**Matthew’s Gospel**

**Contrasted with the other Gospels**

**and Dispensational truth in the NT.**

**Richard H. Lynam**

“Study (Be busy) to show thyself approved unto God,...rightly dividing the Word of Truth” (**II Tim. 2:15**).

The four Gospels are four messages with different emphasis to four different groups of people.

Remember that Gospels are still in the OT. The NT could not begin until Christ died.

**Gal. 4:4** “[But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [when](_STRONG_G3753%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [the fullness](_STRONG_G4138%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [of the time](_STRONG_G5550%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [was come](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv)[, God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [sent forth](_STRONG_G1821%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [his](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv)[, made](_STRONG_G1096%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [of](_STRONG_G1537%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [a woman](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv)[, made](_STRONG_G1096%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [under](_STRONG_G5259%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv) [the law](_STRONG_G3551%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A48.4.4%7Cmodid%3Akjv).”

**Heb 9:17** “[For](_STRONG_G1063%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [a testament](_STRONG_G1242%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A58.9.17%7Cmodid%3Akjv)[*is*](_STRONG_G949%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [of force](_STRONG_G949%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [after](_STRONG_G1909%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [men are dead](_STRONG_G3498%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv)[: otherwise](_STRONG_G1893%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [it is of](_STRONG_G2480%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [no](_STRONG_G3379%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [strength](_STRONG_G2480%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [at all](_STRONG_G3379%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [while](_STRONG_G3753%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [the testator](_STRONG_G1303%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv) [lives](_STRONG_G2198%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A58.9.17%7Cmodid%3Akjv).” The NT started with Jesus’ death.

**The Four (Cherubs) Living Creatures**

They always have to do with the protection and manifestation of the Glory of God.

The four Gospels are the manifestation of the Glory of God through His Son.

**John 1:18** “[No man](_STRONG_G3762%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [has seen](_STRONG_G3708%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [at any time](_STRONG_G4455%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv)[; the only begotten](_STRONG_G3439%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv)[, which](_STRONG_G3588%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [is](_STRONG_G5607%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [in](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [the bosom](_STRONG_G2859%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [of the Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv)[, he](_STRONG_G1565%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) (Emphatic pronoun referring to the Son. RWP) [has declared](_STRONG_G1834%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.18%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.1.18%7Cmodid%3Akjv)*him*[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.1.18%7Cmodid%3Akjv).”

Ezekiel’s vision (**Ezek 1:28**) is a great help to us in finding the meaning of it. He says, “This was the appearance of the likeness of the glory of the Lord.” Therefore we conclude that we are to see in the four living creatures, as well as in the wheels, that which has a very definite connection with Him who is the effulgence of God’s glory and the expression of His substance (cf. **Heb 1:3**). Carl Armerding

**Ezek. 1:5-6** Also out of the midst thereof *came* the likeness of **four living creatures**. And this *was* their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings.

**Ezek 1:10** As for (the four living creatures) the likeness of their faces, they four had the face of a **man**, (Luke) and the face of a **lion**, (Matthew) on the right side: and they four had the face of an **ox** (Mark) on the left side; they four also had the face of an **eagle**. (John). Four faces, (i.e. all four Gospels).

**Num. 2:2** “[Every man](_STRONG_H376%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [of the children](_STRONG_H1121%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [of Israel](_STRONG_H3478%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [shall pitch](_STRONG_H2583%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [by his own standard](_STRONG_H1714%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv)[, with the ensign](_STRONG_H226%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [of their father's](_STRONG_H1%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [house](_STRONG_H1004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv)[: far off](_STRONG_H5048%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [about](_STRONG_H5439%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [the tabernacle](_STRONG_H168%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [of the congregation](_STRONG_H4150%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv) [shall they pitch](_STRONG_H2583%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A4.2.2%7Cmodid%3Akjv).”

“According to rabbinical tradition, the standard of Judah bore the figure of a lion, that of Reuben the likeness of a man or of a man's head, that of Ephraim the figure of an ox, and that of Dan the figure of an eagle; so that the four living creatures united in the cherubic forms described by Ezekiel (**Ezek.** **1:4-14**) were represented upon these four standards” K&D.

**Rev 4:8** And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

“Linked inseparably with these four living creatures we see four wheels. **Ezek 1:19-20** “And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither would their spirit go; and the wheels were lifted up along with them: for the spirit of the living creature was in the wheels.” So that we have here perfect unity of action. And it is the Spirit who is the cause of it.” Carl Armerding

In the Gospels we see the unity of the four Gospels but also the diversity.

PCB Revised

**MATTHEW** KING / Lion (Written to the JEWS)

Matthew is very Jewish: It includes the first (**Matt. 1:23**) of 14 direct quotations and approximately 36 partial citations from the OT. In addition, about 75 allusions are made to OT events. See Chart at the end of document of the 14 direct quotations.

**1.** Genealogy--Abraham - David (David the king is listed before Abraham, **Matt. 1:1**)

Jews were not interested in anything beyond Abraham. In Abraham they have the land; in David the throne. The nation was looking for a King to deliver them from Rome.

**Mark** written primary to the Roman culture: **Jesus is seen as a Servant** has no genealogy. “I don't care who my servant's grandfather was.” “at once, immediately, anon.” 40xs in Mark out of 80xs in the NT. Action is predominant.

**Mark:** No record of His birth. It would be out of place in Mark representing Jesus as a servant. Nor is his childhood recorded. All that you are really interested in did He do a good job.

**Luke** written primary to the Greek culture. **Jesus is seen as Man**. Genealogy **(Luke 3)** goes back to Adam the first man, head of the race. Christ is our Kinsman-Redeemer.

**John** written to all the world. **Jesus is seen as God.** God hasno genealogy (**John 1:1-2**). Deity BECAME flesh when He came into world. Not MADE flesh (**John 1:14)**

**2.** **Matthew** is the dispensational Gospel setting fourth the distinction between the Jew, the Gentiles, and latter in this book (**Matt. 16:18**) He mentions the Church as future. The Church is not mentioned in the other Gospels or in any of the OT books.

**Matthew:** Jesus came to save His people (the Jews) from their sins (**Matt.** **1:21**).

cf. **John 1:11-12** “[He came](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) [unto](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) [his own](_STRONG_G2398%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv)[, (His own - neuter, plural – world/universe which He had created) and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) [kai] (adversative use, read ‘but’) [his own](_STRONG_G2398%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) (His own - masculine plural – people, the Jews) [received](_STRONG_G3880%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv) [not](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.11%7Cmodid%3Akjv). 12 [But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [as many as](_STRONG_G3745%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [received](_STRONG_G2983%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [him, to them](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [gave he](_STRONG_G1325%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [power](_STRONG_G1849%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [authority] [to become](_STRONG_G1096%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [the sons](_STRONG_G5043%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [children] [of God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv)[,](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.1.12%7Cmodid%3Akjv)[*even*](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [to them that believe](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [on](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [his](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv) [name](_STRONG_G3686%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.1.12%7Cmodid%3Akjv):”

**Rom. 1:16**,“to the Jew firstand[also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.1.16%7Cmodid%3Akjv) [to the Greek](_STRONG_G1672%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.1.16%7Cmodid%3Akjv)” cf. **Rom. 2:9-10** [Tribulation](_STRONG_G2347%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [anguish](_STRONG_G4730%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv)[, upon](_STRONG_G1909%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [every](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [soul](_STRONG_G5590%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [of man](_STRONG_G444%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [that doe](_STRONG_G2716%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv)s [evil](_STRONG_G2556%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv)[, of **the** **Jew**](_STRONG_G2453%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [**first**](_STRONG_G4412%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv)[, and](_STRONG_G5037%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv) [of the Gentile](_STRONG_G1672%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.9%7Cmodid%3Akjv); [But](_STRONG_G1161%7C_STRONG2_G2532%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [glory](_STRONG_G1391%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv)[, honor](_STRONG_G5092%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [peace](_STRONG_G1515%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv)[, to every man](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [that works](_STRONG_G2038%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [good](_STRONG_G18%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv)[, to the **Jew**](_STRONG_G2453%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [**first**](_STRONG_G4412%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv)[, and](_STRONG_G5037%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv) [to the Gentile](_STRONG_G1672%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.2.10%7Cmodid%3Akjv):

**Rom. 15:8** “Now I say that Jesus Christ was a minister of the circumcision (i.e. the Jews) for the truth of God, to confirm the promises *made* unto the fathers:” (Abraham, Isaac, Jacob)

A Gentile woman with sick daughter:Jesus told this woman, **Matt. 15:24-25** “I am **not sent but unto the lost sheep of the house of Israel.** [Then](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv) [came she](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv) [and worshipped](_STRONG_G4352%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv)[, saying](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv)[, Lord](_STRONG_G2962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv)[, help](_STRONG_G997%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv) [me](_STRONG_G3427%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.25%7Cmodid%3Akjv).”

**Matt. 15:26-27** “But he answered and said, It is not fit to take the children's bread, and to cast *it* to dogs. And she said, Truth, **Lord**: yet the dogs eat of the crumbs which fall from their masters' table.” This story is not in the other Gospels.

These feeding 5000 and then the 4000 is a Dispensation illustration. (The Jews came First).

The feeding of the 5000, **Matt. 14:1-22.**

**Matt. 14:20** “and [they (the 5000) did](_STRONG_G5315%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [all](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [eat](_STRONG_G5315%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [were filled](_STRONG_G5526%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv)[: and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [they took up](_STRONG_G142%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [of the fragments](_STRONG_G2801%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [that](_STRONG_G4052%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) **[remained](_STRONG_G4052%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv)** [**twelve**](_STRONG_G1427%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) Jewish [baskets](_STRONG_G2894%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv) [kophinos, small Jewish baskets] [full](_STRONG_G4134%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.14.20%7Cmodid%3Akjv). **Enough left over for all of the 12 tribes**.

The feeding of the 4000: **Matt. 15:29-37**.

“The feeding of the four thousand took place on a mountain somewhere in the vicinity of Decapolis (**Matt. 15:29**, **32**). Decapolis, near which the second miracle of feeding took place, was a semi-Gentile city, so that this crowd would have been composed almost exclusively of Gentiles.” (E. Schuyler English)

**Matt. 15:37** [And](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [they did](_STRONG_G5315%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [all](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) (4000) [eat](_STRONG_G5315%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [were filled](_STRONG_G5526%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv)[: and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [they took up](_STRONG_G142%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [of the broken](_STRONG_G2801%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A40.15.37%7Cmodid%3Akjv)*[meat](_STRONG_G4052%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv)*[]](_NOLINK_%7C_IGNORE_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [that was left](_STRONG_G4052%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [**seven**](_STRONG_G2033%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [baskets](_STRONG_G4711%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv) [full](_STRONG_G4134%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.15.37%7Cmodid%3Akjv).

These were Gentile baskets [spuris], large provision-baskets or hampers, cf. **Acts. 9:25** where Paul was let down in a basket [spuris]. Seven is the number of completeness **Enough left over for all the Gentiles in the world**.

cf. **Matt. 16:9-10** “[Do ye](_STRONG_G3539%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [not yet](_STRONG_G3768%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [understand](_STRONG_G3539%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv)[, neither](_STRONG_G3761%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [remember](_STRONG_G3421%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [the five](_STRONG_G4002%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [loaves](_STRONG_G740%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [of the five thousand](_STRONG_G4000%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [how many](_STRONG_G4214%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [baskets](_STRONG_G2894%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv) [[kophinos] ye took up](_STRONG_G2983%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.9%7Cmodid%3Akjv)? [Neither](_STRONG_G3761%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [the seven](_STRONG_G2033%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [loaves](_STRONG_G740%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [of the four thousand](_STRONG_G5070%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [how many](_STRONG_G4214%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [baskets](_STRONG_G4711%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv) [[spuris], ye took up](_STRONG_G2983%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.16.10%7Cmodid%3Akjv)?” cf. **Mark 8:19-20**.

Matthew uses the title “Son of David” 10xs., which is who the Jews were looking for (i.e. their Messiah). Mark writing to the Gentiles uses this phrase only 3xs (**Mark 10:47-48**, **12:35**). Luke also writing to the Gentiles uses the title “Son of David” only 2xs (**Luke 18:38-39**) but he uses the phrase “son of man” 25xs.

**3.** **Matt.** Emphasis is that Jesus came to be the King of the Jews.

He was “BORN King of the Jews” (**Matt. 2:2**) Herod was not; he was only an Edomite.

The wise men (only here in Matt.) where looking for a king.

**Matt. 5:35** City of Great King: About making oaths (“[Nor](_STRONG_G3383%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [by](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [the earth](_STRONG_G1093%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv)[; for](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [it is](_STRONG_G2076%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [his](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [footstool](_STRONG_G4228%7C_STRONG2_G5286%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv)[: neither](_STRONG_G3383%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [by](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [Jerusalem](_STRONG_G2414%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv)[; for](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [it is](_STRONG_G2076%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [the city](_STRONG_G4172%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [of the great](_STRONG_G3173%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv) [King](_STRONG_G935%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.35%7Cmodid%3Akjv).”)

**Matt. 2:6** “And thou Bethlehem, *in* the land of Judah, are not the least among the princes of Judah: for out of thee shall come a Governor, that **shall rule my people Israel**. [**Micah 5:2]**

**Matt. 22:2** “acertain king” but in **Luke 14:16** “a certain man.”

**Matthew** is not written in chronological order but in the logical order proving the Jesus has the right to be King.

**Matthew’s Outline**

**PCB**

**I. JESUS CHRIST'S RIGHT TO BE KING (1:1-11-1)**

 **A. His LEGAL Right ("BORN King of the Jews" 2:2) (1-2)**

 **B. His PERSONAL Right (“My beloved SON” 3:17) (3)**

 **C. His MORAL Right (“Get thee hence” 4:10-11) (4:1-22)**

 **D. His JUDICIAL Right (“He taught with Authority” 7:29) (4:23-7:29)**

 **E. His PROPHETIC Right (“He did what the prophets**

 **said HE would do” 11:4-5) (8:1-11:1)**

 **II. THE KING'S MORAL REJECTION BY ISRAEL AND OF ISRAEL**

 **(11:2-12:45)**

 **III. FROM THE KING'S REJECTION TO THE KING'S RETURN (12:46-13:52)**

 **IV. THE CHURCH ANTICIPATED (13:53-16:20)**

 **V. THE WAY TO THE CROSS (16:21-27:31)**

**VI. THE TWO FACTS OF THE GOSPEL ACCOMPLISHED (27:32-28:20)**

 **(The Death and Resurrection of the Messiah)**

 As King He CLAIMS authority. Our Lord assumes this: “Ye have heard, But I say unto you.” **Matt. 5:21-22**; **27-28**; **31-32**; **33-34**; **38-39**. He does not abrogate what has gone

 before, but assumes higher authority than the Pharisees.

 As King He EXERCISES His authority. His teaching **Matt. 7:29.** “He taught with Authority” **Matt. 10:5-12** Sending forth disciples; performing miracles.

**4.** Jesus’ baptism in **Matt. 3:15** “[And](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [answering](_STRONG_G611%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [said](_STRONG_G2036%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [unto](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv)[,](_STRONG_G863%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) allow[[](_NOLINK_%7C_IGNORE_%7Cverse%3A40.3.15%7Cmodid%3Akjv)[*it to be so*](_STRONG_G737%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [now](_STRONG_G737%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv)[: for](_STRONG_G1063%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [thus](_STRONG_G3779%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [it become](_STRONG_G4241%7C_STRONG2_G2076%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv)s [us](_STRONG_G2254%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [to fulfill](_STRONG_G4137%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [all](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [righteousness.](_STRONG_G1343%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [Then](_STRONG_G5119%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) [he](_STRONG_G863%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv) allowed [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.3.15%7Cmodid%3Akjv).”

The “Righteousness” that He is speaking of in Matthew is the Righteousness of the Law of the Kingdom. (5xs **Matt. 5:6**, **10**, **20**; **6:33**; **21:32**) (Righteousness in Mark 0xs Luke 1x about John the Baptist and in John 2xs about the Holy Spirit convicting the world of sin.) Only the Righteous will go into the Kingdom. He came to be baptized by John, in order to be identified with the repentant of the nation of Israel and the new Kingdom that He was to set up. In a greater way, He identified Himself with all sinners, picturing His mission: death, burial, and resurrection.

cf. The believers of the Church age. **Rom. 8:4** “That the righteousness of the law might be **fulfilled in us**, (*not by us*) who walk not after the flesh, (*the old nature*) but after the Spirit.”

John does not record Jesus’ Baptism. **John 1:26**, **33**. All the emphases are about His Deity.

**5.** Jesus’ tempted of the devil.

**Matt. 4:1.** As a King He was led up into the wilderness: “Then was Jesus **led up** of [hupo, under] the Spirit into the wilderness to be tempted of the devil.”

You lead a King you do not drive him.

cf. **Mark 1:12** as a Servant He was not led but driven: “[the Spirit](_STRONG_G4151%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A41.1.12%7Cmodid%3Akjv) [**drives**](_STRONG_G1544%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A41.1.12%7Cmodid%3Akjv)[**him**](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A41.1.12%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A41.1.12%7Cmodid%3Akjv) [the wilderness](_STRONG_G2048%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A41.1.12%7Cmodid%3Akjv).”

cf. **Luke 4:1** as a person Jesus [**was led**](_STRONG_G71%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv): “And [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [being full](_STRONG_G4134%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [of the Holy](_STRONG_G40%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [Ghost](_STRONG_G4151%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [returned](_STRONG_G5290%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [from](_STRONG_G575%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [Jordan](_STRONG_G2446%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [was led](_STRONG_G71%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [by](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [the Spirit](_STRONG_G4151%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv) [the wilderness](_STRONG_G2048%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.4.1%7Cmodid%3Akjv).”

cf. **John**: No mention of the temptation by Satan. God cannot be temped. **Heb.** **4:15** “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted [tested] like as *we are, yet* without sin.

**6.** The Kingdom of Heaven:

A phrase peculiar to Matthew. Used 33xs. Not found anywhere else in the New Testament. Matthew most likely, because of writing to the Jews, used the word “heaven” because the Jews did not use the word Jehovah except on special occasions. The other Gospels have “Heaven of God.” It is not a Kingdom IN heaven, but the Kingdom OF Heaven here ON the earth with ONE as King who is Himself ruled by heaven.

Of course Jesus was rejected and He rejected them. **Matt. 11-12**. The Church is not this kingdom.

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**7.** What Gospel (Good News) did John the Baptist and Jesus preached.

**Repent for Kingdom is at hand.** They preached “The Gospel of the Kingdom” (i.e. Repent, believe that Jesus is this king.)

**Matt. 3:2** “And saying, **Repent** ye: for the kingdom of heaven is at hand.”

**Matt. 4:17** “From that time (*after John was cast into prison*) Jesus began to preach, and to say, **Repent**: for the kingdom of heaven is at hand.”

**John 1:49** “Nathanael answered and says unto him, Rabbi, you are the Son of God; you are **the King of Israel**.”

They did not preach Gospel of the grace of God (i.e. the death, burial, and resurrection.).

In the NT. Paul preached: **I Cor. 15:1-4** “[Moreover](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[, brethren](_STRONG_G80%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[, **I declare**](_STRONG_G1107%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[**unto you**](_STRONG_G5213%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[**the gospel**](_STRONG_G2098%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [which](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [I preached](_STRONG_G2097%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [unto you](_STRONG_G5213%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[, which](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [ye have received](_STRONG_G3880%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [wherein](_STRONG_G1722%7C_STRONG2_G3739%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv) [ye stand](_STRONG_G2476%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.1%7Cmodid%3Akjv); 2 [By](_STRONG_G1223%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [which](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [ye are saved](_STRONG_G4982%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv)[, if](_STRONG_G1487%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [ye keep](_STRONG_G2722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [in memory what](_STRONG_G5101%7C_STRONG2_G3056%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [I preached](_STRONG_G2097%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [unto you](_STRONG_G5213%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv)[, unless](_STRONG_G1622%7C_STRONG2_G1508%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [ye have believed](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv) [in vain](_STRONG_G1500%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.2%7Cmodid%3Akjv). 3 [For](_STRONG_G1063%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [I delivered](_STRONG_G3860%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [unto you](_STRONG_G5213%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [first of all](_STRONG_G1722%7C_STRONG2_G4413%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [that which](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [I](_STRONG_G3880%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv) [received](_STRONG_G3880%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**, how**](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**that Christ**](_STRONG_G5547%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**died**](_STRONG_G599%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**for**](_STRONG_G5228%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**our**](_STRONG_G2257%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**sins**](_STRONG_G266%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**according**](_STRONG_G2596%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)[**to the scriptures**](_STRONG_G1124%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.3%7Cmodid%3Akjv)**; 4** [**And**](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**that**](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**he was buried**](_STRONG_G2290%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**, and**](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**that**](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**he rose again**](_STRONG_G1453%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**the third**](_STRONG_G5154%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**day**](_STRONG_G2250%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**according**](_STRONG_G2596%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)[**to the scriptures**](_STRONG_G1124%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.15.4%7Cmodid%3Akjv)**.”**

**8** The Sermon on Mount.

**Matt. 5-7**: This has been called the “Manifesto of the Kingdom.”

cf. **Luke 6:17**, **20-22** (Sermon on a Plateau). With no allusion to old times: prophets, laws, etc.; these things were peculiarly Jewish and did not belong to whole race. Luke has only four “blessed are.”

cf. **Mark:** No Sermon on the Mount. A servant has no business telling people what to do.

cf. **John:** No Sermon on the Mount.

The Sermon on the Mount: “This was not spoken to present the way of salvation, it was not spoken as the guide to Christian living for the believer of this (Church) age, nor that it was spoken to describe the conditions within the kingdom when the King should rule (during the Millennium). Rather, it was spoken to those who were (then) anticipating the kingdom to show them that that which Christ offered to them was actually what the OT had promised them, that righteousness was the divine requirement for entrance into the kingdom, not the righteousness of the Pharisees, but the true righteousness according to correct interpretation of the law, and that those who would were invited to enter that kingdom. While presenting a secondary application to us, it is primarily applicable in its interpretation to the nation Israel as they anticipate their King.” J. Dwight Pentecost (revised).

We of the NT do not bring a sacrifice. Christ is ours.

cf. **Matt. 5:23** “[Therefore](_STRONG_G3767%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [if](_STRONG_G1437%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [thou bring](_STRONG_G4374%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [thy](_STRONG_G4675%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [gift](_STRONG_G1435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [(sacrifice) to](_STRONG_G1909%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [the (Brazen) altar](_STRONG_G2379%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv)[, and there](_STRONG_G2546%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [remember](_STRONG_G3415%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [that](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [thy](_STRONG_G4675%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [brother](_STRONG_G80%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [has](_STRONG_G2192%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [ought](_STRONG_G5100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [against](_STRONG_G2596%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv) [thee](_STRONG_G4675%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.5.23%7Cmodid%3Akjv).”

**9.** **The Lord’s Prayer**:

**Matt. 6:9-13** “The disciples were believers, therefore they could say “Our Father.” But we must remember that this was a prayer, in the Age of Law not Grace, for the disciples, at a time when the Kingdom of the heavens was at hand. It is not a prayer for this age. We may pray, “Thy Kingdom come,” but rather should we pray, “Even so, come, Lord Jesus” (**Rev. 22:20**). We know that before the Kingdom we (*the Church saints*) shall be “caught up ... in the clouds, to meet the Lord in the air: and so, shall we ever be with the Lord” (**I Th. 4:17**) E. S. English

Christians in the Church age can never pray, “Forgive us our debts [sins], **as we forgive** **our debtors**.” What, then, of grace? Our sins are forgiven because the Lord Jesus died on the Cross for us; He “washed us from our sins in His own blood” (**Rev. 1:5**). Christians are not forgiven as they forgive others, but they **forgive others because** “even as God for Christ's sake has forgiven you” (**Eph. 4:32**).

Christians in the Church age are to approach the Father through the Lord Jesus Christ; when our Lord was about to go to the Cross, the Kingdom having been rejected, He said, “Ask, in My Name.”

**John 14:13-14** “And [whatsoever](_STRONG_G3748%7C_STRONG2_G302%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [**ye shall ask**](_STRONG_G154%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [**in**](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [**my**](_STRONG_G3450%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [**name**](_STRONG_G3686%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv)[, that](_STRONG_G5124%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [will I do](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv)[, that](_STRONG_G2443%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [the Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [may be glorified](_STRONG_G1392%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [in](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv) [the Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.13%7Cmodid%3Akjv). 14 [If](_STRONG_G1437%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [ye shall ask](_STRONG_G154%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [any thing](_STRONG_G5100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [in](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [my](_STRONG_G3450%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [name](_STRONG_G3686%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv)[, I](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [will do](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.14.14%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.14.14%7Cmodid%3Akjv)*it*[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.14.14%7Cmodid%3Akjv).”

**John 16:24** “[Hitherto](_STRONG_G2193%7C_STRONG2_G737%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [have ye asked](_STRONG_G154%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [nothing](_STRONG_G3756%7C_STRONG2_G3762%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [in](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [my](_STRONG_G3450%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [name](_STRONG_G3686%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv)[: **ask**](_STRONG_G154%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [ye shall receive](_STRONG_G2983%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv)[, that](_STRONG_G2443%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [your](_STRONG_G5216%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [joy](_STRONG_G5479%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [may be](_STRONG_G5600%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv) [full](_STRONG_G4137%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.16.24%7Cmodid%3Akjv).”

We do not forgive others unless thy repent. **Luke 17:3** “[Take heed](_STRONG_G4337%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [to yourselves](_STRONG_G1438%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv)[: If](_STRONG_G1161%7C_STRONG2_G1437%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [thy](_STRONG_G4675%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [brother](_STRONG_G80%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [trespass](_STRONG_G264%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [against](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [thee](_STRONG_G4571%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv)[, rebuke](_STRONG_G2008%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv)[; and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [if](_STRONG_G1437%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [he repent](_STRONG_G3340%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv)[, forgive](_STRONG_G863%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.17.3%7Cmodid%3Akjv).”

**Matt. 3:7** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? **8** **Bring forth therefore fruits meet [fit] for repentance**:

**10.** Divorce:

**Matt. 5:31-32** “Except *it be* for fornication.” This is not an exception. Read **Matt. 5:32** (NOTE) “Divorce” in RHL Study Bible:

What does the phrase mean: except for the cause of fornication? This is sexual unfaithfulness during the period of engagement. Mary was called the wife of Joseph while they were engaged (**Matt. 1:19**). In Israel, engagement was binding by law and it took a divorce for it to be terminated.

**Matt. 19: 4-6** “[And](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [he answered](_STRONG_G611%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [and said](_STRONG_G2036%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [unto them](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv)[, Have ye](_STRONG_G314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [not](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [read](_STRONG_G314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv)[, that](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [he which](_STRONG_G3588%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [made](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv)[[](_NOLINK_%7C_IGNORE_%7Cverse%3A40.19.4%7Cmodid%3Akjv)[*them*](_STRONG_G575%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [at](_STRONG_G575%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [the beginning](_STRONG_G746%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [made](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [them](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [male](_STRONG_G730%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv) [female](_STRONG_G2338%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.4%7Cmodid%3Akjv), 5 [And](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [said](_STRONG_G2036%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv)[, **For this**](_STRONG_G5127%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**cause**](_STRONG_G1752%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**shall a man**](_STRONG_G444%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**leave**](_STRONG_G2641%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**father**](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**and**](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**mother**](_STRONG_G3384%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv)[**, and**](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**shall cleave**](_STRONG_G4347%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**to his**](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**wife**](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv)[**: and**](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**they twain**](_STRONG_G1417%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**shall be**](_STRONG_G2071%7C_STRONG2_G1519%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**one**](_STRONG_G3391%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv) [**flesh**](_STRONG_G4561%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.5%7Cmodid%3Akjv)**? 6** [Wherefore](_STRONG_G5620%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [they are](_STRONG_G1526%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [no more](_STRONG_G3765%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [twain](_STRONG_G1417%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv)[, but](_STRONG_G235%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [one](_STRONG_G3391%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [flesh](_STRONG_G4561%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv)[. What](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [therefore](_STRONG_G3767%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [has joined together](_STRONG_G4801%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv)[**, let**](_STRONG_G5563%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [**not**](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [**man**](_STRONG_G444%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv) [**put asunder**](_STRONG_G5563%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.19.6%7Cmodid%3Akjv)**.** Marriage is indissoluble (cf. **Matt. 5:31-32**; **19:1-12**; **Mark 10:1-12**; **Luke 16:18**; **Rom. 7:2**; **I Cor. 7:10-11**).

cf. **Mark 10:4** and **Luke 16:18** writingto the Gentilesleave out this phrase “Except *it be* for fornication.” Did Markand Lukesay only a half truth (*of course not*) or did they tell all the truth to the Gentiles. (*of course they did*)

Divorce during the Dispensation of the Church:

**Rom. 7:2** “[For](_STRONG_G1063%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [the woman](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [which has an husband](_STRONG_G5220%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [is bound](_STRONG_G1210%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [by the law](_STRONG_G3551%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [to](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A45.7.2%7Cmodid%3Akjv)[*her*](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [**so long as he live**](_STRONG_G2198%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv)**s**[; but](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [if](_STRONG_G1437%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [the husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [be dead](_STRONG_G599%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv)[, she is loosed](_STRONG_G2673%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [from](_STRONG_G575%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [the law](_STRONG_G3551%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [of](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A45.7.2%7Cmodid%3Akjv)[*her*](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A45.7.2%7Cmodid%3Akjv) [husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A45.7.2%7Cmodid%3Akjv).”

**I Cor. 7:10-11** “[And](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [unto the married](_STRONG_G1060%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [I command](_STRONG_G3853%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[,](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[*yet*](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [not](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [I](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[, but](_STRONG_G235%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [the Lord](_STRONG_G2962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[, Let](_STRONG_G5563%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [the wife](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [depart](_STRONG_G5563%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) (be divorced) [from](_STRONG_G575%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[*her*](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.10%7Cmodid%3Akjv) [husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.10%7Cmodid%3Akjv): 11 [But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [if](_STRONG_G1437%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [she depart](_STRONG_G5563%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[**,** [divorce] **let her remain**](_STRONG_G3306%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[**unmarried**](_STRONG_G22%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[**, or**](_STRONG_G2228%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[**be reconciled**](_STRONG_G2644%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [to](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[*her*](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)[: and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [let](_STRONG_G863%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [the husband](_STRONG_G435%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [put away](_STRONG_G863%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [divorce]) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.11%7Cmodid%3Akjv)*[his](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv)*[]](_NOLINK_%7C_IGNORE_%7Cverse%3A46.7.11%7Cmodid%3Akjv) [wife](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A46.7.11%7Cmodid%3Akjv).”

**11.** Jesus sends the twelve out two be two **only to Israel**.

**Matt. 10:5-6** “[Go](_STRONG_G565%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [the way](_STRONG_G3598%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [of the Gentiles](_STRONG_G1484%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[[](_NOLINK_%7C_IGNORE_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[*any*](_STRONG_G4172%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [city](_STRONG_G4172%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [of the Samaritans](_STRONG_G4541%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [enter ye](_STRONG_G1525%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv): 6 [But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [go](_STRONG_G4198%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [rather](_STRONG_G3123%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [to](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [the lost](_STRONG_G622%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [sheep](_STRONG_G4263%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [of the house](_STRONG_G3624%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [of Israel](_STRONG_G2474%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv).”

cf. **Mark 6:7-13** and **Luke 10:1-13** where the 70 are sent out. Writing to the Gentiles they both leave out “only to Israel”.

**12.** We do not do what Christ said in **Matt. 10**

In **Matt. 10**: **9-10** is recorded the sending forth of the twelve to preach the Gospel of the Kingdom, and they are told: “Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat (*food*).”

Getting near to His death Jesus gives new marching orders to the disciples:

**Luke 22:35**, **36** we find the record of our Lord’s last instructions to His disciples before His death on the Cross: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, **But now**, he that has purse, let him take it, and likewise his scrip; and he that has no sword, let him sell his garment, and buy one.” The reason that the Lord Jesus gave for His reversal of orders was that He was about to die. It was this death which fixed the boundary between the test of law to which our Lord had put His people and the test of grace under which we are yet living” (Donald Grey Barnhouse). We of the Church age represent not a king but the rejected savior.

**13.** **Matt. 11:2-3** Written to the Jews:

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Are you he that should come, or do we look for **another**?” [**heteros**] (another of a different kind of Messiah).

cf. **Luke 7:19** Written to the Gentiles:

“[And](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [John](_STRONG_G2491%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [calling](_STRONG_G4341%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[*unto him*](_STRONG_G1417%7C_STRONG2_G5100%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [two](_STRONG_G1417%7C_STRONG2_G5100%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [of his](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [disciples](_STRONG_G3101%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [sent](_STRONG_G3992%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[*them*](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [to](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[, saying](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[, Ar](_STRONG_G1488%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)e [thou](_STRONG_G4771%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [he that should come](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)[? or](_STRONG_G2228%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [look we for](_STRONG_G4328%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv) [**another**](_STRONG_G243%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.7.19%7Cmodid%3Akjv)?” [**allos**] (another of a same kind of Messiah). Being Gentiles they were not looking for any Jewish Messiah. They would not know one Messiah from another.

**14.** **The Blind men at Jericho Matt.** **20:29–34**, **Mark 10:46–52** and **Luke 18:35–43**.

“The story is related by all three of the Synoptic Gospels and is to be found at least three apparent discrepancies in the parallel records are readily observed and demand special attention. These are:

First, according to Matthew two blind men are healed while Mark and Luke speak of only one; *(Mark and Luke in telling their story center their attention on the miracle more than the men whereas Matthew more on the details of how many where healed.)*

Second, there are a number of differences between the evangelists in the recorded words both of the beggars and of the Lord. *(The four Gospels are four messages with different emphasis to four different groups of people.)*

Third, **Matthew and Mark relate the incident to Jesus’ departure from Jericho** while **Luke relates it to His entrance** into that same city.” Zane C. Hodges “The Blind Men at Jericho” *BSac.* 122:488 (Oct 65) p. 330.

The blind men where in the city and heard that Jesus was coming into the city and they keep yelling as He passed them on the way out of the city.

**15.** Matthew has two demoniacs (**Matt 8:28**ff) while Mark and Luke have only one (**Mark 5:2**ff; **Luke 8:27**ff). (Same as the first answer above)

**16** The reason He was crucified.

In Matthew because He said He was King of the Jews, **Matt. 27:11**, **28-29**.

cf. **John 19:7** Jesus wascrucified because He said He was the Son of God. “[he ought](_STRONG_G3784%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv) [to die](_STRONG_G599%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv)[, because](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv) [he made](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv) [himself](_STRONG_G1438%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv) [**the Son**](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv)[**of God**](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.19.7%7Cmodid%3Akjv).”

**MARK** SERVANT / OX To the ROMANS (What can Christ the servant DO?)

1. No genealogy. “I don't care who my servant's grandfather was.” All that the Romans cared about did the servant do a good job.

2. No record of His birth. It would be out of place in Mark. Nor is his childhood recorded. All that you are really interested in did He do a good job.

3. Straightway! (anon, at once, immediately): Continuous action of a Servant: used 40 of the 80 times in the NT in Mark.

4. Four parables. Each one is a parable of SERVICE (chap. 4, 12)

5. He is not called Lord in Mark until after the resurrection. (Once in AV (**Mark 9:24**) but

 RV omits).

6. No Sermon on the Mount. A servant has no business telling people what to do. No “Our Father” in Mark.

**LUKE** MAN To the GREEKS (What is the IDEAL man?)

1. Genealogy-goes back to Adam the first man, head of the race. **(Luke 3)** Christ is our Kinsman-Redeemer. Cf. Book of Ruth.

2. Dependent--prayer prominent--sign of TRUE humanity.

3. “Everywhere” The twelve and 70 disciples not sent to the Jews only.

**Luke 9:6** “[And](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv) [they departed](_STRONG_G1831%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv)[, and went](_STRONG_G1330%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv) [through](_STRONG_G2596%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv) [the towns](_STRONG_G2968%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv)[, preaching the gospel](_STRONG_G2097%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv) [healing](_STRONG_G2323%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv) [every where](_STRONG_G3837%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A42.9.6%7Cmodid%3Akjv).”

cf. **Matt. 10:5-6**  [Go](_STRONG_G565%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [the way](_STRONG_G3598%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [of the Gentiles](_STRONG_G1484%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [into](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[[](_NOLINK_%7C_IGNORE_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[*any*](_STRONG_G4172%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [city](_STRONG_G4172%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [of the Samaritans](_STRONG_G4541%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [enter ye](_STRONG_G1525%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.5%7Cmodid%3Akjv): [But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [go](_STRONG_G4198%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [rather](_STRONG_G3123%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [to](_STRONG_G4314%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [the lost](_STRONG_G622%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [sheep](_STRONG_G4263%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [of the house](_STRONG_G3624%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv) [of Israel](_STRONG_G2474%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A40.10.6%7Cmodid%3Akjv).

4. Parables similar to Matt., here adapted to object of book:

The “King” in **Matt. 22:2** is made “a certain man” in **Luke 14:16**.

5. Humanity--here dominant. Weeps over Jerusalem, heals Malchus’ ear; incident of thief on cross. There is more emphasis on women than in other three Gospels.

6. Sermon on Mount (Plateau) This may be a different time than what is written in Matt.

**Luke 6:17**ff No allusion to old times: prophets, laws, etc.; these things were peculiarly Jewish and did not belong to whole race.

7. Garden of Gethsemane--unique experience as man. (**Luke 22:44**). The Key Word in the book of Luke is “Son of Man” (25 times).

**JOHN** GOD / EAGLE To the WORLD (What is His nature?)

1. No human genealogy. Deity BECAME flesh when He came into world. Not MADE flesh.(**John 1:14**).

cf. **Isa. 9:6** [For unto us a child](_STRONG_H3206%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A23.9.6%7Cmodid%3Akjv) [is born](_STRONG_H3205%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A23.9.6%7Cmodid%3Akjv)[**, unto us a son**](_STRONG_H1121%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A23.9.6%7Cmodid%3Akjv)[**is given**](_STRONG_H5414%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A23.9.6%7Cmodid%3Akjv)[:](_STRONG_H4951%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A23.9.6%7Cmodid%3Akjv)

2. Garden experience: No bloody sweat here; when He says “I am,” the solders fall down.

**John 18:6** “As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.”

3. All of the book shows His deity:

 a. Unique SIGNS:

 Heals eyes of man BORN blind;

**John 9:7**“[Go](_STRONG_G5217%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv)[, wash](_STRONG_G3538%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [in](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [the pool](_STRONG_G2861%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [of Siloam](_STRONG_G4611%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv)[,](_STRONG_G3739%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv)  [He went his way](_STRONG_G565%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [therefore](_STRONG_G3767%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [washed](_STRONG_G3538%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv)[, and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [came](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv) [seeing](_STRONG_G991%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.9.7%7Cmodid%3Akjv). Raises man four days dead, **John 11:43-44**, etc.

 b. Unique WORDS:

**John 3:7** “Ye must be born again/from above.” First use before the Dispensation of Grace.

cf. **I Peter 1:23** “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.”

**John 4:25** “[The woman](_STRONG_G1135%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [says](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [unto him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv)[, I know](_STRONG_G1492%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [that](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [Messiah](_STRONG_G3323%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [comes](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv)[, which](_STRONG_G3588%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [is called](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [Christ](_STRONG_G5547%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv)[: when](_STRONG_G3752%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [he](_STRONG_G1565%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [is come](_STRONG_G2064%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv)[, he will tell](_STRONG_G312%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [us](_STRONG_G2254%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv) [all things](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.25%7Cmodid%3Akjv). 26 [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv) [says](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv) [unto her](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv)[,](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv) **[I](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv) [that speak](_STRONG_G2980%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv)** [**unto thee**](_STRONG_G4671%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv) [**am**](_STRONG_G1510%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.4.26%7Cmodid%3Akjv)[**[**](_NOLINK_%7C_IGNORE_%7Cverse%3A43.4.26%7Cmodid%3Akjv)***he***[**]**](_NOLINK_%7C_IGNORE_%7Cverse%3A43.4.26%7Cmodid%3Akjv)**.**)

c. Unique CLAIMS Equality with the Father.

Of place **John** **3:13** “[And](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [no man](_STRONG_G3762%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [has ascended up](_STRONG_G305%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [to](_STRONG_G1519%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [heaven](_STRONG_G3772%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv)[, but](_STRONG_G1508%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [he that came down](_STRONG_G2597%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [from](_STRONG_G1537%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [heaven](_STRONG_G3772%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv)[,](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.3.13%7Cmodid%3Akjv)[*even*](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [the Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [of man](_STRONG_G444%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [which](_STRONG_G3588%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [is](_STRONG_G5607%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [in](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv) [heaven](_STRONG_G3772%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.3.13%7Cmodid%3Akjv).”

Of nature:

**John** **5:18** “[Therefore](_STRONG_G1223%7C_STRONG2_G5124%7C_STRONG3_G3767%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [the Jews](_STRONG_G2453%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [sought](_STRONG_G2212%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [the more](_STRONG_G3123%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [to kill](_STRONG_G615%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv)[, because](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [he](_STRONG_G3089%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [not](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [only](_STRONG_G3440%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [had broken](_STRONG_G3089%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [the Sabbath](_STRONG_G4521%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv)[, but](_STRONG_G235%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [said](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [also](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [that God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [was his](_STRONG_G2398%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv)[, making](_STRONG_G4160%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [himself](_STRONG_G1438%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [equal](_STRONG_G2470%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv) [with God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.18%7Cmodid%3Akjv).”

Of existence:

“**John** **8:58** [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [said](_STRONG_G2036%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [unto them](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv)[, Verily, verily](_STRONG_G281%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv)[, I say](_STRONG_G3004%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [unto you](_STRONG_G5213%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv)[, Before](_STRONG_G4250%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [Abraham](_STRONG_G11%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [was](_STRONG_G1096%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv)[, I](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv) [am](_STRONG_G1510%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.8.58%7Cmodid%3Akjv).

Of essence:

**John** **10:30** “[I](_STRONG_G1473%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv) [and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv)[[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.10.30%7Cmodid%3Akjv)[*my*](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.10.30%7Cmodid%3Akjv) [Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv) [are](_STRONG_G2070%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv) [one](_STRONG_G1520%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.10.30%7Cmodid%3Akjv).”

**John 5:23** His address on His own deity: “[That](_STRONG_G2443%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [all](_STRONG_G3956%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv)[[](_NOLINK_%7C_IGNORE_%7Cverse%3A43.5.23%7Cmodid%3Akjv)[*men*](_STRONG_G5091%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv)[]](_NOLINK_%7C_IGNORE_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [should honor](_STRONG_G5091%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [the Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv)[, even as](_STRONG_G2531%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [they honor](_STRONG_G5091%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [the Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv)[. He that honors](_STRONG_G5091%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [not](_STRONG_G3361%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [the Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [honors](_STRONG_G5091%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [not](_STRONG_G3756%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [the Father](_STRONG_G3962%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [which](_STRONG_G3588%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [has sent](_STRONG_G3992%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv) [him](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.5.23%7Cmodid%3Akjv).”

d. ONLY here is life.. The way of LIFE is made clear. We don't get eternal life by obeying the King, nor by serving after the manner of the Servant, nor by following in the footsteps of the perfect man, but by believing and receiving the Son of God!

**John 20:31** “[But](_STRONG_G1161%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [these](_STRONG_G5023%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [are written](_STRONG_G1125%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv)[, that](_STRONG_G2443%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [ye might believe](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [that](_STRONG_G3754%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [Jesus](_STRONG_G2424%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [is](_STRONG_G2076%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [the Christ](_STRONG_G5547%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv)[, the Son](_STRONG_G5207%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [of God](_STRONG_G2316%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv)[; and](_STRONG_G2532%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [that](_STRONG_G2443%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [believing](_STRONG_G4100%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [ye might have](_STRONG_G2192%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [life](_STRONG_G2222%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [through](_STRONG_G1722%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [his](_STRONG_G846%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv) [name](_STRONG_G3686%7C_STRONG2_%7C_STRONG3_%7C_NOLINK_%7Cverse%3A43.20.31%7Cmodid%3Akjv).”

**MATTHEW**

Westeott and Hort compute the OT references in Matthew as 94, Mark 49, Luke 80, and John 20z. W. G. Scroggie, however, argues that these estimates are too low, and lists Matthew as containing 130 quotations and allusions.[[1]](#footnote-1)

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| MATTHEW’S QUOTATIONS |
| Reference inMatthew | Old TestamentSource | Theme | HermeneuticalPrinciple |
| 1:22–23 | Isa. 7:14 | Virgin birth | Literal |
| 2:5–6 | Micah 5:1–2 | Messiah’s birthplace | Literal |
| 2:15 | Hos. 11:1 | Messiah’s infancy in Egypt | Typological |
| 2:17–18 | Jer. 31:15 | Slaughter of infants | Literal (partial) |
| 2:23 | ? | “A Nazarene” | Literal (from the tenor of many passages) |
| 3:3 | Isa. 40:3 | John’s call to repentance | Literal |
| 4:6 | Ps. 91:11–12 | Satan’s misuse in temptation | Literal |
| 4:14–16 | Isa. 9:1–2 | Messiah’s residence, ministry | Literal (partial) |
| 8:17 | Isa. 53:4 | Messiah’s healing ministry | Literal (partial) |
| 12:18–21 | Isa. 42:1–4 | Messiah’s non-provocative ministry | Literal (partial) |
| 13:35 | Ps. 78:2 | Use of parables | Typological |
| 21:4–5 | Zech. 9:9Isa. 62:11 | Triumphal Entry | Literal |
| 21:9 | Ps. 118:26 | Hosanna | Customary shout at festivals. Not a prophecy, but literal sense is retained. |
| 27:9–10 | Zech. 11:13Jer. 18:2, 19:2 | Purchase of potter’s field | Literal |

Ramah is singled out by the prophet because it was at this town that those to be deported were assembled (Jer. 40:1).

1. Dallas Theological Seminary. (1964; 2002). *Bibliotheca Sacra Volume 121* (121:34). Dallas Theological Seminary. [↑](#footnote-ref-1)