

**24 & 25 *The Outworking of Judgment on Israel &  
the Lord's Coming***  
**26, 27 & 28 *The Betrayal, Trials & Triumph of the Lord***

**Verse numbers and brief quotes only are given - it's assumed you will be studying these comments to supplement your reading of your own Bible. May God in his Grace give you joy in your studies as He has in mine. E**  
**Read**

Explanation of Abbreviations: OT= Old Testament. NT= New Testament. BRETHREN/brothers is KJV/Niv. [RT]= Received Text. [Nes]= Nestle Text. LXX= Greek Septuagint Old Testament. Mss= Manuscripts. Cp= Compare with the Scriptures that follow.

<b>24:1-44</b>	<b>Witnessing in Troubled Times till the Lord Returns .....</b>	<b>4</b>
<b>24:45- 25:46</b>	<b>Reality Tested when the Lord Returns .....</b>	<b>14</b>
	<i>(Parables &amp; Judgment Scene )</i>	
<b>26:1-35</b>	<b>Preparation, Passover &amp; the Lord's Supper .....</b>	<b>25</b>
<b>26:36-56</b>	<b>Gethsemane - Prayer &amp; Arrest of Jesus .....</b>	<b>34</b>
<b>26:57-27:31</b>	<b>Unjust Trials &amp; Mockery .....</b>	<b>39</b>
<b>27:32-44</b>	<b>Crucifixion &amp; Death of the Lord Jesus .....</b>	<b>49</b>
<b>27:57-66</b>	<b>The Burial of Jesus &amp; Guarded Tomb .....</b>	<b>56</b>
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To ensure this they must live with their eyes on Him, Heb 12:1-3, ready for Him at all times, undistracted by the frauds \*\*1 who claim to know WHEN He will come, 245-11. Being READY is a matter of ignoring all distractions, and continuing to live as He has taught, fellowshiping with Him in work and witness, and in growing into His likeness.

The Lord had spoken of His rejection and Cross and of Israel being rejected. The Church will be God's new people/sphere of activity in the world, but He says no more specifically about that. \*\*2 Instead He continues to talk of Judgment on Israel, the destruction of Jerusalem, and interwoven with that His return in Judgment and Glory. These are dealt with together because both are judgment outcomes of the First Coming. From the first it was recognised that Jesus was speaking of the destruction of Jerusalem and beyond that of His Coming. \*\*3 These events share common features, but the first doesn't flow straight into the second. Not yet is emphasised in 244-6, 8, 14, 228, 36.

All commentators agree that reference to the Abomination of Desolation, Dan 9:27, means that what the Lord says is developed from the vision given to Daniel concerning his people and holy city. But most ignore the Lord's words in 233-9 Lk 13:35, that beyond the inevitable judgment, Israel will welcome Him at His return, and enter into the blessing He had won for them. So they restrict everything to the Church, and refer to His coming as the "Final Judgment." This leaves as empty words the many promises to Israel (in Isa 53:6, Zech-8:14, etc) of being restored as a nation on the basis of the Cross. And it ignores the separate, contrasting outcomes in blessing for the Church, and for Israel set out in Rom 11, and also the end of the Lord's 1000-year earthly Kingdom in Rev 20.

Footnote \*\*1 They may confidently add up figures from Daniel etc, or point to correlations between Scriptures and current events, or support these with claims to miracles and prophecies. But their dates pass and the disillusioned rush to follow the next prophet. An exception is that in spite of 242-327 the religious empire of "Jehovah's Witnesses," is built on the claim of their prophet C. T. Russell that Jesus came to earth and set up His Kingdom in 1914.

Footnote \*\*2 Brother Heading in his commentary reminds us that all Scripture is for Christians and the church, Rom 15:4; 1 Cor 10:6; 2 Tim 3:16, but not all is about us. The church is a new revelation, 161-8 Eph 3:5-6. It isn't pictured in OT prophecy, or directly spoken about here. But the general principles taught apply to God's people in all ages, including us Christians: - Those loyal to Him face persecution. All need to be on guard against deception - true and false can't be separated until the Lord returns, 1330. Their stewardship of what He entrusts to them in the present life will determine their joy and blessing at His Coming.

Footnote \*\*3 Parallels - Temple destroyed 243/Dan 9:26, Time of the end 243/Dan 12:6-7, Rumours of war, 246/Dan 9:26 11:44. Persecution of saints 249-11/Dan 7:25 11:33, Abomination 2415/Dan 8:13 9:27, 11:31; 12:11, Tribulation 2421/Dan 12:1, Son of Man on Clouds 2430/Dan 7:13.

Many of us know that Dispensational teaching has been unpopular in recent years. But Davies, who, as noted in the introduction to Matthew 1-5 booklet, treats Scripture as the Word of God, but from a Liberal Critical point of view, writes on 2:41 "Commentators usually assume that the elect must be the Christian faithful... In view, however, of the strong Jewish background and comments on 8:11-12, 19:28, 23:39, it cannot be excluded that Matthew also thought of faithful Jews being gathered from the diaspora: (dispersion - being scattered world-wide) 'all Israel will be saved' Rom 11:26." Matthew, Volume III, P 364. Bruner is a strong advocate of the Gospel of the Grace of God as proclaimed by the Reformers. He writes from a Lutheran, sacramentalist point of view, tinged with Calvin's Covenant theology, and often attacks Dispensationalism. Yet honesty compels him to write on 2:41 "a false church will grow by great numbers at the end, but those devoted to the Name will suffer loss after loss." Similar honesty requires me to note that while 25:31 fits neatly the Lord setting up His earthly Kingdom, and welcoming into it those who have welcomed and helped His Jewish Remnant witnesses, the passage ends with a verse that looks beyond life on the renewed earth to the eternal consequences of their actions.

The slaughter of thousands and enslavement of survivors when Jerusalem fell - and the extinction of the Religious life of national Israel - made the destruction of Jerusalem a terrible experience. But that destruction, and the persecution of Jews since, all point forward to a time of uniquely intense persecution - the whole religious-political, economic-social structure of a world-state, in a centralised economy, will deliberately use its power to stamp out loyalty to God. And that will close with a unique deliverance.

Jews generally expected that at the end of Daniel's 70th week an era of blessing would open for Israel. Many Christians agree, and add that the last week/7 years of Daniel's prophecy commences after the Rapture of the Church. And that the direct application of 24:1-44 is to the sufferings of the loyal-to-God remnant of the Jews, who take up the responsibility of being His witnesses. At His Coming, they enter His earthly Kingdom, along with those Gentiles who joined or helped them, 25:31-46. That makes sense of Scriptures ignored by others. It's wholesome as long as we don't let it crowd out of our minds that ALL Scripture has a message for our daily living. And we avoid the pride that imagines we're totally right in this matter, and others totally wrong, that cuts us off from the brothers we judge and despise, Rom 14:1-15:13. When Dispensationalism, Calvinism, or any other "ism" does that, it has become for its followers a sectarian heresy.

"We live in cataclysmic times, an age of drastic changes and fast-moving developments in all aspects of the human condition. They reflect with uncanny preciseness the symptoms of the advent of the Messianic era, acutely defined in the Talmud, Midrash, and other sacred writings." So J. I. Shohet, Orthodox Jew, begins the foreword to his recent

will use them to spread the Gospel world-wide.)

241-2 JESUS.. DEPARTED FROM/left THE TEMPLE - He had turned his back on it, never to return. In Ezek 9:3; 10:4; 11:23 the Glory cloud going from the Temple to the Mt of Olives symbolised the Temple being forsaken by God HIS DISCIPLES CAME.. TO SHOW HIM/call His attention to the BUILDINGS- It was Israel's show-place and in it the most important business in the world, atonement and worship, was supposed to take place but the Lord had denounced it as a sham. The Reformers saw the glorious buildings and pomp of the Papacy as being a similar empty show. Human nature is slow to lay hold of spiritual things, and tends to cling to the outward form inherited from the past. The Temple remained prominent in the thinking and practice of the Jerusalem Church, Acts 2:46 3:1-10 5:20-42 21:23-26 The Lord's words prepared them for its destruction, and He promised to be with them personally, 28:20- no need to go to a Temple. Only God in Christ, and what reveals and honors Him, is to be valued. All traditions and forms may crash untriumphantly and be replaced.

JESUS SAID, SEE ALL THESE THINGS- In effect "Yes they're impressive, but don't you understand what I've been saying that the glorious building is morally and spiritually a den of thieves etc." They were admiring what Jesus had condemned - a temptation we all face NOT LEFT ONE STONE UPON/ON ANOTHER- The building will become rubble. Only the platform foundation stones remain undisturbed. The destruction of Solomon's Temple had also seemed impossible when God spoke of it in Jer 7:8-14; 26:1-9. Under God's new order, it's Believers individually and collectively that He indwells, not a material Temple, 1 Cor 3:16

243 AS Jesus was sitting on THE MOUNT OF OLIVES- This is a formal teaching session as He sits with His own and looks beyond the Temple and its destruction to the unfolding of Judgment that ends in His return in Glory. THE DISCIPLES CAME to HIM PRIVATELY - They asked Him when they were alone with Him, as we all should, 6:6. He could then talk freely - "end-time" teaching is for the committed disciples.

TELL US WHEN WHAT SIGN.. OF COMING- Parousia. Coming and presence with. Used of comings in general, 2:27, 1 Cor 16:17; 2 Cor 10:10 etc, but also a technical term for the impressive coming and presence of a great King/Emperor on an official visit. It's used specifically of Jesus coming in glory in 1 Cor 15:23 1 Th 2:19 5:23 2 Th 2:1, 8; Jas 5:7-8; 2 Pet 3:4. The setting isn't Christian. They

a lens through which the End-Times situation is viewed after AD 70

244-5 JESUS ANSWERED TAKE HEED/watch out- Be always watching out, present tense. Cp Acts 13:40 1 Cor 8:9, 10:12, Col 2:8; Heb 3:12 He tells them what they NEED to know, not what they'd like to know, as He always does. THAT NO MAN /one deceives YOU- So some WILL be trying to fool the Lord's people. Cp Rom 16:18 Eph 4:14; 2 Th 2:3; Rev 12:9, 13:14; 20:3, 10 The most important thing about the Lord's return, is that we mustn't be taken in by panic and fakery, and distracted from doing what we know He wants us to do The disciples ask about dates and signs. The Lord replies beware of those who claim to know them! It's not for us to know them, but to witness Acts 1:6-8.

MANY .. COME IN MY NAME SAYING /claiming I AM CHRIST.. DECEIVE MANY - The cult leaders arising currently may be a prelude to this, but they are not a fulfilment. Only among the Jews have people claiming to be Christ deceived many. False Christs include Bar Kochbar, killed by the Romans at Masada AD 135 Anan ben David, who led thousands to Israel 8th century, Perhaps 300,000 Jews followed Sabbatai Zevi of Smyrna when he proclaimed himself Messiah in 1648- He became Moslem to save his life. "Messiah" Jacob Frank with 15,000 followers became "Christians" in 1759, The final and powerful Anti-Christ is yet to come.

246-8 You will HEAR OF WARS AND RUMOURS OF WARS- Wars have cursed the earth ever since Cain slew Abel, Gen 4:8. Warfare marked the beast-kingdoms Dan 7. But the talk of peace masking treacherous war, will come to a head just before the Lord comes 1 Th 5:3. BE NOT TROUBLED /alarmed- Don't let yourself panic and be distracted from faith and obedient fellowship with the Lord. Cp 2 Th 2:2 We should do what we can to encourage peace between individuals and nations, 5:9; Jas 3:18 etc. But our main need is to keep our eyes on the Lord and keep our hands to His work, Ps 27:1-4; Heb 12:1-7.

THESE THINGS MUST happen- God has said so - they aren't a sign of the world being out of His control. While He may allow terrible things to happen our security is in Him, and we must trust Him. Wars etc are inevitable in an anti-God rebel world. Panic is an option we're to refuse, Hab 3:16-19. Some years before the end Christ will come for His church, Jn 14:1-6; 1 Th 4:12-18 1 Cor 15:51-57. But as often throughout Church History, the restlessness and lawlessness obvious to Paul, Rom 1:18-32 seems to be increasing, so it seems to us that the end is

to the conclusion that they automatically indicate that the Lord must come very soon. We must not panic but continue to trust the Lord and do good to all, Gal 6:10 confident that we and the world are safely in God's hands.

THESE ARE THE BEGINNING OF SORROWS/birth pangs- The death of the old order is also the birth of the new order, 1 Th 5:3. All these events are like the first pains of childbirth, indications of what must happen as there's no peace or security in a rebel world. They're reminders that He must come etc, but may be "false labour pains" coming and going. The onset of birth pains IS alarming - greater pain is ahead, but Joy in new Life, is also ahead, for those in fellowship with the Lord. This figure is used of the disciples sorrow and joy at our Lord's death, Jn 16:21-22 and our manifestation as God's Sons out of the groaning of Creation, Rom 8:18-24

249-10 YOU- Disciples and those in the Church of which you'll be foundation members. But more specifically the Jewish witnesses, over whom you will rule when they enter their earthly Kingdom, 19:28 Lk 22:28-30 AFFLICTED/persecuted- Apart from the general woes of life in a rebel world, hatred of God results in persecution of His faithful people. While there has been intermittent persecution of the church, here the nations combine to persecute the Jewish remnant witnesses.

KILL /put to death- When being one of God's people - Christian or Jew - is regarded as an anti-social position, denouncing them becomes a virtue! HATED OF ALL NATIONS FOR MY NAME'S SAKE /because of me- Because you acknowledge and follow Me, and they hate being reminded of God and His will. Cp Isa 30:9-11. Even GOOD humanists hate being told that doing what pleases them will bring them under God's judgment. MANY OFFENDED/will turn away from the faith- Skandalizo- Be stumbled, give up being my followers. will BETRAY ONE ANOTHER- To the persecuting authorities. Under persecution some will survive by betraying others, as in World-war II concentration camps. HATE ONE ANOTHER/each other- Those who wrong others have to hate those they wrong in order to deaden their own consciences.

2411-12 MANY FALSE PROPHETS ARISE /appear- Apart from external persecution, church members disloyal to the Lord and His revealed will arise and deceive/divide His people, Acts 20:29-30 Angel of Light tactics, 2 Cor 11:1-15

"This PROVES the Lord is about to come." If we understand Scripture rightly a great false church will arise before the end and turn people from the truth. Worst of all is the loss of LOVE for God, for each other, and for mankind in general. In our age it's being squeezed out by the love of Mammon, 6:19-34

BE CAUSE INIQUITY /wickedness Anomia- Lawlessness, indifference to God and His revealed will that doesn't even bother to know it. ABOUND/increase- Persecution of the Lord's people, their growing cold at heart, offended-stumbled, betraying - luke-warm orthodoxy, Rev 3:14-19, and on fire-enthusiastic error from false prophets. And an all-prevailing wickedness confusing all things, all people - good being called evil, and evil good Shameless people proud to be seen defying God's Law, praised for it, making \$Millions and winning "Oscars!"

THE LOVE OF MANY will grow COLD- Love for God will cool as obeying God is ridiculed, and it gets one into trouble with authorities. Love for people cooling as some helped betray those that help them, and triumphant wickedness everywhere leaves men confused as to what to give oneself to. Only God can maintain unselfish Love in the face of this lawless ripping-off, God-hating majority, 19:17. Cp 2 Tim 3:1-5. It may repudate God's Law as harsh, but lawlessness is lovelessness- indifference to the suffering caused by those who claim the "Right" to enjoy themselves in their own way - pornography, promiscuity, commercial exploitation, drugs etc. Always children and victims suffer where the motto is "As long as there is a market for it I have the right to profit from marketing it!"

2413 BUT HE THAT SHALL ENDURE /who stands firm- Hypomeno- The word is used of the Lord Jesus enduring opposition and the cross, and He calls us to look to Him, in persistent sorship, Heb 12:1-7. Here He calls His people to stand firm against false prophets, and the temptation to withdraw into lovelessness - ceasing to preach the Gospel. TO THE END- To the end of the period of severe persecution, 2422 BE SAVED- As in 1022 (see notes there) this isn't referring to their eternal, spiritual salvation. Saved, here means what it does in 2422- at the Lord's coming, faithful survivors will enter the earthly Kingdom. No one should imagine apostasy is a safe/saving alternative. Cp 2446 Rev 21:0 Whatever the crowd may do, God challenges each of His own to be faithful. Even in a Laodicean church, individual believers can be overcomers, and share their Lord's throne, Rev 3:19-22 Joshua and Caleb weren't the only Israelites redeemed from Egypt who will be with the Lord in Glory, but their faithfulness carried them

etc. But it isn't an exact fit. Rather the Lord is building on what He'd already taught them of the Gospel/Good news that He is going to set up His Kingdom on earth, 4:17, 23 9:35 The twelve had been sent out to proclaim the Kingdom as near, 10:1-42 and much said there is repeated here and extended to the end of the age. In spite of Acts 1:7, Peter was still preaching this offer of the Kingdom to Israel in Acts 3:17-26 Acts records the continuing rejection of Christ by Israel, and the opening of the door of Salvation to the Gentiles. To Paul it was revealed that the church produced by this Gospel, Eph 2:1-22 would continue until the Gentile harvest is completed, and the Gospel of the Kingdom once more offered to Israel, Rom 11:1-36 Cp Rev 7:1-14; 11:3-13 12:1-11; 14:6-7. Those who receive Him by Faith, by receiving His messengers and sheltering them during the Tribulation will enter with them into the Millennial Kingdom. His Kingdom is based on the atoning death of the Lamb. So the Good News of Matthew's Gospel, that the sovereignty of God brings eternal blessing out of temporary suffering, is equally true of the Christian Gospel through which we enter the promised land of Heaven.

PREACHED IN ALL THE WHOLE WORLD- The Gospel of the Kingdom, 4:23 10:5-8; 15:24 with its miracle-working ministry will not then be limited to Jews and the land of Israel but extended world-wide. It will be competing with the miracles of the false prophets 24:24 God's people, amid persecution and apostasy, are to continue to proclaim God's message faithfully. (As they do, as we have seen in Communist China, and Paul saw in his day, the Church flourishes through the Gospel of a crucified Christ proclaimed by a suffering man or church, 1 Cor 1:23 29) Joy in the Gospel, and triumphant proclamation of it illustrates what God will DO in the harshest of all conditions, the Great Tribulation - See the two witnesses, Rev 11

A WITNESS/testimony to ALL NATIONS- All nations must be confronted with the truth. In terms of 25:31-46 their response to the witnesses will determine their eternal destiny. In Acts 1-15 we see the early church reluctant to accept that Christ's purposes extended beyond Israel. They were also blind to every warning He gave about His crucifixion. It's not a matter of every one receiving a personal, full witness - Paul, having done much less than that, could claim he had fully preached the Gospel over a huge area Rom 15:19. THEN.. THE END COME - Then God will bring the Christ-in-rejection age to an end and open the Millennial Kingdom age when He reigns in visible Glory. There's not a hint of "Do this and



carried by the Roman army approaching in AD 70, (namely, desolation has come, they must flee. But terrible as this will be, it's only a pre-view of the end of the age.)

2415 WHEN you SEE THE ABOMINATION OF /that causes DESOLATION- Desolating Sacrilege, or the Horror that desolates, Jer 13:27 LXX. The demand to set up altars to worship Caesar in every city provided abominations everywhere, as did the standards carried by the Roman army, Lk 21:20 (For many years they had not been paraded into Jerusalem.)

SPOKEN.. DANIEL - Dan 9:27, 11:31; 12:11 STAND /standing IN THE HOLY PLACE - The Lord had confronted the Priests in the Temple, and warned that they had defiled it spiritually. In a day to come something would stand in it to defile it physically. \*\*4 (Or a man would stand there - against the rules of grammar Mk 13:14 makes standing a masculine participle suggesting it's a MAN who is the abomination, 2Th 2:4, or the statue of a man, Rev 13:15)

LET HIM/the reader UNDERSTAND - Superficial Christianity ignores God's warnings and assumes God MUST give us what we want, protect us from suffering. That folly leads to disaster, as set out in Jer 7:1-15. Prophecies may have partial fulfillments, \*\*5 and so provide a loose fit only to any situation. Careful, prayerful thought will be needed in order to rightly apply the warnings, and a sincere desire to do the will of God, Dan 12:10; Jn 7:17; Rev 1:3. Cp Rev 13:18; 17:9.

2416-20 LET THEM/those IN JUDEA FLEE .. MOUNTAINS- Cp Lk 21:20-24 A specific warning for AD 70 and Jews in Israel in the end times when apostate Jews welcome Anti-Christ. Cp Lot, Gen 19:15; Israel, Rev 12:14. This has nothing to do with the world-wide Christian church, though it seems some Christians fled from Jerusalem to Pella in AD 70 ON HOUSE TOP/roof- In hot dry weather people lived there under awnings, and from there an advancing army would be first seen. NOT TAKE.. OUT OF HOUSE - Flee without his valuables, Descend outside stairs, OR leap from roof to roof and avoid the clogged streets. IN FIELD.. HIS cloak- They lived in villages and went out to work their fields. Instant flight would save the lives of those who otherwise would be caught up in disaster. WOE How dreadful.. for pregnant women- They couldn't run fast. The Lord always showed concern for the vulnerable and suffering.

right to pay... 2413-14; Amos 7:1-9. or ON THE SABBATH- This is about Jews, who limited travel on the Sabbath, Ex 16:29 and their City gates and shops might be shut, Neh 13:19.

2421-22 FOR THEN.. GREAT TRIBULATION/distress. from BEGINNING.. until now- Dan 12:1. NOR EVER again- Gods people, including His church, have always been liable to persecution. But His will exceed all others - it's world-wide, and will end only with the Lord's return. EXCEPT THOSE DAYS SHORTENED/cut short- Absolute justice would have required the endless punishment of the sin of Israel in rejecting their Messiah, and the sin of the Nations in rejecting their Saviour, and persecuting the Jews. But God in Mercy will strictly limit the duration of those terrible times - 3.5 years in Dan 9:27. Cp Rev 6:1-19:21. NO FLESH/one would BE SAVED- Not saved eternally - if all Gods people were slaughtered they'd be saved in that sense. Survive to enter the Kingdom is the meaning of SAVED, here and in 24:13.

FOR THE elect- The Chosen people of God. In this setting - Judea 24:16, Sabbath, 24:20 they're the Jewish elect. \*\*6 From the human point of view these are the FAITHFUL survivors, 24:13. But they endure by Gods choosing and only secondarily by their faithful response to it, Cp Ps 34:19, 1 Cor 10:13. THOSE DAYS- Of uniquely terrible persecution of God's Jews, SHALL WILL BE SHORTENED- When it seems it's about to end in their extermination, it's cut short by the Lord's personal return, as in Zech 14:1-15.

24:23-28 IF ANY says.. HERE IS the CHRIST.. FALSE CHRISTS- Christians haven't been much interested in such people. It's Jews who look for their Messiah/Christ. Many Jews accepted the False Messiahs, 24:5, and the ultimate one will be THE Anti-Christ who makes a treaty with the Jewish Nation for the 70th week, and breaks it half way through to bring the great tribulation on the Jewish Remnant.

FALSE PROPHETS- Men who claim to bring a message from God not found in His Word, 24:11; Deu 18:1-3. The fruit of their messages isn't obedience to the Lord's word, 7:15-27. Cp 1 Jn 4:1-3. GREAT SIGNS- Appeal to minds, WONDERS/miracles- Appeal to the emotions, Things that show great power and amaze people. Christ and His Apostles supported their message with such things, Mk 13:22. Acts 2:19, 22, 43, 4:30, 5:12, 6:8, 14:3, 15:12, Rom 15:19, 2 Cor 12:12. Against them were men like Simon. Acts 8:9-10. As we understand it, when the

general terms it applies to us Christians as we face deception, 2 Cor 11:13 Eph 4:14; 2 Pet 2:1-3; Rev 22. In unsettled times sensational claims with regard to Christ's Coming get a ready hearing. But it applies directly to the Jewish elect and False Messiahs, Isa 45:4, not the Christian elect of Rom 8:33 Col 3:12. The warning will be especially needed under the persecution and deceitful miracles of the Great Tribulation.

IF SAY .. HE IS IN THE DESERT, do not go- Cp Lk 17:23-24. Some Jews thought Messiah would reveal Himself in the Wilderness as at Sinai. IN SECRET /inner rooms, do not BELIEVE - Some Jews thought Messiah might live in the land hidden, and then suddenly show Himself. AS LIGHTNING.. from EAST.. WEST - A universally obvious event that happens suddenly, seen by everyone. All doubt and all fakes will end in a moment. Cp Ps 97:4; Zech 9:14; 14:4; Mal 4:2. This applies directly to the Lord's Coming in Glory and Judgment to set up His Kingdom on earth. But His coming for the Church, 1 Th 4:15 will also be obvious. We're not told whether the world sees Him, or sees us go, but the disappearance of millions of Believers can't be in any sense a SECRET event. Many non-Christian Jews are aware of this teaching, and the removal of so many Christians might well move them to turn to the Lord.

SO will be THE COMING - Parousia - Being with, as in 2 Cor 10:10 Phil 2:12. It's used of Christ being with us when we join Him in the air, 1 Th 4:15. Here He joins them on earth to deliver Israel/judge the nations. OF THE SON OF MAN - When he comes in Glory, as promised in the OT, they will find He had already lived among them as The Son of Man, Zech 12:10. The Lord's return will be public, universal, instantly visible to all. Wherever.. THE EAGLES/vultures - In eastern countries vultures dropping from the skies are a sure sign that there's a carcass to clean up.

## 242944 The Coming of the Son of Man - Signs

(Mk 13:24-37, Lk 17:26-36 21:25-33. Against the background of the failure of the physical lights/national leaders this world relies on the Lord's return will be a blazing glory. Fig tree Israel, cursed for having no fruit for God, 21:18-22, showed no sign of national life until 1948. This points to His soon Coming, but no one knows when it will be, and normal life will continue to the last moment.)

fails, the new presents itself irresistibly in the person of the Crucified Son of God/Rejected Messiah returning in universal power and glory to put the rebel earth to rights, Dan 7:13-14; Acts 3:20-23 In 1239-40 the sign of Jonah is Jonah. Here the only sure sign of His Coming is the Son Himself in contrast to the false claims. He is also the sign/standard to whom His men rally, as in Isa 11:12, 49:22 That and the trumpet are linked with the gathering of the Jewish exiles. \*\*7

THE TRIBES/nations. will MOURN - Weeping in regret for their failure to commit themselves to Him, believe in His Gospel and/or gnashing their teeth in anger as their boasted independence is wiped out in a moment, Rev 6:15-17. Loyal to God, Messiah-expecting Israelites will also be overwhelmed with grief for their sin, and adoring wonder at His love, Zech 12:9-14; 13:1; Jn 19:34-37, Rev 1:7. Saul's conversion was like theirs, see notes on 1Cor 15:8 SEE THE SON OF MAN COMING.. CLOUDS- Dan 7:13-14; Acts 1:9-11. WITH POWER AND GREAT GLORY - Radiance, splendour and majesty. 6:27, 266-4 Mk 13:26 Lk 21:27, Rev 14:14

SEND HIS ANGEL S.. TRUMPET - Cp Ex 19:16; Num 10:10; Josh 6:5; 1 Ki 1:34 GATHER HIS ELECT - The surviving elect of 24:14, 22 FROM THE FOUR WINDS- Not being caught up to Heaven out of this world, as Christians will be, 1 Th 4:15 But by all-to-God Jews gathered together from their world-wide scattering as in Ps 50:3-5; Isa 11:12, 27:13; Zech 24:6. Cp Deu 28:4, 30:4, etc. In terms of 25:31-46 they gather the wheat into, and the tares out of the Kingdom, 13:40-42

24:32-33 PARABLE OF/lesson from THE FIG TREE - When the fig leaves sprout you know it will soon be SUMMER - Harvest time, 13:30 WHEN SEE THESE THINGS- In 24:32-32 The destruction of Jerusalem, deception and apostasy among God's people, a restless warlike world, etc build up towards judgment KNOW IT IS NEAR - Cp Isa 13:6; Ezek 30:3; Joel 1:15, 2:1; Zeph 1:7; Jas 5:9. Jerusalem's destruction pointed to the reality of Coming Judgment. The OT prophecies of Israel being blessed as a nation at the Lord's return convinced many believers that Israel must again become a state, as it did in 1948. Confidence that the Church would be called home promptly, and Israel take up the witness to God ran high, and carried some into the forbidden folly of saying the Lord MUST come within 10 years, etc. The disappointment at the delay now produces the opposite folly, the idea that national Israel is irrelevant to God's plans.

in such a way that it speaks to the needs of different people over the years. It's many-layered and vague enough to leave them free to choose how they will behave at each step. Only as they look back will they see how each layer of truth became obvious when it was needed. Eg Looking back we can see why in Lk 4:18-21 the Lord reading Isa 61:1-2 stopped in mid-sentence - His coming in Judgment-vengeance is still future. So, in regard to their persisting until His coming in Glory Geneva - Generation must have the less obvious meaning - this kind of people - National Israel, as Christ rejectors. Cp 1:11-16; 12:39-45; 16:4; 17:17. Only then will God's OT promises of national blessing in an earthly Kingdom ruled over by Messiah of the seed of David be fulfilled. And Israel be a great blessing to the nations of the world, Rom 11:15-29 The Lord assures us that this must happen by saying HEAVEN EARTH.. PASS.. MY WORDS never - The Lord's words are more dependable than the routines of nature, and will outlast the universe - at least in its present form, Ps 102:26-27; Isa 51:6; 2 Pet 3:10-13; Rev 20:11, etc. They include the guarantee that Israel will never cease to be a nation before God, Jer 31:35-36

No one knows. NOT THE ANGELS, only the FATHER Nor the Son - [Nes] Mk 13:32 - Presumably as part of His role as Servant-Son, until He relinquishes it triumphantly, 1 Cor 15:24 Acts 1:7. In a troubled world everyone wants to know what's going to happen. God has given us in general terms, 24:33-34 the information we need to trust Him, and live rightly. To go beyond what God has made clear, and set dates, discredits God's Truth, and says He is lying \*\*8

24:37 AS IN DAYS OF Noah - Rebel mankind prefers to remain ignorant of Judgment so as to live as it pleases. The Saved are those who listen and obey. We prepare for the Coming not by clever calculations of the date, but by getting on with the work the Lord has given us to do content that we and the timing are in His hands

EATING, DRINKING, MARRYING - Food and Marriage are God's gift to mankind, but to be an eternal blessing they must be enjoyed in fellowship with Him, 1 Tim 4:1-5. Otherwise men lapse into idolatry and immorality, Ex 32:6. Warned of the flood they ignored God, His warning message, and its sign - the Ark being built. And continued to live ordinary, selfish lives. UNTIL.. Noah ENTERED THE ARK - Believers should know the reason for the delaying of judgment, and use it well. Mocking unbelievers will not, Heb 11:7; 2 Pet 3:4-7. The Lord has warned

840a Jew named Bodocalculated from Daniel Messiah must come in 867The most thorough and convincing I've seen, "proved" He must come in 1997.

244041 THEN.. TWO men IN FIELD- Doing farm work. TWO WOMEN- working together GRINDING- grain ONE TAKEN OTHER LEFT. Lk 17:32-34 Identical occupations, different states of heart in relation to God, so different destinies. The saved and the lost share life in the same world, under the same circumstances until His patience runs out, 2 Pet 3:9, and His coming separates them forever. As the wicked in Noah's day were taken away from life on the earth, in Judgment, so when the Son of man comes these wicked will be taken away, and those left will, like Noah and his family, be left to possess the earth, and prosper under the Millennial reign of Christ. (Some suggest taken to safety, received, as Noah taken into the Ark, and the others left for Judgment.) In 1 Th 4:17 nothing is said about those left behind

244244Keep WATCH- Keep awake, be on guard, watchful. because you do not KNOW.. YOUR LORD will COME - He had spoken of Himself as Son of Man, but in relation to their service He is their Lord. Cp Mk 13:34-35 What must happen one day, and may happen any day, should help us to value each day as it comes.

BUT KNOW/understand- You can be sure. IF THE GOODMAN /owner.. HAD KNOWN what time.. THE THIEF WOULD COME /was coming.. HIS HOUSE BROKEN UP/into- Digging through the sun-dried clay wall of houses was easier and quieter than breaking down a wooden door Cp Ezek 8:7-8. THEREFORE you- Plural, and emphasised. All God's people should encourage an attitude of readiness within the fellowship. be READY FOR.. THE SON OF MAN - His return will come as a surprise but you'll be ready if you live in readiness 2 Cor 5:9-10 1 Th 5:1-11. \*\*9 He may come at any moment but our death may come sooner so we must learn to be ready people.

## 2445 2546The Reality of Disciples Tested at the Coming

(The Lord has warned His followers that until He comes, and sets up His visible Kingdom they must live and witness in a hostile world. The specific setting is the Believing Jewish remnant waiting for the Lord's return in Glory and Judgment, but the principle is equally applicable to Christians waiting for the Lord to call them home to glory. His absence will give those who claim to be His followers the chance to prove themselves truly His by choosing to live in readiness to meet Him. Acknowledgment of doctrinal truth, and a

stands the responsibility that goes with it, 2Tim 2:19, 2Pet 1:2-11; 1Jn 3:1-3. These parables will help a man examine himself to see whether he's in the faith, 2Cor 13:5. Cp 7:21-27, 13:23-30, 18:21-35, 22:11-14.

## 244251 Faithful & Unfaithful Servants

(Lk 19:12-27. Cp Lk 12:35-40. Readiness for the Lord's return is a matter of using what He has given us to serve our fellow servants as directed by the Lord.)

244547 WHO IS FAITHFUL - Faith in God is shown by faithfulness in carrying out responsibilities towards others. Cp Jn 2:15-17. WISE - Phronimos - Sensible, intelligent, thoughtful, realistic - one who does what he can with what God has given to him. Used also in 7:24, 10:16, 25:2, 4, 8, 9; Lk 12:42, 16:8. SERVANT - Doulos - A bondsman. A person who exists to serve his Master. We're chosen to that role, and can rejoice in it in spite of persecution, 1Pet 1:1-25

HIS LORD/master.. HIS HOUSEHOLD - See Gal 6:10, Eph 2:19. TO GIVE MEAT/food - The stored food of His Word, 13:52. IN DUE SEASON/at the proper time - Ps 104:27. To supply each member with what is needed to do his work for the good of the whole, Acts 20:28, 1Pet 5:2. Cp Joseph, Gen 39:4-5; Ps 145:15. The direct lesson is for leaders, but it applies to everyone's stewardship. Watching for his coming Lord = caring for fellow-servants as His Lord commanded. God's people are to be both doctrinally faithful, and enterprisingly thoughtful in serving each other and the world.

BLESS/GOOD - As in 5:3, 4, etc. THAT SERVANT - Faithfulness is urged, and praised in 1Cor 4:2; Col 1:7; 1Tim 3:11; 2Tim 2:2; Rev 2:10. It's possible because God is Faithful, 1Cor 1:9, 10:13, 1Th 5:23-24, 2Th 3:3; 2Tim 2:13; Heb 2:17; 10:23, 1Pet 4:19, 1Jn 1:9. Servants show their reality by doing the work the Master set us, caring for His people - Bible study, prayer etc is incidental to that.

MAKE HIM RULE R/put him in charge - When the Lord returns the whole world is under His control, so the faithful slave is rewarded by enlarged responsibility, not his freedom. This is also the Servant's choice as he loves his Master, Ex 21:4-6. In one sense we will enjoy heavenly rest, Rev 14:13. In another sense the reward is being promoted to wider and higher opportunities to share in God's work, 19:28, 25:21-23, Lk 12:44, 22:28-30.

Lord must come almost immediately, and so to rash claims and disappointments, 242328 Lk 218. Unbelief leaves them confident the Lord ISN'T coming soon so they ignore Him.

TO SMITE /beat- To lose sight of the Lord's coming frees men to be selfish and cruel. A slave who envied his master's freedom to feast greedily, and beat his slaves, might be eager to act as if he were Master. So, he behaves like the goddesscareless in Noah's day. Cp 1828 Ecc 8:11; Lk 2134 EAT AND DRINK WITH drunkards- Using his privileged position for self-indulgence He prefers goddess activities and company to the Lord's work, and the companionship of true fellow-servants. The Lord ate with Sinners, 9:9-13; Lk 15 and lifted them up into sonship. These, whatever creed they profess, live and work as if the present situation was all there is, and have no desire for the Lord's return, so use their position to serve themselves. They may seem pious and popular preachers but use what God has given them to become rich or famous. This marks them as a hypocrite, just as violent attacks on other servants, heresy, or scandalous self-indulgence does.

245051 THE LORD /master.. COME - Lk 1246 The two servants embody the extreme options which open before all who profess to be working for the Lord. We're to choose to be as like the first as we can be. The Lord's Coming will be the sharpest shock, and test, but for most death will instead come before meeting the Lord in Judgment. He will CUT HIM in pieces- Used as a figure of severe punishment. "Tear strips off him," as moderns say. The punishment may seem unduly harsh to us. But as in all parables the Lord Jesus used the common brutalities of the then world as emphatic symbols of the serious consequences of sin and sinful shortcomings. Warnings and promises both play their part in God's Word.

WITH HYPOCRITE S- Those who pretend to belong to God in order to get benefits for themselves, Lk 1246 Note the bitter earnestness of our Loving Lord's warnings. Life isn't a joke. It challenges us to the glory of Christ-likeness or fall into disaster, 3:10 7:19, Rom 8:29 9:21-24 10:5-11, etc. WEEPING AND GNASHING OF TEETH.

## Matthew 25

### 251-13 The Parable of the TEN Girls



home till late in the evening. Then the bridegroom came to claim His bride and take her to his father's house where the wedding ceremony and feasting took place. The bridesmaids would escort the Bride lighting the way with lamps or torches - oil soaked rags wrapped round a stick. That all ten intend to take part in the wedding procession shows they all claimed to be waiting for Christ to come.

FIVE WISE. Sensible. 7:24-10:16 This Wisdom isn't a matter of natural intelligence, but of responding to God's message with faithful obedient preparation, as against defiance or half-hearted obedience. A half-built Ark would have been useless to Noah! FIVE FOOLISH- 7:26 These exist in the same OUTWARD fellowship - the waiting Church, 21:43 or the waiting Jewish remnant during the Tribulation. The decision to be a Christian but not on God's terms IS folly.

FOOLISH TOOK NO OIL.. THE WISE TOOK OIL - As oil is needed to keep the light burning it pictures something essential for witness. Some suggest it pictures Faith, Heb 11:6, Love, 1 Cor 13:1-3, Goodworks, Jas 2:17, etc. The true people of God certainly have these as their light of witness before men, 5:16; Eph 2:9-10. Zechariah wrote much about the coming of Messiah. In Zech 4:1-7 the oil that keeps the lamp-witness burning is the Spirit of God. Unseen the Holy Spirit fuels the flame, Ex 35:14; 12; Acts 10:38. Confidence in some decision for Christ, in a spiritual experience, or visible goodworks may make an empty profession seem adequate. But true fruitful fellowship with God is possible only for those born of the Spirit of God, Jn 3:3-8; Rom 5:5; 8:9. This makes obedient Faith possible, Phil 2:12-13, and produces goodworks, Gal 5:22-23; Eph 5:9.

25:5-13 THE BRIDEGROOM.. ALL SLEPT/asleep- None are blamed, but the foolish had plenty of time to get the oil they needed. AT MIDNIGHT- Jews expected Messiah to come at midnight to deliver them, as in Ex 12:29. BEHOLD/ Here's THE BRIDEGROOM.. MEET HIM- Cp Acts 28:15; 1 Th 4:17.

ALL .. AROSE/woke up, TRIMMED LAMPS- Cut the sooty top off the lamp wick so it would burn brightly. Or if torches, trim off the charred surface and soaking them in oil ready to be re-lit and carried in the procession. Without oil they would blaze briefly then only smoulder. THE FOOLISH.. GIVE US OIL, OUR LAMPS ARE GONE/going OUT - Go out. As without oil they would even if just relit. Some say the foolish had insufficient oil to keep their testimony while waiting - they lacked persevering Faith, 10:22-24:13. But their lights weren't

BUY - One can't BUY the oil of the Spirit, but such figures are used in Isa 55:1; Rev 3:18 Cp 1344 THE BRIDEGROOM CAME/arrived.. READY WENT IN WITH HIM- 8:11-12 22:1-3 THE DOOR WAS SHUT- Cp Gen 7:16 Lk 13:25 They lit the way for the bride through the streets to the bridegroom's family home. When all the guests were inside the doors were shut so the celebrations wouldn't be interrupted.

AFTERWARD S.. LORD, LORD/Sir! Sir! OPEN- A desperate pleading Cp Gen 22:11; Lk 8:24 I KNOW YOU NOT/don't know you- Cp 7:21-27. Whatever show of Christianity they make, those without the Spirit can't enter, Jn 3:3-8. The Lord KNOWS His own, and they demonstrate it by their transformed lives, Jn 10:14; 2 Tim 2:19; 2 Pet 1:2-11; 1 Jn 3:1-3, etc. In the period of Grace 2 Pet 3:9, it's ask and receive, 7:7, and death-bed repentance is possible, 233943. But when the Lord comes in Judgment it's too late to ask. There's no credit from picking the winner when the race is over! WATCH.. you do not KNOW THE HOUR- Be alert, and check that you have made the needed preparations. Cp Ps 90:12 THE SON OF MAN COMETH- [RT] Implicit here, but perhaps added from 2444 to make it explicit.

## 2514-30 Faithful & Unfaithful Servants

(Cp 20:1-16 Mk 13:34-36 Lk 19:11-27. Readiness isn't a matter of holding onto truth, but of actively using it. The Master's delay is deliberate, and a test for His servants. What God entrusts to men is very valuable - even 1 talent is 60 times greater than the pound received. In Luke's similar story.)

2514-15 FOR - Readiness needs the inner reality, oil, but it also involves our making good use of what the Lord entrusts to us. THE KINGDOM.. A MAN CALLED HIS SERVANTS, DELIVERED/entrusted- We come as children, 18:1-4, but are treated as adults and given great gifts and responsibilities in His service. Mk 13:34 Rom 12:1-13 Eph 4:7-8; 1 Pet 4:10 We're saved BY Grace FROM sin, and INTO service. Eph 2:8-10 Cp 4:19 Gen 1:21-3. The first Coming recruits and equips servants. The Second Coming evaluates and rewards their service.

GAVE FIVE TALENTS of money.. TWO.. ONE - Very large sums of money. A Talent was the largest monetary unit, about 6,000 silver pennies, 202. The abilities God gives and the potential they could produce is of great value in His

18 Eph 4:7, 16 1 Pet 4:10 None are incompletely equipped. They were like vessels of differing sizes filled to their capacity.

2516-18 RECEIVED FIVE.. TRADED/put money to work.. MADE /gained FIVE TALENTS- He accepted what he was given, and confident in His Master set out to work for Him energetically. Good servants accept the truth of their situation, and take up their role promptly and fully, 1 Cor 15:58 He was outgoing, enterprising as in 28:19, Acts 9:20 Grace is Grace but it precedes work that is WORK. RECEIVED TWO.. GAINED TWO- Gifts/abilities/opportunities increase with the exercise of them, Col 4:17; 1 Tim 4:7, 14; 2 Tim 1:6. ONE talent.. dug a hole IN EARTH/ground. HID- He himself is the Master's property, but he refuses to accept any responsibility to do His Master's will. He's like a man who says he is a Christian, but refuses to do what the Lord says, 7:24-27. Or is loyal to the doctrinal content of Scripture, as Pharisees were, but fails to take it out into the world to trade with it, as in 28:18-20 Acts 1:8, etc. It's sinful laziness to be pre-occupied with being holy, separated people, keeping the details of dutiful obedience IF DOING SO BURIES THE GOSPEL FROM THOSE WHO NEED IT! 5:13-16 Mk 4:21.

2519-23 AFTER A LONG TIME THE LORD /master.. returned- Cp 24:48-25:5. RECKONED /settled accounts- Checked what they had done with his money, as in 18:23 They knew His will for them in general terms, and were responsible for conforming their life and work to that will. The Gospel of Grace involves receiving gifts, and giving account of how we use them. Cp Lk 17:10 RECEIVED FIVE.. LORD /Master.. GAINED FIVE MORE- He came gladly to show what he has done with what the Lord had given him. Cp 1 Th 5:21. Grace/responsibility, God's work/our work are inseparable, Lk 9:16; Phil 2:12-13 Paul used such factual statements without pride in 1 Cor 15:10 Gal 2:20

WELL DONE, GOOD- Only God is good 19:17, but in fellowship with Him His servant can learn to be faithful to the goodness granted to him. FAITHFUL- In response to the content of his Faith, and in working it out. Believing/obeying God's Word is a stewardship. I WILL MAKE RULER OVER/in charge of MANY THINGS- Now that the Master's sphere has enlarged the servant is welcomed to share that better situation. We all need goals, and benefit from praise. This man kept his eye on his Master and worked for His approval, 2 Cor 5:5-10

seem at present to be "last", using limited gifts to do the small things of caring for a child, or an elderly parent, faithfully may be seen to have pleased the Lord more than prominent leaders had, 19:30 Cp the great value of unseen members of the body, 1 Cor 12:22 (Rewards are given Gods children at the Bema; the condemnation of rebels and hypocrites is at the Great white Throne, but that's ignored in the parable.)

252427 THE ONE TALENT.. SAID LORD /Master- His life denies what he says, Lk 6:46-49 I KNEW- The tense suggests he had come to know the character of the Master, and used that knowledge to guide his actions. HARD - As in Jn 6:60 Acts 2:14 REAPING /harvesting WHERE.. NOT scattered seed- He claims his Master is a ruthless man with unreasonable expectations of his servants. He expects them to reap a harvest where no seed has been sown. Instead of serving his Master the servant blames Him for his own wicked laziness. He took His Lord's commands, weighed them up and decided insolently that God wasn't the sort of God that suited him/was worth working for. Self-centred Christians who are doing little or nothing for God blame the Gospel, Scripture, their church etc for their not doing His will.

I WAS AFRAID- Of what you would do to me if I lost your money in trying to increase it so I HID your TALENT - And dodged all stress and effort! True fear of the Lord is the basis of wise effort, Ps 111:10 Prov 9:10 But this man's fear was crippling unbelief, a refusal to accept the wisdom, justice and love of Gods purposes, 5:13-16 To be afraid of trying to please God is an insult to God. God always gives us all we need to know and do His will, if only we're willing and ask His help. Pharisees were determined to save Israel and its heritage from contamination, by cutting themselves off from contact with sinners. Christians were to risk all in order to win some, and could do so because indwelt by the Spirit. THINE OWN /what belongs to you- Here's your money back. I disown it and You A theology that centres in self -what we think - will end in the darkness of disobedience \*\*11 WICKED lazy SERVANT - Under Grace John Mark failures can become profitable, Acts 15:38 2 Tim 4:11; Phil 11. But this man despised Grace and did his own thing. Whether he filled his days with educating himself, benevolent activities, self-righteous performance of religious duties or in self-indulgence makes little difference. As far as doing Gods will was concerned he was lazy. And he was WICKED in his view of the Lord and using that as an

is given them to do by others have any right to expect the Lord to set them up in business in direct dependence on Him, Lk 16:11-12 \*\*12

Footnote \*\*11 Godless critics often suggest that God as pictured in the Bible is hard, demanding belief when the evidence He has provided is not adequate. And that this justifies any rebellious unbelief, or at least our failure to obey.

Footnote \*\*12 The OT word for charging interest on loans to poor farming neighbours meant "bite" - the rich getting their teeth into the property of the poor with a view to swallowing it. In the NT the word means "offspring" - what the money lent produces to mutual gain from commercial investment.

252830 TAKE.. GIVE IT - It was no use to the do-nothing servant. As with the contrasting house builders, 7:24-27, it's what men do with what God gives them that matters. FOR UNTO EVERY ONE THAT has shall be given.. ABUNDANCE - Cp 13:12, Prov 99, Lk 19:26. Given-accept-use-grow-given more, is the principle of Life and Growth that God has built into His universe. If you want something do give it to a busy person and he'll fit it into his program. The lazy person will never find time to do it! is a similar thought. Even what he has taken from him - The seeming contradiction makes good sense. He had been GIVEN one talent, but never made it his own by using it. Cp Lk 8:18. The fruitless tree is cut down and used as firewood 3:10 7:19. Those intent on self-preservation lose all they hoard, 16:25.

2530 CAST /throw THE UNPROFITABLE /worthless He refused to take his place in the work of God and so banished himself from light and life into DARKNESS - Even if men say they value the Gospel - unless they use it for themselves and others they are dooming themselves as surely as are those who openly defy God. Cp 8:12, 13:42, 50:22-23, 24:51; Lk 12:47, 13:28; Col 1:12-13. He was WORTHLESS to his Lord, and to himself, His unbelief, his twisting of the Lord's character and commands in his thinking destroyed him, 2 Pet 3:16. WEEPING AND GNASHING OF TEETH - Regret and resentment.

## 2531-46 The Judgment when the Lord Returns

(Invisible readiness 1-13. A right view of the Master, and use of what He has provided, 14:30. And now people show their attitude to the absent Lord by the way they treat others, 22:36-40. 1 Jn 3:10-17. Their actions declare what they really are and believe. Heb 11:13. Jas 2:12-18. They reap what they sow, 39:10 7:1-2, 16:27, Mk 8:38 Gal 6:7-

of the Church age. Their acceptance of their Messiah at His return will bring a greater blessing to the world, Rom 11:11-15 Those who helped persecuted Israel are the "sheep" who are welcomed into the earthly Kingdom. Cp Gen 12:1-3. No resurrection is involved. This is NOT the only, and final Judgment \*\* 13

Footnote \*\*13 Before this the Lord has called living and resurrected Christians to Him in Heaven, and at His Judgment Seat we have received what we have earned by our treatment of others, Rom 14:10 1 Cor 3:11-15 2 Cor 5:9-10 1 Th 4:15-17. But hell isn't an option, Jn 3:36 5:24 10:11-16 Rom 8:1-39 11:29 1 Jn 3:14. 100 years after this the Great White Throne Judgment deals with all rebels, including resurrected ones, on the basis of the record book. It damns all whose names aren't in the book of life, Rev 20 In each case God's judgment is publicly demonstrated as righteous in the eyes of all by what had been visible in their lives.

2531-34 WHEN.. IN HIS GLORY - As in 162728 1928 243031; 2664 Dan 7:13-14 Joel 3:1-13 Zech 14:1-4; Mk 8:38 THE ANGELS - Who had gathered His persecuted Jewish elect, 243031, so they're standing with Him as His brothers, Isa 66:18-22 HE will SIT UPON His THRONE OF /h GLORY - As Messiah the King ready to welcome His subjects into His visible Kingdom, and to condemn those who have been their enemies.

BEFORE HIM.. GATHERED ALL NATIONS - All the Gentile people - but not necessarily physically in one place. The means used and form of the gathering isn't spelled out. Cp Isa 66:18 Joel 3:2 Zeph 3:8 Zech 14:2. The purpose, and that ALL must face the Lord is the point.

SEPARATE .. AS A SHEPHERD.. SHEEP FROM GOATS - Sheep and goats were grazed together, but separated at night as goats must be kept warm, and sheep prefer the open air. Judgment involves separation, 7:19-27, 8:10-12, 10:32-33, 13:30-40, 24:41, 46:51. We tend to read this as judging individuals for their treatment of the witnessing remnant of Israel. But, as in sheltering Jews from the Nazi's some nations made greater efforts than others, so may have been characterized by one action or the other. He is the Son of David acting as Shepherd King Jer 30:9, Zech 1:37 and passing Judgment as in 22:1-14. It's the living who are welcomed into His earthly Kingdom to continue their earthly lives as in Isa 61; etc. Living in the blessedness of His Kingdom, doesn't ensure Salvation, Rev 20:15 \*\*14

SHEEP ON RIGHT - The place of greatest honour, 2664 Acts 2:33 etc. Sheep were more valuable, and God calls His people sheep, not goats, Ezek 34:17. GOATS ON LEFT. THE KING - For the Son of Man as King see 13:41; 19:28 In

alone, 1:21; 7:21-27; 11:16-30; 13:1-30, 34-3; 20:28; 26:28, etc. We're not free to interpret Mt 25:31-46 independently of these and other Scriptures. All God's judgments are made in righteousness and mercy. Salvation is impossible to man, 19:26. Christ the infinitely rich, infinitely holy, in Grace for us became poor, and became sin for our sake, 2Cor 5:20-21; Rom 2:12. So He is the Saviour-friend of the poor, and of sinners. How that applies to those who haven't heard His Gospel is only hinted at, as in Rom 2:12-16, 25-27.

Footnote \*\*14 Works that fully glorify God are fellowship with Him in this life that is shared with Him eternally. They are possible only for those in whose hearts the love of God is shed by His Spirit, Rom 5:1-5; 8:1-17; Eph 2:8-10; Titus 2:11-14; 3:8. These sheep aren't all blessed with eternal life. Caring for the Lord's people opens a door for the Gospel, but a further step is needed, Heb 10:32-39. So those welcomed into the earthly Kingdom must still choose to be spiritually saved, though all must acknowledge God, Zech 14:16-21.

THE KINGDOM PREPARED FOR YOU FROM/SINCE THE FOUNDATION/creation OF THE WORLD- In spite of man's rebellion God didn't abandon His purpose that man should live on a righteously-run earth, growing into fellowship and likeness to Himself. Jesus is the man who will exercise dominion in God's name, Gen 1:26-27. In a measure the sheep had outwardly expressed inner likeness of spirit by their sharing His attitude towards His people. The Lord's rule will centre in Jerusalem, and fulfil God's promises, Gen 1:21-4; Isa 2:1-4, etc. An inheritance isn't earned, Deu 7:7-10. Entry to the Kingdom isn't solely dependent on the actions of those declared righteous. God's Sovereign purpose, preparation, and Grace are involved - it's received as a gift.

25:35-36 FOR- What He is now declaring is the fruit of a process at work in them before He returned. I WAS hungry.. you GAVE ME.. THIRSTY.. A STRANGER.. invited ME IN- These were things the righteous should do Gen 18:1-8; Job 2:27; 31:32; Isa 58:6-12; Ezek 18:7; Heb 1:32. Their treatment of Him when He was King-in-rejection determines their relationship with Him as reigning King 19:28-29; Rom 8:17. What they did showed what they were in themselves - you can't get good fruit from a bad tree, 7:16-21, etc. Faith works by Love so to be judged by one is to be judged by the other. What the Lord taught was preparing for both the Church and the Post-church Jewish witness and Kingdom.

NAKED.. CLOTHED.. SICK.. IN PRISON- Prisoners were fed and cared for by relatives or friends who VISITED/looked after them. Cp Ps 69:33; Heb 10:34; 13:3. These are simple actions of love open to any one with a loving heart - the sick and imprisoned are visited/cared for, not miraculously healed or set free.

apparently standing with Him. The sheep are Gentiles who helped those Jewish witnesses, Rev 12:14-16 Their surprise matches that of the Jews they helped, who will be shocked to find that the delivering Messiah was Jesus, Zech 12:10-13:1.

HAVE DONE /you did.. UNTO /for ME - The only way we can serve God is by serving our fellow men. The Christ-likeness to which we're called is that of doing good to all men as He did, Acts 10:38 especially to the household of faith/family of Believers, Gal 6:10 Professed love for God is nonsense unless we are lovingly towards people, 1 Jn 4:20-21. Such Christ-like loving actions are also a bridge for men to find the Saviour. The dispensational view of these verses that link this with 19:28 Isa 66:24 Acts 1:7; 3:20-21, etc makes sense to me but it doesn't let me off the hook - how I treat others will be my reward at the Bema, 2 Cor 5:10 Beyond our obligation to Brothers in Christ, the meeting of anyone's needs is a God-honouring Christ-fellowshipping activity, Gal 6:10 Cp Prov 19:17; 21:13; 28:27; 31:20

25:41-45 DEPART FROM ME.. CURSED - Because they acted in ways God condemned, Ps 37:21-22 INTO EVERLASTING /eternal FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS - Angelos - Messengers, helpers. Cp dismissals in 7:23 23:33-38 Ps 6:8 Hell isn't God's intention for man, but a destiny chosen by Adam in choosing to trust /obey Satan rather than God, Gen 3 There's Fire in this Gospel's first sermon, 3:10-12, and its last sermon closes with it. If fire is a metaphor it represents something worse. It's the merciful One who carried on Himself the sin of the world and its punishment who says these words. Cp the loving words which close His harsh condemnations in 23:1-39 This world's History ends in Heaven or Hell, Jn 3:16 5:28-29 We choose between a love for the world that accepts the Bible Truth of Hell, proclaims the Gospel and sees it transform many lives. Or a love for the world that denies it while the church slides into a worldliness that lets the world destroy itself. Cp Lk 16:19-31.

FOR.. LORD, WHEN? INASMUCH - Christ and His people are ONE, Acts 9:4; Heb 2:10-18 A deliberate conscious spurning of Christ may be rare, but men often reject His people. And neglect /ill treat those at their mercy in defiance of God's purpose of Christ-likeness for mankind. God the Holy Spirit has resisted their every-man-for-himself fellowship with the devil, even if they refused to believe in God or devil. Universal judgment IS Righteous, as the Judge knows everything



says, see 2Th 19, Jude 7, 13 Rev 149-11.

THE RIGHTEOUS INTO/TO LIFE ETERNAL \*\*15 life- Those entering that Kingdom, like those today hearing the Gospel, have opened to them the possibility of becoming eternally righteous. Righteous-living Cornelius was given the Gospel and so he was enabled to claim eternal life through Faith in Christ crucified. It may be that in any land and age those that respond to what they know of God, are blessed with further light, leading to their Salvation. Whether that is so, or not, our responsibility is clear, 2818-20

Footnote \*\*15 Eternal Death/Life are presumably of identical duration. The words can mean lesser durations, but are used of the eternal being of God in 1Tim 1:17. Cp Jn 19:16, 29; Dan 12:2-3.

## Chapters 26- 28.

### INTRODUCTION

As the events in these chapters are covered rather fully in all four Gospels there are details which aren't easily fitted together. The folly of the critics is their refusal to admit the inspiration and unity of Scripture. Those who dissect a living body can't find life in its bits and bones, and yet life exists. Bible Critics insist on dissecting the carcass of it into meaningless fragments and then complain they find little rational function or life in those pieces. They show great learning and ingenuity in filling commentaries with clever, but empty analysis and speculation. The fragments are indeed meaningless unless they're allowed to function in relation to Scripture as a whole, 2Pet 1:20. Only when we come to the Scriptures with a submissive, child-like spirit, looking to the Living God to make His Word come alive and be life-giving to us, are we being realistic. A family pet who chewed up our letters could complain that what had been written to us made no sense/gave no message to him. And that pup is much closer to our level of intelligence, power and virtue than man is to God's level - we can't create a dog, and God created us!

He had finished His public teaching of God and His will, Jn 1:18 4:34 5:36 17:4, and men show their response to it. He must now take up the unique work in relation to our Sin, and God's holiness for which He had come, 1:21, and finish it, Jn 19:30. The chapters in between prepare His disciples for what will happen, and also demonstrate the wilful, sinfulness of the nation under its rulers, that rejected Him. Matthew's record makes it clear that everything that happened was foreknown by Jesus, 26:1-2, and according to God's will, 26:42, 5:23. In God's will the Cross made forgiveness of sins possible, 1:21;

## 261-5 The Priests Plot to Kill Jesus

(Mk 14:1-2, Lk 22:1-2, Jn 11:45-53. They head up Israel's rejection of Jesus and His claim to be the Messiah - and He co-operates.)

261-2 WHEN JESUS HAD FINISHED- The usual end of a discourse, plus ALL, as this was the last discourse. HE SAID.. AFTER TWO DAYS IS THE FEAST OF PASSOVER- They didn't need to be told when the Passover would be. It was the fulfilment of it the Lord drew their attention to. THE SON OF MAN IS BETRAYED/will be handed over- As foretold in Zech 11:12-13 The Lord Jesus moved ahead consciously doing the Father's will in submitting to the wicked plans of men, Acts 2:23 Cp 17:22, Jn 6:70-71.

TO BE CRUCIFIED- The Passover proclaimed/pictured/pioneered the idea of Redemption-deliverance by bloodshed and applied. This year the teaching picture of the Passover would be replaced by the reality of Redemption - the pivotal key point in God's purposes for man. Jesus speaks as the Passover Lamb, about to take away the sin of the world, 26:28 Ex 12, Jn 1:29, 36, 19:31-37, 1 Cor 5:7. The Son of Man will receive dominion etc and all will serve Him, Dan 7:14, but before then He will serve them, and make it possible for them to serve Him in joyful fellowship. The Lord had already warned them of His death, 16:21; 17:12, 22:23, 20:17-19, Lk 9:31; Jn 3:14; 8:28, 12:32 but they were reluctant to take it in, Lk 18:31-34

263-5 THEN- As the Lord foreknew, and permitted. ASSEMBLED THE CHIEF PRIESTS.. SCRIBES.. ELDERS- The Pharisees were His constant enemies. In Jerusalem they formed part of the Sanhedrin, Acts 23:6-9, under the presidency of the High Priest. It was the official religious and political leaders of Israel who organised the killing of their Messiah. They had already plotted, but been restrained, Jn 7:32-45, 11:47-53. God moves no one to sin, Jas 1:13, but in His sovereignty He over-rules circumstances and attitudes so they are freed to do such sins when the outcome can be positive, Ps 76:10, Mk 14:1; Jn 18:14

HIGH PRIEST.. CAIAPHAS- Lk 3:2, Jn 11:49. The Romans deposed Annas, Acts 4:6, in AD 15, and appointed his son-in-law Caiaphas, Jn 18:13-14, in AD 18. But until his death in AD 36 many Jews considered Annas High Priest, and he had some authority. In 1990 the name Caiaphas was found written in the burial cave of a wealthy Jewish family near Jerusalem.

## 266-16 Jesus Anointed at Bethany & Betrayed by Judas

(Mk 14:43-9. Jn 12:1-8 places it earlier. Matthew may have placed it here to show the contrast. The woman poured a fortune on the Lord. Judas called it a waste, and sold Him for a much lower sum of money. Her action points to Jesus as Messiah, the ANOINTED. It shows that amidst the hatred of the world, and the misjudgment of fellow believers, love can be poured out in worship for our Saviour and Lord.)

266-7 JESUS WAS IN BETHANY - On the Mt of Olives east of Jerusalem, 21:17. SIMON THE LEPER - Simon had been a Leper but was now at home entertaining guests. If Jesus had cured him of leprosy that would fit the scene. Martha, Mary and Lazarus (recently raised) had organised the feast in His honour, using the house of Simon, \*\*16 presumably because it was more suitable, Lk 10:38-42. Jn 11:2, 12:1; 2 In the Priest's palace religious leaders plan a murder. In an ex-leper's house a woman honours the Lord and proclaims her love for Him.

A WOMAN - Mary, but by not naming her Matthew helps us to say "I can be like that woman." HAVING WITH AN ALABASTER - A soft cream-coloured stone from Egypt. Thousands of such small perfume flasks have been excavated. VERY PRECIOUS OINTMENT / expensive perfume - Myrror - Scented oil of myrrh, or other perfumes. Mark and John say it was spikenard imported from India, much used in burial. POURED IT ON HIS HEAD - Her action expresses her heart's love and says He is worthy of the best. In the OT holy perfumed oil was used to anoint the altar etc in the Tabernacle, Ex 29:7, 21, and the heads of Priests, and Kings, Lev 8:10-12. Jesus is THE ANOINTED, (OT Mashach - Messiah. NT Christos - Christ) but His Anointing is invisible, and spiritual. Her action suggests that she believed He was the Messiah. The whole body was anointed for burial, and that she anointed His feet is mentioned in Jn 12:3. Her action didn't make economic sense, but it showed a God-approved reckless generosity, 2 Cor 9:7.

268-9 DISCIPLE S.. indignant - Judas started this outcry, for his own reasons, Jn 12:4-5. Their quickness to judge the Woman's action warns US of our quickness to judge people and their actions. SAYING.. WASTE - Apdeia. In Phil 3:19 the word is translated destruction. Worldly Christians complain about WASTING money, time, and effort in worshipping/obeying the Lord. In fact all that is done

2610-13 JESUS SAID.. WHY TROUBLE /are you bothering this WOMAN?- Criticising her, making a fuss Stop doing it. SHE has done A GOOD WORK /beautiful thing to ME - Kalos- Good fine, noble. The Lord was against waste - after feeding the 5000 the left-overs were gathered up But acts of Love and Worship are not waste, 1042 Col 3:2224

Footnote \*\*16 In an earlier incident the Lord teaches the doctrine of Forgiveness The Simon in that story was a Pharisee Lk 7:36-50. Simon was a common name and expensive perfume was usually kept in alabaster containers.

THE POOR you will ALWAYS have- Deu 15:1-11. you will NOT ALWAYS have me- There will always be poor people, and we must do what we can to help them, Mk 14:7; Rom 12:13; 2 Cor 8:1-7; Gal 2:10; 6:10; Jas 2:14-17; 1 Jn 3:16-18 etc. But anyone can do that at any time. Things done for the Lord in loving obedience and worship have a special value, and only His people can do them. We must take the chance when it comes. Believers should give to famine relief etc, but meeting the needs of fellow believers comes first, Gal 6:10; 1 Tim 5:8. Meeting the needs of Spiritual poverty - providing Bibles, Bible teachers etc is also a priority.

FOR MY BURIAL \*\*17 Jn 12:1 says it was 4 days before His statement in 2:62, but she may have known and believed His words in 20:8-19. And the love of a heart in fellowship with God can move His people to act more wisely than they understand, 1 Pet 1:11. There was no assurance that the bodies of the crucified would be allowed normal burial, so, while He was with them she poured it on Him. The Lord's death is central to God's purposes and our actions have value in relation to it.

THE WHOLE WORLD- The mission to Israel, 10:1-6, is replaced by the world-wide mission, 28:18-20; Mk 16:15; Acts 1:8, in keeping with Jn 3:16 TOLD FOR A MEMORIAL /in memory OF HER- She has the privilege of being used as a text-book example of the way the Lord values anything which is done out of love for Him. Cp 1042 Her action symbolised worship, and the Father seeks such, Jn 4:23. Sadly many easily forget the blessings they receive through Him, Lk 17:17-18; 2 Pet 1:9.

Lord at the price of a slave, Ex 21:32 HE SOUGHT /watched- for a suitable OPPORTUNITY.

Footnote \*\*17 Providing for someone's burial was rated by Jews as being a more admirable Good Work than giving to the poor.

## 2617-29 Preparation, Passover & the Lord's Supper

(Mk 14:12-26 Lk 22:7-23 Jn 13:1-30 1 Cor 11:23-26. Grace in the triumph of Redemption is seen against a background of Sin. The sovereign Lord goes on His way to fulfil Scripture prophecies and promises. In eating the Passover an Israelite identified himself with the Redemption from Egypt and was reminded of his position and responsibilities. Sharing at the Lord's table reminds us of ours. That each Gospel has its own emphasis enriches our understanding of the whole. It also means that as we don't know the exact routine of the Last Supper we've no excuse for insisting on rigidly correct form. It's called the Breaking of Bread, Acts 2:42-207, and the Lord's Supper, 1 Cor 11:23-26. Calvin wanted it to be held at least once a week Inst. IV.xvii.43. The idea that frequent communion made it commonplace is likely to be resistance against being so frequently reminded of the basis of our Life in Christ and the need of continual repentance) \*\*18

2617-19 On THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD - There were two strands in this feast. On the 14th Nisan Jews removed all Leaven/yeast from their houses and the Feast of Unleavened Bread began. Between 3 pm and sunset that day the Passover Lamb was killed. At sunset, 15th Nisan began, and the Passover Lamb was cooked and eaten that night. Only bread made without yeast was used till the end of the Feast, 22nd Nisan, Ex 12:5-20 Lev 23:5-6.

DISCIPLES- Peter & John Lk 22:8 WHERE.. PREPARE /make preparations FOR.. PASSOVER- As in Ex 12 etc. The Lord sets the scene and is central at His Supper, as He must be in all we do. GO.. A CERTAIN MAN - This may mean the Lord named the man, or that He had already arranged with someone. Cp Lk 22:10 Jerusalem was crowded and largely hostile, but Jesus had a friend who would provide for Him and them. At the human level, to name the man in the presence of Judas would risk Judas arranging for the band of men to interrupt their Last Supper together.

READY /prepared THE PASSOVER - A Lamb needed to be obtained, killed, prepared and cooked, also unleavened bread, bitter herbs, water for washing, a table, and couches to lie on

Footnote \*\*18 Jn 131; 1828 1914, makes it clear that the Passover Meal/Last Supper was held the day before the Chief Priests celebrated theirs, so that He died at the time when Passover Lambs were being slaughtered. Cp 1 Cor 5:7. It's possible the Pharisees and Sadducees kept Passover on different days - the Qmram folk did. In Hezekiah's time a God-approved Passover was celebrated a month late, 2 Chr 30:15. There are many things we don't know about Jewish customs. The Law seems to have required the Passover lamb to be eaten within a room under a roof. The huge crowds may have made it impossible for ALL to do this on the same day. The exact meaning of the NT Scriptures is also unclear - the day before the weekly Sabbath was Friday, but the Passover was also a Sabbath, and could be on any day of the week. Jesus could not be fulfilling the TYPE by dying as the Passover Lamb at the correct time, and at the same time eating the Passover with His disciples.

262025 WHEN evening came - Time for the Passover meal. HE SAT /Jesus was reclining at table - For the main meal each day they lay on couches with their heads close for conversation, and their bodies relaxed, stretching away from the central table. Lk 22:14-15 talks of the Passover, the fulfilment and end of the old Era, Ex 19:20 Matthew omits this and shows the Lord opening the door to the future.

VERILY I SAY /tell YOU the truth - A solemn statement ONE OF YOU will BETRAY ME - Judas isn't allowed to drift into betrayal. He must make a decision knowing he is known to the Lord. By not naming him it reminds us all of the need for self-examination before the Lord's Supper that Paul makes specific in 1 Cor 11:27-32. A relaxed welcome to all is a kindness to none. The Lord chose to spoil the cheerful friendliness of this feast, for the sake of truth, and the good of all. Cp Jn 6:70

THEY WERE EXCEEDING SORROWFUL /very sad - Very upset, as in 149, 17:6, 23 18:31. Sadness isn't always evil. In spite of our modern obsession with happiness there's more spiritual joy in repentance than in smiles enforced by an up-beat Pastor. EVERY ONE.. LORD IS IT /surely not I? - Each deals with the Lord for himself, as we all must. They show no self-confidence that imagines they can't be wrong and blames others. They wanted to know and be put right if needed, as we all should. Judas was the last to ask. HE ANSWERED /Jesus

worth. So does refusing the Salvation He provides in His death, Heb 10:28-31. The Sovereignty of God robs no man of his responsibility, freedom of action, and rightful reward for it, Acts 2:23 3:13-19, 13:27-29

THEN JUDAS S.. BETRAYED - Was betraying Him. MASTER/Rabbi, IS IT /surely not I - Judas called Jesus Rabbi - Master - not Lord as the others had when asking the same question THOU HAST SAID/Yes it is you- You have said so, and what you say is true. They used the expression much as we say "That's right. You've said it!" Judas seems to have gone out after that, but the Lord's quiet words left the others uncertain who the betrayer was, and not feeling free to be self-righteous, Jn 13:26-30

Footnote \*\*19 Note the Pharisees' anger with the Lord eating with sinners, although it was contact for their salvation, not descent to their level, 9:11; 11:19, Lk 15:2, 19:7.

26:26 AS WHILE THEY WERE EATING JESUS TOOK BREAD - A loaf of bread, \*\*20 1 Cor 10:17. BLESSED IT /gave thanks- Eulogeo- To Bless Jews didn't bless the bread, they blessed God for giving it, saying "Blessed art Thou O Lord our God, King of the Universe, who brings forth bread from the earth." Eulogeo is used also in 14:19, 21:9, 23:39, 25:34 Mk 8:7; Lk 9:16, 24:30 etc. BROKE /broke IT - The Jewish head of the household commenced the meal by doing this and passing the bread out to the others as Jesus did when feeding the multitude, 14:19.

GAVE IT TO THE HIS DISCIPLES.. SAID/saying- (The Passover was about to be fulfilled on Calvary. The Lord instituted a new memorial that would look back to the provision of the new, full, and final, spiritual deliverance) TAKE and EAT, THIS IS- EST IN MY BODY - Not literally - Cp I am the DOOR, Jn 10:7, that ROCK was Christ, 1 Cor 10:4. This Hagar is Mount Sinai, Gal 4:25 The Lord Jesus in His body was with them - it was given later on the Cross What the Lord said and did was part of a simple, but special meal which expressed in symbol the reality of His once-and-for-all sacrifice, Heb 10:10-14. \*\*21

When we come to the Lord's table it isn't just us obeying the Lord, and doing something that reminds us of Him, or teaches us about Him. Worship isn't something WE do for God What HE is and has done is our concern, and He being

would have fermented long before Passover. Apparently the Passover cup which was known as the cup of blessing Lk 22:17 1 Cor 10:16 The body needs food and drink, so the Lord used them to picture His full provision for our life. Cp Gen 14:18 GAVE THANKS- Eucharistia- used of the Lord's Supper in Mk 14:23 Lk 22:19, 1 Cor 11:24 and otherwise in 15:36 (thanks for the bread) Mk 17:16 Jn 6:11; 11:41; Rom 14:6, etc. SAYING DRINK.. ALL OF IT/you- Each drink some of the wine. In the Gospel we take and receive by Faith what Christ offers and gives.

Footnote \*\*20 They used unleavened bread at this feast. Some prefer to use unleavened bread today, as it represents the Lord was sinless and leaven/yeast is a type of sin - see notes on 1333. But it's wrong for concern about the FORM of bread to distract our thoughts from Christ Himself our Passover, and the leaven we should be concerned about is in our lives, not in bread, 1 Cor 5:7-8.

Footnote \*\*21 In spite of this the RC church decreed, "In the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead" Profession of the Tridentine Faith, 1564. At the Reformation Zwingli insisted the Lord meant "This bread REPRESENTS, is a SYMBOL of my body." The same Greek word IS is used in 1337, He that sows the good seed IS- Est in, the Son of Man. It's better stated as "this MEANS my body" - what we see and do should MEAN to us Christ giving Himself to us, and our being drawn into thanksgiving, praise, love and worship.

THIS IS MY BLOOD- Wine is associated with blood Deu 32:14; Isa 63:3; Rev 14:19. OF THE NEW- Kainos- New and different TESTAMENT /covenant- Cp Ex 24:8; Heb 9:11-28 This is the blood that establishes, guarantees the covenant. See Zech 9:11; Lk 22:20 1 Cor 11:25 The New Covenant was promised in Jer 31:31-34 The Lord announces that this new covenant of unconditional Grace is established on His blood shed for our sins, Heb 9:15-17; 10:14-18 The sacrificial system of the Law drilled this idea into the Jewish people, (see Law Lord, and Us booklet) The NT proclaims the triumphant end of that symbolic system in the reality of the atoning death of Christ, 2 Cor 5:21; Hebrews 9 and 10:1 Pet 2:24 which provides forgiveness and a new heart/nature, 2 Cor 3:5-18

SHED/poured out FOR MANY - In death. For many is used in LXX Isa 53:4, to translate FOR US. In Jewish usage/OT Scriptures many may be used for all God's people. In a sense it was shed for all, Jn 1:29 but effective for many - the many who believe. Blood contains the life of the sacrificial victim. Shedding it involves its death, Isa 53:12 An emphatic statement of the sacrificial nature of His death.



shed His blood for the world, Jn 129 The many who believe are those who receive Him, Isa 534-12

I WILL NOT DRINK - Wine was a symbol of joyful fellowship, Ps 10415; Jn 21-11. This was the last time He would drink it in fellowship with His disciples during His first coming. UNTIL .. I DRINK IT NEW/anew- Kainos- New and different. Everything will be new and different. It won't be a taking up again of the relationship they had shared in a fallen world. WITH YOU IN MY FATHER'S KINGDOM- The sprinkling with blood of the first covenant was followed by eating and drinking in the presence of God, Ex 248-11. When He returns in glory to reign on earth they will share the wine of joy with Him. He is with us now, 2820 and we will be with Him forever, 1 Th 417. For us Christians this promise to the Apostles, is for the Church, of which they are foundation stones, Eph 220 Rev 2114, the Bride whose Wedding Feast is in Heaven, Rev 199. But the Twelve also represent the Redeemed remnant of Israel over whom they will rule enthroned, 19.28 They will feast at the Messianic banquet, for His people Israel, Isa 256-9, and their Gentile helpers, 8:11; 2531-45 Cp 2339

## 263035 Jesus Predicts Peter's Denial & Disciples Fleeing

(Mk 14:27-31. Lk 22:31-34 Jn 16:32, peace against a different background in the scenes of that night. They sang triumphantly with the Lord of His suffering and victory. Then He showed His concern for the Disciples by warning that in God's revealed will they will scatter from Him, but their failure will not be final.)

263032 WHEN THEY HAD SUNG AN/a HYMN- Of praise to God. Probably Ps 114:1-18 Ps 113:1-14 was sung at the commencement of the Passover meal. Read Ps 118 and you will see how well it leads into His prayer in Gethsemane. Cp Ps 27. THEY WENT OUT to THE MOUNT OF OLIVES- 243. This gave the Lord the chance to spend time with His Father facing the agony of what He must be and do for our Salvation. Apparently like many pilgrims they slept out of doors at this time, Lk 21:37, 22:39 Jn 18:2. Judas would expect them to be there.

ALL .. OFFENDED/fall away- Skandalizo- As in 52930 11:6; 13:21, 57, 15:12 BECAUSE/on account OF ME - The apparent defeat of the Messiah would trip them up, and they will lose faith in Him. His Jewish rejectors stumbled at Him and

men, but they had no part in His sinning that provided salvation. God the Father will strike Him in punishment for their sin and that of the world. He will die for them and they will scatter to safety. They will still be His sheep, and He WILL GO BEFORE /ahead of YOU INTO GALILEE - As a shepherd does.

263335PETE R.. SAID.. even if ALL .. OFFENDED/fall.. I NEVER will- It's easy to apply warnings, or promises to others as if they didn't apply to us. Over-confident Faith is arrogant self-righteous folly. Peter is crowing like a proud rooster, so what follows is appropriate. True Faith believes what the Lord says, and rests upon it. Peter's high position, and ours, is given and maintained by Grace alone. Face~~d~~ with the Lord's warnings in Scripture we should fall before Him and confess that we are as weak as He says, but ask for His forgiveness and the power to serve Him faithfully in our weakness, 2 Cor 12:10 His Grace is assured to the humble, 23:12 Ps 138:6; Prov 33:4 Lk 14:11; 18:14; Jas 4:6; 1 Pet 5:5.

I SAY /tell you the truth- An emphatic statement which ought to have been believed. THIS NIGHT you will DENY /disown ME three times- We must either deny self and follow Him, or deny Christ, 10:32-33 Prov 16:18 was true of Peter.

The Lord prayed for him, and in due course he was empowered to effective witness Lk 22:31-32 Acts 4:33 Roosters were thought to crow at Midnight, and again at about 3 am. So the Romans called that period of time the Rooster Crow, and they gave the name to the bugle call for the early morning changing of the Guard. All four Gospels contain this warning not to put our faith in our faith.

PETE R SAID.. Even if I.. DIE - Like the modern "Positive Image Gospel" it proves to be inadequate. In refusing to believe the Lord he is calling Him a liar, 1 Jn 1:8, 10 ALL .. said the same- They were sincere, but didn't know themselves as He did. Confident of themselves as Israel had been in Ex 19:8, only to fall with the Golden Calf. One wonders about the boasts in Ps 7:8; Prov 8:8, etc.

## 263646The Agonised Prayer of Jesus

(Mk 14:32-42 Lk 22:39-46. Cp Jn 12:23-28 Heb 5:7-10. The central point is His absolute obedience to the Father - Thy will be done, 6:10. We're given a glimpse of the relationship between Jesus as the Son of Man/Sent Servant-Son of God, and the Father.

shore out, 17:1-5. Now His humanity is highlighted. They had specifically insisted that they would share His fate, 2022 2635 They showed they couldn't even share His facing the Cross in prayer.

BE GAN - Something new. The start of His woes in taking on Himself our woes, so mankind could fulfil God's proclaimed purpose, Gen 1:26-27. TO BE SORROWFUL - As in 17:23 Mk 14:33 as Ekthambeo- Greatly astonished, distressed, suggesting a deep surge of sorrow. The words used draw their meaning from human experiences, such as those in Ps 42:43 116:3. But no words can more than hint at the infinite griefs the infinite Lord faced. The emotional anguish of mockery and rejection, the physical agony of crucifixion, but above all the spiritual horror of His total identification with us and our sin, 2 Cor 5:21, and the separation from the Father involved in that. The Lord went through this sorrow with His eye on the Joy ahead, Heb 1:22. When we're depressed, distressed, and disoriented, it's a comfort to know that our Great High priest also was.

Our Lord isn't shown as an effortlessly successful superman figure, beyond fear and suffering but as a man who in some sense, amid uncertainties, depended on His humble prayers being heard, Heb 5:7-8. He took up humanity as it is, sinless, and so redeemed it, and we in our need know He understands, Heb 2:17. Such experiences are human, and we can be kept from sinning in them if we cling to the Lord and to our Father's will.

VERY HEAVY /troubled- Ademoneo- Be away from one's home and people, uprooted, so disoriented, emotionally distressed, used of homesick Epaphroditus in Phil 2:26. Hence the rightness of support from home in the Angel strengthening Him, Lk 22:43. MY SOUL IS EXCEEDING SORROWFUL / overwhelmed with sorrow EVEN UNTO /to the point of DEATH- A burden that is as heavy as man can suffer and survive. Cp Ps 41:5-9, 42:1-4, 35. He poured out His soul unto death, Isa 53:10-12 as He faced His atoning sacrifice involving being forsaken by the Father, Ps 22:1-2, 69:1-4, 14:17. The Lord doesn't put on a positive image mask. We're never forsaken, Heb 1:35-6, but when suffering "burnout" may feel as if we are. He allows His closest followers to see how bad He feels, and also how the answer is to turn to the Father and share the burden with Him.

TARRY /stay.. keep WATCH- Keep awake, alert, as in 24:42-43 WITH ME - Share with me in the measure you can. The sense of loneliness and alienation made Him

sorrow. He FELL ON/with HIS FACE to the ground, AND PRAY ED- He threw Himself down on His face in fervent prayer, as in Gen 17:3; Num 14:5; Josh 7:6; 2 Sam 9:6; 1 Ki 18:39 Others fell on their faces to petition Him, Lk 5:12 A physical expression of helplessness, totally letting oneself go, at the mercy of the One petitioned. The lowest position for the deepest prayer.

SAY ING, O MY FATHER- Speaking as the Son of God He provided sonship for us and taught us to say OUR Father. Like all Biblical prayer His prayer is a rational request, not repetition of spiritual mantras. IF POSSIBLE .. THIS CUP- Something God gives and men must receive even if they resist, Isa 51:17; Jer 49:12; Ezek 23:32 The cup of God's anger against sin, Ps 11:6; 75:7-8; 25:15-29 PASS/be taken FROM ME - His willingness to do the Father's will is total, Jn 12:27-28 He asks whether that will NEEDS to include the horrifying cup of being made the filth of sin, and from suffering the Hell of separation from the Father in taking the place of the sinner. Reading this should move us to worship.

NOT AS I WILL , BUT AS you will - He came to do the Father's will, and always walked in fellowship with Him, Jn 5:30; Heb 10:7. Yet being truly human this obedient fellowship involved a conscious struggle and deliberate decision to surrender Himself to do the will of God, Heb 5:7-9, as it does with us, Jn 15:7-10. Cp Ps 40:8. The Lord didn't automatically DO obedience like a god walking on earth, but like a true man LEARNED obedience in praying through the distress of life, Heb 5:7-8. He had this seen and recorded to show both His sinless surrendered-to-God humanity, and the cost of Him. He was patterning the servant-son life which He was to make available to us. We see how THE SON, prayed. He expects us to join Him by accepting the Cross 16:24 Gal 2:20 This shows the falseness and folly of those who in His name preach that God's children have the right to demand health, wealth and happiness from God "by Faith." The dear request, and the acceptance that it might not be right for it to be granted is a model for our praying.

264046 COULD you NOT keep WATCH WITH ME ONE HOUR - The Lord speaks to Peter as he had led in boasting their loyalty. Cp Ps 69:20 WATCH AND PRAY - Eph 6:18 NOT ENTER/fall INTO TEMPTATION- If you can't stay awake for my sake, you should do so in prayer for your own sake. See 1 Pet

Human heart, for man, from 2:24, but being made by the Spirit of God, and yielding to Him, opens to us the strenuous victory set out in Rom 8:2-15. Self-confident boasting brings defeat. Being consciously weak may be God's will for us, as it was with Paul, 2 Cor 12:7-12.

SECOND TIME.. PRAY ED, SAYING O MY FATHER IF.. NOT possible.. EXCEPT /unless I DRINK IT - If it is not possible if it is possible. The way of Salvation had been determined before Creation, Rev 13:8. Yet when the point came the Lord, as man, deals with the Father on our behalf. An automatically sinless man isn't a man. The Lord, conscious of all that was involved must CHOOSE to take each step into the darkness so we would be freed to fix our eyes on Him, and go with Him into the light, Heb 12:2-3. He prayed in an agony, Lk 22:44 His prayers, like all His human life, were totally to the glory of God.

HE.. FOUND THEM ASLEEP AGAIN- The opposite of keeping watch. EYES HEAVY - They could not keep their eyes open/stay awake. So HE LEFT.. PRAY ED THE third time, saying the SAME - Making three requests is a mark of sincerity and adequate persistence, as with Paul's request for the removal of the thorn, 2 Cor 12:8.

SLEEP ON NOW /Are you still sleeping- The Greek may be a statement- "You might as well go ahead and sleep, your chance to support me in my distress, as friends should, has now passed." It may be a question- "Why do you let yourself sleep when you should be on guard?" Or an exclamation- "You're not still sleeping!" The Lord in sympathy for their human frailness let them sleep as long as they could, but the time for action had come. BEHOLD /Look.. THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS- Present tense to emphasise the certainty of what is to happen. RISE.. BE GOING /go. Here comes my betrayer.

## 264727.44 Sinners & Saviour Reveal Themselves

(This passage shows the truth of Rom 3:23. Disciples are disloyal, the Governor won't do justice, the Priests of God show their hypocrisy by murdering Him. Jesus alone is dependable.)

a person, Lk 7:45 but by using the sign of affection as the signal of betrayal he showed how low those who have been privileged to know Christ sink when they reject Him. HOLD/arrest HIM- To hold Jesus and kiss Him ensured He couldn't escape the soldiers. Judas SAID, Greetings MASTE R/Rabbi- In Matthew Judas is the only disciple who calls Jesus Rabbi- Teacher. KISSED HIM.

JESUS SAID/replied, FRIEND- Hetairos- Companion. Used only in 11:16; 20:13; 22:12. It refers to someone known from past experience, but who is not in fellowship with the speaker. The Lord was his friend, but Judas had rejected Him. WHEREFORE ART THOU COME?/do what you came for- Literally On what are you here. The Lord isn't asking for information. Perhaps He is asking Judas to think what he is doing, or saying do what you have come to do or I know what you're here for - so why kiss me? THEY /the men.. LAID HANDS ON/seized JESUS.

26:51-52 ONE.. WITH JESUS.. DREW HIS SWORD.. STRUCK - The sword probably glanced off the man's helmet, cutting OFF HIS EAR - Peter was brave, but he had refused to believe what Jesus had said, slept in Gethsemane, and now met violence with violence. It symbolises the fact that when Christians react with verbal or physical violence to enemy attacks, people's ears are "cut off." When faced with the Gospel Moslems today still remember the murderous "Christian Crusades" against them. Today reckless verbal attacks on Communism, Capitalism, Evolution, Feminism, etc do more harm than good. PUT UP your SWORD - John names Peter and Malchus. Matthew doesn't and so leaves attention on the Lord who forbids violence on His behalf. The Lord lives out what He taught, 5:39-42 He showed love to His enemies, Lk 22:51.

ALL THAT TAKE /draw THE SWORD PERISH /die WITH /by THE SWORD - Anyone who lives by fighting will die by fighting. It's better for us to suffer injustice than to respond with violence - physical or verbal. The Lord patterns a willingness to suffer and die rather than to fight and kill. Loving prayer and action may or may not quench violence, and win the persecutor, but it keeps us in fellowship with the Love of God in Christ, and growth into His likeness. If we Christians don't believe we can win the Gospel war by the loving use of prayer and the sword of the Word alone we're in the wrong business. Eph 6:17-18 Cp 5:38-48 Rev 1:16; 13:9-10

16:21; 17:22-23 2017-19, 28 He surrenders Himself to oppression and Judgment so that He could take away the sins of the world, Isa 53:8; Jn 1:29 The OT (in its sacrifices) and NT, proclaim the Gospel of Christ crucified as the means by which God completes His purposes for man - and our fulfillment is the result.

Am I leading a rebellion.. you COME WITH SWORDS.. I SAT.. IN THE TEMPLE courts teaching- Openly and in fearless peace Lk 21:37-38 not hiding in the wilderness as a bandit. The Lord is stirring their consciences by reminding them that His arrest isn't by their cunning, but by His surrender to the will of God THAT THE SCRIPTURES/writings. MIGHT BE FULFILLED- Isa 53:12; Zech 13:7; Acts 2:23-25 His exposition in Lk 24:25-32 covered this. As was seen at the Temptation, He lived in obedience to Scripture, as we must. Here our Lord consciously directed His life to fulfil Scripture. His was the service of obedient Sonship, not robotic effortlessly-guided activity, Ps 40:7; Heb 10:7.

THEN THE DISCIPLES FORSOOK /deserted HIM- Left Him and escaped. The Lord's words freed them to do so, Jn 18:8-9. There was no point in staying when He was giving Himself up.

### 2657-68 Jesus Before the Sanhedrin

(Mk 14:53-65; Lk 22:54-71. He had already faced Annas, Jn 18:13-24. The Judge of all mankind is condemned by a human court, which acted illegally. \*\*22 They had their verdict ready before the trial, 26:3-4; Jn 18:14, but wanted evidence that could provide a show of legality. The High Priest was forced to ask the question that brought a formal declaration that He was the Messiah, and a formal rejection of this by the rulers on behalf of Israel. Against this background Jesus stands out as the suffering-servant Messiah, and Coming-to-Rule Son of Man, Ps 110:1; Isa 50:6; Dan 7:14.)

2657-61 CAIAPHAS HIGH PRIEST.. SCRIBES/teachers of the law.. ELDERS. PETER FOLLOWED AFAR /at distance. HIGH PRIEST'S PALACE- The Sanhedrin met normally in a room at the Temple Court, so this was an informal meeting dominated by the High priest and his friends. WENT IN/entered, SAT down WITH THE SERVANTS/guards- Servants on duty/Temple guards who arrested Jesus, and were ready to fend off any attempt to rescue Him.

THE CHIEF PRIESTS- THE High Priest was President of the Sanhedrin. He and his family were wealthy, hereditary religious leaders, and Sadducees. ELDERS- The leading scribes who were mostly Pharisees, and the wealthy landowners. ALL THE COUNCIL/the whole Sanhedrin- There were about 70 members. It had

were false witnesses. THIS FELLOW SAID I AM ABLE TO DESTROY THE TEMPLE, AND REBUILD IT IN THREE DAYS- A distortion of Jn 2:19. THE HIGH PRIEST AROSE/STOOD UP AND SAID- Cp Ps 27:12, 35:11-12 WHAT IS THIS TESTIMONY- Is there anything you can say against these accusations? Any threat to the glorious Temple was serious, and a claim to rebuild it in three days hinted at black magic. BUT JESUS HELD HIS PEACE/REMAINED SILENT- Isa 53:7. He ignored silly accusations which weren't what the Chief Priests had arrested Him for. His silence forced them to state their real objection - to His evidence and claim that He was the Messiah.

Footnote \*\*22 By Mishnah rules, drawn up by the Pharisees 100 years later, trials had to be by daylight, and for a death sentence had to be spread over two days, witnesses interviewed privately, etc. But at this stage the Sadducean High priest dominated the Sanhedrin. Criticism of the illegalities is pointless - we need to see ourselves as condemned rather than these ancient Jews.

THE HIGH PRIEST SAID.. I ADJURE THEE /CHARGE YOU UNDER OATH BY THE LIVING GOD- A plain and solemn challenge which He was required to answer, Lev 5:1. Cp 1 Ki 22:16 The Priest's purpose wasn't to discover the truth, but to force Jesus to incriminate Himself. The Lord saw fit to co-operate, and state the truth. That forced the High priest and Rulers to condemn themselves by facing the facts and deliberately rejecting the Messiah.

TELL US WHETHER THOU BE /IF YOU ARE THE CHRIST, THE SON OF GOD- Twin titles as in 16:16; Jn 1:49, 11:27. Matthew has made it clear that Jesus is both, 1:1, 23:3, 17:14, 16:16, 17:5. His disciples had confessed He was, 14:33, 16:16; Lk 9:20; Jn 6:69 The Father had proclaimed His Sonship in 3:17, 17:5. This was the real issue. They sneered, "Are you - bound and helpless - Messiah the invincible deliverer of Israel from her enemies?"

2664 JESUS REPLIED THOU HAST SAID/Yes it is as you say- The question showed Caiaphas realised that the words and works of Jesus presented Him as Messiah, God's Son. The form of the Lord's answer agrees that Caiaphas has said what is true, but He adds that the triumphant aspects of His Messiahship are still future. NEVERTHELESS/BUT I SAY - A formal authoritative statement as in 5:18 HEREAFTER/in the future you - Plural, all of you will SEE THE SON OF MAN SITTING ON/at THE RIGHT HAND OF POWER/the Mighty



His words and actions Jesus had shown that He was God, 9:2-7; Jn 5:18, 10:33-36. Now all the evidence was in, and the High Priest must lead the nation in bowing before Him, as the God-sent, God-embodying Messiah, Ps 2:7, 110:1; Dan 7:14 - or condemn Him as a blasphemer.

WHAT do you THINK?- What is your verdict? THEY ANSWERED.. HE IS GUILTY /worthy OF DEATH- He deserves death and must die. This sound unanimous. The High Priest had presumably invited only his supporters. We know of two absentees, Joseph of Arimathea and Nicodemus, Lk 23:51; Jn 7:50-52. This verdict was ratified in a legal assembly after daybreak, 27:1. THEY SPIT IN HIS FACE - As in Num 12:14; Deu 25:9; Job 30:10; Isa 50:6. BUFFETED /struck HIM- Grammatically this should refer to those who had just condemned Him. If so it was disgraceful.

OTHERS SMOTE /slapped Him- Fulfilling Isa 50:4-9. Unless the rulers were carried away by anger and spite, it would be the guards around Jesus who expressed the rulers' spite. PROPHECY.. CHRIST, WHO.. SMOTE THEE /hit you?- Messiah was to be a Prophet like Moses, Deu 18:15. He had just prophesied that He would come in glory. They ridicule that claim by asking Him to demonstrate that He can name those who hit Him. Their mocking rejection enables Him to fulfil His role as suffering Messiah, who rises from the dead and returns to earth in Glory. The religious trial ended with His being mocked as a prophet. The political trial ended with His being mocked as a King, 27:29.

## 266975 Peter Denies Jesus

(Mk 14:66-72; Lk 22:55-62. Jesus before the Council acknowledges who He is, and goes forward to His death. Peter fails to take his first chance to confess Christ, and bushes the question aside. When Christians do that their failure to confess builds rapidly, and Peter is soon only denying his Lord with oaths and curses. Fear of man traps the boastful man now hiding among the Lord's enemies. While Jesus is being mocked as a prophet Peter's denial proves He is a true one.)

266973 PETER SAT /was sitting IN THE PALACE /courtyard- He had tried to defend the Lord and failed. In stubborn loyalty he'd followed at a distance to see what would happen, but by being there, keeping himself safe meant silently identifying himself with the Lord's enemies.

instead of a simple "Yes I am," comes the wason "I don't know what you're talking about."

OUT IN THE PORCH/gateway ANOTHER MAID/girl- Perhaps the girl who had let Peter in at John's request, Jn 18:16 SAID THIS FELLOW WAS WITH JESUS- Pointing him out to the men on guard who might be expected to do something about a spy being there. It seems from Mark that the first girl to question Peter was also involved. \*\*23 Junior servant girls suffered being lowest in the household pecking order so might well enjoy combining to bait Peter.

Footnote \*\*23 The things recorded in the four Gospels don't fit neatly together, and it's foolish to spend much time on finding a "Correct" pattern. After his first failure to witness Peter was challenged by a number of servants. Each Gospel writer selected some items from the hubbub he found himself in. The over-all effect is to give thorough witness to the failure of the Greatest of the 12, as a warning to us all.

HE DENIED WITH AN OATH, I DO NOT KNOW THE MAN- His first embarrassed evasion became a clear denial. The Lord's command was to say a simple YES or NO truthfully, 5:33-37.

AFTER A WHILE those standing there went to PETER- The men-servants having heard what had been said joined in and said you are ONE OF THEM.. SPEECH/accent gives you away- His speech was unlike that of any man who had a right to be in the courtyard, and his Galilean accent suggested he was with the Galilean Jesus. We may not deny Jesus directly, but be strongly tempted to deny Him indirectly. When those around us mock at a Christian, even when we think the mocked actions or words are rather ridiculous, we should take the chance to defend what we can of the Christian's behaviour. To deny His servants is to deny Jesus, Lk 12:9 - Yet the Lord abides faithful, He cannot deny Himself, 2 Tim 2:12-13.

267475 THEN BEGAN HE TO CURSE/call down curses on himself.. I don't know THE MAN - Peter knew he might be arrested, and in panic tried to curse himself out of danger - asking God to curse him if he's lying Ps 7:3-5. THE COCK CREW/a rooster crowed- Mk 14:68 records an earlier crowing after the first denial, which Peter ignored. PETER REMEMBERED THE WORD OF

footnote \*\*24 That the failures of the greatest and godliest men are recorded in Scripture assures us that its records are true. It also reminds us that the Lord saves and uses ordinary people who do not easily and automatically live wisely, bravely or sinlessly. Peter's fall speaks to us of our own weakness and failures. His restoration and further use by God shows God's Goodness and Grace to all sinners.

## Matthew 27

### 27.1-2 The Sanhedrin sends Jesus to Pilate

(Mk 15:1; Lk 23:1; Jn 18:28. A brief formal early morning gathering of the Sanhedrin ratified the verdict of the informal session of 26:5-7, 68.)

27.1-2 Early in the MORNING.. CHIEF PRIESTS.. ELDERS.. AGAINST JESUS TO PUT HIM TO DEATH- To get Pilate to do this they suggested Jesus was opposed to Roman rule, Lk 23:2 WHEN THEY HAD BOUND HIM- To give the impression He was a dangerous criminal. (An ancient comment ran "He was bound before an earthly ruler so we could be set free before the ruler of eternity.") THEY LED HIM.. TO PILATE THE GOVERNOR- Of the province of Judea AD 26-36 Jesus had said He would be crucified, 26:2; Jn 12:32-33 Pilate alone had power to order that, Jn 18:31-32 Mob murder, as in the case of Stephen, could have been ignored. But in the will of God an official public rejection by the nation as a whole, was staged. And the OT "Cursed is everyone hung on a tree" Gal 3:13 fulfilled, in His crucifixion. The Jews turned Jesus over to the Romans. He turned the Jews over to the Romans, AD 70

### 27.3-10 The Death of Judas

renewed him. Both fulfilled the word of the Lord Jesus - Peter, 263 f, 34 Judas 2621-24

BROUGHT/Returned THE THIRTY SILVER coins TO THE PRIESTS AND EL DERS- That is to their representatives. As with other successful sinners he'd got what he wanted, and it was worthless to him. Judas didn't repent and turn to God for forgiveness. Instead he went to the priests and tried to undo what he had done. That's a dead end. SAYING I HAVE SINNED.. BETRAYED THE INNOCENT BLOOD- An innocent man will be killed, and I have betrayed him - a terrible sin, Ex 23:7; 1 Sam 19:5; Ps 94:21; Jer 7:6; 19:4; 22:3, 17.

THEY SAID/replied, WHAT IS THAT TO US? That's your responsibility- That's your problem, not ours. It really was their business. They'd paid the bribe, for their purposes. As God's priests they should have said "We're more guilty than you - we take back the money, reverse our verdict, and accept Jesus as our Messiah on your testimony. We'll offer the sacrifice for you and you'll be forgiven." But humanistic religion denies sinners the right and responsibility to deal with a Holy God of Love about their sin. Today "Christian" leaders who don't know God provide kindly human counselling, which trivialises and excuses sin that should be repented of, forgiven and cleansed away.

27.5 HE CAST/Judas threw THE PIECES OF SILVER/money into THE TEMPLE - Judas threw away Mammon - as a reproach to the Priests, as in Zech 11:13, who then have to handle blood money. WENT away AND HANGED HIMSELF- Judging from Acts 1:18, he tied the rope to the branch of a tree overhanging a considerable drop, and either the rope or a branch broke, and he fell far enough to be disembowelled in the process. There are a number of parallels between Achitophel who betrayed David, 2 Sam 17:23 and Judas who betrayed Jesus the Son of David.

27.6-8 THE CHIEF PRIESTS TOOK/picked up THE SILVER- Or their representatives did. NOT LAWFUL/against law TO PUT.. INTO TREASURY .. PRICE OF BLOOD money- Money paid to get a man killed. Their concern was businesslike technicalities, not Priestly intercession or counsel. Money earned in ways unworthy of God was unacceptable, Deu 23:18. People earnest about the details of Biblical requirements can, like them, be indifferent to the big issues. It was THEIR money spent on murdering Christ that had come back to them. The inside of the cup of their lives was full of deceit, treachery, and

land cleansed only by the blood of the murderer Deu 19:11-13

27:9-10 FULFILLED.. SPOKEN BY Jeremiah.. TOOK THIRTY.. THE PRICE OF HIM.. THE CHILDREN/people OF ISRAEL DID VALUE.. to buy THE POTTER'S FIELD- In Zech 11:12-13 God's Ruler, the Shepherd-King, is rejected by His people Israel. As with Jesus, Israel values Him at 30 silver coins, the price of a slave. Ex 21:32 Later He is smitten and pierced, Zech 12:10 13:7. But, in a way natural to an Easterner, meditation and insight into the Scriptures combines this with relevant statements by Jeremiah about potters, judgment and the valley of Hinnom, and the purchase of a field, Jer 18:2-12 19:1-13 32:6-15. As Jeremiah was the better known prophet, his name is the one mentioned. \*\*25 Matthew carefully records that everything that was done served the will of God as revealed in Scripture.

Footnote \*\*25 Mk 1:2 is from Mal 3:1 + Isa 40:3; Rom 9:26-27 is from Hos 2:1 + Isa 10:22. Both are attributed to Isaiah as he is best known.

## 27:11-14 Jesus on Trial before Pilate & Condemned

(Mk 15:2-15; Lk 23:3-5, 13-25; Jn 18:33-19:16. The innocence of Jesus stands out against the guilt of the Jewish Rulers, the crowd, and the Roman Governor. Pilate makes only a half-hearted attempt to do justice, but his actions make clear Israel's deliberate rejection of her Messiah. Pilate's main interest is in avoiding trouble from destructive riot in the crowded streets of Passover Jerusalem. In both trials Jesus is called the Christ, testifies briefly, is condemned and then mocked. The events and the words of Jesus force men to choose for or against Him. Cp 9:33-34 12:30 21:15, etc. The rulers, faced with their Messiah, condemned themselves in condemning Him. Now Pilate, and the Jewish common people, are on trial - they must show what they are by choosing between the good and the evil - all Jesus, and the violent Barabbas.)

27:11-14 JESUS STOOD BEFORE THE GOVERNOR - Pilate had a reputation for actions that made sense from the Roman point of view, but antagonized Jews. He was under threat from Jewish appeals to Rome. The Jews wouldn't enter the hall of Judgment, Jn 18:28 so he speaks to them, and to Jesus separately. Are you THE KING OF THE JEWS - Presumably the Jewish Rulers made this the reason why Pilate should have Him killed. As He claimed to be the Christ, 26:64 they could say He claimed to be King, 21:5. The other charges were that He was stirring up rebellion, and telling people not to pay their taxes, Lk 23:2. He wasn't, and the church should be no more political than Jesus was.

dignified silence when He was reviled, 1 Pet 2:23 PILATE asked- They are accusing you of many evil things, Don't you hear?- Aren't you interested? It's YOUR life at stake. HE made no reply.. THE GOVERNOR MARVELLE D- It's unusual for people to be silent when the charges are unjust. Most are quick to defend themselves, especially when their life is at stake. Jesus as the suffering Servant displays patient meekness, Ps 38:13-15; 39:9; Isa 42:2; 53:7; Acts 8:32- He had taught it, 5:5; 38:48; 11:29; 21:5.

27:15-18 NOW AT THAT FEAST.. RELEASE A PRISONER- There is no secular record of this custom, but such amnesties were common. It makes sense as a goodwill gesture at a time when the goodwill of the mob in a tense over-crowded city would be valuable. A NOTABLE /notorious PRISONER BARABBAS- Son of Abbas, or Son of the Father. He had been involved in violent robbery and rebellion Mk 15:7. (Some MSS have Jesus Barabbas. Joshua-Jesus was a common name. Perhaps it was dropped for reverential reasons, or added to contrast.)

THEREFORE.. PILATE SAID.. WHOM /which.. RELEASE - Some of the crowd had already clamoured for the release of a prisoner, Mk 15:8. BARABBAS, OR JESUS.. THE CHRIST?- A smart move. If Barabbas was a Zealot rebel as it seems, he was more of a threat to the High Priests who co-operated with the Romans than he was to the Romans - they would be setting a man free who might murder them! They had to choose between the violent terrorist attacker of Rome, or the man who preached, practised, and offered to others the sermon-on-the-mountain lifestyle. The choice between political violent action to defend the state of Israel, or by living righteously and trusting God to defend it is still faced today.

FOR HE KNEW out of ENVY - This suggested Jesus must be popular, and having publicly humiliated Him, they would have shown their superior authority. He would cease to be an object of envy, or a threat to them. Releasing Him would be a facesaving compromise for Pilate who at about this time talked with Jesus, Jn 18:33-38

27:19-21 Pilate ON THE JUDGMENT /Judge's SEAT - Where the Judge sat to hear evidence and deliver verdicts. Acts 18:12, 16-17; 25:6, 10; 17; Rom 14:10; 2 Cor 5:10 etc. Pilate sitting in Judgment on Jesus, and He as Governor being governed by the crowd are equally ridiculous. HIS WIFE SENT this message- She may have been one of the Roman women who were interested in the Jewish religion,

ASK for BARA BBAS.. have JESUS executed. WHETHER/Which OF THE two..  
RELEASE?- Pilate required them to make a ~~lear~~ choice that can ~~be~~ recorded  
showing they condemned themselves. THEY SAID/answered BARA BBAS- A  
natural choice for sinful men, with little desire to ~~be~~ saved from their sins. They  
chose Barabbas, a violent patriot, and escalating ~~de~~struction of the state and  
people of Israel, down till Bar Kochba - their terrorist Messiah. Pilate's smart  
move failed.

27.2224 WHAT SHALL I DO WITH JESUS.. LET HIM BE  
CRUCIFIED/Crucify him- Matthew makes it clear that it was a unanimous  
decision by ALL. WHY, WHAT EVIL /crime?- Their angry accusation failed to  
show any evil except their own obvious hatred. It's clear to Pilate that Jesus was  
harmless. As they had no reason for Christ being killed they simply CRIED  
OUT /shouted louder, LET HIM BE CRUCIFIED/Crucify him-

PILATE SAW HE was getting nowhere. A TUMULT /uproar WAS starting- The  
Priests had feared a riot, but having won over the crowd (A captive hero loses his  
glamour appeal) they use it effectively. HE.. WASHED HIS HANDS- Cp Deu  
21:6-7; 2 Sam 3:28 Ps 26:6; 73:13 The action makes sense and has an emotional  
appeal in disclaiming responsibility. I AM INNOCENT - God's verdict was that  
his hands were wicked, Acts 2:23 OF THE BLOOD- Used for murder or  
execution. Pilate says and acts I accept no responsibility for the wrongful killing  
OF THIS JUST PERSON- Dikaios. Under Roman law there was no reason for  
His death. The killing of Jesus he admits is murder, but he had to choose between  
doing what he knew to ~~be~~ wrong or face a riot that wouldn't make sense to the  
Emperor. He yields to them but insists SEE YE TO IT /It is your responsibility-  
The chief priests had ~~de~~clined any responsibility for the action of Judas. Pilate  
forces them to acknowledge that they, not he, are responsible for the death of  
Christ.

27.2526 THEN ANSWERED ALL .. Let HIS BLOOD BE ON US AND OUR  
CHILDREN- See Deu 19:10-13; Josh 2:19; 2 Sam 1:11-16; Jer 26:8-15; Ezek  
33:4-6; Acts 5:28-31. The Christ-rejecting Jews accepted full responsibility,  
which affects all Christ-rejecting Jews until their descendants reverse the decision.

RELEASED BARABBAS- Israel chose the wrong man, and suffered the consequences. Cp Ps 7:15-16 Forty years later the harvest of this was ripe. Three popular "Barabbas" types- Eleazar the Zealot, Simon Gorias, and John of Gischala were entrenched in the Temple, the Upper City, and the Lower City, fighting each other and the Romans. The end result was the total destruction of Jerusalem by the Romans in AD 70

SCOURGED/flogged JESUS- Cruelty marked the actions of Rome, the 4th best, Dan 7.7. To terrify those who opposed them it was Roman custom to publicly scourge the condemned before they were DELIVERED/handed over TO BE CRUCIFIED- Such sufferings had been predicted in Isa 50:6; 52:14; 53:5; Lk 18:33 The scourging of Jesus is mentioned in one word. Any tendency to give long and harrowing descriptions of the process is discouraged by that fact.

### 27.27-31 The Soldiers Mock Jesus as King

(A brief summary as in Mk 15:16-20. The fuller account in Jn 19:1-5 places it before the verdict Lk 23:6-11 gives a similar scene in Herod's palace. The Gentile soldiers showed the silly sinfulness of their hearts just as the Jews had, Lk 2:35. They bullied and mocked Him, Isa 50:6; 53:5-7, for claiming to be what He in fact was. One day they will face Him as King and judge of the universe, Phil 2:10)

27.27-29 THE SOLDIERS.. TOOK JESUS INTO THE COMMON HALL /Praetorium- The seat of Roman Power in Jerusalem. They would be recruited in surrounding countries - Egypt, Samaria, Syria, Phoenicia. Being old enmities would make them welcome the chance to humiliate Jews by humiliating Jesus. Gentiles as well as Jews disgrace themselves in their efforts to disgrace Him, as He had predicted, Lk 18:32 GATHERED around HIM THE WHOLE BAND /company.. PUT ON HIM A SCARLET ROBE - Mark says purple, associating it with royalty. Roman soldiers wore red capes, which faded to shades of red including purplish ones. They were making Jesus look like a fake king.

THEY PLATTE D/twisted together A CROWN OF THORNS.. PUT/set IT ON HIS HEAD - As a mocking crown. Thorns were the sign of God's curse on this rebel world, Gen 3:18 and our Lord was about to be made a curse for us, Gal



the threat of being murdered by Jewish patriots. So it's no wonder they welcomed the chance to mock the Jews in the person of Jesus. Their mockery took the form of approaching Him as they would the Emperor, to whom they would have said "Hail Caesar!" Many Christian children and adults have to face mockery from others. Our High priest has experienced personally what it means to be mocked. At Bethlehem Gentiles bowed before Him, offered Gifts and worshipped Him. At Jerusalem it's all mockery.

27.3031 THEY SPIT on HIM- Expressing contempt or hatred - see on 2667. TOOK THE REED/staff AND struck HIM ON THE HEAD - To insult Him, 5:39 as well as to hurt Him by driving thorns into His head. Jews and Gentiles alike reject, mock, and crucify the servant-son of God who dies for their Salvation. Remembering this strengthens us, Heb 12:3. AFTER THEY HAD MOCKED HIM- His Gospel continues to be mocked, 2 Pet 3:3; Jude 18 PUT HIS OWN clothes ON HIM.. LED HIM AWAY TO CRUCIFY - Those crucified were usually led out naked, but consideration was shown to the Jewish objection to nakedness

### 27.3244 Jesus is Crucified

(Mk 15:21-32 Lk 23:26-43 Jn 19:17-27. God's Law didn't sanction crucifixion. The Romans crucified rebels etc to discourage opposition. Matthew mentions it as briefly as possible, concentrating on the insults as many mock the crucified King - the helpless Son of God, Heb 12:2. Their mockery proclaimed the highest truths about Him. It all fulfilled the prophecies, Ps 22:6-9 Amos 8:9.)

27.3234 AS THEY CAME /were going OUT - Cast out and murdered as by the wicked tenants, 21:39 To suffer outside the camp Heb 13:11-12, to sanctify sinners, and fit them for the true city of God, Rom 5:9; Rev 5:21-22 A MAN OF /from CYRENE - A Greek city on the north coast of Africa There were Jews from Cyrene living in Jerusalem, Acts 6:9. SIMON - A common name, but it's possible he is referred to as Simon called Niger = Black, Acts 13:1. A tomb unearthed at Jerusalem has an inscription Alexander son of Simon of Cyrene.

THEY COMPELLED /forced him TO BEAR /carry the CROSS - The upright post of the cross usually remained in the ground at the crucifixion site. The condemned man usually had to carry the crossbeam that would be fastened to it. If he was too exhausted to carry it a passerby could be compelled to, as in 541. Followers of

tragedy in LXX Deu 29:18; Job 16:13, 20:14; Lam 3:5, 15; Acts 8:23- in contrast to the wine of joyful feasting at a coronation. Here it symbolised the bitterness of His rejection, Ps 69:21. HE refused to DRINK - We're not told why He refused but it makes sense that the Lord insisted on being fully conscious, in full control and so able to be fully obedient.

27.35-37 AND WHEN THEY had CRUCIFIED HIM- Nailed Him to the cross Lk 24:39; Jn 20:25, 27; Col 2:14. Death by crucifixion is mentioned only briefly by ancient writers, as something degrading and distasteful. The Gospels avoid all sensationalism and speak of the cross with reverent brevity - no harrowing details to work on people's emotions. For preachers to use their imagination to do so seems rather indecent. The insulting shame from men, and the invisible, aching shame of being associated with our sins is central. He bore the curse for us, Deu 21:22-23; Gal 3:13; and being lifted up draws men to Him who look and live, Jn 3:14-16; 12:32. He humbled Himself, and is now exalted high above all, Phil 2:8-9.

**\*\*Note\*\*** Some years ago an archaeologist found near Jerusalem the skeleton of a man named Jehoram who had been crucified with an iron nail hammered through both ankles into the wood of the cross. The shape of the cross is irrelevant; it's never mentioned in Scripture. T or X shapes would have no place for the notice above the Lord's head. A plain stake is possible, but the earliest Christian references and the mocking graffiti of a man worshipping a crucified donkey, have a normal cross shape. Deu 21:22-23 is the background for the cross being referred to as a tree; Acts 5:30; 10:39; 13:29; 1 Pet 2:24.

PARTE D/divided up HIS GARMENTS/clothes- Apparently the centurion and four soldiers doing the crucifying were entitled to any property of the crucified, by CASTING LOTS- Or throwing dice to see who would have different items. FULFILLED.. CAST LOTS- [RT] Ps 22:18. In [Nes] it's only in Jn 19:24. The [RT] may be the original, or Jn 19:24 may have been added to the margin and then copied into the text. SITTING DOWN- Relaxing their work done, in contrast to the Lord's agony. THEY WATCHED/kept watch over HIM from THERE - To guard against any rescue attempt by His followers.

11:26 CRUCIFIED WITH HIM- This suggests He was "King" of such! ON RIGHT.. LEFT - Not the place of honour wanted by James and John, 202023 He is numbered with transgressors, Isa 53:12

THEY THAT /those who PASSED BY - The ordinary people going to and from the city. Crucifixions were by busy roads as public humiliation was part of the intended deterrent effect. REVILED/hurled insults at HIM- Kept shouting insults and blasphemies. He had been mocked as King with Crown, Robe, Sceptre and worship - spitting and bows, 27:27-31. Now He is enthroned on a Cross with robbers as "courtiers," and mocked by all sorts of people. A crucified king is an object of ridicule, 1 Cor 1:18, 23 The Righteous Holiness and Love of the Lord was displayed against the display of human silly, smart wisdom, and sinful, cruel rottenness, 15:19. Cp Ps 22:12-17; 69:12, 118:10-12 WAGGING/shaking THEIR HEADS- Tossed their heads at Him, Ps 227; 44:14; 109:25 Cp Isa 37:22 Jer 18:16; 48:27, Lam 2:15

Footnote \*\*26 Luke has THIS IS THE KING OF THE JEWS. John JESUS OF NAZARETH KING OF THE JEWS. The variation reflects the fact that it was written in three languages, (those of the Roman and Parthian empires) Jn 19:20, so declaring to the surrounding world who He was, and why He was dying.

SAYING.. You.. destroy THE TEMPLE, build IT IN THREE DAYS- 26:61. SAVE THYSELF /yourself IF.. THE SON OF GOD, COME DOWN FROM THE CROSS- Smart, jeering comments. The Devil had tried to persuade Him to save Himself, 4:1-10 Here the mockers are like the Devil who insisted on a non-suffering, triumphant sonship, 16:21-23 That He didn't accept the challenge of His mockers was a great miracle-demonstration of God's love for the most thankless of sinners. By allowing Himself to be crucified in weakness He conquered evil, sin, and death and rose triumphant as Saviour of all repentant, believing sinners. Those aware of the high claims of Jesus, and unwilling to give up selfish, sinful lives, would be glad to see their refusal to follow Him publicly shown as wise. The Temple still stood in all its glory, and Jesus was dying helpless, disgraced on the Cross Yet the Temple WOULD be destroyed, And the Temple made without human hands, the Risen Christ, was about to take its place. Sadducean priest power died with the Temple. Scripture and Synagogue power carried Israel on

Gospel of Grace - salvation offered freely through the Christ shedding His life blood for us.

IF He's KING.. LET HIM COME DOWN.. WE WILL BELIEVE HIM- They had demanded a miraculous sign from Him, and He had refused, 123842 161-4. They suggest this is His last and greatest chance to convince them. Mockers are proud of demanding that God do what they ask before they will accept the Lord as Saviour -when all the time they are merely being childish mockers. Cp Zeph 3:15; Jn 12:13. They were of course lying - the resurrection didn't bring them to repentance and faith, 28:11-15; Cp Lk 16:31. Nor did miracles done by the risen Christ through His disciples, Acts 4:13-17. Selfish sinfulness assumes that all will, if they can, do what pleases them. God patiently fulfils His Holy purposes of wise love through all apparent defeats. Faith trusts and obeys Him and waits patiently for Him to complete what He has promised, knowing that when He does so it will be in every way perfect, and no cause for regret at the delay.

HE TRUSTED/trusts IN GOD- This accurately sums up His role as Son of Man, in total trustful obedience to the Father, Jn 8:29 etc. His enemies had gained the central message of the Gospel, and rejected it. Do we "trust in God"? It's far more popular to concentrate on our planning, as if success in the Lord's work depended on our imitating successful organisations and techniques.

LET God rescue HIM NOW IF HE WILL HAVE/wants HIM- If God wants to own Him, He can do so now by saving Him from the Cross. From the OT it was reasonable to expect that God would rescue any servant of His who had placed himself in His care and was doing His will. \*\*27 When in the realities of daily living we face unrelieved, continuing suffering, hardship and loss we are tempted to say that God has failed us - and if we reject that slander, we and others may assume the alternative that there was lack of trust and obedience on our part, as Job's friends did. Hasty boasts before, or hasty verdicts afterwards, must be avoided, 4:7; Ecc 5:2. God does want Him, and will manifest that in the time the Father has chosen, 24:36; Acts 1:8. It is Israel who has misjudged the situation, Isa 53:4-5. In a sense they were quoting Ps 22:8. In a deeper sense the Psalmist quoted their words 1000 years before they said them. FOR HE SAID I AM THE SON OF GOD.

had to save Him so it seems that it was during the hours of darkness. He fulfilled what was pictured and promised in Lev 1:3-4; Isa 53:10-12, and recorded in Jn 1:29; 2 Cor 5:21; Gal 3:13; Heb 10:14; 1 Pet 2:24. God can't back on/have fellowship with iniquity, Hab 1:13. Our sin separated us from God, Isa 59:2. So when God the Son took the place of sinners under Judgment, God the Father (in whose bosom He always is, Jn 1:18) could have no fellowship with Him. Each Gospel gives us glimpses of the Lord and His work against the background of irrational human wickedness. God seems to hide Himself, Isa 45:15, while Israel mocks and jeers at His Servant-Son - their Saviour-Messiah. At times Godly men have felt in some measure what is expressed in Ps 22, but the Lord to whom it was a total reality ended with the triumphant shout that His Saving work was FINISHED! The earthquake proclaimed that the way into the Holiest was now opened, and the dead were raised to life. Rejection and suffering led to victory, Isa 51:10-12; 10:17-23; 24:4-34. Contrast darkness at noonday - light in the night sky at Bethlehem. Both end with the worship of Gentiles.)

27.45 FROM SIXTH HOUR.. NINTH HOUR - Of daylight. Mid-day to 3 pm. THERE WAS DARKNESS - A sign of mourning, judgments, etc, Ex 10:22; 14:20; Deu 28:29; Isa 50:3; Joel 2:2-10; Amos 5:18; 2Q 8:9-10; Zeph 1:15. OVER ALL THE LAND - The Jerusalem area? the world? World-wide darkness seems appropriate, but there's no indication of it in the Bible, or in secular history. In Ex 10:22 the whole land of darkness covered is Egypt, except the Goshen district.

Footnote \*\*27 Lapidus, a modern Jew, has pointed out the dilemma faced by the Lord's Disciples. The Lord Jesus had claimed to have been completely in the hands of the Father, and done His will sinlessly. SO the Crucifixion seemed to prove that either God was unjust, OR that Jesus was a Liar and Blasphemer. Hence the disciples' despair until the Resurrection vindicated both.

No natural cause is given - such as a dense dust cloud from the desert swept high in the air. Even if there was, that it should happen when He was being crucified would have sobered and frightened them. In many hearts this may have sown the seed of doubt as to the rightness of crucifying Jesus - that bore fruit at Pentecost.

27.46 ABOUT THE NINTH \*\*28 HOUR - The hour of Temple sacrifice and prayer. From this time on the Passover Lamb was to be killed. JESUS CRIED - Anabao Used only here in NT. It's a strong verb for a powerful emotional appeal to God. The agonised expression of an overpowering sense of alienation involved in being the ransom for us sinners. EL I, EL I - the Hebrew of Ps 22:1. Both [RT] and [Nes] have this but for some reason NIV has the Aramaic equivalent Eloi, Eloi, as in Mk

The Lord's words were more of an exclamation than a question, and Ps 22 is a declaration of triumphant faith as the outcome of terrible inescapable suffering. God, being holy, must distance Himself from the Son. While the Atoning sacrifice of the Servant-Son was planned and carried out by God the Father, Son, and Holy Spirit, the roles of the Father exacting judgment on sin, and of the Son being made sin in our place (and suffering the judgment on sin) necessarily separated them for the duration. The Son came, delighted to do the will of the Father, and, as the sin offering, remained most Holy, Ex 30:10 Lev 6:25 etc, even as He was Made sin, 2 Cor 5:21, as our substitute. Godly people may FEEL God has abandoned them and in desperation ask why! The Lord stood with us in that Jesus had been abandoned not only by the Nation's rulers, but by his own town, 13:53-58 His disciples, 26:56-69:75 the crowds, 27:15-26 and now, by God Himself. That the words of Jesus weren't despair is made obvious by its effect on the watching soldiers, 27:54 As in the garden, He remains loyal to the One He calls MY God. When He emerges the victor from this darkness He shouts triumphantly IT IS FINISHED! In 19:30 He has finished the work God gave Him to do and the experience of Father-Son relationship having been restored, He gladly ends His life on earth with Father into thy hands. Lk 23:46

Footnote \*\*28 In Jn 19:14 it was about the 6th hour when Pilate said Behold your King. Perhaps John, or a later scribe, stated the time under a different time system - one like ours where 6th hour is 6 am. This would allow 3 hours for the trial etc. In the ancient world men lived without watches and clocks and so for them the day was divided into four quarters. One might guess an event midway between the third and sixth hour as being 3rd hour, another as 6th. God could have given us the exact time, but as in many other things the Spirit, 2 Pet 1:20-21, chose not to improve on the human observations natural to the witnesses.

27:47-49 SOME.. calling FOR ELIAS/Elijah- Eli could be a shortened form of Elijah= My God is Jehovah. Elijah was taken up to Heaven, 2 Ki 2:9-12 Jews expect him to return in the last days, as promised, Mal 4:5. See 11:14; 17:3, 10-13. A SPONGE.. FILLED WITH VINEGAR /wine- Cheap vinegary wine provided to quench the thirst of the soldiers. His cry I thirst, Jn 19:28 seems to fit here. Cp Ps 69:21. PUT IT ON A REED /stick.. TO DRINK - His hands were nailed to the cross but He could suck some sour wine from the dripping sponge to quench His thirst. LET BE /leave him alone- Don't get involved - the role of spectator is safer. LET US SEE WHETHER /if ELIJAH WILL COME /comes TO SAVE HIM.

leave them free to live. Cp Heb 10:20 The curtain hung between the Holy Place of the Tabernacle, Ex 26:31-35 40:3-27, (Temple, 2 Chr 3:14,) where priests offered incense, etc, every day and the inner "Holy of Holies" where the Glory Cloud of God's visible presence was above the Mercy Seat of the Ark of the Covenant, Ex 25:22 40:33-35 1 Sam 4:4; 1 Ki 8:11. The High Priest alone could enter there, once a year, to sprinkle the blood of the Sacrifice on the Day of Atonement, Lev 16:2-19. OF THE TEMPLE . WAS RENT /torn- Passive- God (unnamed) did this, and this is confirmed by the fact that it was ripped FROM THE TOP- The Curtain was there to show that sinful people could not go into God's presence. By tearing it from top to bottom God symbolising both a terrible JUDGMENT- The empty Holiest \*\*29 witnessed to them of God's rejection of Temple and Priests, 21:43 23:38 It's not surprising that many turned to Christ, Acts 6:7. It was also a Glorious assurance that the way into the Holiest was now open to ALL repentant sinners. There was no longer any need for restrictions, priests, sacrifices, etc. By the death of Christ His people could enter the presence of God with confidence, and should encourage each other to do so, Heb 9:3-10, 10:25 That His atoning death had triumphantly removed the barrier between God and men was physically demonstrated in a way that must have terrified the Priests in the Temple. For the symbolism, see Eph 2:11-19, Heb 6:19-20 10:1-20

Footnote \*\*29 Ezekiel chapters 9:3; 10:4, 18:19, 11:23 speaks of the "Glory Cloud," of the Lord's visible presence leaving Solomon's temple before it was destroyed and the people taken away as slaves. There is no mention of the Ark of the Lord being brought back and put in the Temple built when they returned, or of the "Glory Cloud," being in the rebuilt temple. Herod's Temple was a world wonder, but the torn curtain probably revealed only emptiness and destruction - symbolic of the religious heart of the Nation which had just crucified their Messiah. To repair the curtain, and continue the ritual sacrifices was an empty sham. God put an end to it in AD 70.

THE EARTH DID QUAKE /shock.. ROCKS- the most solid and secure things we know RENT /split- Only Matthew records this. Earthquakes are signs/symbols of God's mighty acts in Judges 5:4; Ps 114:7-8; Joel 3:16 God introduced the second covenant with an earthquake, now and at the resurrection, 28:2, as He had done with the first covenant, Ex 19:18 There is nothing that puts man and his pride in its place faster than an earthquake. One man commented to me on the sight of shock-waves rolling across the hills during an earthquake, made visible by the movement of the trees, "It made you feel mighty small!"

WENT INTO THE HOLY CITY AND APPEARED to MANY people- A small token of the great numbers who will one day rise to the Glory of God in Christ. We're not told what they looked like, did, or said, and the incident isn't referred to again. (Presumably they were taken up to Heaven.) We're not told why God did this, and it's unwise to speculate. But, it would seem that with the darkness and the earthquake it must have made many in Jerusalem uneasy about God's response to the Crucifixion of Christ, and it would have been a major talking point, a major preparation for Pentecost and Peter's message.

27.54 WHEN THE CENTURION- Roman officer and the soldiers WITH HIM- In Mark the officer spoke the words. Matthew says he did so as their spokesman. SAW THE EARTHQUAKE AND THOSE THINGS.. THEY FEARED GREATLY /were terrified- No-one was mocking now, and they faced the reality. TRULY THIS /Surely he WAS THE SON OF GOD- Pagans generally would mean that Jesus must have been more than human, a god-like being, etc. But serving in Israel they would know Jews had only ONE God, and they had heard Jesus mocked for having claimed to be the Son of God. The way the Lord had triumphantly closed His life, and the earthquake that followed, made the claim no longer ridiculous - they accepted that He was the Son of God. Cp The confession of the disciples, 14:33 Hearing what Jesus says, and seeing what Jesus does, is the means by which anyone comes to Faith and Salvation. Whether this was for any of the soldiers a receiving of Christ as Saviour and Lord is unclear, but if so it prefigures Gentiles confessing Christ and being added to the Church. At least they were confessing that He was a unique person- truly righteous, a man who was what man ought to be. Not merely a good Jew, a true son of Israel, but a True Son of Israel's God, a God-approved man.

27.55-56 MANY WOMEN WERE THERE BEHOLDING /watching- Theoretically- To pay attention because personally interested. The Lord had entered Jerusalem surrounded by a rejoicing crowd, 21:8-11. All had forsaken Him, except a few faithful women and John who in love for Him stood and by watching let His shame and suffering be engraved on their hearts and minds to mould their future words and actions. It's a blessed thing for us today to bring ourselves to the Lord's table week by week, to set out hearts and minds on Christ and Calvary.



MARY MAGDALENE, MARY MOTHER OF JAMES. JOSES, MOTHER OF ZEBEDEE 'S sons- Zebedees wife, 2020 This list, and those in Rom 16 etc are a reminder of the millions who are known to God, and will be remembered eternally for their faithful unpublished service Mary the Mother of Jesus had been with them, but John had taken her home, Jn 192627. \*\*30

## 27.5761 The Burial of Jesus

(Joseph as a member of the Sanhedrin, Mk 15:43, had access to Pilate. The disciples may have been brave enough to ask, but Fishermen aren't on calling terms with Governors. Roman custom was to throw the body of the crucified out as common rubbish to be scavenged by dogs etc. The Law forbade this, so the bodies were likely to be put in an unmarked grave. But, the remains of a crucified man excavated at Giv'at ha Mivtar were buried in a family tomb.)

27.5761 WHEN EVEN WAS COME /As evening approached- In Israel days began at sunset, so Jesus' day of mockery and public shame was ending and He would be with the rich in His death, Isa 53:9, buried in honour. The Law required burial before sunset, Deu 21:23. Jn 19:31. RICH MAN OF /from ARIMATHEA- Probably Samuel's home town, 1 Sam 1:1. JOSEPH.. a DISCIPLE of Jesus- Literally was discipled. In contrast to the rich man in 19:16-24 he had let God work in him - he had been discipled, not he had discipled himself. He used the prominence of riches to gain access to Pilate, but he used his own hands to care for the dead body of the Teacher and Lord he loved.

Footnote \*\*30 In the work of the Body of Christ each member is as dependent on every other member as the members of our human bodies are, 1 Cor 12. The well-being and growth of the body as a whole is dependent on the well-being, growth, and functioning of each and every member, Eph 4:16.

HE WENT /Going TO PILATE AND BEGGED /asked for THE BODY OF JESUS- The Gospels tell us what happened to His body, Acts 2:27 says what happened to His soul. By his action Joseph separated himself from the Sanhedrin in its rejection of Israel's Messiah. This may have cost him much loss in this life, but he had the eternal privilege of serving his Lord. PILATE COMMANDED /ordered THE BODY BE DELIVERED /given to him- After confirming that Jesus was already dead, Mk 15:44-45

MARY MAGDALE NE, AND.. OVER AGAINST /opposite THE SEPULCHRE / tomb- They saw it all, and were certain where He had been buried. They left and rested on the Sabbath, but prepared spices after Passover ended at sunset, Lk 23:56

## 27.6266 Soldiers Guard the Tomb

(Guilty consciences ruled by fear and hatred sharpened the wits of these wicked men, Prov 28:1. So they took His promise of resurrection more seriously than did His disciples. Their attempt to prevent it being faked served only to establish it more clearly. Matthew writing for Jewish Christians records this to counter the story paid for by the High Priests.)

27.6254 PREPARATION day- The Jewish technical term for the day before the Sabbath. Presumably this was the normal weekly Sabbath, as the special Passover Sabbath would have begun as the burial ended. The exact relationship between the Passover and weekly Sabbath that year is unclear. It can't be important in God's sight as He has left us free to work out as best we can how the various true statements about it in His word relate to, and modify each other.

CHIEF PRIESTS AND PHARISEES- The opposing wings of the Sanhedrin were still united in their hatred of Jesus, went to PILATE - If they entered his Palace presumably they had already eaten their Passover, Jn 18:28 But an officer may have been sent as their spokesman. SAYING SIR- Kurios- Sir, Lord. They were willing to give the title to Pilate that they refused for Jesus their true Lord. People who refuse to obey the true Lord may well have to bow to evil men.

Footnote \*\*31 Some claim that the Shroud of Turin is this cloth, and that it preserves the image of the Lord's body. Impressive claims are made, but photos show that where the cloth folds over from the face to the back of the head the distance between the upper and lower image is too small for a head to have ever been there.

WE REMEMBER THAT DECEIVER SAID.. AFTER THREE DAYS I WILL RISE - As in the public statement, 12:40 Or Judas may have informed them of 16:21; 17:22-23 20:17-19

COMMAND THEREFORE /So give the order for THE SEPULCHRE /tomb to BE MADE SURE /secure UNTIL THE THIRD DAY - A guard placed outside the tomb to ensure that the body stayed there. HIS DISCIPLES may COME BY

reported first to them, 28:1, but were answered to them, 28:11. MARK 28:11-15  
SURE /secure AS YOU CAN /know how- He gives them soldiers, and a free hand  
to do what they can to enforce their apparent defeat of Jesus. But his words hint  
they may find it impossible to prevent Jesus keeping His promise.

SO THEY.. MADE THE SEPULCHRE SURE /tomb secure- The security of the  
guarded tomb is emphasised. SEALING /by putting a seal on THE STONE - A  
lump of wet clay moulded into the gap between the rock face and the stone that  
blocked the entrance, and the seal of the Sanhedrin (or the Roman Governor)  
stamped on this. The clay would soon dry, and any movement of the stone would  
shatter it. A renewed sealing after removing the body would lack the seal. Cp The  
Lion's den sealed in Dan 6:17. Daniel rising from the Lion's den was later linked  
with Jesus rising from the dead. SETTING /posting the guard- Roman military  
power and the religious power of the old people of God combine to keep Jesus  
down. All they achieve is to make it clear that He rose in triumph

## Matthew 28

### 28:1-15 Empty Tomb & Risen Lord

(Mk 16:1-10 Lk 24:1-12 Jn 20:1-10. The weeping is past and joy comes in the morning, Ps  
30:5; Jn 16:21-22. The fact of the resurrection is demonstrated by the empty tomb,  
announced by earthquake and angel. And the startling joy of His unexpected risen  
presence with the disciples - which replaced their bewildered sorrow and

consequences. That this transformed the world for the better is ample proof. See notes on 1 Cor 15)

281-4 After THE SABBATH- Which closed at sunset. The darkness of the failed, outworn Law and Sabbath rest was passing and the Gospel day of the new covenant was dawning. Heb 8:6-13 AS IT BEGAN TO DAWN TOWARDS THE FIRST DAY OF THE WEEK - The night of the first day of the week was passing into the dawning of its day. Mk 16:1-2, Lk 24:1; Jn 20:1 tell us they left home as soon as it was light enough to see where they were going and arrived at the tomb at sunrise. There was by then sufficient light for them to be certain they were at the right tomb, and of what they saw. Sunrise/Son-rise is a vivid association. From the first Christians proclaimed the 8th day as the day of the new creation. Christ rose on it, and the Church was formed on it. (In contrast to this new beginning. Some Jews taught that a New era would begin at the end of Daniel's 70 weeks, Dan 9:24-27 - as it will for them in the Millennium.)

CAME MARY MAGDALENE.. OTHER MARY - The same group of women, not all named, who had watched the death and burial of Jesus, 27:56-61. Jn 20:1-2 names only Mary Magdalene, but says "WE don't know." The Guard had been set after they had left, so their only concern was the heavy stone, Mk 16:3. The women had been able only to watch while Joseph and Nicodemus attended to the burial needs of the Lord's body. They now take the earliest opportunity to make the contribution which their hearts' love moved them to. That the Scripture honours women as the first witnesses is a mark of authenticity - no one would make that up as among Jews women weren't accepted as witnesses. Cp Lk 24:22-23 Paul lists only men in 1 Cor 15:5-7. The address of Peter, the Grace Paul proclaimed and lived, the sublime truths that come to us through John, and the patient faithfulness of Mary Magdalene and the women are all recorded to challenge us.

BEHOLD- Idou is used 64x in Matthew. It draws attention to each event as a further step in the unfolding of God's glorious, irresistible plan. A GREAT/VIOLENT EARTHQUAKE - Cp Ps 114:7. One opens the tombs in 27:51-52 but here an angel does so, to let the women in, not the Lord out. Cp Sinai with Moses, Ex 19:18; Elijah, 1 Ki 19:11.

288-7 THE ANGEL SAID TO THE WOMEN. He had no message for the guards. They were irrelevant, helpless in the face of the eternal purposes of God, Acts 2:24 but he gives a command to the women. FEAR NOT/Do not be afraid- Perhaps the Angel's glory was compassionately dimmed, so Mark could refer to him merely as a youngman clothed in white. Jewish literature also calls angels youngmen.

I K NOW YOU SEE K /are looking for JESUS.. HE IS/has RISEN- God (un-named) has raised Him, Acts 3:15 4:10 Rom 4:24 8:11; 10:9, 1 Pet 1:21 just AS HE SAID- In 1240 1621; 17:23 20:19, 26:32 Angels announced His coming 1:20 etc and now announce that He has already risen. COME and SEE THE PLACE WHERE THE LORD LAY - We must come, and see for ourselves, before we can honestly go and tell others. Only the Word of God that we're willing to receive, love, and obey, should be taught to others. They had seen His body laid there, 27:60-61, so they knew the One they saw crucified, 27:55-56 had risen.

GO QUICKLY TELL HIS DISCIPLES- The Lord chose to use faithful women to carry to His Apostles the first message of resurrection. Women are effective personal witnesses, but that didn't make them public preachers, 1 Tim 2:12 HE is going ahead of YOU INTO GALILEE - This suggests that in His risen body, Jesus was still limited to being in one place at a time. Only after the ascension is He present everywhere with His people, 28:20 THERE you will SEE HIM- They, and we are often not told WHY or HOW, but asked to accept what God reveals of His will, and get on with enjoying and proclaiming the good bit! The first message to Believers is: Believe what I have said would happen. Go where I said you were to go Those who obey me will see me. God's commands give us information, and also make things happen. Fear paralyzes minds and mouths - they need to grasp the truth with their minds and convey it with their mouths, and they are enabled to. We walk by Faith, where He has gone ahead, and will greet us on arrival, Mk 16:6; Lk 24:11-43 Jn 20:8, 11-29 21:4-14; 2 Pet 1:16-18 1 Jn 11-4.

288-10 THEY DEPARTED QUICKLY /the women hurried away- After entering the Tomb in obedience to the Angel, Mk 16:5-8. WITH FEAR /afraid- A word used by Matthew only here and in 14:26 yet filled with JOY - Fear/awe and joy are experienced together on very important occasions. They were so overwhelmed they remained silent until they had time to adjust, Mk 16:8. When they did give

FEET AND WORSHIPPED HIM- A spontaneous act of glad and reverent worship, 2 Ki 4:27. It also showed the physical reality of the risen body and His continuing humanity, Jn 20:19-29 1 Cor 15:35-54 They worshipped Him for He is Lord God 4:10 Deu 6:13 Acts 14:8-18 Rev 22:8-9. (KJV Jn 20:17 Touch me not gives the wrong impression - she was already clinging to His feet, and He asked her to let go and let Him move on )

THEN SAID JESUS.. do NOT be AFRAID- As in 285. It's natural for us to fear the supernatural, but the reality of the Lord's resurrection and presence called only for JOY. He was this same Jesus for whose coming we too look forward with joy, Acts 1:11. They could only glimpse His sorrow in Gethsemane, etc, not share it. Now in His resurrection triumph He is eager for them to share His joy.

GO TELL MY BROTHERS/brothers- My disciples who I love as brothers, 12:47-50 Ps 22:22 Rom 8:29 Heb 2:10-18 His human relatives were welcome to claim a place among them as in Acts 1:13-14 GO INTO GALILEE .. THEY will SEE ME - 28:16-20 Jn 2:11-22 Jerusalem/National Israel had turned its back on Him. Symbolically He withdrew His own from them and turned to the future - Galilee is shared with the Gentiles, Isa 9:1-2, like the church He is about to build, 16:18 etc. They didn't have to wait until Galilee to meet Him, Lk 24:34-8 Jn 20:19-29 Go away into Galilee is equally Come away into Galilee, a call from the Risen Saviour for Believers to walk with Him. When we meet Him He assures us of the glorious facts of God's Love and triumphant purposes, and calls us to put away fear in order to proclaim the Gospel with joyful power and confidence in Him and in it. \*\*32

Footnote \*\*32 That Mary His mother had no special place among those greeted by the Risen Christ is what we should expect from 12:46-50.

## 28:11-15 The Guard & The Jewish Rulers

(As with 27:6-26 we're told the facts calmly. As we obey the Lord we too may be faced with lies from the Enemy's agents. We know our Lord has made due allowance for this.)

acceptate repentance, but they preferred to continue their rejection of Jesus, and take action to minimise the danger of the truth being believed. They did the same in Acts 4:16-17. Their boast that they were open to proof, 2:42 was empty. Even resurrection will not convince those who prefer to ignore God Lk 16:31.

THEY GAVE a LARGE sum of MONEY - Literally sufficient money. They were willing to hand over as much as it took to hide the truth. Money is an alternative to God that many choose, 6:24 19:22 26:14-16 A lot of money can create a lot of opposition to the work of God you are to say, HIS DISCIPLES CAME.. STOLE HIM AWAY WHILE WE were asleep- A ridiculous story. Soldiers asleep on guard duty were liable for the death penalty. How could anyone roll the stone away without waking them. How could they know what happened if they were asleep! Why would disciples take the time to, and how could they, remove the body and leave the wrappings empty, Lk 24:12 Jn 20:6-7. Those who refuse to love and welcome the truth find it easy to believe the silliest lies, 2Th 2:11.

IF.. WE WILL keep YOU out of trouble- Pilate could be bribed, but along with every man they must face God. The true story - that they had been put out of action by seeing an angel - was embarrassing and they accepted a large bribe to tell a counter-resurrection story. Disciples sow the good seed on the orders of the Owner of this world. The guards are being well paid to sow tares, and must reap the consequences, 13:36-43

THEY/the soldiers TOOK THE MONEY.. THIS story IS COMMONLY REPORTED/ widely circulated- Nearly 100 years later Justin Martyr wrote against the story as it was common then. We must quietly preach the resurrection, confident the Holy Spirit can convince men of the truth - as long as they can see in the lives of Believers, the work of the risen Christ, Acts 2:32 Eph 1:19-20 Now that Israel has rejected their Messiah, Matthew uses the term AMONG JEWS, as the Gentiles did, 2:2 27:11, 29:37. This reminds us that Israel in rejecting its Messiah is for the present one of the many nations under God's judgment to whom the Gospel is being sent.

## 28:16-20 The Lord Jesus Commissions His Disciples

(Mk 16:14-18 Lk 24:36-49 Jn 20:19-23 Acts 1:6-8. Matthew ignores the other appearances in Jerusalem, and ends his Gospel with the proclamation that Jesus is the triumphant Lord of All. Having completed His work the Risen Lord has ALL power, and we're to be

sinner, dependent on His Grace who do God's work. They are commissioned not as Leaders, gifted and great men, but as disciples, who obey their Lord's command by being in Galilee

WHEN THEY SAW HIM THEY WORSHIPPED HIM- To think of Him and His love, and the debt owed to Him stirs us to love, obey and worship. BUT SOME \*\*34 DOUBTED- Distazo- They KNEW it was Him risen from the dead by the marks of hands and feet. That isn't the point. The word Distazo means hesitation and uncertainty, as in its only other use in 1431. There, Peter, LOOKING TO THE LORD, walked on the lake, but having LOOKED ON THE STORM, sank. The Lord asked why he had DOUBTED- Distazo. Whether we look to the Lord and obey Him, or look at the circumstances, may determine how things go with us also. Some had reservations, things they wish to have sorted out and clarified - agendas of their own. That's easy for us too - some worship and serve in self-forgetfulness and self-abandonment. Others don't.

Footnote \*\*33 This may have been when the 500 for 1 Cor 15:6 met Him. Most would be Galileans as only 120 Disciples were gathering in Jerusalem, Acts 1:15.

Footnote \*\*34 Some have found it hard to believe that the 11 Disciples could doubt, but the Scripture is plain. Human nature is uncomfortable in the presence of the Lord and His things, and prone to doubt. We may say glibly that if we could SEE the Lord, and HEAR Him speak, we would obey Him gladly. This reminds us that's not true. The evil heart of unbelief remains in God's people, and unless we choose to fix our eyes upon Jesus, Heb 12:2, we will find it easy to turn away from love and joy in His fellowship and service, even if we continue in the outward form of that service faithfully, as Ephesus did, Rev 21:5. Like us, the Disciples had to cope with weakness, doubts and uncertainties. The Lord and His commands are to be honoured and obeyed by such people, and He will make their obedience effective. We're not to aim at, or claim superiority to the normal frailty of humanity, 26:33, or to imagine that those who lack radiant confidence and joy, can't love, obey, and effectively serve Him with what they have, 2 Cor 8:12. Cp 5:3. We should seek to trust and not be afraid, Isa 12:2, but when we find that impossible we're to continue to trust and obey Him, Ps 56:3. When the disciples asked the Lord to increase their faith, He replied that they didn't need much faith, Lk 17:5-6. Our lack of confidence is no handicap as long as we obey the Lord.

28:18-19 JESUS CAME Usually we read of people coming to the Lord. Here and in 17:7 the Lord comes to His frail disciples, and lifts them up into His fellowship



restore all the universe to the elective control of God, Jn 1:72; 1 Cor 15:20-28; Col 1:13-20; 2:13-15. He proclaims Himself as Head of the new creation, and appoints them to His service in the outworking of the triumph of Calvary and the resurrection. Satan had offered Him authority on earth, on His terms, without suffering. 4:8-9. The Lord on our behalf yielded Himself to the power of His enemies, and as a result has power over all things, for our Salvation, 2:6-7; 5:4; Isa 53:7; Lk 22:52-53; Eph 1:20-23; Phil 2:4-11; Col 1:15-20; 1 Pet 3:18-22.

GO YE THEREFORE - The vital hinge - what we do is to be determined by and done in fellowship with what HE is and does. AND We're commanded not just evangelise, preach, convert, but to TEACH/make disciples- Matheteuo- To make Disciples- Mathetes. Not merely open the door, but to lead people through the door to live under His Lordship with us. A proclaiming of Christ (using the pulpit, personal contact, radio, printed material, TV or internet) that urges men to come into a personal relationship with Him, make a public commitment to Him, and learn to experience His Lordship and fellowship. Disciples is a favourite word of Matthew - he uses it 72x but make disciples/instruct occurs only in 13:52; 23:7-10; Acts 14:21. We can't do that on our own. The Lord made Peter etc disciples by His call, and their obedience, 4:17-22; 9:9-10; 10:1-4. He still does that but He speaks through us to call and teach them. To make disciples is the primary command - the participles baptising, and teaching are aspects of that main task, ways of carrying it out. See also Lk 24:47-48; Jn 21:15; Acts 1:8; Rom 15:18; 2 Cor 5:17-19; and OT commissionings, Ex 7:2; Deu 31:14-15; 23; Josh 1:1-9; 1 Chr 22:1-16; Jer 1:1-10.

Footnote \*\*35 For the Mission to Israel, 10:1-10, the Lord sent them out from His presence and gave each of the 12 Exousia- Authority-power to work miracles. Working miracles is not part of the world-wide mission of the church and He gives none of us independent authority and power. Instead He Himself holds ALL Exousia and He is with each of us, and as we try to obey Him, and share with Him in His work, He makes it effective. Cp 18:20; 23:6-12.

of ALL NATIONS- Their proclamation restricted to Jews, 10:5-6; 15:24 had fulfilled its purpose, and Jewish unbelief had opened to the world the Gospel door to God and to glory, 21:43; 22:8-9; Gen 12:3; Jn 3:16; Rom 11:11-15; Gal 3:8. Israel had killed Him (unwittingly) as an atoning sacrifice for the sin of the world, Jn 1:29.

made the public profession of a faith. In the preparatory baptism, the confessed repentance. This baptism confesses our public commitment of fellowship with the triune God in response to His invisible commitment of Himself to us in baptising us with His Spirit, 1 Cor 12:13

IN- Eis- Into, \*\*36a relationship with. THE NAME- There is only ONE Name, in which all Three unite. Cp Jn 17:11; Phil 2:9. The expression comes from the world of banking etc, into the account of, possession of. Naming in the Creation story expresses ownership. At baptism believers proclaim their new ownership, and are entered into the account books of God - are under new management. They take their place in the fellowship of those who worship God the Father through the work of the Son, and by the enabling of the Holy Spirit. That this involved public immersion in water stated what those who witnessed it should expect to see - a changed life-style, Rom 6:1-23

THE FATHER, SON, HOLY GHOST/Spirit- As baptism is recorded only in the name of Jesus it seems this isn't a baptism formula, but a description of what baptism did. In Acts the emphasis is on their being baptised into the name of Jesus, Acts 2:38 & 16 - that was where the church came. The name of the Father was common to all Jews. The challenge was Crucify Jesus OR Crown Jesus. Although the three-fold character of God is stated elsewhere only in the blessing in 2 Cor 13:14 the Father spoke, and the Spirit visibly descended at the Son's baptism, 3:16-17. The Spirit visibly descended in Acts 2 when He baptised the then disciples into the body of Christ, His church. Since then all who believe/are added to the church are baptised by the same Spirit, Acts 12:33 1 Cor 12:13 And those of whom this is true are to be brought into visible association with the visible church, by being visibly immersed in water, and so placing themselves visibly into association with God and His people.

Footnote \*\*36Eis is used in TO Bethlehem, INTO the house, INTO Egypt, 28, 11, 13 etc and used of Baptism in Acts 8:16 19:5; Rom 6:3; Gal 3:27. Their future life and reputation are permanently linked with Gods.

282OTE ACHING THEM- Being baptised is a commitment of learning how to live in that union with Christ Crucified, buried and risen that baptism pictures. Teaching is the method by which truth is passed on, Jn 17:20 2 Tim 2:2 Cp Ex 7:2; Deu 13; 6:1; 30:8; Josh 17-8; 22:2; Jer 1:7. Paul makes it clear that the preaching of Christ crucified, not baptism was the means of their Salvation, 1 Cor

His earthly ministry grew from the OT, fulfilled it and developed it in the same way the further development of the rest of the NT would build on His earthly ministry \*\*37 through His further teachings, Jn 16:12-14; Acts 1:1-2; 10:9-29; Rom 16:25-27; 1 Cor 2:7-16; 14:37, etc.

AND LO/surely I AM WITH YOU ALWAYS /always- This has its roots in Ex 31:2; Josh 1:5, 9; Isa 41:10; 43:5. When He sent the twelve out in 10:1, He delegated authority to them, but here He holds the authority and assures them of His presence, and therefore His enabling, Acts 1:8. At times of special stress He repeated this assurance, Acts 18:10; 2 Tim 4:17. Cp Dan 12:13. He came as God with us, 1:23 and His assured presence continues timelessly - I AM with you. Cp Gen 28:15; Jn 14:14-23; Acts 18:10 and the effect of His presence with Joseph, Gen 39:2, 21. The promise is to obedient disciples specifically, in their obedience, even though they were uncertain and hesitant.

EVEN to THE very END- Surteleia- A bringing to completion together. Sun= with, Teleo= to complete. WORLD/age- Aion- Age, period of time that has certain characteristics. Cp 1:33-40; 4:9; 24:3. The end of this Age will come when God has achieved the perfect completion of His plans and purposes for it. When the outworking of God's purposes for mankind reaches the goal for which He made man. AMEN- [RT].

Footnote \*\*37 What Matthew has given us is FOUNDATIONAL for the Church, and also for the Millennial Kingdom, but a foundation isn't for living in. We live in the house that is built on Christ the foundation, and what He has given us through the foundational Apostles and Prophets, Eph 2:20. They unfold "Mysteries" previously unrevealed, Rom 11:25; 16:25; 1 Cor 2:7; 4:1; 13:2; 15:51-52; Eph 1:9-11; 3:3-12; 5:32; 6:19; Col 1:26-28; 2:4; 4:3; 1 Tim 3:16; Rev 1:20.

All Bible and World History came together at the Cross. What God accomplished there in Christ is to spread out from it into all the world with its "GOSPEL = Good News."

This isn't a cosy reassurance that God will complete His work. It commands all of us who He has saved to take our place in the work so all the world has the chance to know the truth of Jn 3:16. Cp 1 Cor 1:14-21; 15:10; 5:8; 2 Cor 5:14-6:1.

Knowing that these are ours freely in Christ, crucified and risen, helps to lift us out of the tyranny and bondage of self, sin, worldliness and Satan, and liberates us into the awe and joy appropriate for those who know the Son of God who loved them and gave Himself for them. Blessed be His Name.

E. Read 15.4.2000.

(Correction or Criticism with a view to improvement is appreciated.)

A thought-provoking summary borrowed from my Brother-in-Christ, Geoff Stedman.

#### 7 Pictures from the Cross

Mt 10:38. Self-surrender stimulated. Christ saves us from a doomed selfish life by His Cross

Eph 2:16. People reconciled. Christ heals human divisions by His Cross

Rom 6:6. Old nature immobilised. Two people died on His cross. The material on which Satan has a stranglehold was separated so that Satan has no invincible foothold on us

Gal 2:20. New Nature energised. Created in His image, the real I is on the cross as far as the world goes, but lives to God.

Col 2:14. Bill accepted. The very nails of the cross pay, as paid, the debt our sins incurred.

Gal 6:14. Temptation faced. The cross is a palisade, a no-man's land, separating my new life from the world's pleasures.

Gal 3:1. Forgiveness proclaimed. As a magistrate proclaims an acquittal, even as a charm is supposed to ward against the evil eye, Christ on the cross disarms evil. "Jesus is the name that charms us, He for conflict fits and arms us."

#### 7 thoughts on the Burial

1 Cor 15:4. Fulfilment of Scripture. The perfect Saviour perfectly completed all that was written.

Mt 28:13. Evidence to unbelief. The fact of His death was put beyond challenge by His burial.

Jn 20:7-8. Evidence to belief. Grave clothes confined Lazarus, but liberated John. Symbols of death confirm the resurrection to him and us. "His cross dispels each doubt; I bury in His tomb, Each thought of unbelief and fear, Each lingering shade of gloom."

Jn 12:7. Anticipation an opportunity and blessing. Mary was the only one to foresee the burial, to value Him rightly, believe Him wholly and honour Him quickly. God used her for a unique prophetic action that still stirs the faith of others.

Jn 19:38-39. Opportunity to share His rejection. Joseph of Arimathea and Nicodemus were given this last opportunity to declare their faith. We are not committed to a world which can go on for days without its Lord.

Lev 16:22. Picture of the removal of guilt. Like the scapegoat, "Buried He carried my sins far away." "We stand beyond the doom of all our sin, through Jesus' empty tomb... in His

1 Cor 15:7. Our hope fed through it. Every appearance of Christ in resurrection was to a doubter.

Rom 6:4. Our conduct dictated by it. His resurrection shows us that we can live as dead to sin.

Rom 14:9. His Lordship the aim of it. In Jn 21 He is Lord of the disciples' service (fishing), their needs (breakfast), their worship and love and ministry (John, Peter), and of their departure (John, Peter).

### Other booklets

Listening to the Lord:- 1 & 2 Kings; Habakkuk, Ruth, Haggai; Matthew, Romans; 1 & 2 Corinthians; Colossians; 1 & 2 Thessalonians; 2 Peter & Jude; Revelation.

Looking to the Word:- Abortion Protests/Lessons from Sodom; Guidance, The Believer & Evil. The Law, the Lord & Us; Pre-Reformation Church History; A N Groves & the Brethren Movement (Reformation towards NT Church Practice) Gods Word in English - KJV etc.

Copies of all these are available free from the writer:

Mr E. Read,  
F2/55 Middleton Rd.,  
Christchurch, 4.  
New Zealand

Much of this material is available on "the Web" - <http://www.vision-nz.co.nz/lbc/>.  
FAX Messages sent to New Zealand 03 379 9900 will be passed onto me.

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