

INTRODUCTORY MATERIAL

I. Introductory matters about Matthew.

A. Its position in the canon. Great influence bec of being 1st. In Nestle's list Mt 1st in 4 early mss and John in 3. Origen says early tradition puts Mt 1st. In our Bible 1st bec thot to be earliest. Good thing bec it is arranged logically and not chronologically and gives good intro to NT.

B. Attestation and Authorship. Didache quotes it often. Ep of Barnabas also. Justin Martyr. Shepherd of Hermas. Many others. Early ch ascribed it to Matt. Doesn't actually claim to be written by Matt tho it is everywhere the testimony of the book. Feast in the house in Mtt 9:10 and in Matt's house in other gospels. All gospels are anonymous like news stories and epistles are ~~not~~ like editorials. Some object bec eyewitness accounts aren't vivid enuf for eyewitness but remember that Matt is teaching primarily. If he didn't write it it would not be likely that it would have been ascribed to him bec not impt enuf of a disciple. His ready acceptance of X shows he must have cherished the Messianic hope. Tradition says he preached for 15 yrs in Pal then to Ethiopians, Macedonians, Syrians, Persians, Medes etc.

C. Date. Much disputed bec of liberal's putting Mk 1st. Then Matt used Mk and Q as sources. Entirely human theory and doesn't account for HS tho nothing wrong with human sources idea or even a Q document. Written to fill the needs of early converts who were Jewish. Those who date later after 70 do so bec of trinitarian baptismal formula and they say it reflects destruction of Jerus but that disallows the idea of prophecy. Thiessen puts Aramaic gospel 48 and Greek in 50. cf Scruppi p139, 148

D. Original language of Matt. Papias said, "Matt composed the Logia in the Heb tongue and each one interpreted them as he was able." Irenaeus "Matt also issued a written gospel among the Hebrews in their own dialect." Seems to be enuf evidence that there was a Hebrew or Aramaic gospel. But hardly a Greek translation by someone else bec too good Greek. Against argument for Aramaic original:

1. No one ever saw Heb Matt ~~and~~ --noone whose testimony we have direct.
2. No evidence of when or by whom translated.
3. The internal evidence of Matt indicates that it is not a trans but original in form we have. Note Aramaic words left and trans. If you were making a translation you wouldn't leave them. cf. 1:23; 27:33; 27:46. Note explanatory phrases which wouldn't have been necessary to one writing in Aramaic to Pal. Jews, 27:8; 28:15.

Harrison says it was written in Greek. Thiessen in both, but Matt wrote both and not someone else translator.

E. Its place in the Scriptures.

1. Its relation to Messianic hope of OT. 1:1--book of birth of Jesus the Messiah.

a. Lineage related to Messianic hope, Jer 23:5-6.

b. Place of birth in Bethlehem, Mic 5:2.

c. What he did prophesied in OT-King, judge, prophet, priest, Jer 23:5-6; Deut 18; Psa 110:1-4.

d. What he was--Saviour, Redeemer, eternal God in flesh,
Isa 53; Psa 22. Isa 9:6; 7:14.

2. Its relation to the OT.

53 direct quotations of OT. ⁷⁶ 29 indirect allusions. Matt is
bridge between OT and NT. *from 75 of 34 OT books*

It shows the fulfillment of some of OT prophecy and gives
additional prophecies which will be fulfilled later but
the fact that it mentions other prophecies shows that they
were not cancelled but postponed only.

89 of 129 OT ref are made by X.

Some for birth + death for LXX

F. Purpose of book (theological purpose).

Since none of gospels give complete picture of X what is purpose distinctive to Matt? Answers 4 questions.

1. Is Jesus of Nazareth the Messiah?
2. Why did Jesus fail to bring in the prophesied kingdom?
3. What is the relation of the present age of grace to the kingdom?
4. When and how will the postponed kingdom come?

II. Introductory matters about Mark

- A. Date and place. Prob around 68[?] just before fall of Jerus and from Rome, Mk 15:21 cf Rom 16:13. Certain Latin terms transliterated into Grk, e.g. centurion, 15:39, 44, 45; legion, 5:9, 15; quadranus (a coin) 12:42. Prob written just before Peter's death (this means he was in Rome) tho not published until afterwards. *Scroggie says Mk 57 + Mt 56-58.*
- B. Attestation and Authorship. Witnessed by Papias, Justin Martyr. Tatian's Diatessaron used Mark. 14:51-52 is prob only personal reference in gospel to Mark. Last supper may have been in his mother's home. Maybe his familiarity with details of last days of X's life is reason he was taken on 1st missl journey.
- C. Readers were Gentile Xns in cf to Jewish Xns of Matt's gospel. More chronological and not didactic. Note euthus 40x in gospel -action. Matt appealing to Jews only has the following, genealogy traced from Abraham, annunciation to Joseph, sermon on Mt as a whole, original mission of 12 in ch 10, woes against scribes and Pharisees, parables condemnatory of Jews, 18, 20, 21, 22, 25, 25.

Since Matt more didactic and Jewish we shall base study on it and relate Mak as necessary for chronology and other problems such as kgdom of heaven and of God relationship.

Additional note on synoptic problem. Scroggie 139-140.

Prob is to account for what is common to all gospels, what is common to 2 of them; what is peculiar to them. Must avoid errors of indifference to prob of sources and occupation with them so as to miss message.

1. What a fundamestalist may hold about source criticism.
 - a. Can bel that Mk 1st, then Matt and Lk.
 - b. Can bel that Mt and Lk borrow from Mk. Account for 500 of Matt 1068 vss from Mk, and 320 of Lk's 1149 from Mk. Only 50-55 of Mk not found in Mt or Lk.
 - c. Can bel that Mt and Lk had common Quelle, source since 250 vss in these 2 show close parrallelism and not in Mk.
 - d. Can bel in an oral gospel which was preached and which was behind all other source material, Q, Mk, and whatever else.
2. How does this relate to inspiration?

Inspiration is a theory or doctrine drawn from the Scrip not imposed upon them. It only says that (1) writers were human (and this means they might inquire about facts they didn't know from eyewitnessing), (2) individuality preserved (3) God's record accurately reported. Source criticism doesn't contradict any of these and if fact emphasizes human element.

Dividing the theology into 2 divisions--Christology of the King and Eschatology of the Kingdom. Actually they're interwoven too.

Division One--Christology. The King.

Part I--The Presentation of the King.

I. His Genealogy, 1:1-25:7



A. The Divisions of the Genealogy.

1:1-6 Abr to David.

1:6-11 David to Zedekiah

1:12-17--Zedekiah to Jesus.

Divided into 3 groups of 14 each (include David in both 1 and 2).

3 divisions are 3 great periods in Israel's history. Abr to David, to captivity, to X. They also relate to 3 great unconditional covenants, Abr, Davidic, new covenant which was prominent from Babylonian captivity to X. In Abr--nation and land prominent; in Davidic, throne and city, in new inward condition of heart.

The arbitrary divisions mean some omissions. Ahaziah, Joash, Amaziah, ~~Jehoiakim, etc.~~ in vs 8. ACG says bec these are descendants of Athaliah, daughter of wicked Ahab. She tried to annihilate the line. Ltft says (Camb Bible, 31) that it is just a Jewish practice in genealogies. "They do so very much delight in such kind of contents, that they oftentimes screw up the strings beyond the due measure and stretch them till they brack." Begat doesn't mean the immediate forbearer. 2 Chron 22:9 shows son of Jehoshapat refers to grandson. Really not able to say why these are dropped out. Human factor in inspiration which HS allowed nec doesn't make any difference anyway. We can see purpose in divisions if not in omissions bec they make David the king stand out and that's theme of book.

B. The Distinctiveness of the genealogy.

Endless discussion on whose genealogy this is in cf with Luke's. Alford says it's impossible to reconcile. Johnson follows traditional view--Matt is Joseph's and Luke Mary's.

1. Distinctive as to content. Matt has 41 names and Lk 74. Only 19 in common assuming Matthan and Matthat are same person. Lk has 19 names before Matt begins. Lk has no artificial arrangement of divisions into 14. In Matt descends from Abraham; Lk ascends to Adam. Matt uses "begat"; Lk "the son of".
2. Distinctive as to intent. Main purpose of Matt is to present kingly line and proof of Messiahship. Lk is to show bonafide connection with race so to Adam. Mk has none bec no difference to Gentiles. Jn eternal sonship along with theme of book.
3. Distinctiveness as to parent. Is Matt Joseph's and Lk's Mary's? Scroggie suggests that if Matthan in Matt and Matthat in Lk are same person then Jacob and Heli were brothers. Thus Joseph was son of Heli and nephew of Jacob. Mary may have been the daughter of Jacob. If Jacob had no son then he may have adopted Joseph as heir, thus both are genealogies of Joseph--one legal and one natural.

C. The Doctrinal Contribution of the Genealogy.

1. The doctrine of kingship emphasized. Note vs 6, David the king. He alone has this title even tho Solomon's name there. Rather shows that promises were not fulfilled in Solomon when he isn't even called king. David is the king and HS. doesn't give title to another until David's greater son came. This gives clue to argument and structure of the book. Presentation of Messiah and kgdom to Israel. Son of David then son of Abraham. Argument runs along that line too, to Israel 1st and then Gentiles. 9x X called son of David in Matt--1:1; 9:27; 12:23; 15:22; 20:30-31 21:9, 15; 22:42.
2. X fulfiller of Abrahamic covenant also. Had provisions for Gentiles as well as Jews, and X turns to them too during His ministry.
3. The grace of God seen. 2 Gentiles included in genealogy-- Rahab and Ruth. Ruth a Moabitess and law cursed her, Deut 23:3. She was grandmother of King David. 3 of 4 women were terrible sinners. Tamar, Gen 38--fornication. Rahab, Canaanitess and harlot. "Her of Uriah" i.e. Bathsheba. Here is sin in connection with believer.
4. The Virgin Birth shows, 16.
of whom is feminine relative pro.
Meaning of virgin birth--not immaculate conception that Mary was born without sin. Not miraculous birth for the process of X's birth not different. Not supernatural conception like Jacob's of John's the Baptist's. But conception without human father. contrary to course of nature in womb of Mary.
Importance of insisting on it. Many say it's not vital for faith-- maybe so but is vital for facts of faith. Means diff between sinless or sinful Saviour. Human or Divine. NT and gospel stands or falls as a whole. *You can't accept the truth & deny the proof.*
Testimony to virgin birth. Both Matt and Lk. Both attest to fact of it and manner of it. Tho Mark doesn't give account of it he doesn't contradict it--1:1 Son of God; 6:3 son of Joseph *Mary* but never son of Mary. *Birth*

II. His Birth, 1:18-2:23.

A. The Proclamation of His Birth, 1:18-25.

The Incarnation of Son of God is a doctrine and was a dilemma.

1. A Doctrine.

vs 18 ek the HS. Source but no details. Relation of divine and human natures a mystery, Jer 31:22.

This is Divine interpretation of Isa 7:14. Alma is used 6 x for a virgin but also just means young girl. LXX renders it by parthenos.

2. A Dilemma.

Joseph had 2 choices. Make public example--summon Mary before court and have her condemned and stoned as adulteress. Or divorce her privately. Betrothal was 1 yr before marriage and tho fiancee lived in her home she was considered as married and divorce law applied. Divorce her privily means without assigning cause.

Angel solved it by appearing--an angel, no article. Said a son (not to him as Lk 1:13--keeps distinction bet Joseph and Jesus),

who would save his people (identifying Him with Israel) from (apo, separation) their sins. Joseph responded by taking her as his wife and not knowing her (impf which means he didn't ~~at~~ during those days and not permanently) until (further evidence against perpetual virginity) Jesus born.

MODERNISM IN OUR LARGER DENOMINATIONS

Modernists, like termites, are boring from within and greatly weakening the testimony of many of our large denominations. The "Bible Baptist Tribune" reports:

Nels F. S. Ferre, in 1947, delivered the Gay Lectures at the Southern Baptist Theological Seminary, Louisville, Ky. Ferre, not only a Modernist but a scoffer, is now at Vanderbilt University. His latest book, "The Christian Understanding of God," published by Harper, is now in the book stores. Here is what Ferre says about the birth of Christ—(on p. 1952):

"The birth stories are, to be sure, most improbable on other grounds, and perhaps, for this reason, the simplest thing to believe may be that Joseph was the natural father of Jesus. Certainly it seem queer for Joseph to have taken along an unmarried girl, nine months pregnant, on such a hazardous trip as to Bethlehem for the sake of paying any taxes!"

Any person who denies the Virgin Birth of Christ is not a Christian, and is of course a dangerous teacher.

B. The Presentations to the Babe, 2:1-12.

1. Troublesome problems in visit of wise men.

a. Who were they? Herodutus says they were a tribe of the Medes who like Levites had exclusive possession of all sacerdotal functions. Later it was applied to any who practiced magic or mysterious arts and ceased to be a title of honor. Matt uses it in better, nobler sense. He is emphasizing their wisdom not their magical powers. Phrase "from the east" supports that. Not just magicians but honorable men like original magi. Just like world had come to hear wisdom of Solomon so these came to pay homage to greater than Solomon. No reason to believe they were kings. RC does early on basis of Isa 60:3; Psa 72:10-11. No necessity to think only 3. 1st taught by Leo the Great in 450. Prob more bec of the stir they created. 3 men would have hardly made Herod so upset.

b. When did they come? Traditionally we accept fact that came when X about 2 years old. Star appeared on night of birth and reappeared when arrived in Jerus. Maybe only 1 year elapsed vs 8, 16. Herod still alive and died in 4 B.C. Trench "star of the wise men" thinks star appeared at conception and men came at birth. Herod's slaying all those 2 yrs and under not necessarily proof. Some time would have elapsed before Herod would have persuaded self wise men weren't coming back and some more before he could decide what to do. Fact that prephos used in Lk and paidion here not conclusive bec paidion can be used of an infant just born, Jn 16:21. Prob magi came during 40 days before purification. Not after. *incom for 7 days*
Remained here 33 more
Against this is fact that paidion is used of a child and found X in house, but this could be inside of inn instead of place where animals were. If it was a house of a relative then why didn't Mary go there when she first went to Bethlehem instead of an inn?

c. What was the star? (1) A meteor. No, bec it flashes across the sky and is gone. (2) A nova. No, too far away and would move across sky about 1000 miles an hour (twice as fast as a jet). Could hardly be standing over the house. (3) Conjunction of several planets. Same problem. Move too fast. Must have been a supernatural thing sent from God for this occasion.

2. Theological points in the visit of the magi.

a. Religious condition of Israel. Jews were evidently uninformed that Messiah had been born tho shepherds had witnessed it. Why didn't they spread the message? Jews were apparently uninterested also. Yet Sanhedrin when called together by Herod knew prophecy of Micah 5, but couldn't have paid attention to it very much or would have gone with magi.

b. Religious condition of Herod. Slaying all under 2. If wise men had said star appeared a year ago then he would have given self some leeway (tho year ago was at conception). Prob slaughter was done as secretly as possible bec no ruler wants to admit his throne is unstable. He killed 3 of his sons too.

c. Religious condition of Gentiles. Magi were such. Worshipped Him--recognized Him as God. Led by star--seomthing they knew, Psa 19. "How little is sufficient to draw disposed and believing hearts to X." What about their gifts?

They opened up their caskets of treasures. Point is that these were expensive gifts worthy of a king. Fathers saw things in them--gold, diety; frankinsense, fragrance, myrrh, used for embalming so speak of death. Wise men would have simply been bringing something of top quality. Practical purpose was that Joseph prob used them to pay his fare to Egypt.

C. The Preservation of the Boy, 2:13-23.

3 OT quotes. 1st from Hos 11:1 in Heb. and is introduced by formula in order that it might be fulfilled. Really can't understand this unless understand types and pictures in OT and Jewish method of interpretation. Alford says X was the "general antitype of all the events of the typical dispensation."

Second is from Jer 40:1^{31,35} where captive Jews were brot in chains to Rama previous to their departure for Babylon. Rachael is said to have lamented in her grave for her children carried into captivity. Now she is reawakened to mourn. No secular record of this slaying of infants. Evidently Herod did it quietly.

Third is He shall be called a Nazarene, 23.

Does not mean a Nazarite bec X wasn't, Mt 11:18-19.

Perhaps an allusion to X as branch (naitser) of Isa 11:1. Sadler says Nazareth called city of branches.

Perhaps it's from some lost prophecy or oral tradition.

Perhaps (SLJ) it is just to summarize OT teaching (spoken by the prophets) that X would be from a despised place.

III. His Baptism, 3:13-17. *Mt 1:9-11*

A. ~~xxxxxxxx~~ The Men. *Method (at the hand of Jn Bap)*

1. John. Son of a priest and mother was a daughter of Aaron, Lk 1:5. No record that John was consecrated a priest (and LSC adds no record he wasn't). If he lived a life of seculsion it is doubtful that he was. Chafer uses this to support idea that X was baptized into priesthood. But doubtful if Jn was an ordained priest.
2. X. Sinless Son of God. Therefore can't mean that "he who has power to forgive sins seems to seek thru baptism forgiveness of sins." Carr.

B. The Meaning.

1. Seeking of forgiveness as above. Can't be.
2. Setting apart to Messianic ministry bec of "fulfilling all righteousness" and M is period of rtness. But not much connection with actual ordinance.
3. Dedication. Sense in which this is true bec whatever baptism of X meant it was an act of humility to receive it at hands of someone else. Thus there was a act of dedication.
4. Entrance into priesthood (LSC V,61). Read this. Note fallacies. Based on comparison between 3 offices of X (which comparison is OK but hardly proves anything). Confuses eternal **Melchiz** priesthood with entrance upon something quite Aaronic.
5. Entrance into work. The mention of 30 years and cf Num 4:3 may indicate that there is something in the act of baptism related to His entering His work.
6. Identification. This is primary meaning of bap in all cases. Primarily, X was identifying self with John's movement. And He did that all thru His ministry in what He preached. Jn preached reality and X too esp concn law. This links with fulfilling all righteousness which prob means the law, Rom 8:3. He perfectly fulfilled it and identified self with righteous law which Jn preached. Also identification with sinners in sense of Alford, p. 24 and LSC's criticism on p.60. Not fair really. Xn baptism has same basic meaning but different identification. X lived under law and this is vital proof.

Accounting at time of bap but connected with His on Him as not with His baptism

C. The Mode.

LSC proves sprinkling bec of OT priests. 63f.

True you can't prove immersion from eis and ek. Bec often they went into water and poured on top of head like anointing oil. Based on fallacy on p 65 that this "constituted X a Priest acc to the M saic requirements." He never was a priest acc to that. Chafer's analogies break down. In Numb 8:7 water is sprinkled but in Ex 29:4 a lot of water is used bec they are washed. In Lev 8:12 oil is poured and in 8:30 it's sprinkled. By same analogies I could say that HS is sprinkled on a person and baptism is with enuf water to ~~XXXX~~ bathe him.

Can't ~~XXXX~~ prove anything from this. Just see what bap^t was in those days.

IV. His Temptation, Mt 4:1-11; Mk 1:12-13.

- Introduction*
- Introduction*
- A. The Time of it. Immediately after baptism, Mk 1:12. Perhaps a link in the proof that He is able to supersede John in His teaching.
See below ↑
- B. The Place. Traditionally a place near Jericho. Must have been near the place of baptism. Alford suggests desert of Sinai bec of parallelism bet Moses and Elijah (what parallelism?). Mark adds that He was with wild beasts. Perhaps merely to distinguish it from desert in which Jn preached. This was really deserted.
- β. The Instigator. Spirit of God. He lead Him in Matt (a king is led) and drove in Mk (a servant is driven). Some have understood to be evil spirit. He was dependent upon HS for much of His life and ministry and here is further evidence. Mt 12:28; Lk 4:14,18. Leading into testing but not solicitation to evil. Lead us not into temptation is prayer to be relieved of tests (like P's praying for removal of thorn in flesh) and deliver from evil is in case we are allowed tests that we might not fall into unfaithfulness. It is legitimate for X to be tested.
- ⓐ. The Instrument. Satan. In OT not too prominent. In Gen 3, Job 1,2; Zech 3:1,2; 1 Chron 21:1. 2 x in Apocrypha. In NT much more. Where lights are brightest, shadows are darkest. No mercy with Satan, cf killing of Job's sons and daughters, cf trying to thwart line of Messiah, cf killing Abel, cf captivities, cf temptation of X. Did he come on this occasion as an angel of light? Satan means adversary.
- ⓑ. The Intent.
1. On Satan's part. To make X sin. To thrawt whole plan of sal. Not a minor thing with him but major. Did this by attacking in 3 ways. or 4.
 - a. By waiting for 40 days till X weakened. Fast for 40 days. Same as Moses, Deut 9:9; Elijah, 1 Kg 19:8. Number of penalty and affliction, 40 yrs of wandering, 40 stripes, 40 days for purification for mother. After 40 days X really sensed need of food for strength.
 - α. By appealing to flesh. hungry, 3. To turn stones into bread not sinful in itself but sinful for Him. Would have meant glory without suffering and esp a cessation of reliance upon God and faith for needs. All other miracles for others, this one would have been for self. X quotes from Deut 8:3.
 - β. By appealing to pride of life. To pinnacle of holy ~~city~~ temple. Evidently some superhuman transfer of X from wilderness to temple and back to wilderness where temptation ended. James was cast from a pinnacle when he was killed. Possibly means Herod's royal proch which overhung Kidron 450 ft. Dizzy height acc to Josepheus. High as Republic Bank. Note Lk puts temptation in geographical order. South end of temple court. Temptation was to be acknowledged as Messiah at once. Again glory without suffering. Nothing wrong with being acknowledged. Satan learned from 1st temptation that X uses Script so quotes Psa 91. X quotes from Deut 6:16.

d. By appealing to eye, 8. To high mountain. Zion, Horeb, Tabor, Nebo, Olivet, one where temptation started. Satan evidently had kingdoms to give to X. But he possesses whatever he does by usurpation. "Satan is playing for a high stake, and does not grudge therefore to make a great offer." Trench, 49. Studies in Gospels. Again nothing wrong bec X will eventually get all kgdms, but no glory without suffering, no M without Cross. X quotes Deut 6:13 and orders Satan to get hence (not behind). These words point to fact that Matt's order is prob historical. This would hardly have occurred until temptation over. When X commanded Satan obeyed.

2. On God's part. To prove impeccability.
 - a. Some explain it as a dream or vision.
 - b. Some say that tempter was an emissary from Sanhedrin to prove this new prophet.
 - c. Some say it was a solicitation to evil to draw X from path of Cross. Read Trench p 26. This puts X in class with all other men. Based on misunderstanding of Heb 4:13.
 - d. It was a proving. Glory after suffering. Not able to sin. Crown after cross. Also it showed us possibility of being victorious by relying on resources available to all God's children. e.g. Mary K. and spelling. She never tempted bec her kids misspelled Gethsemane or Millennium. Category same (spelling like pride of life) but kind of test different. Yet we two can sympathize.

Part II--The Authentication of the King.

I. His Person. *or Nature.*

A. Human.

Scroggie 534.

1. Identifies self with man, Mt 4:4; 11:19.
2. Had body with parts specifically mentioned.
Mt 26:12, 26; Mk 14:8,22,24. Lk 22:19-20; 24:39; 7:44-46.
3. Soul, Mt 26:38, Mk 14:34.
4. Emotions, Mt 27:46; Mk 15:34; Lk 12:50.
5. No sin. Mt 7:11; 9:12; 12:34,39; Lk 11:13, 29.
6. Born, grew, Mt 1:11; Lk 2.

Development

B. Divine.

1. By titles which consider next.
2. By position. Above angels and He is lord of them. Mt 13:41; 13:49; 24:31; 25:31; Mk 8:38;
3. By equality with God. God's kgdom is His, Mt 12:28; 19:24; 21:31, 43. God's elect are His, Mk 13:20; Lk 18:7.
Great commission, Mt 28:18-20.
4. By attestation.
 - a. Demons, Mt 8:28-9; Mk 1:23-4.
 - b. Angels, Lk 2:9-11.
 - c. Enemies, Mt 27:54.
 - d. Friends, Jn 11:27.
 - e. Apostles, Mt 16:16.
 - f. Father, Mt 3:17; 17:5.
 - g. Names and titles.

II. His Titles and Names.

BBW, Lord of glory

II. His Names and Titles.

A. In Mark's gospel. Mark's usage.

Mark has no names that do not appear in some other gospel.
 -- Jesus more frequent, 73x. Next son of man, 14x.

1. Jesus. This is common designation. Always the article except 1:9. Mark places this designation in mouth of no one else except self unless order of words form exceptions in 10:47; 14:67. Jesus in combination with something else occurs in mouths of others. Simplest title and Jehovah is salvation. Also common Jewish name.
2. Jesus Christ. Only in 1:1 as title of book and is "solemn designation of the Messianic personality." BBW. Seems to indicate that by the time Mk wrote it was already a proper name.
3. Jesus of Nazareth, 10:47; 16:6; 14:67; 1:24. Shows that at time of His life name Jesus so common that people needed some additional phrase to distinguish Him. Also shows that by time of writing of Mark Jesus of Naz had so dominated scene that no need for anything but Jesus. Testimony to supremem position He occupied quickly!
4. Rabbi. 3 x by disciples, 9:5; 11:21; 14:45 and 1x by petitioner, 10:51. Teacher (dōdaschale) used 12x. Simply Greek for Rabbi. It was an address of honor. Sometimes in flattery as 10:17; sometimes sincerely, 4:38; 9:38; 10:35; and disciples instructed to use title, 14:14. Doesn't mean that all who used recognized Him as above all others who shared this title.
5. Lord, 12x. Some take it to mean little more than teacher. But in 12:37 and maybe 1:3 underlying term is not teacher but Adnai. Implies sovereignty. Lord of Sabbath more than just a teacher of Sabbath, 2:28. So David's Lord, 12:36-7. But sometimes people used as title of honor, 7:28.
6. Messianic titles. Prophet, 6:15; 8:28; bridegroom, 2:12-20; shepherd, 14:27 to refer back to Hos 2:19 and Zech 13:7. King ~~of Israel~~ 6x. Christ, 5x, 8:29; 12:35; 13:21; 14:81; 15:32. Kg of Jews, 15:2,26; Son of David 4x.
7. Son of God 3x. 3:11; 5:7 by unclean spirits; 14:6~~2~~ of High priest in relation to Messianic claims. ~~††~~
8. The Son. 13:32; Mk 12 in parable; 1:11; 9:7. Check ref. Marks Him out as special and divine.

B. In Matthew's gospel. Matt's usage.

6 names peculiar to Matt. Emmanuel, my beloved, master, righteous one, pais (servant), governor. Jesus 142x. Lord 59.

1. Jesus. Only occurs as a narrative name with exception of 1:21 which is really not an exception.
2. JC appears at beginning 1:1 and 16:21 which is a sort of starting point too. ^{SC = gk}
3. Christ used more as a proper name rather than an appellative. Use leaves no doubt that Matt's purpose in the book is concerning the Messiah. 1:17; 11:2; 1:16. Used so little bec by time Matt wrote needed little insistence on term to convey meaning Messiah. Jesus did it sufficiently. 27:17,22 shows that even during lifetime there was recognition of His Messianic claims.

4. Titles of honor. Rabbi only by Judas, 26:25, 49. Didaskalos and kurios often. X told disciples to use it, 26:18. Governor or housemaster, Mt 10:25; 24:43 and guide, 23:10. Lord appears in wider (not more frequent) use in Mt. But never used by one who was not a follower of X in some sense-- either disciple or supplicant. 59x as cf 10 in Mk.

5. Messianic titles. Actually underlie all honorific ones.

Prophet, 21:46; 21:11; 16:14; 13:57.

Christ which He took as title to self, 26:63.

Coming one, 11:3.

King, 2:2; 27:11, 29. 21:5. 25:31.

Son of David, ~~22:43~~ 12:23; 15:22; 20:31.

Shepherd, 26:31. Bridegroom, 9:15.

C. The title Son of Man.

In Mark 14x. 2:10,28; 8:31,38; 9:9,12,31; 10:33,45; 13:26; 14:21,21; 41,62.

In Matt 30x. 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9,12,22; 19:28; 20:18, 28; 24:27, 30, 30, 37, 39, 44; 25:31; 26:2, 24, 24, 45, 64.

Only used of Lord by self. And only 4 x outside gospels.

Used by X to turn attention back to Daniel 7:13-4 and yet not exclusively to that bec witle has soterio-eschatological meaning.

Used in many passages concn redemption as well as kgdom. Prob idea was to try to unite 2 ideas in Jewish minds i.e. idea of kgdom built off suffering and humiliated Saviour.

Same idea in both Matt and Mk. It is prob the outstanding Messianic title. It is used interchangeably with other Messianic titles, cf Mt 16:13, 16,20; 17:9 cf 10; 24:27, cf v 28; 26:64, cf 63.

Much emphasis on lowliness and then on glory. But always related to earth in some way, whether in humiliation or exaltation.

D. The General Concept which these titles give.

Jesus was a man but not a mere man. He was in rank and dignity above the angels. Yet made self more than angels by making equal with God. Came to minister and suffer and tried to make followers understand this was essential to Messiahship and not just the element of bringing in the kgdom. Death was vicarious and kgdom in fulfillment of all Messianic hopes of OT and titles of King and Son of David ushered in later at 2nd coming. Matt tends to be more definite in his assertions filling the names and titles with their highest implications. e.g. Jesus is esp used not just as a name as Mk but to mean that God will save His people. Lord not merely an address as often in Mk but a title really meaning Adnnai, Lord. Climax in Matt's commission--in name of 3 persons. No doubt of full conception of Deity of Jesus of Nazareth.

III. His Miracles. *cf notes*

A. Healing of the Demoniac, Mk 1:21-28; Lk 4:31-37.

Teaching with authority, 31-32; testimony to authority 33-34 (declares humanity and deity of X); tearing, demonstrating authority, 35b-37.

B. Healing Peter's mother-in-law, Mk 1:28-30; Lk 4:38-39. Mt 8:14-15. *Woman serving*C. Cleansing of the leper, Mt 8:2-4; Mk 1:40-45; Lk 5:12-16.
Leprosy, love, law.D. Healing of the Paralytic, Mt 9:2-8; Mk 2:31-12; Lk 5:18-26.
X perceived the need, pardoned the man, proved His right to do so.E. Centurion's servant healed, Mt 8:5-13; Lk 7:1-10. *Testimony to X - authority*
*- second - faith, no report*F. Widow of Nain's son ~~was~~ raised, Lk 7:11-16.
Compassionate in face of death and conquering over death.G. The Unpardonable sin, Mt 12:22-37; Mk 3:22-30; Lk 11:14-23.
Controversy caused by sure of dumb man. People said Son of David, i.e. Messiah. Pharisees said by power of Satan.

H. Miraculous draft of fish, Lk 5:1-11.

- I. Healing of man with withered hand, Mt 12:10-13; Mk 3:1-5; Lk6:6-11.
Legalism of Pharisees vs love of Savior.
- J. Stilling the sea, Mt 8:23; Mk 4:35; Lk 8:22.
Example of Savior sleeping. Encouragement in His power.
Exhortation concn fear. + *fruit*.
- K. Casting demons into swine, Mt 8:28-34; Mk 5:1-17; Lk 8:26-39.
Demons flee, world fears (Jewish hog raisers), redeemed follows.
- L. Healing woman with issue of blood, Mt 9:20-22; Mk 5:25-34; Lk8:43-8.
Her condition, His compassion, Her confession.
- M. Raising of Jairus' daughter, Mt 9:18-19,23-26; Mk 5:21-24,35-43;
Lk 8:41-2,49-56.
Distress, delay, disappointment, despair, deliverance, direction.
- N. Healing 2 blind men, Mt 9:27-31. *See of David. Discharged order not to tell.*
- O. Dumb demon exorcised, Mt 9:32-33. *opportunity vs 4*
- P. Feeding of 5000, Mt 14:15-21; Mk 6:34-44; Lk 9:12-17; Jn 6:1-14.
Faithfulness of Master, Folly of Men, filling of multitudes.
Abundance *Patience* *Power*
- Q. Walking on water, Mt 14:22-34; Mk 6:45-52; Jn 6:15-21. *Sufficiency of the* *Prophets* *Power*
- R. Syrophenician's daughter healed, Mt 15:21-28; Mk 7:24-30. *To all.* *Priority of Jews then.*
- S. Healing deaf and dumb man, Mk 7:31-37. *Tell no one.*
- T. Feeding 4000, Mt 15:32-39; Mk 8:1-9. *To Gentiles*
Source, supply, sufficiency of bread.
- U. Healing blind man at Bethsaida, Mk 8:22-26.
- V. Cure of epleptic boy at foot of mt transfiguration, Mt 17:14-21;
Mk 9:14-29; Lk 9:37-43. *with frantic scribbles* *perplexed* *power* *Domination through*
- W. Miracle of tribute money, Mt 17:24-27.
(Several in lk and Jn follow). *x knows a man's circumstances*
- X. Healing of blind Bartimaeus, Mt 20:29-34; Mk 10:46-52; Lk 18:35-43.

Part III--The Repudiation of the King.

I. The Outline of it. The ^{Premise} Pattern. Mt 8:1-17.

Have just considered the miracles in chronological order. But Matt wrote with a theological, not chronological purpose, and there must have been some reason for his choice in selection and arrangement. After sermon on Mt then starts his theme of rejection and I would suggest that he outlines it or pictures it in ch 8 by his selection of certain miracles which are quite out of order chronologically. This was good Jewish exegesis and not Scofield typology. 9/2/14/26

A. Israel's rejection, 8:1-4.

Leper cleansed is type of remnant who do receive Him but he was only one. Go to priest to fulfill law (5:17) and as a ~~proof~~ testimony to him. Fact that all priests didn't come to him but continued to oppose Him when had so evident proof is picture of Israel's rejection of Him. Builds up in Matt in Sanhedrin.

B. Gentile's Blessing or reception, 8:5-13.

Grace extended to a Gentile after rejection of Israel, Mt 21:43; 22:9; 24:14. Great faith outside Israel, vs 10. Then kdom application by X self in v 11,12. Gentiles are to be blessed along with Israel in kdom. This is X's typification of the miracle, not mine.

C. Israel's restoration, 8:14-17.

Restoration of Peter's mother-in-law is picture of Israel's restoration. Possibly also a hint of Gentiles coming into blessing in the many of vs 16 tho these may not be Gentiles. At least true that blessings extend to many. Hard to prove Gentile blessings during Millennium.

II. The ^Utwor^Uking of it. The Performance of repudiation.

A. 8:34. By city bec X disturbed their pocketbooks.

B.

9:13. By scribes when X forgave sins of paralytic.

C. 9:11. By Pharisees questioning His eating with sinners.

D. 9:14. Doubt of John's disciples, about fasting.

2-19

E. 11:18. Doubt of Jn Baptist and X's testimony to repudiation of Jn's message.

John didn't ask question bec he wanted disciples to know. Actually he didn't know and his faith wavered. He was a prophet and spoke many things he didn't understand himself. John's faith wavered bec his knowledge was incomplete. Always the way. He forgot passover type, blood before crown. John only a herald and so not in kdom now, 11, and one who is in M kdom (no ref to ch) will be greater bec of glory of that kdom. Kdom suffered violence (passive not middle, v 12), bec John's witness rejected and X's, 18-191

F. Repudiation of the cities (all the people), ~~20~~ 20-2330.

Credentials presented to these cities rejected, thus the pronouncement of judgment. Yet in midst of it a personal word of invitation to

those who will follow Him. Only Messiah could say, come unto me. His yoke is not as the yoke of Pharisees. This is a change from individual and not national and in utter opposition to leaders of nation and their claims. Invitation to coming, commitment, control, comfort (rest).

- G. By Pharisees, 12:1-50.
- H. By Pharisees, 12:1-8. in field & illus of opposition in ch 12.
Shows contrast of yoke of X and Pharisees from 11:29.
David in rejection by Saul had taken food. So X in rejection took.
- I. By Pharisees bec of healing of man with withered hand in synagogue,
12:9-21.
Concns sabbath again. Plot death of X bec He violated thair principles
concn the sabbath.
- J. By Pharisees in committing unpardonable sin. 12:22-37.
cf miracles notes for meaning of sin.
Sin against son of man forgiveable tho blameable but should have known
Holy Spirit from OT and thus should have accepted credentials of the king.
- K. Complete apostasy of Pharisees, 12:38-45.
Vs 43-45 show reason for rejection by nation--ref is to nation that
was cleansed from idolatry in Babylon but which had replaced idolatry
with formalistic ritualism. Closing is with personal appeal again
to follow Him, 46-50.
Validation, Repetition, Quotation.
- L. By people of Nazareth, 13:53-58.
- M. By Herod the tetrarch, 14:1-14.
Beheading of the forerunner. Shadows of the future being cast over
X now. If forerunner murdered, what about the king?
- N. Further rejection by Pharisees, 15:1-20.
- O. Rejection by rich young ruler, 19:16-26.
- P. By chief priests and elders, 21:23-22:14. Includes 3 parables.
- Q. By Herodians, 22:15-22.
- R. By Sadducees. 22:23-~~26~~⁴⁶. They marvelled but didn't accept.
O. *& Pharisees*

Part IV--The Ministration of the King.

Very hard to distinguish bet preaching and teaching of X. He came preaching and yet often spoken of as teaching. All of his preaching was infused with teaching and vice versa. He was called rabbi not bec he came from the school but bec of the quaaity of his utterances. He had to be acclaimed rabbi and He did not deny the title.

In OT preists taught and emphasized the historical aspects of truth and the contemporary administration of the ordinances.

The OT prophets also taught but they emphasized future more than history and the duty incumbant on the people. X's teaching was more on the pattern of the prophet.

I. The Manner of X's teaching.

A. It was an occasional thing.

This doesn't mean un frequently but it means that X taught as the ocaasion arose. When the occasion was part of the regular synagogue worship He used it gladly. Mk 4:23; L;21; Jn 6:59. He taught in the villages, Mk 6:6. Out-of-doors, by seaside, Mk 5:1. On mountain, Mt 5:1; on plain, Lk 6:17. Wherever opportunity arose. Cf. Ryle's words--don't waith for buildings, if ~~you can't~~ ^{boat} will do asa pulppt then use a boat. Cf. Appleman who won't preach unless he's got a hall in the center of the city. X was alive to opportunities and His teaching was after this manner. You could almost say unplanned.

B. It was unsystematic.. Spotty and not systematic. This was Paul's work. He was the interpreter of Jesus. Part of this is accounted for by A. Most systematic section ia probably Upper Room Discourse.

C. It was highly illustrative. In cf to P who was systematic and non-illustrative Jesus was unsys and illus. More specific in next section. Often used the natural world to illustrate the spiritual. His use of illustrations shows the correspondence bet the 2 worlds. And link of course is that God is creator of both.

D. It made use of interrogation. Mostly in controversy when X threw argument back of those who came to him. Mt 22. Socrates used the same method but he used it to open minds of his pupils and X used in order to get them to answer. After all, Socrates could only raise questions and X could answer them.

E. It was authoritative. Mk 1:22 bec it stood in contrast to scribes and Pharisees. Also bec it was fresh and original, Mk 1:24. Also bec it taught reality over the Jewis h attempt to find ways of meeting the demands of the law without doing it. Talmud is a collection of definitions of the minimum. How you could get away with as little as possible and still fulfill the law. X put authoritative absolutes on values of things. X emphasized maximum and internal in cf to minimum and external.

F. It included himself and was based on self. All other teachers pointed to someone else. He pointed and included Sef. Jn 14:6. Mt 5 and divorce. His teaching in of to Shammai and Hilel. Others taught objectively--this is what you ought to do, Jesus taught subjectively -I am the standard.

G. It was winsome. Lk 4:22. He invited all; Mk 4: 9, 22-23. The very crowds that followed showed His attraction even tho they didn't all become disciples.

II. The Method of Christ's teaching. Scroggie, 548ff.

A. Imagery. 1. Natural phenomena

Sun	clouds
Light	storm
lightening	rain
earthquakes	
fire	

2. Animate nature.

Camel	olive
Ox	sycamore
sheep	fig
wolf	mustard trees
ass	lily
fox	reed
swine	thorns
dog	anise
fish	mint
birds	cummin
serpents	

3. Human life.

hunger	shepherds
thirst	sowing
sleep	growth
sickness	vineyard
birth	wine
marriage	taxes
children	temple
fishermen	harvest
tailor	
builders	
merchants	
debts	

B. Parables.

Chief method in public atleast. Actually many of his illustrations are parables and if you view them so there are about 70 in gospels. Fewer strictly narrative parables. (51). No parables spoken in opening period of X's ministry of early Judean or samaritan or first part of Galilean. Not until Galilean ministry (24) and then continued to end of His life. None during post-res ministry. Parables illustrate point that X includes self in His ~~par~~ teaching. He is represented in the parables as Judge, nobleman, bridegroom creditor, master, merchantman, host, shepherd, sower, husbandman, physician, builder.

Themes of the parables--X's coming again; judgment; kingdom; practical themes such as riches (Lk 12:16-21); anxiety, Mk 4:26-29; joy, Lk 15:6ff; Mt 13:44; Word, Mt 7:24-26; 13:3-9; service, Mt 25:14-30; watchfulness, Mt 24:32-51; diligence, Mt 25:14-30; ~~18:23-25~~ compassion, Mt 18:23-25; prayer, Lk 11.

C. Miracles. They are parables in action. 35 miracles

pen + unum .

Lk 13:18-19, 20-21 of Mt 13:2.

Lk 15:3-7, 8-10

Lk 11:5-8, 18:1-5

Mt 6:28.

Mt 24:40-41 en pua

D. Discourses. Scroggie lists 45 but many are in Jn.

In addition to 3 well-known discourses of on tradition of elders,
Mt 15:1-20; Mk 7:1-23. on prayer, Mt 21:18-22; Mk 11:20-26. On gaining and
losing life, Mk 8:34-38;

Mt 13 Kingdom of heaven.

III. The ^{Messiah} Matter of His Teaching.

A. Kingdom. This is dominant concept in X's teaching. No word except father on X's lips more than kingdom. 35x about with His^m My, Thy. Kg of God bet 50-60x and kgdom of heaven 33x. So over 120x.

Ch only 3x Mt 16 and 18. Ch 68x in epistles and kgdom only 18 x in epistles. X talked about building His church but never building the kgdom--setting up the kgdom. Major teaching concn kgdom in over-all perspective.

1. His teaching concn it new in that it is moral and spiritual and not political, Mk 1:15; Mt 5:3-12; Lk 6:20-23.
2. Kgdom is internal, invisible, progressive, Lk 17:20-21; Mk 4:26-30.
3. It is both present and future, Mt 12:28; Mk 9:1; Lk 13:29.
4. It is social, Mt 20:25-28.
5. Entrance relat^dnto our relation to God and man, Jn 3:3; Mt 18:3-4.

B. Church. 3x. Mt 16:18; 18:17.

Future at that time tho all elements present but HS hadn't performed a work. He was there--just hadn't done nec thing to form body of X.

C. God.

1. Omnipotent, Mt 19:26.
2. Omniscient, Mt 10:29.
3. Good, Mt 6:26; 10:29-30.
4. Father, 189x. But no statement that He is the father of all men. Even Stevens admits this.

D. Self. See all under His claims.

E. His death.

1. Fact and manner of it, Mt 9:15, 16:21; Lk 9:22; 18:31-33.
2. Vicarious, Mt 26:28; Mk 10:45.
3. Related to sin.

F. Man.

1. Nature evil, Mt 12:34; Lk 11:13.
2. Capable of great wickedness, Mk 7:20-23.
3. Needs repentance, Mk 1:15.
4. Will perish apart from X, Mt 16:25; 18:3.
5. Soul of man of inestimable value, Mt 16:26.

G. Sin.

1. Illustrated by blindness, sickness, bondage, darkness, debt, Mt 13:30, 41,42; 25:41; 46; Lk 16:26.
2. *Declared ideas of (a) present forgiveness (b) universal sinfulness (Mt 7:11 (c) Sin's physical actions Mt 8:17.*

H. Righteousness and salvation.

Save used by X 27x. Salvation 2x.

Need ^(then we sin Mt 9:13, 20:9) Mt 10:22; 16:25; 18:11; Mk 3:14; 16:16; Lk 7:50; 8:12; 9:56;

Nature ^{Mt 1:4; 26:28; 20:28} 17:33; 19:9; Jn 3:17; 4:22; 5:34; 10:9; 12:47.

Condition

Means

Illustrated by parables of Pharisee and pub, lost sheep, good shepherd, good Samaritan, Great Supper, wedding feast.

I. Prayer.

His example. Mt 14:23; 19:13; Mk 1:33-35; 11:11-12; Lk 3:21; 5:15+16;
~~6:12-13; 9:18; 11:1; 21:37; 22:32; Jn 11:41-2.~~

1. Prayer should be continuous, Lk 18:1.
2. Private and public, Mt 6:6; Lk 18:10.
3. Reverent, Mt 6:6.
4. Sincere, Mt 6:7.
5. Definite, Mt 7:7-11.
6. Missionary, Mt 11:38.
7. Believing, Mt 18:20-21.
8. United, Mt 18:19-20.
9. Watchful, Mt 26:41.

PART V--THE CONDEMNATION OF THE KING

I. The Garden of Gethsemene.

Note the increasing loneliness of X thruout His ministry. First received, then rejection, disciples leaving Him, and finally in Garden all forsake Him and He is utterly alone. Why the ruffled composure of X in garden. This is the principal theological question of this scene.

A. Afraid to die. Fear of death. If this were true then X inferior to many of His followers who died fearlessly in years to come. Also this would logically lead to conclusion that Jesus was a sinner Himself.

B. Afraid He was going to die before the time of sacrifice on the cross. Satan would thwart the cross by premature death. Variation on this view is idea that Satan was trying to kill Him in the garden. But Satan didn't have the power to kill Him, Jn 10:28. If X were praying for the cup of death to pass from Him, then any death, whether or not premature, would hardly be an answer to that prayer.

C. Going to the cross would involve a crime against God by man and Jesus didn't want to be involved in such a crime. Fairbairn. But there's no evidence in His thots as revealed by these prayers that such an idea existed. X never associated self with His slayers. He wasn't involved in the crime. He said, Woe unto the man by whom the Son of Man is betrayed.

D. He was shrinking from the prospect of being the sin bearer of the world. 2 elements in this. (1) it involved linking Himself with sin and that in itself is terrible enuf. (2) By being linked with sin that involved being forsaken by the father. Hard to tell which is worse tho (2) follows on (1).

The struggle is ~~with~~ that of the human nature, it is true. In a sense the will of Jesus is offered in Gethsemene in the perfect, tho briefest of pryaers--thy will be done. If no offering of spirit or will then not much different than OT sacrifices. Disciples failed in helping X. So He said sleep on--it was too late for prayer. Prayer no good now so sleep.

II. The Arrest.

A. The multitude. Soldiers from Roman authority (Jn); temple guard who would get revenge for cleansing and others who were prob not followers but those who would want to see Jesus get something in return for cleansing temple.

B. The kiss. Judas using prostituting a token of affection; Only here and Lk 7:45.

C. The Falling back. Soldiers rushed forward for fear He might escape but He stepped forward and they fell back. More than simple astounding at composure of X or lack of anger in His face but a supernatural something that caused them to fall backward.

D. Peter's activity. Impetuosity again. He only got ear prob bec he missed head which is prob what he was aiming for. vs 52 in Matt 26 wrongly used. It means in context those who take up sword wrongfully will perish by it. Then X rebukes the multitude and makes them look silly--why did you not take me daily in the temple, why so great a multitude now?

III. The trials.

A. Before the High Priest, Mt 26:57-68.

1. 1st phase--informal. Jn says brot to Annas who was Caiphas' father-in-law. Annas evidently the legitimate high priest as heir of Aaron but Caiphas was political one. They were changed often in these days at whim of Romans. During this phase witnesses were being secured.

2. 2nd phase. Effort to bring witnesses but since no formal charge it was difficult. Finally got 2 false ones. But still no charge even if what they said were true.

3. 3rd phase. HP gets violent and demans witness to answer charge which was never formally made. Note v 62 hp arose--getting violent. Silence of X did not give consent but indicates refusal of Jesus to countenance proceedings. Also picture of how we xshould answer the infidel. Picture of regal serenity.

4. 4th phase. v 63--last attempt of hp and Jesus replied this time. Bec of ^{Lk. 10:6} oath which priest attached and bec of definite challenge against His person which had to be answered. X answered in the definite affirmative and this was the real charge on which He was condemned. More than replying that He was son of God he added something in v 64 which took their breath away and which couched as it was in OT language indicated that He was without any doubt claiming to be the one of the OT. Upon this answer He was accused of plasphey and no other witnesses needed. Note shameful treatment of Him but to be expected bec of wrath of Phar and Sadd which He had incurred during His ministry. "The Lord Jesus is the touchstone of all human nature."

B. The Civil Trial, 27:1-2, 11-14 Jn 18:28-

1. The necessity of it. Some maintain that Jews would have executed Jesus and they only sent Him to Pilate to pass the buck. 2 objections, Jn 18:31 they evidently lacked authority to pass sentence, and if to pass the buck then when Pilate found Him innocent they should have been glad and not said His blood be upon us. ¶

2. The nature of it. Note Jn 18:28--Jews refused to enter Pilate's (Gentile's) house lest be defiled on Passover. How scrupulous about external but didn't care about condition of their hearts which would allow the murder of Jesus. Jews charged Him with sedition and didn't press the blasphemy charge bec that wouldnt carry much weight with Roman governor. vs 33 asked if the king of the Jews. Jesus' answer significant, vs 34. Are you accusing me from the Roman viewpoint or did you get your religion second hand from Jewish viewpoint. It would make a diff as to the answer whether the viewpoint about kingship was Roman or Jewish. Then v 37 Pilate's question diff--are you a king at all. Brot on by v 36. If you're not an earthly king when what king are you. X said He was king of truth. Then Pilate's flippant what is truth. To him it was expediency. Result of interview--Jesus not dangerous to Rome. Jews not satisfied so Lk 23:5 they insist that Jesus stirred up the people and whaa mentioned Galilee Pilate seized on that to send Him to Herod the governor of Galilee.

C. The Trial before Herod, Lk 23:8-12.

Son of Herod the great. One who married brother Philip's wife and sinned. Listened to and killed Jn the Baptist. Note how hard his heart is here. Sin leads to this. vs 8 hoping to see a miracle is prob just bec Herod that he was another quack--not real interest but scorn from hardened heart.

D. The Second trial before Pilate, Lk 23:13.

1. The Intervention of God. Thru dream of wife.

2. The efforts of Pilate to release Him. Lk 23:16 shows weakness of Pilate.

Should have released without scourging. Jews seized on his vacillating.

Pilate then grabbed at the straw of custom to release one prisoner.

Fact that crowd chose not to release Jesus shows how strong was the propaganda of the priests against Jesus. Then Pilate turned Jesus over to soldiers for scourging and perhaps in Pilate's mind this was the scourging he was going to give and then release, but crowd took it as the scourging which preceded crucifixion. Jn 19:4-5 evidently Pilate didn't intend scourging to lead to crucifixion. One final attempt, Jn 19:6. Then vs 7-8-11 one last interview and Jews had one last trump card, vs 12 threatened to take the case to Rome and so Pilate gave in for expediency's sake.

- a. Proposition to scourge.
- b. Proposition to release another.
- c. Last stalling with Jesus and Jews until they threatened to send to Rome.

IV. The Death of Christ.

Consider the 7 words of the cross bec these comprise Jesus' own interpretation of the cross. Progression in them. First he pays attention to His persecutors, then to the thief, then to His dear ones, then to His own need.

- first*
A. Predictions of it. Mk 2:18-20; Mt 9:14-5. 1. *do would be violent*
It refers to a unnatural death which would be violent bec apairo only used in Synoptics in these passages (Lk 5:3335). It's aorist pass and can only mean He would be taken violently away from them--not that He would simply go away.
2. *do was necessary* Mk 8:31; 9:31 and parallels Mk 10:32-34. These spoken about 9 months before death. Impt thing in these 3 passages is that X said He must go up to Jerus. Divine necessity of it.
3. It would be something to shrink from. Mk 10:35-50. Cup used on death since by drinking death often occurred. Baptism denotes His complete association with it. Baptized with death literally means be covered with it (not sprinkled).
4. It would be bloody (giving up of life). Mk 14:24; Mt 26:28; Lk 22:20. Roots in Jer 31 (not Passover as Payne holds). Whatever relatin of new covenant is, it is clear that He was establishing a covenant in blood and that required His death.
5. It would set men free, Mk 10:45 and Mt 20:28. Lutron in both places. Pay price, and set free.

B. Fulfillment of it. 7 sayings. See above.

1. Father forgive them for they know not what they do, Lk 23:34.
1st and last begin with Father. Prob uttered as He was being put on the cross. Them--Jews, Romans, both, everyone. Prob Jews who claimed responsibility for His death. X is not asking to overlook but to stay punishment, to be long suffering. Knowing not what they do means they didn't know who it was they were crucifying. X speaking out of His divine consciousness. Ignorance is mitigating the criminality of the sin but doesn't exonerate those who commit, 1 Cor 2:8.
2. Today thou shalt be with me in Paradise. Lk 23:43
No comma after today. The thief understood that that day He would be in Paradise. Proves that X would live on. It shows that even on the cross He was winning men to Himself. The fact that they put Him in middle gave Him an evangelistic opportunity. Suppose they had put Him on one side and not near the repentant one. He prob repented bec of the first prayer of X.
What is paradise. Scroggie says blessed compartment of sheol or hades. Gehenna was wicked part. Bases it on Jn 20:17. Only time this is used in NT by X. Robertson says it is not an intermediate state but the very bliss of heaven itself.
3. Woman behold thy son . . . behold thy mother. Jn 19:27.
Note address. X calls Mary, woman. No disrespect but could have said Mother. To John He designates her as mother. Why did He not commit her to one of His brothers? Simply bec they were not yet believers and not at the cross. Note His interest in her welfare and puts her spiritual welfare (in committing her to John) above everything else (or else would have committed her to her own children).
4. My God, my God why hast thou forsaken me, Mt 27:46. Mk 15:34.
Center and central saying. This about 3 p.m. There had been darkness and silence for 3 hrs while son fulfilling obligation to do the will of God--suffering for sin. Darkness comes from averted face of the ~~Father~~ ^{God}. Up to now forsaken by men, friends, disciples but not by the ~~Father~~ ^{God} until this darkness. Prob actual bearing of sin during these 3 hrs. Trintiy not split bec didn't say Father, why. In sense God still with

Him bec said My God. Just have to admit it is inscrutibæ.

5. I thirst, Jn 19:28.

X had refused stupefying drink usually given to suffers by crâcifixion Mt 27:34,48 and now He asks for it. But only after His work is over. While being sin bearer He was in full possession of His faculties. He did take it, Mt 27:48; Mk 15:36. Thirst evidently consumed all other pain, even nails. Prob bec of long night before and pwb no water. Can't say hot sun bec darkness. But only after he realized that His work was accomplished (being) then He thot of Himself. Didn't receive before so it wouldn't drug Him.

6. It is finished, Jn 19:30.

It stands completed. Doesn't refer to sal but to plan of salvation. Cry of victory in hour of defeat. Here Jesus differs from us, He finished His work and we never do completely.

7. Father into Thy hands I commend my spirit, Lk 23:46.

Reveals the voluntary character of His death. Jesus died as He lived--unto the Father.

Part VI--The Vindication of the King.

I. The Historic Fact of Resurrection.

A. The empty tomb.

No one saw the rising. Witnesses are to the tomb and the risen X.

However, clearly the right tomb bec Scrip says they went to the tomb.

Also clothes there (and note they were still wound up in spiral form showing that X wouldn't have needed the stone rolled away for His own sake.

Obviously the body gone since if authorities or enemies had had it they would have produced it when Xnty being preached to stop the movement.

B. The Change in the disciples. From despair to hope and fiery preachers.

C. The existence and history of the church. Only risen X could account for this.

D. Witness of rest of NT. Its unique character demands res of X.

E. The Appearances. This coupled with empty tomb is sufficient proof of historic fact. He appeared to unwilling disciples. There were 10 of them. before ascension. They were only to disciples but nothing to apologize for. No forced faith. If story were false then the writer would have had X appearing before Pilate, etc for the sake of the story. The very simplicity proves its truthfulness. Also if he had appeared to all then no need for evangelism on part of disciples.

Comment on some of the appearances.

1. To Mary. She was 1st bec she was going about her normal duties of preparing the body. In the routine of life X appeared to her. True her faith had gone but her love not. Reward of love and devotion.

2. To Peter. 1 Cor 15, Lk 24. Private appearance. Too sacred to reveal. Cf. present day way of doing this.

Appearances prob indicate that we will know each other in heaven.

II. The False theories. or Attempts to discredit res.

A. Body stolen. Oldest, Mt 28.

Based on evidence of soldiers who were supposedly sleeping.

Disciples not in position to do this hiding behind closed doors and if they did the news would have gotten out or they wouldn't have died for that.

B. Swoon theory.

Half dead and revived, Strauss. Soldiers said He was dead.

C. Vision theory.

Disciples were unbelieving and that's not the right psychological ground.

Jesus pictured in post-res appearances not same and if this a vision then He should be the same.

Why did the visions stop suddenly.

D. Spiritual significance theory.

Use same language. Talk about distinguishing easter fact and easter faith.

But if not risen then He's a fraud and so are His followers.

III. The Significance.

A. Victory or triumph. of gospel assured.

B. Accreditation of Him and His message.

C. Pattern of new creation life. Lk 24:44--while I was yet with you--shows diff between prior mode of life and present.

Division Two--Eschatology. The Kingdom.

Part I--The Kingdom Proffered.

~~From the preaching of John the Baptist~~

I. The Messengers of the Kingdom.

- A. John the Baptist. Mt 3:1-12. Appears fullgrown and fully armed.
1. His manner. Curious, 3:5. Ascetic and not like X. Convicting, 6. He had converts and evidenced by receiving act of baptism from his hand. Impf makk continuous action. Commanding, 7-12. He commands not to rely on religious affiliation, vs. 9, not on past, v 10, nor on him but on one who would come and baptize with HS and fire, 11-12. One baptism bec one preposition. Means fire of purification and involved in HS baptism which unites us to X. Identification and separation uniform ideas in baptism.
 2. His message. Repent and show it by bringing forth fruit. Object or thing about which repent is lack of reality in light (for, gar) of kingdom being at hand. Can preach today? Yes, but object isn't kqdom but change mind about X. Jn said change mind about kqdom coming by force and power and without inward change. We say repent about whatever you formerly beld about X.
 3. His ministry. Fulfillment of sign of return of Elijah before day of Lord. See additional notes. Mt 11:10, 14; 17:12.
- B. Christ. 4:17. Same message. Cf with Mk 1:14. Shows that euaggellion is not a technical word. Just means good news and it is Matt who tells what the good news was.
- C. The 12, 10:1-11:1.
1. Their call, 1-4. Call is in middle--to oneself. Why not Jn Bapt? Alex Whyte p. 30 Characters. "he could not help himself. Jesus did not call John any more than he called his brother James." Call of superior of an inferior. Mk adds that they were sent in pairs and groups them thus.
 2. Their Commission, 5-11:10.
 - a. The preaching. Same message and accompanied by signs. 7-8. ~~bzzzzzzzz~~
 - a. The place. 5-6. Israelites only and they're called apololota, perished sheep, not stayed ones.
 - c. The provision, ~~10:15~~ 9-10. Don't procure for self but let Lord provide. Don't request payment but OK to accept gifts.
 3. Their conduct, 11-16. In relation to cities, 11-15. In relation to selves, 16.
 4. Their conflict, 17-11:1. From outsiders and from own family. Principle Xns today forget.
 5. Their comfort, 17-11:1. Spirit of Father, 20. Salvation from physical danger, 22-23. Saved physically bec there will be sufficient cities of refuge to flee to until X returns to bring judgment on persecutors. That's meaning of 23

Simply continues the promise of refuge. You won't run out of places
of refuge until I come. Of course program was interrupted and
postponed so no relation to Pentecost.
Security of being in care of Father who watches every detail.

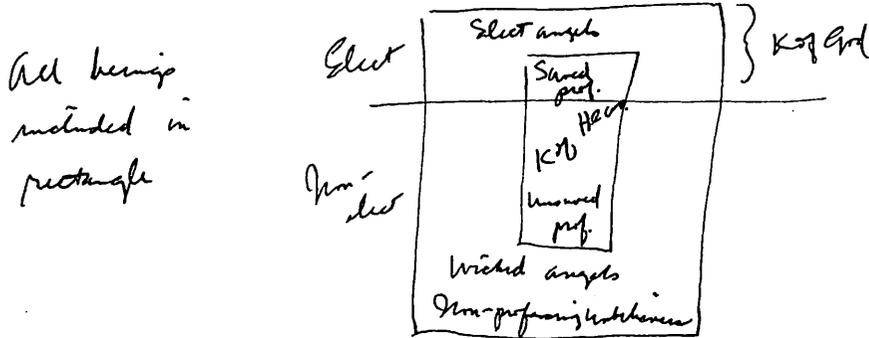
II. The Message of the Kingdom.

Repent--change mind as explained before. Kg at hand. Something new bec OT had said it would come in God's good time and now proclaimed as at hand. Perfect of draw near. Means near and not here tho might mean that philologically. However, emphasis is on nearness, so near that people ought to have been able to see signs and evidences of it. cf. 21:1; 11:9-12; 26:45-46; Rom 13:12 Jas 5:8; 1 Pet 4:7.

III. The Meaning of the Kingdom.

A. The Concept of kingdom.

1. Present mystery form of the kingdom. 13:34-35, 41-43. This could not be the meaning in 3F2 bec not yet revealed.
2. Eternal or timeless kgdom, 6:33; 18:3; Jn 3:3-5; Rom 14:17. Not the one of 3:2 bec no meaning to at hand since eternal form always at hand.
3. Future earthly kgdom foretold by prophets. 4:17; 10:2; Rev 20:1-6. This is what Jn would have understood. Can't read these chpts without seeing Daniel as background. Prob no distinction in early preaching bet kgdom of heaven and kgdom of God. Distinction comes in usage in context. Matt uses of heaven bec writing to Jews esp. But in usage there is diff.



Kgdom of God is sphere of reality and heaven of profession. Both saved and lost in kgdom of heaven but have to make profession. Un-professing unsaved not in it nor wicked angels. Are they the same? What is relation of present age? So scope of present study is to show characteristics and contrasts bet kgdom of heaven and God. Assume inspiration and premill position but understand this is only a very minor part of prem. You can assume the position and keep it and still not even discuss this question. We will use the following definitions:

Kg of God includes all willingly subject to will of God but excluding those who merely profess.

Kg of heaven includes professing men, some being saved and some not.

Kg of heaven used 32x; of God 72x.

Other uses of word kgdom 57x. Total 161x.

Thy kingdom, Mt 6:10; heavenly k, 2 Tim 4:18; k of His son, Col. 1:13; K of X and God, Eph. 5:5; Father's k, Mt 26:29; everlasting k, 2 Pet 1:11; my k, Jn 18:36; Lk 22:30; k of this world, Mt 4:8; Lk 4:5; His k, Mt 6:33; Lk 12:31; His (Satan's k, Mt 12:26; Lk 11:18; Jerod's k, Mk 6:33; K of beast, Rev 16:10. Obviously usage doesn't answer all the questions.

- B. Characteristics of the kingdom of heaven. (in any form)
1. At hand, Mt 3:2, 4:17; 10:7.
 2. Certain possessions and blessings promised to righteous of the kgdom, 5:3, 10, 19, 20; 7:21.
 3. Gentiles are part of kg, 8:11.
 4. Composed of both saved and those who merely profess faith, and the latter will be cast out, Mt 13:24-30, 36-43, 47-52; 22:1-14. 25:1-10. When the future earthly form begins unbelievers will be excluded.
 5. Kgdom of heaven is subject to rapid growth, 13:31-32.
 6. Satanic influences lodge in it, birds of 13:32.
 7. Will be filled with leaven, evil doctrine, 13:33-35.
 8. Difficult to enter, 19:23; 23:13. Profession costs something tho in some areas of world not too difficult. Note in 19:23-24 kgdom of heaven and God together bec profession nec for both. And difficult in both cases.
 9. Certain features designated myeteries, Mt 13.
 10. Certain features related to coming of king, Matt 25:1-10.
 11. Likened unto children, 19:14.
- C. Characteristics of the kingdom of God. (in any form, present or future)
1. Pronounced at hand, Mk 1:14-15; 11:20; Lk 10:9,11; 11:20; 21:31.
 2. Some of its features designated mysteries, Mk 4:11; Lk 8:10.
 3. Excludes unsaved and only included elect. No tares mentioned, Mk 4:26-29; ~~Mk~~ 4:30-32; 9:47; Kg of God contrasted with hell, Lk 13:23 with 28-29; Being saved and being in kg of God synonymous, Lk 18:24-26; Jn 3:3-5, new birth.
 4. Rapid growth, Mk 4:30-32; Lk ~~13~~18-19.
 5. It will come with power, Mk 9:1; Lk 9:27.
 6. Likened unto children, Mk 10:14-15; Lk 18:16-17.
 - ~~xxx~~ Emphasis onreceiving kgdom. To receive is way of little child, simplicity of faith.
 7. Difficult to enter kg of God, Mk 10:23-25; Lk 18:24-25; Jn 3:5; Acts 14:22.
 8. X to drink of vine with disciples in kg of God, Mk 14:25; Lk 22:16-18.
 9. Kg of God is promised to the righteous, Lk 6:20; 1 Cor 6:9-10; Gal 5:21; Eph 5:5; 2 Thess 1:5.
 10. Birds representing Satan lodge in branches. Not part of but can affect those in it. Just like not part of heaven yet has access. Mk 4:30-32; Lk 13:19.
 11. Kg of God contains leaven, evil doctrine, Lk 13:20-21.
 12. It is inward and unseen rather than outward and seen, Lk 17:20-21,24. However, some woutward things are connected with its coming.
 13. Not to appear immediately to the world, Lk 19:11-28.
 14. Characterized by righteousness, peace, joy in HS, Rom 14:17.
 15. To be delivered to the Father, 1 Cor. 15:24.
 16. Inherited only by incorruptible beings, 1 Cor. 15:50.
 17. Gentiles are in it, Lk 13:29.

D. Contrasts between Kgdom of God and kgdom of heaven.

This is something determined by context and does not affect argument of book of actually the prem system in any way. Only in Matt do you find this sphere of profession. All other references outside gospels to spiritual kgdom are to kgdom of God.

1. Kgdom of heaven included saved and unsaved whereas kgdom of God only saved ones. Mt 8:2; 13:24-30; 13:36-43; Jn 3:3-5.
2. Kgdom of God characterized by righteousness, peace, joy in HS, Rom 14:17.
3. Kg of God to be delivered to Father as a token of victory of X, 1 Cor 15:24.
4. Kg of God inherited only by incorruptible beings, 1 Cor 15:50.
5. Kgdom of God can be entered only by new birth, Jn 3:5.

E. Common Features between kgdom of God and kgdom of heaven.

1. Both at hand, Mt 3:2, 4:17; 10:7; Mk 1:14-5; 11:20; Lk 10:9,11; 11:20; 21:31.
2. Some features of both are designated mysteries, Mt 13:11; Mk 4:10; Lk 8:40.
3. Both entered only by righteous but define righteous in diff ways, but even profession demands an outward conformity, Mt 5:3, 10, 19, 20; 7:21; Lk 6:20; 1 Cor. 6:9,10; Gal 5:21; Eph 5:5; 2 Thess 1:5. Some concept of acknowledgment of king involved.
4. Both include saved individuals, Mt 13:24, 30, 36-43, 47-52; 22:1-14; 25:1-10; Mk 4:26-20, 30-32; Lk 18:24-26; Jn 3:3-5.
5. Both grow rapidly. Mt 13:31-32; Mk 4:30-32. Lk 13:18-19 (same illustration tho not parallal).
6. Both have birds representing Satan but in neither case are birds organic part of tree, Mt 13:31-32; Mk 4:30-32; Lk 13:18-19.
7. Individuals in both are likened to children upon entrance, Mt 19:14; Mk 10:14-15; Lk 18:16-17.
8. Both difficult to enter, Mt 19:23; 23:13; Mk 10:23-25; Lk 18:24-25; Acts 14:22.
9. Both have leaven symbolic of evil doctrine, Mt 13:33-35; Lk 13:20-21.
10. Both contain Gentiles, Mt 8:11; Lk 13:29.

F. ^{teaching} Concluding problems and matters.

1. The Use of Kgdom of God by Matt.
 - a. 6:23. Kg of God in some texts in others kgdom.
 - b. 12:28. Genuine ref to kgdom of God.
 - c. 13:28. Good seed are children of kgdom of God if induction right.
 - d. 13:43. Kgdom of their father seems to be sphere of reality.
 - e. 19:24. Kgdom of God. Impossible unless God does something. Lk says it's a surgical needle, not a gate of Jerusalem.
 - f. 21:31. Emphasis on sphere of reality bec they wouldn't be recognized as in the professing kgdom. So must have to do with invisible kgdom.

3.
2. Exact parallels in gospels.

These are the instances where Kg of H and Kg of G used in parallel passages and which would seem to make the terms exactly equivalent.

- a. Mt 5:3; Lk 6:20. Same wording but not same instance so not parallel and needn't be considered.
- b. Mt 4:17 and Mk 1:15.
- c. Mt 10:7; Lk 9:2.
- d. Mt 11:11; Lk 7:28.
- e. Mt 13:11, Mk 4:11, Lk 8:10.
- f. Mt 13:31; Mk 4:30. Lk 13:18 is not parallel.

Explanations of these passages.

- a. Elsewhere in synoptic gospels you are confronted with same problem. Exact wording is changed in parallel passages. Yet inspiration guarantees that the changes are accurate. But the problem is not isolated to passages concn kdom of H and G. Cf Great commission. Or Lord's supper, for you and for many.
- b. HS is author of all the passages and He frequently quotes self with freedom.
- c. X prob spoke in Aramaic and messages were interpreted under guidance of HS.
- d. Sermons of X were condensed by writers and under H^d certain things included in condensation and certain things omitted.
- e. All the inclusions and exclusions are directly in line with theme and aim of each writer.
- f. Most imp't--in every case what is said in Matt of k of Heav in these passages is equally true when said of Kg of G in other gospels. There is no contradiction of the definition. This shows the remarkable guidance of HS in it all.
Illus of washing machine and auto. Both have motors but...
cf Basis p. 99.

in Matt G. 2, ↑ a part at top of page.

G. Contrast between Kdom in mystery form now and in real form in Mill. This is a classification of passages in Matt. and it presumes premill.

- a 1. Kg of God in millennial form. No clear passage in Matt to it.
- b 2. Kg of God in mystery form. No clear passage. All are either 1 or 2 or combination of both, Mt 6:33; 12:28; 13:38; 13:43; 19:24; 21:31.
- c 3. Kg of heaven in Mill form. 3:2; 4:17-23; 5:3, 10, 20; 6:10; 7:21; 8:11-12; 9:35; 10:7; 11:11-12; 16:28; 18:1; 20:21; 24:14; 25:34; 26:29.
- d 4. Kg of Heaven in mystery form. 13:11, 19, 24, 31, 33, 41, 44, 45, 47, 52; 16:19; 22:2; 25:1.
- e 5. Kdom of Heaven either way. 18:3, 4, 23; 19:12, 14, 23; Matt 20:1; 23:13.

Alternate view on the meaning of the kingdom of heaven.

I. Distinctive kingdoms in the Scriptures.

- A. A future earthly kingdom. 2 Sam 7. At hand, Mt 3:2; 4:17. Rejected, coming. Rev 20.
- B. Present mystery form of kingdom. Matt 13. Limited to inter-adventual period. Not political. Christendom not Israel in view.
- C. All-inclusive timeless kingdom. Sphere of reality. All moral intelligences willingly subject to will of God. Matt 6:33; 18:3; 19:16; Jn 3:3-5; Acts 8:12; 14:22; Rom 14:7; 1 Cor 4:20; 6:9-10; Gal 5:21; Eph 5:5. Amil admits this but rejects any present or future aspect that is diff. Prem admits present and future differing aspects.

II. Meaning of kgdom of heaven and kgdom of God in such a scheme.

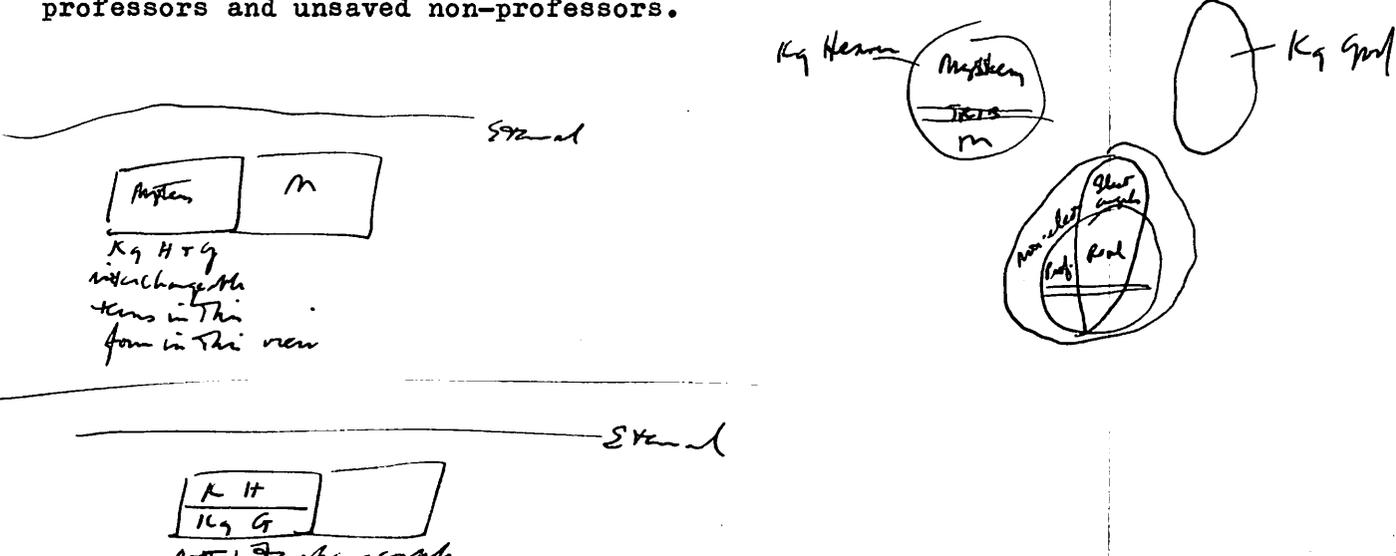
- A. Both terms are used in reference to future earthly kgdom. Matt 4:17 cf Mk 1:14-15. Matt 3:2; 5:3, 10; 6:10; Mk 9:1, 47; 14:25; Lk 19:11; 21:31
- B. Both terms used to refer to present form of kgdom. Mysteries of kgdom of heaven in Matt 13 are called mysteries of kgdom of God in Mk 4:11; Lk 8:10.
- C. Both are used in relation to sphere of reality, spiritual, timeless kiggdom. Mt 6:33; 18:3-6; 19:16; Jn 3:3-5; Acts 8:12; 14:22. In relation to time~~less~~ kgdom the emphasis is on reality when these terms used.

III. Proof of II from exegesis.

- A. Is kgdom of God always sphere of reality? No, bec Matt 13:1-23 is parallel to Mk 4:1-20. Sower. Not parallel to Lk 8:4-15 so can't use this. True that some unsaved are pictured in this parable but it is never definitely ascribed to the kgdom of heaven.

No, bec of parable of mustard seed, Mt 13 Nk 4:30-32. Birds are unsaved elements and while those who distinguish terms say these lodge and are not part, this view says that they are part bec parable is not just of tree but of tree and birds.

- B. Is kgdom of God always distinct from kgdom of heaven? No, bec both include profession. See above. Sower, leaven, mustard see~~k~~ in Mt and Mk. No, bec reality is nec for entrance into both. Jn 3:3 and Matt 18:3. However, could a real profession fulfill the conditions of Matt 18:3. Kgdom of heaven not simply unsaved but professing ones. Diff bet unsaved professors and unsaved non-professors.



THE INTERPRETATIONS OF THE SERMON ON THE MOUNT Section I

I. The sermon is for the world in order that the world might be saved. This is generally the liberal view. "This is the true gospel and all else the mystification of the theologian." However, there is no mention of redemption, justification etc. This is law, not gospel, good advice but not good news.

Thalock: Major Mission, & Wright - Mission & Message of Jesus: 470 "In all this it is made clear that what matters is character & conduct. Sal comes to those who turn with a single mind to worship & obey God, walking in the way that has been opened up by Jesus." over ->

II. It is for the church. In what follows we assume the premill position.

However, no evidence that it is addressed to the ch. No mention of it or of body of X. No indwelling, filling of HS. Cff Ephesians. Further, X speaking during age of the law but this isn't too strong an argument since Upper Room Discourse also during law period but for ch.

Any relation to the ch? Yes, by application since standards and principles remain and progress during ages. Hogg and Watson say that it is for the ch or sorta fudge and say it "is intended for the guidance of regenerate persons in an unregenerate world." True that we must be warned against the dispensational key to Script becoming a knife.

Ryfe p 32. "It is the voice of The Chief Shepherd. It is the voice of The great Bishop & Head of the Ch." over ->

III. It is kingdom truth.

This is the usual premill view but it is not usually clarified. Need to define 2 things.

A. What do you mean by kingdom? Hogg and Watson take it in broadest sense.

Thus the sermon is for individual Xn bec ch is within the kgdom. Yet also say that kgdom and ch distinct but here they mean kgdom which is millennial.

It is trugh which refers to the M kgdom bec logically fits into argument of book. X came to offer kgdom. They questioned Him. Logical that He should outline the laws of the kgdom.

B. When will it or did it take effect?

1. In futre. This is prob usual premill view. Since kgdom postponed then rules pontponed and this is picture of life in future kgdom. Johnson objects:

- a. If kgdom present what is force of thy kingdom come.
- b. If present what significance of persecution of the righteous.
- c. Why the invitation to enter.
- d. Significance of divorce, swearing, evil one, 5:37, 6:13, death, 7:6.

What Johnson uses to prove it is not future, Hogg and Watson use to prove it is for church age, cf p. 18. Argument that it does not picture the coming kingdom is based on fact that it does picture conditions that are different from what we do know of the M age.

2. At the time the offer was made by X to Israel.

In favor:

- a. Context does relate it to time of the offering of the kgdom not the setting up of it.
- b. Addressed to those who had undergone John's baptism and repentance in view of promises of OT regarding kgdom. 5:2, 7:28.

Solution is: ① It is an exegesis of work repent (that is in support of last mentioned view). ② But it pictures the kind of people who are to be in kgdom. It will have peacemakers, etc. bec in future before kgdom they will repent. That's in support of B. 1. above. What it pictures of the kgdom after people have repented is yet future. ③ And finally, it has application today as one of the clear revelations of God's standards for conduct. Follows statement repent and kgdom of heaven mentioned 5:3, 10, 19, 20; 6:20, 33 which supports 1st 2 of these conclusions.

④ Prob some relate to this too. Pettibill says Lord's Prayer will be prayed then.

Don't relegate it all to the future nor all to the time of offer nor miss

application to us today.

"It is addressed to the Jew before the Cross & to the Jew in the coming kgdom & ∴ is not now in effect" LSC, v, 97. "A secondary application to the ch means that lessons & principles may be drawn from it" Ibid

If it is a way of sal then its teachings condemn the best of us b'c it is less raised to ^{the} degree.
Not addressed to us. Mt 5:1-2.

Thomson - "I find what seems to me abundant & convincing evidence, leaving in my mind no shadow of doubt, that the 'sermons' found in Matt 5-7 are addressed to us"

- Sermon on Mt 7-8.

Hogg & Watson - "We conclude, ∴, that the Sermon on the Mt is intended for the guidance of regenerate persons in an unregenerate world." p19.

Wee to go against literal interpretation - have to look for "principles behind the concrete instances" & apply them "unaw to life of the present as Jesus applied them to the life of his day." JSBE

HA1 - "We need to remember that, tho a heavenly people, we have earthly responsibilities, & these are defined for us in this greatest of all sermons having to do with human conduct" Matt. p44.

Hogg & Watson say that its for ch b'c there is nothing in it not found later in Epistles in another form." That's the point - another form.

That Church truth -

(1) Against context

(2) No ch truth in chpts

(3) For inheritors of earth 5:5

(4) It is pure law. - "Taken alone, beautiful as it is, it were law & not gospel."

Hogg & Watson p105

(5) Situation of Sermon is not ours today. You can't do 5:40 in present society.

Exposition of the Sermon on the Mount

Section II

Pictura

I. Characteristics of Citizenship in the Kingdom. 5:1-16.

A. Characteristics in relation to God, 3-6.

- 1. Poor in spirit, 3. Means beggars in spirit which involves recognition of need to beg for heaven's blessing i.e.e. emptiness and worthlessness before God. Citizens need to realize their own unworthiness. This is actually a condition for entering the kgdom. (Spiritual requirements don't mean a spiritual kgdom as OT clearly set down spiritual req for M kgdom). *opp of pride*
- 2. Mourn, 4. Godly mourning in heart as result of condition of poverty in spirit. *Application part*
- 3. Meekness, 5. Meek means domesticated--broken animal in cf to wild one. Meek Xn is one who is under control of HS. *H.W.W.*
- 4. Hunger and thirst after righteousness, 6. Lack of it vs 3 will bring desire for it.

B. Characteristics in relation to man, 7-12.

- 1. Merciful, 7. This is legal and shows that mercy from God is related to our being merciful to fellow man. Psa 18:25, 51:1.
- 2. Pure in heart, 8. Not purity of Pharisees but pure in heart. All this will happen to Israel at 2nd coming. Zech 13:1.
- 3. Peacemakers, 9. Hogg and Watson say this can't relate to future bec M is period of peace. But don't forget this is related to time X speaking, trib, M, and there will be plenty of opportunity to put this in practice during trib.
- 4. Persecution, 10-12. vs 10 is blessed are they who have been persecuted and refers to immediate past like Jn Bapt. Vs 11 is in 2nd person and is to those who were about to be sent out to preach gospel of kgdom and who would be rejected.

C. Characteristics in relation to the world, 13-16.

- 1. Preserving ways in the world, 13. This is not the world of the eternal state where all have redeemed bodies but world of M where plenty of unglorified people and enuf wickedness so that at the end there can be a revolt against X. Cf Hogg and W p. 18. Salt can lose savor and in Pal is cast out and trodden under foot in the roads.
- 2. Prominent witness to the world, 14-16. Citizen like a city in prominent place which furnishes a landmark and guide to all. Light emphasizes the witness part. Need for it during M no doubt. *City = light not quite alike. Can be light (within of X) but not a city (fact of a X).*

II. Code for Citizenship in the Kingdom, 5:17-48.

Pract

A. The Situation of the Fulfillment, 5:17-20.

- 1. In Christ, 17. He fulfilled in being made under law, Gal 4:4; in living in obedience to it, 1 Pet 2:21; fulfilling its types (Heb), bearing curse, Gal 3:13; redeeming us from it, Gal 4:5.
- 2. In Future. Won't pass away until all fulfilled, 18. Jot is yodh (smallest Heb letter and tittle is horn on Heb letters which might change meaning. Point is that it must be completely and minutely fulfilled before passing away. This rules out applying the sermon only to time of offer of kgdom. Must have some future fulfillment. Fulfillment will be on pattern of v 20--exceeding rtness of scribes and Pharisees. This means internalism vs externalism. Possibly this was the original intent of the law anyway and these only bring men back to what God originally intended in Ex 20 or possibly higher. Certainly higher than practice of day.

B. The Specific Commands, 5:21-48.

1. The law of murder, 21-28. Refers to 6th comm. Rabbis were strict against murder, but X looks at heart. X looks at the causes of murder, i.e. calling brother Raca (reprobate) ←1st by being angry without a cause--then calling Raca from Heb word spit out. 3rd by calling thou fool, hopeless or in danger of hell. As gradation in sin so in punishment, local court, sanhedrin, gehenna. Murder now looked at from its causes and these must be dealt with in kngdom. Application of the law in 23-26. Be reconciled to brother if remember something when come to altar (note this looks like sacrifices during M). On secular plane, seek agreement with adversary lest he take you to court and you suffer worse. No reason why these things won't continue during M.
2. The law of adultery, 27-30. Ex 7th comm intensified or at least put back to original intent. Not just outward observance but inward. Rabbis restricted adultery to intercourse with married woman by married man. X says whosoever and any woman. Includes all males and females in His. Looking means lingering look ~~with~~ -- not just accidental glance. X points out that the seat of the sin is the heart, 28. Now Jews rationalized and said that the eye drew them into adultery. X says that's nonsense, heart does it. But He uses their illogical argument and says if it's the eye then pluck it out. He's being as ridiculous as they were but it's to be understood literally. From such an excuse X draws the equally fallacious conclusion as to the remedy--pluck out eye or amputate hand.
3. The law of divorce, 31-32. One interpretation is that X is that divorce was being granted for anything and stigma was attached to woman who really didn't commit adultery. Thus a woman, wrongly divorced, is forced into position of appearing as adulteress. Lord says man can't do that unless she really be an adulteress. Another--Pentecost's--refers to period of betrothal. Lk 16:4 Mk 10:1-12
Mine--refers to marriage within prohibited relationships of Lev. 18
4. The Law of oaths, 33-37.
Leg. ~~Ex 23:34~~ 19:12; Numb 30:2 are referred to and summarized by X. Rabbis said if you swear by God that's an oath. If by anything else even tho God created it or sent it that's not an oath. So Jews swore a lot but never broke the letter of the law. X said no swearing. Even tho God's name not mentioned, X shows that God is involved in their oaths. If you need emphasis in your speech then don't swear but repeat, yea or nay, 37.
5. Law of non-resistance, 38-42.
Ex 21:22-26; Lev 24:17-20; Deut 19:18-21. Law said just recompense. X said resist not evil. No qualifications. Can't do that in light of Resist the devil today. For coming day when He is on the throne. 4 areas. Indignity, 39. Injustice, 40, (cf Ex 22:26-7). Inconvenience, 41. Persons could be compelled by govt to serve in emergency. Like Simon Cyrene. Indigence, 42. Some poverty in M, Isa 11:4. But won't be a lot of begging bec of productivity.
6. Law of love, 43-48. Love neighbor from Lev 19:18--hate enemy from tone of OT e.g. Deut 23:3-6. Deut 7:2. Rabbis had extended this hating of nations to individuals and esp Gentiles. Result will not be the publican kind of love but perfect development of love as God is love and loves His enemies.

III. CONDUCT of citizenship in the kingdom, 6:1-7:12. Proulx

- A. In almsgiving, 6:1-4. (vs 1 may be introduction bec best reading is righteous acts, not alms). Don't even let yours~~elf~~ know what you're doing if possible. "Let God be present, and you will have enuf of an audience." Spurgeon.
- B. Concerning prayer, 6:5-15. Place of prayer, 5-6. Not in streets (Pharisees liked to pretend they were caught there at time of prayer so everyone could see. Seek private, heart-to-heart fellowship with God.

The point of prayer, 7-8. Not to inform God but to ask Him for what He already knows we need. Not vain repetitions. Importunity OK but not vain.

The pattern of prayer, 9-15. Address Person, ^{acknowledgment} acknowledge plan, ^{acknowledgment} acknowledgment

May be during faith.

Prison, Ascetic Prayer

- C. In fasting, 16-18. Pharisees had to figure a way to show the private exercise of fasting to disfigured face (maybe sackcloth and dust). 9;15 relieved disciples of requirement to fast.
- D. Concerning avarice or money, 19-24. Earthly treasures are transient and your heart shouldn't be on such things. Eye should be full of light and not diseased with money. Serve God not money. Mamon may be Syrian god of money.

E. Concerning anxiety, 25-34. Be not anxious.
 Bec. the one who gives life will take care of it, 25.
 Bec. the God who feeds birds will feed His children, 26.
 Bec it's futile, 27. Stature means length of life.
 Bec God who clothes lilies will clothe children, 28-30.
 Bec its a mark of heathens, 31-32a.
 Bec God knows what we need, 32b.



Bec. priority must be given to spiritual things 35-4.
 F. In judging, 7:1-5.
 Pres tenses indicate that judging is continuous. Aorists show that the punishment is instantaneous. During kgdom one who persists in hypocritical judging will be punished prob by being cast out by X for in reality such a person was a professor. Cast out ~~not~~ beam to see to cast out mote (little piece). *Phil 1:9.*

G. In discrimination, 6.
 Cast not holy to dogs lest they trample under feet nor pearls before swine lest they rend is proper form of the verse. Refers not to Gentiles but to Jews who would shortly hear the message and perhaps also during the tribulation.
 Use discrimination. *TIT 3:9-10*

H. In prayer, 7-11.
 Prayer would be needed in matter of discrimination so exhortation to ask and ~~promise~~ promise to receive.
 Summary in vs 12 of conduct of citizens of kgdom. *Wm Summary in 1 Cor 10:31.*
 This is for citizens not unsaved or actually disciples.

IV. Cautions concerning citizenship in the kingdom, 7:13-29. *Proof*

- A. The 2 ways, 13-14. Concs entrance into kgdom. Destruction is prob exclusion from the kgdom, Ezek 20:35-38.
- B. The 2 trees, 15-20.
 Danger of deception by false prophets now spoken of. Can be recognized by their fruit. Prob religious leaders of X's day come under this warning bec they falsified the truth concn king and kingdom. Will also appear before 2nd coming, 24:11.
- C. The 2 professions, 21-23.
 Some will make profession that isn't good. Proof is in "doeth the will of the Father."
 Prob casting out demons etc refers to ~~chorts~~ chorts of false prophets during tribulation.
 Cry of vs 22 is prob at judgment of Israel at end of trib.
- D. The 2 ~~foundations~~ builders, 24-29. *Heard &*
 One heard and did sayings of X, 24. Other didn't. Wise builder is one who keeps. That Jehovah was the rock was familiar to OT readers. Build on Him.
 Assault of the elements may be the judgment of Israel again.



Part III--THE KINGDOM POSTPONED

I. The Context of the Passage.

Review of Matt and setting of this chpt in it. Book is Jewish. Even liberal says that. Remember references to Son of David, 1:1,20; 9:27; 12:23; 15:22; 20:20-31; 21:9, 15; 22:42, 45. Remember references to fulfillment of prophecy, 1:22; 2:5, 15, 15, 23; 4:14; 8:17; 12:17; 13:35; 21:4, 42; 26:31, 54, 56; 27:9-10. Remember references to Jewish customs, 15:1; 27:62. To Mosaic law, 5:17-19, 21, 27, 31, 33, 38, 43, 7:12; 11:13; 12:5; 15:6; 22:36; 23:23. To Sabbath, 12:1, 2, 5, 8, 10, 12; 24:20; 28:1. X has been presenting self as king of these people and offering kgdom of David. There has been rejection of His distinct ministry to Israel, Mt 10:5-6. In 11:1-19 evidence that both He and Jn Bapt rejected; then judgment on cities, 11:20-24. The new message, 11:28-30. Conspiracy of Pharisees in ch 12. After Mt 11-13 no reference to kgdom being at hand as 3:2; 4:17; 10:7. No reference to gospel of kgdom except prophetically in 24:14. So message postponed until future day and something new introduced. Not surprising that something new about the kgdom too.

11. The Various Approaches to Matt 13.

- A. The discourse only furnishes spiritual and moral lessons. It is church turth bec the church is all there is in the plan of God. Overlook that such an approach would contradict itself and teaching of NT. Approach of amil and postm. Unity of discourse ignored and each one treated separately. This avoids any contradictions.
- B. Discourse applies to Israel in a future day. Recognize distinction bet Is and ch and relegate this passage to God's dealings with Israel during tribulaaion. Ultra-dispensational approach.
- C. Discourse furnishes a picture of conditions on earth during time of X's rejection by Israel until His return to earth. Inter-adventual period. /kgdom postponed means the earthly kgdom.

12. The Parabolic Method.

- A. Definition. Parable is "a method of speech in which moral or rel truth is illustrated from the analogy of common experience." Davis Dict. Word means to put side by side 2 truths--one from nature or experience and one from realm of spirit.
- B. Purpose of parables.
 1. To aid memory by illustration.
 2. To clarify truth. Like David, 2 Sam 12:1-14.
 3. This is one of the purposes in this chpt, Mt 13:11
 3. To hide truth. Mt 13:11ff. From unbelievers the truth was to be hidden.
- C. Interpretation of these parables.
 1. Follow pattern started by Lord when He interpreted the 1st 2. Any interpretation of the rest which would contradict the 1st 2 would not be correct.
 2. Remember that there will be figurative language in the p~~ar~~ables bec they are illustrations. Interpret such figures in light of rest of Script. e.g. leaven.
 3. Remember that the parables concern the mysteries of the kgdom of heaven. Things kept secret until revealed by the Lord at this point in His ministry when it had become evident that He had been rejected by Israel.

IV. The Parables themselves.

A. The Sower, 13:1-23.

1. Identifications. Sower is X.

Seed are persons who have recd the Word in some way. Word is vital part of the parable and this is Mark's emphasis (ch4) but it is persons who have received the Word in some way who are sown in various places in the kgdom of heaven. Field is the world.

2. Interpretations. Only part of the world even gets the Word in form of human witnesses.

Many more who do receive the Word and make profession will not bear fruit than those who do rec and do bear fruit. One man is he who hears but does not understand--this is he who is sown by the wayside. He is planted in present age but never bears fruit for the kgdom.

✓ One man hears and has joy for a while. Emotional reception. When such ones are cast into the world for testimony they are persecuted and profession withers.

One among thorns but not fruitful bec of worldliness. Are they born again. Rayburn says yes. Maybe so or maybe real ones limited to last group.

Some are fruitful in varying degrees. Note that in the realm of profession possibly only 1/4 are really saved (the fruitful ones).

in Mark these things are not predicated of kgdom of God. Lk 8 not parallel but another occasion.

24-30.

B. The Wheat and the Tares, 13:36-43.

1. Identifications. Sower is X. Good seed children of kgdom. Tares children of wicked one. Enemy is devil. Reapers are angels. Harvest at end of age. Perhaps good seed of this parable represents the 1/4 of the 1st parable. But likely both refer to persons. Tares are darnel. Name of a common plant in Palestine in time of X. Not like tares now. Darnel is indistinguishable in blade from wheat itself. In ear stage it is distinguishable.

2. Interpretation. Professing ones sown among the wheat. Xns who may be zealous are not to be tare pullers. Harvest is at end of age. Same as described in Rev. 14:14-20. Actually our attention is focused on end of age and not calling out of ch at rapture. So gathering does prob refer to Israel after trib and is same as Mt 24--wicked taken into judgment and righteous left for blessing. But to limit sowing merely to Israelites (to be logical I suppose that would mean the 144000) I don't think is right. Mt 24:30-31 shows angelic messengers concerned with righteous. Children of kgdom is reference to Israel, Mt 8:11-12 but needn't be confined to them.

Stratched First the Rapture p 162A. Refers to trib but maybe too much in effort to argue against post-trib rapture. No reason why X has to speak of rapture even if parable pertains to whole age - any more than nec. to speak of pearl & treasure in same parable.

C. The Mustard Seed, 31-32.

1. Identifications. Sower prob the same. Field same. ~~Abnormal~~

2. Interpretations. Abnormal growth of kgdom is principal point. Phenomenal outward increase from very small beginnings. Lowly origin, lofty results. Real difficulty in birds of air. They do represent something Satanic acc to 1st parable. And they are in kgdom of God acc to Mk 4. If evil persons then kgdom of God not distinct from heaven. If evil forces or doctrine then can maintain the distinction. Wickedness resides in present form of kgdom.

D. The Leaven, 33.

1. Identification. Meal is true doctrine which is produced and found in Word. Leaven means evil everywhere, cf ~~Gal~~ Ex 12:15; Lev 2:11; 6:17; 10:12; Mt 16:6; Mk 8:15; 1 Cor 5:6; Gal 5:9. Evil doctrine or teaching. Woman is false religious systems who corrupt. Rev 2:20; 17:1-18.
2. Interpretations. Present age would be characterized by evil doctrine permeating. No doubt P would have that ~~in~~ back to this parable when he used leaven in Cor and Gal. If diff bet mustard seed's birds and this leaven it's this: birds are perversion of God's purpose and leaven is corruption of God's Word.

Note: James R. Graham Jr. Kg of the Heavens and Kgd of God--Like in the Spirit, Nov-Dec 1943 says this is complimentary parable to male sower. Female housewife by her influence affects all her neighbors but doesn't necessarily convert them. Men sow fields; women bake bread. Leaven means persuasive power of the message of the kgd. Woman is no Jezebel but a simple housewife. Only objection to this (because note he doesn't say all are converted) is would the disciples who were to understand these parables have understood leaven as anything but evil? Note verb hid. Why so if normal picture of Xn woman being a testimony.

E. The Hid Treasure, 44.

The last 3 are in somewhat diff class. The 1st 4 are pessemistic--seeming failure of the kgd. Now the success of it.

1. Identifications. Don't change the man here to the sinner who seeks the treasure of X. Man still X as in other parables. Treasure is Israel, Ex 19:5; Deut 14:2, Deut 26:18; Psa 135:4. Selling everything is X's death.
2. Interpretation. X died that Israel might be saved today. Israel is hidden among the nations today. No hint that after the purchase of the treasure He went back and unearthed it. During this entire age Israel remains hidden.

F. The Pearl of Great price, 45-46.

1. Identifications. Man is the same. He discovers 2 diff things in these 2 parables. If pearl is X then you have changed the figure too much. Pearl--not esp precious to the Hebrew. Note no pearls mentioned in the breast-plate of high priest. To Gentiles the pearl was precious. Many other things about pearls but this is ^{the} most significant one and one which would have come to listeners' minds. e.g. pearl is article of adornment only--not used for money as gold or dutting as dismonds. Buying refers to death of X.
2. Interpretations. X purchasing the church. This is a mystery, Eph 3:3-6.

G. The Dragnet, 47-50.

Main point is that this is concerned with the end of the age. This is primary. The emphasis is not on the net gathering, but upon the separation.

1. Identifications. Net is Word of the kgd. Fish are those who respond. Grant says the net is the giving out of the everlasting gospel Rev 14:6-7. During trib. Separation is the judgment.
2. Interpretation. Since emphasis here is on separation at end then this parable can be more rightly interpreted of trib. The tares--emphasis on tares and not separation and should see it as whole age. Judgment is prob Mt 25:31-46.

Part IV--The Kingdom Prophesied.

Interpretations of Matt 24-25.

1. Liberal. Matt a rewritten account of Mk 13 with additions and changes due to supplementary material from oral sources. Burrows says it "contains" much that is secondary and incompatible with the teaching of Jesus."
2. Postmill. Brown in JFB. Mt 24:29 places coming of X after trib. Much of Olivet discourse still pertains to destruction of Jerus.
3. Amil. Hamilton says discourse has no chronological order. Tho says that description is of trib which precedes 2nd coming. No secret rapture like premills teach. Rapture is at 2nd coming.
4. Conservative view. Without special ref to mill question. King--24:1-14 refers entirely to destruction of 70A.D. Also to v 25. Abomination of desolation is placing Roman idol in temple. 25:31-46 may be either X's physical or spiritual brethren.
5. Prem view. Will be explained later. Main diff is whether or not church is to be seen in parts of it, e.g. 24:4-14 and 24:45-25:30.

Within premill camp the various views of the rapture.

- (1) Post trib. BWNNewton, Henry Frost, Reese. Coming of son of Man is rapture and that event is after trib of those days, 24:29. 24:4-14 is of whole period while Lord absent from earth. Rest of discourse does not carry us beyond end of the age--it just adds details about the age and its end. Outline in 4-14 and then detail. Xns in Palestine only will partake of the horrors of the trib. Parables are warnings to Xns and some take them as warnings to professing ones esp. Church, not Jew is principal subject of the discourse.
- (2) Midtrib. Trib begins with 24:15. 1-14 are 1st part of trib but church still here. Gets proof from Rev and not Matt for this view. Matt only fitted into the scheme set up from other Script. Doesn't even begin to explain discourse.
- (3) Partial. 24:40-41 used to prove. Doesn't develop whole discourse--just takes any text that will help prove its position.
- (4) Pretrib. Presented in exposition.

Harmony of Accounts

	Matt	Mark	Luke
1. Historical setting and questions	24:1-3	13:1-4	21:5-7
2. This age or trib	24:4-8	13:5-13	21:8-19
3. Destruction of Jerus			21:20-24
4. Trib the great	24:9-28	13:14-23	
5. Coming of Son of Man	24:29-31	13:24-27	21:25-28
6. Fig tree and warnings	24:32-44	13:28-37	21:29-36
7. Faithful and evil servants	24:45-51		
8. 10 Virgins	25:1-13		
9. Talents	25:14-30		
10. Judgment of nations	25:31-46 ¹ / ₂		

I. The Disciples' questions, 24:1-3.

- A. When shall these things be? Asked by Peter, James, Andrew, Jn. Obviously referring to event which He had just revealed to them i.e. the destruction of Jerusalem. Answer only in Luke. Even amil admits that times of Gentiles refers to whole period during which Gentile world powers are in dominion.
- B. What shall be the sign of the coming. (and of end of age really asked all as one question but answer is separate so make 2 questions out of it). Answer in 24:27-25:46. Sign and accompaniments.
- C. What shall be the signs of end of age? Answer in 24:4-26. Question is, what age? Darby, Scofield, Gaebelein, Cooper see church in this passage and generally follow the outline of the discourse—Church in last days, Israel in last days, Gentiles in last days. But Lord is addressing Jews as representatives of remnant and it seems inconsistent to bring Church into it. Think it is logical to see the church in all of the discourse if see it in any of it. For example, if see it in 4-14 then why not the one taken and other left also. You could call that a recapitulation and that's a valid principle of Scripture.

- (1) Argument for church in parables is based on fact that don't have mention of Jewish things in them like you have had in 24:15ff. This is an argument from silence.
- (2) Argument from 10 virgins bec term kdom of heaven used and based on assumption that this always refers to Christendom or the church. Parable of virgins speaks of profession and that's characteristic of this age so church in view. This would be a good argument if these parables could not be understood to have to do with Israel in the trib but since they can then at the very least the arguments are not conclusive.
- (3) Language and character of the discourse is universal in character and so shouldn't make it refer to Israel exclusively. But wasn't Jesus speaking specifically to certain people?

Arguments in favor of seeing the discourse for Israel.

- (1) No reference to the church in the passage.
- (2) Hearts of disciples would have been concerned with their own age and Messianic hope and kdom and not church age.
- (3) Nothing in interpreting it in relatn to Israel that is exegetically wrong.
- (4) Use of end of the age in Matt. Found 3 x in Matt 13, here and 28:19-20. 13:39,40,49 certainly refer to end of whole age at 2nd coming. No reason why it shouldn't be 2nd coming in Mtt 28.

II. The Signs of the end of the Jewish age. 4-16

- A. Chronological considerations. When does trib begin?
1. Vs 4. Church not mentioned. English, Gaebelein, Kelly, Scofield.
 2. vs 9. Cooper, HAI, LSC. 4-8 is present age. *3rd yr at 14-15.*
 3. Vs 15. Newton.

When does it end. Clearly from 29-31 just before X's 2nd coming.

B. Characteristics.

1. In physical realm.
Disturbances of vv 7-8. Note parallel to Rev 6. *Martyrdom*
Shortening of days, 22. Maybe length of each or of total. *Elect - are best suited*
Summary in v 21. Unique period and uniqueness is that race is threatened with extinction. *Enduring 13*
... could be destruction of Jews.
Genos + poss. trib saints
2. In spiritual realm.
False X, 5, 23-25.
Cold love, 10-12.
Abomination of desolation, 15-20. Certain consequences of this.
Preaching thru whole world of gospel of kdom and some enduring, 13-14.

Martyrdom 9.

used only in Matt 23, 9:35; 24:14.

Jesus as Messiah + Kingdom coming.

Gospel of Kingdom includes a message of salvation. It is a gospel of sal. but not of grace of God as we know it in this age.

C. Conclusion of the age. At 2nd coming, 29-31.

III. The Sign of His coming, 26-31.

This is 2nd coming and not the rapture bec (1) disturbances in heavens, (2) Angels to gather elect and Lord Himself at rapture (3) mourning on earth (4) no mention of res of dead in X.

A. Coming of X is visible, 27.

B. Accompanied by physical phenomena. 29. Isa 13:9-10. Joel 2:10.

Powers of heaven shaken may refer to Satanic powers. Stars are stars. Also by death of Armageddon, 28. Or may mean judgment of X falls on corrupt world Feinberg 17

C. Sign of Son of man appears, 30. LSC says it's impossible to know what that is. ACG and followers say it's Shekinah cloud of glory.

D. Mourning by Israel. Tribes is used in OT either of Israel or of kindreds of earth. Context determines, so here since context is Israel then tribes are. Refers to Zech 12:10-12. Used only here and Rev 1:7--phrase tribes of the earth.

E. Gathering of elect, 31. Of Israel by angels from everywhere.

IV. The Illustrations, 24:32-25:30.

A. The Fig Tree, 24:32-35.

Usually taken as Israel, HAI, ACG, English, etc. But not type of Israel--just an illustration of the rapidity with which the age will be consummated.

When see all these things--signs and judgements of early part of chpt then know coming of X at doors. All these things is not a reference to return of Israel to land, but of events of trib.

The generation, 34. (1) Refers to those living at time who would see fall of Jerus. OK except fall of Jerus not mentioned in this context. The predictions of the discourse were not fulfilled in life time of X.

(2) Refers to generation of Xns who will be on earth before rapture. Objections to this are same as objections of seeing rapture in discourse at all.

(3) Refers to Israel as a race. Postmills say this as well as prem. Alford.

L&C, CIS. (4) Refers to generation living during trib. Same generation which sees all these things come to pass. Feinberg, p.22. ACG combines 3 and 4 and holds it means the race will be preserved and last generation, II, 215.

B. The Days of Noah, 24:36-39.

1. Days of normalcy. Nothing wrong with eating, etc. But preoccupation with material things clouds view of God's plan. Feinberg 25.

2. Days of unpreparedness, Hard to believe that this would be true of trib times. Yet man's heart so hardened and so blinded. Even with all signs about him he won't be prepared.

3. Days when coming unexpected. Will take them by surprise.

C. The Two, 24:40-42.

Refers to 2nd coming. If refer back to church you greatly disturb chronological progression of the passage. Taken for judgement and left for kgdom blessing.

No argument that taken here is same as receive in Jn 14:2 bec it's also same as Mt 27:27 and Acts 23:18. Follow reasoning of days of Noah. Noah and family were left on earth. Others taken. Left for blessing.

D. The Faithful servant, 24:43-51. One who is ready. Unfaithful will be judged, 51.

E. The 10 Virings, 25:1-13.

1. The Virgins, 1-5.

Time, 1--then, at time of coming of Lord to reign.

Number, 1-2. 10. No symbolic meaning. Except completeness. 3 groups of virgins at Jewish marriage. Bride's companions who stayed with her thruout. Those who met the procession part way. Those who wait at the feasting place which was the groom's home. This is the group of the parable, Jud 14:10.

Activity, 1-5. Took lamps, small holding about tbspoon oil. Meet bridegroom and some versions add "and the bride." If not Script it's correct from the historical background of the chapter. ~~It~~ Some took oil which is HS and after all He will be present during the trib. All slept not just foolish. All unprepared.

2. The Bridegroom, 6-12.

Time, 6. At hour when it's hardest to awake. Cry is angelic announcement concn elect remnant. No interval between cry and appearance of groom.

Effect of His coming, 7-9. All awakened and 5 saw they needed oil. Evidently foolish had not tried to light lamps until this point. May have been daylight when they first went out. They trimmed wicks and lit but of course it went right out. Did not keep lamps burning while waiting. Wise couldn't fulfill request bec they couldn't supply oil.

Result of His coming, 10-12. Wise who are saved remnant of Israel go into kgdom. Wedding feast is celebrating church but Israel guests. May be same as Rev 19:7-9 unless that be heaven and this earthly aspect of celebration.

Foolish have door shut on them. No second chance.

3. Point, 13. Watch. Have forethot about your oil, salvation. And wathh so that when He comes you're ready in every respect.

F. The Talents, 25:14-30. - Parabolic teaching ^{of Ezk 20:37.}

Judgment of Israel as Ezek 20:37. Judge is X. People are Israel.

Basis is use of opportunities during trib. Result is joy of Lord, i.e. kgdom or eternal punishment.

Separation, blessing, retribution run thruout these parables, and all concern Israel.

G. Judgment of the Gentiles, 25:31-46.

People. ^{ethnos} Can be nation or individual Gentiles.

Basis. Treatment of Israel during trib.

Judge. X.

Result. Kgdom or not.

*Translation of
In people 2x. heathen 5x nation 64x
Gentile 93x.*