1 Tim. 3:15), with a new ministry (1 Tim. 3:1-13), new ordinances, and a new commission (Mt. 28:19-20). Since God authorized the immersion of John (Jn. 1:33; Lk. 7:29-30), immersion in water is the visible sign of authority behind his ministry. Jesus had submitted to that immersion and continued the same ministry as John (Jn. 4:1-2; Lk 7:29-30), and therefore operated under the same authority as John. Hence, Jesus simply asked, **“the immersion of John, whence was it? From heaven or of men.”** Immersion is the visible representation of a God-authorized and commissioned ministry.

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25 The immersion 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.⁷⁵

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 [two] did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans [tax collectors] 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 [tax collectors] and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable [story to illustrate a teaching]: There was a certain householder [master of the house], 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 [caretakers], and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen [caretakers], that they might receive the fruits of it.

35 And the husbandmen [caretakers] 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 [caretakers of the vineyard] 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 [caretakers of the vineyard]?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen [caretakers of the vineyard], which shall render him the fruits in their seasons.

⁷⁵ “Neither tell I you” – Jesus did not tell them explicitly. However, he did tell them through parables and they ultimately perceived his answer (v. 45). They were the elder son whereas the new custodian of the keys – the New Testament congregation – was the younger son. They were the husbandman, whereas the “nation,” that is, the New Testament congregation (v. 43), was the new caretaker of the kingdom; a Gentile bride (2 Cor. 11:2). The New Testament congregation is the visible authorized representative of the kingdom (“nation”) of God on earth.

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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?

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.⁷⁶

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables [stories to illustrate a teaching], 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.

Chapter 22

And Jesus answered and spake unto them again by parables [stories to illustrate a teaching], 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.

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 [business]:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.⁷⁷

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.⁷⁸

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

⁷⁶ “**The Kingdom...shall be taken from you**” – Jesus is referring to their position of authority (v. 25, Mt. 23:2) in the visible professing kingdom (nation of Israel) as custodians of the keys of the kingdom. The New Testament congregation is the recipient of those keys, and is the new “temple” of God (1 Cor. 3:16; 1 Pet. 2:5). As such, the New Testament congregation is the visible expression of God’s kingdom, because it is in the congregation you see the ordinances and commandments of God being visibly observed in an orderly and decent manner.

⁷⁷ “**Burned up their city**” – This is a prediction of the destruction of Jerusalem in A.D. 70 as the predicted judgment upon Israel for rejecting Jesus as the Christ (see Isaiah 28:12-16).

⁷⁸ “**Not worthy**” – Christ came to Israel first and they rejected him.

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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.⁷⁹

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 [grinding] of teeth.

14 For many are called, but few are chosen.⁸⁰

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 [yearly Roman census tax] unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money [census tax money]. And they brought unto him a penny [a coin for a days wage].

20 And he saith unto them, Whose is this image and superscription?

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 marveled [to be amazed], and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

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.

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.

⁷⁹ “**Both good and bad**” – Not all who respond to the gospel are really saved. The wedding garment represents the righteousness of Christ, and some come by way of profession who are not dressed in this wedding garment. They too will be cast out and rejected.

⁸⁰ “**Many are called**” – The general call of the gospel does not save anyone. The guest without the wedding garment responded to the general call. All the tares and rejected fish respond to the general call (Mt. 13:30, 48,50). “**But few are chosen**” – There is the effectual call of the gospel (1 Cor. 1:26-31; Rom. 8:30). All who are effectually called are chosen (the elect) and are saved (1 Thess. 1:4-5; 2 Thess. 2:13-14).

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28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

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? God is not the God of the dead, but of the living.⁸¹

33 And when the multitude heard this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

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?⁸²

⁸¹ **“I am the God of Abraham”** – The Sadducees denied the existence of the soul after physical death, as well as the existence of angels and of a resurrection (Acts 23:8). In contrast, the Pharisees believed in the conscious existence of the soul after death, and the resurrection and eternal conscious punishment of the wicked in hell. Josephus confirms this in his history written in A.D. 70. Both Paul and Jesus sided with the Pharisees against the Sadducees (v. 34; Acts 23:6). Although the bodies of the patriarchs were in the grave, Jesus uses the present tense **“I am”** the God of Abraham, rather than **“I was”** the God of Abraham. In addition, Christ denies that He is the God of the dead (bodies of Abraham, Isaac, and Jacob in the grave), rather, he is the God of the living – demanding their souls were still existing. The terms **“life”** and **“death”** in regard to the immaterial part of man convey two contrasting modes of existence. Life is existence in spiritual union with God, and death is existing in spiritual separation from God (e.g. Jn. 11:26 – **“shall never die”**). The threefold repetition of **“I am the God of....and the God of...and the God of”** infers the trinity as Abraham represents the Father who offered up His only begotten Son (Isaac) while Jacob was the begetter of the twelve sons and tribes of Israel and thus represents the Holy Spirit who begets all true children of God.

⁸² **“The LORD said unto my Lord”** – Jesus quotes Psalm 110:1, proving that David recognized Christ as **“my Lord”** thus demonstrating that Christ is more than a mere human heir of David’s throne but that He was the pre-

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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 23

Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:⁸³

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.

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 [**parchment with scripture on it worn around the head or arm**], 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.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased [**humbled**]; 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.

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.

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.

incarnate “Lord” of David. David’s expression “my Lord” and its meaning is exactly what was revealed in the confession of Thomas, “my Lord and my God” (Jn. 20:28). This is exactly what John 1:1-3 teaches.

⁸³ “**Sit in Moses seat**” – This is a metaphorical expression for the position of authority, or what is equal to metaphor of **the keys of the kingdom** or administrative authority within the visible professing kingdom (Mt. 18:17-18; 22:43). In this chapter, Christ categorically condemns them for the misuse of the keys of the Kingdom. They have the authority to teach their disciples how to observe all things (23:3 with Mt. 28:20), but abused it. They have the key of the gospel or the authority to declare what remits sins through preaching the gospel (Mt. 23:13a with Mk. 16:15; Lk. 24:47; Jn. 20:23; Heb. 4:2; Acts 10:43; 26:22-23;) but abused it. They have a commission to make disciples of all nations (Mt. 23:13b with Mt. 28:19; Acts 1:8), but abused it. They had authority to “cast out” from the synagogue (Jn. 9:34 with Mat. 18:17-18), but abused it. This authority was taken from them, and given to His congregation (Mt. 18:17-18).

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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.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe [ten percent] of mint [mint herb] and anise [dill herb] and cummin [herb], 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.⁸⁴

24 Ye blind guides, which strain at a gnat, and swallow a camel.

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.⁸⁵

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.⁸⁶

⁸⁴ “**Weightier**” – There is nothing in God’s Word that is not essential. However, relatively speaking, there are things which are more essential or important than other things. God’s Word does not place equal emphasis on all things. For example, those who preach “another gospel” are to be regarded as “accursed” (Gal. 1:8-9), but those who fail to teach the least of God’s commandments are regarded as only the “least” in the kingdom of heaven (Mt. 5:19). In yet another example, there are essentials to be a Christian, which without, one cannot be recognized as a Christian. Likewise, there are essentials for a group of Christians to be a New Testament congregation, which without, such a group cannot be recognized as Christ’s congregation. No congregation knows or teaches all the truth, but there are essentials it must know and teach to be recognized as a New Testament congregation. Likewise, unity and fellowship between believers and congregations must not be determined by demanding perfect agreement in all things, but agreement in essentials. That is, how can two walk together unless they be agreed in essentials? No husband and wife agree in everything, but they must agree in essentials if their marriage is to survive.

⁸⁵ “**Ye make clean the outside**” – There can be external correctness to form without internal correctness of heart. That is precisely why God looks upon the heart rather than externals. The command (imperative mode) to **cleanse first that which is within the cup and platter (v. 26)** does not suggest they are capable of doing that any more than anyone is capable of **be ye perfect even as your father in heaven is perfect**, as the new birth is a creative act of God. However, the imperative mode only demands this is needed first and necessary in order for God to accept the external correctness to form **that the outside of them may be clean also**” (v. 26b).

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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.

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?

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.

36 Verily I say unto you, All these things shall come upon this generation.

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!⁸⁷

38 Behold, your house is left unto you desolate.⁸⁸

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.

⁸⁶ “**Outwardly appear righteous**” – Good works are not absolute evidence of genuine salvation (Mt. 7:21-23) and the relative absence of good works is not absolute evidence of a lost person (Lot). Saved people are manifested by their response to sin (1 Jn. 1:8-10), or God’s response to their unconfessed sin (chastening) in connection with a clear testimony of the gospel of Jesus Christ. Salvation works from the inside out not from the outside in. They are told to do the impossible – clean their inside. It is that very attempt to do the impossible that will drive them away from self to God (Rom. 7:8-9).

⁸⁷ “**How often would I have gathered thy children together....ye would not!**” – Sinners cannot come to Christ because they will not, and they will not because their hearts are at enmity with God (Rom. 8:7) and they love darkness rather than light (Jn. 3:19-20). Nothing prevents the worst of sinners from coming to Christ except their own depraved refusal to do so. In context, he is referring to “serpents” and “vipers” that have rejected and killed the prophets sent to them. They are those who have external correctness to form but are void of a righteous heart for God and the things of God.

⁸⁸ “**Your house**” – He formerly called it **my Father’s house** (Jn. 2:16). However, he had built a new **house of God** (1 Tim. 3:15) with a new qualified ministry (1 Tim. 3:1-13), called it **my congregation** (Mt. 16:18), and had given it the keys of the kingdom (Mt. 18:17-18). God would leave their house (signified by the ripping of the veil from top to bottom) and take up residence in the new “temple” (1 Cor. 3:16; 1 Pet. 2:5) on the day of Pentecost (Acts 2:1-2). He would also immerse it in the shekinah (Hebrew "dwell" but refers to the *manifest* glory that confirms His presence) glory just as he had formerly done all previous houses of God (Ex. 40:35; 2 Chron. 7:3)

Chapter 24

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.

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?⁸⁹

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 [plagues], and earthquakes, in divers [various] places.

8 All these are the beginning of sorrows.

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.

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.

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.

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.

⁸⁹ “**When...What**”– There are three things being asked by the apostles. (1) When will the temple be destroyed; (2) What shall be the sign of his coming; (3) What shall be the sign of the end of the world. He begins by describing things that do not indicate the end of the world has come (vv. 5-14) but things which occur increasingly with every generation like birth pangs (vv. 6, 8) until the kingdom of God is ushered in like a new born baby. He then identifies the specific sign when the temple will be destroyed (v. 15). That sign introduces the beginning point of a specific period of days (“those days”) which are terminated by the sign of the end of the world (v. 29). The sign of His coming is defined in verses 30-31. The immediate destruction of Jerusalem by Titus the Roman General in A.D. 70 is the near application of verses 15-28 (Lk. 21:20-24) but not the final application (Mt. 24:29). Jesus used the same method as Old Testament prophets. They would take a near event (like the destruction of Jerusalem by Babylon) to describe an end of the world event.

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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.⁹⁰

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 carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.⁹¹

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.⁹²

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

⁹⁰ “**Shortened**” – The seventieth week of Daniel cannot be shortened, but is what it is! Weeks in Daniel’s prophecy represent years, not “days.” Hence, the “tribulation of those days” and the seventieth week of Daniel are not one and the same. Most interpret the event in Matthew 24:15 to occur in the middle of the Seventieth Week of Daniel. Hence, the days that are shortened occur between the middle of the seventieth week and the end of that week or within the last three and half years.

⁹¹ “**In heaven...in the clouds of heaven**” – This is the “sign of his coming” and it occurs in the first heaven, where the birds fly or the clouds exist. Matthew 25:31 occurs on earth.

⁹² “**Now learn**” – The parable of “all the trees” (Lk. 21:29) is the only parable in the Olivet Discourse which Jesus commands them to learn. It is the only parable repeated in all three synoptic gospel accounts, is the parable that stands first in all three synoptic accounts, and is the interpretive parable. It is simple and clear, reminding us that we cannot be looking for His coming (vv. 30-31) apart from looking for those things that precede and usher it in, any more than we can be looking for the coming of summer without looking for those things that announce it is near, “when the branch is tender, and putteth forth leaves, ye know that summer is nigh; SO LIKEWISE...when...”

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- 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- 35 Heaven and earth shall pass away, but my words shall not pass away.
- 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- 37 But as the days of Noah were, so shall also the coming of the Son of man be.
- 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
- 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
- 40 Then shall two be in the field; the one shall be taken, and the other left.
- 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.
- 42 Watch therefore: for ye know not what hour your Lord doth come.
- 43 But know this, that if the goodman [master] 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.

Chapter 25

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

- 2 And five of them were wise, and five were foolish.
- 3 They that were foolish took their lamps, and took no oil with them:
- 4 But the wise took oil in their vessels with their lamps.
- 5 While the bridegroom tarried, they all slumbered and slept.
- 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- 7 Then all those virgins arose, and trimmed their lamps.

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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.⁹³

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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.

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 [a talent is one hundred pounds of silver or two hundred pounds of gold] 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.

20 And so he that had received five talents [a talent is one hundred pounds of silver or two hundred pounds of gold] 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.

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:

⁹³ “**I know you not**” – Jesus uses the present tense. He does not say as he did to those in Matthew 7:23 “I **never** knew you.” There is only one difference between two groups of virgins. That difference is specifically related to preparation. The five that were “foolish” were said to be so because they did not prepare in advance for what they knew was coming. They did not purchase sufficient oil. The present tense is used in the words “are gone out” (lit. “are going out”). They had oil but not sufficient oil. Those who are not ready for the Lord’s return will be temporarily shut out of the joy that only comes with spiritual readiness to meet the Lord (Lk. 21:28).

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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 [interest].

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 [grinding] of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat [food]: 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?⁹⁴

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 [food]: 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.

⁹⁴ “**The righteous**” – The wicked do not claim to be wicked. Indeed, the wicked will ask when was it that they did not do the same things as the righteous in regard to Christ (v.44). They are not distinguished from the righteous because of their works, but because of the heart intent behind their works. Christians are commanded in whatsoever they do or say to do all to the glory of Christ. That is the only true motive for anyone doing what they do. The wicked do not possess a heart that is capable of doing anything from that motive. That is why, in God’s sight, all the professed obedience to the law of God by the rich young ruler was not righteous or good. That is why Jesus told the rich young ruler “there is none good but one and that is God,” and why Paul said, “there is none that doeth good, no, not one.” They were righteous because God gave them a new heart created in righteousness and true holiness (Ezek. 36:26-27; Eph. 4:24; Col. 3:10), and thus were capable of doing righteousness by the power of the Holy Spirit. The wicked have no such heart and no such ability to do anything for Christ.

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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.⁹⁵

Chapter 26

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.

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.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

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.

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.

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.

⁹⁵ “**Everlasting....eternal**” – Both of these terms translates the very same Greek word (aionios). “*But it is now past question (Curtius, Lid. and Scott, Cremer, Skeat) that aion, originally aiwon, has the same root as aiei and aei, ‘always’; the same as the Latin aev-um, from which came aev-ternus, borrowed by us in the form ‘eternal,’ the same as the Gothic aiws, aiw, the German ew-ig, ‘everlasting,’ ‘eternal,’ and the English ‘ever’ in everlasting, forever, etc’.*”- **Broadus, Commentary on Matthew 25:46.** Hence, the term “aionios” is a compound form that means “always forever.” Moreover, the extent of “punishment” in Gehenna is equal to the extent of life in heaven.

The term “punishment” translates the Greek term “kalosis” and is always used in the New Testament to inflict penal punishment with conscious agony. This is not temporal conscious agony or punishment but eternal.

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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?

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.⁹⁶

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.⁹⁷

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.⁹⁸

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.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite [to kill] the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

⁹⁶ “**Made ready the passover**” – Jesus used the materials provided in the customary Passover meal to institute the Lord’s Supper. Hence, the materials used in the cup and the bread were taken from the materials commonly used in the Passover during the days of Christ.

⁹⁷ “**Judas**” – The Passover observance was divided into four segments, each separated by drinking a cup of wine. The giving of the sop occurred at the end of the second segment before the third cup called “the cup of blessing” (1 Cor. 10:16; The Mishnah, pp. 150-151). Judas left immediately after taking the sop (Jn. 13:30) before the third cup. The Lord’s Supper was instituted with the third cup. Hence, Judas partook of the meal during the first two cups but Christ instituted the Supper at the third cup after Judas had left.

⁹⁸ “**This is my body**” – He stood in His physical body with the blood still in his veins when he said this. He is using the language of the metaphor. The metaphor denotes representation and always uses the state-of-being verb (am, is, was, are). It is the same language employed when He said “I am the door” (Jn. 10:9), or “I am the vine” (Jn. 15:5). The state-of-being verb in a metaphor can always be replaced with the word “represent” or “This **represents** my body.”

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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.

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.

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.

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.⁹⁹

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? 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.

⁹⁹ “**If it be possible**” – This was not a show of fear. Jesus had resisted sin all through his life and now was to be made sin for us (2 Cor. 5:21). It was righteous for Him to desire not to become sin. Drinking of this cup would mean becoming sin and being separated from His Father. He strove to resist becoming sin unto blood. This is what the writer of Hebrews described as the “contradiction of sinners against himself” (Heb. 12:3-4).

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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.

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.

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.

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 [young unmarried girl] 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 [young unmarried girl] saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

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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 [**betrays**] 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 [**three times**]. And he went out, and wept bitterly.

Chapter 27

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, 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, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled [**to be amazed**] 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?

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18 For he knew that for envy they had delivered him.

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.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come 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.

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.

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- 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.
- 44 The thieves also, which were crucified with him, cast the same in his teeth.
- 45 Now from the sixth hour [**twelve noon**] there was darkness over all the land unto the ninth hour [**three in the afternoon**].
- 46 And about the ninth hour [**three in the afternoon**] Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- 47 Some of them that stood there, when they heard that, said, This man calleth for Elijah.
- 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
- 49 The rest said, Let be, let us see whether Elijah will come to save him.
- 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.
- 51 And, behold, the veil of the temple was rent in twain [**two**] 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.
- 54 Now when the centurion [**Roman officer over a hundred men**], 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.
- 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.

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61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together 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.

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.

Chapter 28

In the end of the sabbath, as it began to dawn toward the first day of the week [Sunday], came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said 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.¹⁰⁰

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.¹⁰¹

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.

¹⁰⁰ “**Tell his disciples**” – The angels tell them to go tell his “disciples,” which is a reference to more than just the twelve, that they should meet him in Galilee. Luke 24:9 states that they told the eleven, and the rest.

¹⁰¹ “**Tell my brethren**” – Jesus then meets them because they were “afraid,” and, according to Mark 16:8, were not going to say anything due to fear. However, they told more than the eleven, as “my brethren” includes the entire congregation. The entire congregation was to meet them in Galilee on the mount that Jesus appointed.

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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.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.¹⁰²

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.¹⁰³

19 Go ye¹⁰⁴ therefore, and teach all nations,¹⁰⁵ Immersing¹⁰⁶ them¹⁰⁷ in the name of the Father, and of the Son, and of the Holy Ghost:

¹⁰² “**The eleven went**” – However, they were not the only ones commanded to be there (vv. 7, 10) and they were not the only ones present as **some doubted** (v. 17). Jesus had previously met with the eleven twice in Jerusalem to purposely remove all doubts before meeting “my brethren” at this appointed place. This is most likely the place recorded in scripture where over 500 “brethren” saw Jesus at one and the same time (I Cor. 15:6).

¹⁰³ “**All power**” – literally all “authority” (Gr. exousia). Only God has all authority, and all other authority is delegated by God, thus is limited within the boundaries of God’s revealed will. Government authority is delegated, but limited authority (Rom. 13:1-3). Congregation authority is delegated but limited authority (Mt. 18:17-18). The husband’s authority is delegated but limited authority (Col. 3:18 “as fit in the Lord”). Parental authority is delegated but limited authority (Eph. 6:1 “in the Lord”). Delegated authority is limited within the confines of God’s revealed Word. Here Jesus is delegating authority to “teach all nations” or more literally “make disciples of all nations.” This authority is defined and limited within the confines of His revealed will as spelled out in this commission.

This is the same authority given to the New Testament congregation (Mt. 18:17-18) comprised of a plural “ye” (Mt. 18:18; 28:19) of immersed believers. If Jesus is speaking to its first ordained officers (I Cor. 12:28), He is speaking to them as official representatives of His congregation (Rev. 2:1, 8, etc.) as all “the brethren” were commanded to meet here.

¹⁰⁴ “**Go ye**” – There are three classes of people referred to in this commission. (1) There are those authorized to make disciples; “ye.” (2) There are those to whom they are sent unto; “all nations.” (3) There are those identified as “them” who are converted to the gospel out of “all nations,” and are thus fit subjects for immersing and teaching. Jesus did not authorize “all nations” or “them” to administer this commission. Those Jesus authorized had already been disciplined by Christ, according to this process. They had already been converted to the gospel (Jn. 1:35-51; Mat. 14:33; 16:17; Lk. 24:43-46). They had already been immersed and taught as they consistently assembled with Christ from the immersion of John (Jn. 1:35; 4:2; Lk. 7:29-30; Acts 1:21-22).

¹⁰⁵ “**Teach all nations**” – The word “teach” here is different in meaning from the word “teaching” in verse 20. This word translates the imperative aorist tense verb “matheteuo” which literally means “make disciples” whereas “teaching” in verse 19 translates the present participle “didaskontes.” This primary verb (matheteuo – make disciples) is modified by three participles (go, immersing, teaching). The three participles are not dangling participles but have a specific logical order and relationship to the main verb “make disciples,” and are adverbial in function, since they explain how disciples are to be made.

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20 Teaching them to observe all things whatsoever I have commanded you:¹⁰⁸ and lo, I am with you alway, even unto the end of the world. Amen.¹⁰⁹

This is a command to reproduce after their own kind. A “disciple” is a follower of another or one who embraces the same doctrine and practices. This is not a command to make disciples by “another gospel,” since those who preach another gospel are accursed (Gal. 1:6-9).

This is not a command to make disciples by administering another immersion, because there is but “one immersion” (Eph. 4:5). There was no other immersion existent when this commission was given but the immersion of John (Lk. 7:29-30), and there is no other immersion that is commanded to be administered by “ye” until the end of the age, other than water immersion.

This is not a command to teach some other faith and practice than what “I have commanded” (v. 20), since to depart from this faith is to follow the doctrines of demons (1 Tim. 4:1), because there is no other “faith” delivered but the faith and order delivered here by Christ (Jude 3).

¹⁰⁶ **“Go...immersing...teaching”** – These three participles define or explain what is meant by “make disciples of all nations.” For example, the first participle “go” refers to preaching the gospel (Mk. 16:15), and its aorist tense demands that the action of gospel conversion is a completed action prior to making disciples. However, the participles “immersing” and “teaching” are present tense participles that show contemporary action with the command make disciples. What does this mean? It means that only those who are already converted to the gospel are fit subjects for immersing and teaching to observe all things commanded.

¹⁰⁷ **“Immersing them”** – The plural pronoun “ye” is the authorized (v. 18) and only designated administrator of immersion. This is a “ye” of like faith and order with Christ in the same gospel, same immersion, and same doctrine and faith. The ordinance of immersion identifies you publicly with the gospel of Jesus Christ, but it also identifies you with the doctrine and practice of the administrator. Christ restricted authority to administer immersion to those who identify with him in like faith and order.

¹⁰⁸ **“Teaching them to observe all things”** – This is impossible outside the membership of the New Testament congregation. In fact, the first implementation of this command was inclusive of membership in the New Testament congregation (Acts 2:41, “added unto them”). It is utterly impossible to teach Matthew 18:15-18 outside the membership of the New Testament congregation. This is a commission that is designed to bring immersed believers into the membership of a New Testament congregation.

¹⁰⁹ **“I am with you alway, even unto the end of the world”** – He is not promising this to Apostles as the apostolic office was foundational (Eph. 2:20) and ceased to exist with the last qualified disciples (Acts 1:21-22; I Cor. 15:8). Nor can these commands be restricted to the apostolic office. This is not a promise to Christians in general, since not all Christians have been immersed and brought into a New Testament congregation where they are taught to observe all things commanded. This is a commission to the first congregation built by Christ in Jerusalem, designed to reproduce congregations of like faith and order until the end of the world.

Christ built and commissioned the congregation as an institution to reproduce after its own kind so that the gates of hell should never prevail against it. This means there will be New Testament congregations in every generation until Jesus comes back.

This commission is a natural cycle of reproduction after its own kind, as going leads to immersing, and immersing leads to being brought into membership which in turn starts the process over again.

Indeed, this commission is organic in nature as it requires the discipler to actually go and make contact and habitually assemble with the one being disciplined. This commission ends with adding the immersed believer into an already existent congregation (Acts 1:21-22; 2:41), or the constitution of a new congregation of these immersed believers (Acts 14:21-22).