

MATTHEW

Book note for Matthew

It is a fiction that the Gospel of Matthew was originally written in Aramaic instead of Greek. No manuscript has ever been found, but if true, then Rome could “prove” that Peter (Cephas) was the “Rock” (*cephas* in Hebrew) whereas the Greek says Peter was only a pebble (*petros*, in Greek: a “Rock” would be a *petra*).

Matthew = short for Mattithiah; gift or reward of JAH.

Chapter note for Matthew 1

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfied the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

Mat 1:1

Note, the **book**, not “ancient manuscripts” or “inerrant scriptures.” *Biblios* means *book* and is the root for “Bible.” The book referred to is not a few verses in this chapter but the entire New Testament. It pairs with Rev. 22:18-19, the last 5 uses of “book” in the Bible.

“The **generation** ...” is the one which serves the Christ: Psa. 22:30; Isa. 53:8; Mat. 23:36; 24:34; Mk. 13:30; Lu. 21:32; Ac. 8:33; Gal. 3:16; 1 Pet. 2:9; (Psa. 49:19); Lu. 17:25. The translators of the Authorized Version used “generation” deliberately. They knew the word “genealogy” for they used it in Ezr. 8:1. Also see Ex. 40:15.

Names of God sequence: **Jehovah Shuah**= LORD of Salvation. Prev. Eze. 48:35, next Gen. 22:14.

First use of Christ, which in Hebrew is Messiah (Jn. 1:41; Dan. 9:25-26). Both mean anointed one. See Gen. 31:13 note for more.

The Jews reckon someone a Jew if his mother is Jewish. By that reckoning, Jesus was Jewish regardless of whether God was his father, as he undoubtedly was, or his father was Roman, as the Jews so slanderously claim.

Mat 1:3

Re. **Thamar** = erect, palm tree: Gen. 38:6-30; Ru. 4:12.

Mat 1:4

Num. 2:2.

Aram is called Ram in Ruth 4:20; 1 Chr. 2:10, etc.

Mat 1:5

Re. Rachab (=Rahab): Josh. 2; 6:15-25; Ru. 4:21, q.v.; Heb. 11:31; Jas. 2:25.

Mat 1:9

1 Chr. 3:11 has three names which are not listed here. These are between Ozias (Ahaziah) and Jotham (Jotham), namely Joash, Amaziah and Azariah. This is a classic problem text and illustrates the consequences suffered for violating the second commandment. Historically, Ahaziah, the first of the missing three, is the grandson of Ahab, to whom the Lord spake in 1 Ki. 21:21 that he would cut off his posterity. If the Lord meant it, then his posterity should not be listed in the Messianic line. The reason why Joash and Amaziah are also omitted is found in Ex. 20:5 where it is recorded as part of the second commandment that God will visit “the iniquity of the fathers upon the children unto the third and fourth generation of them that hate” him.

Ahaziah is the first generation, Joash the second, and Amaziah is the third. Of the three cut off, Amaziah, the third, was married to a woman of Jerusalem (2 Ki. 15:2). Azariah (or Uzziah) was her son and he, in turn, married Jerusha, the daughter of Zadoc (a priest?) who was the mother of Jotham. Both Azariah (Uzziah) and Jotham did right in the sight of the Lord (2 Ki. 15:34), thus sufficiently watering down the blood-line of Ahab to again enter into the Messianic listing.

Mat 1:11

Jehoiakim is omitted. See Jer. 36:30.

Mat 1:12

See note to Lu. 3:27.

Mat 1:16

Joseph = adding; let him add.

Mary = bitter: cf. Ru. 1:20. She had a sister -- Jn. 19:25.

Mat 1:17

The counts are inclusive. David is fourteenth if Abraham, not Isaac is first. David is then first for the next series which ends with Josias. Then Josias is first in the series ending with Joseph as fourteenth. That means that Jesus is the fifteenth, except that he is not the son of Joseph but the son of God by the Holy Ghost. Note the wording difference between “Abraham *to* David” and “Babylon *unto* Christ” in this verse. The Holy Ghost is interposed as a break in the corruptible seed (original sin) of Adam. Jer. 22:30.

Mat 1:18

With v. 24: Mary and Joseph were married in that they had a legal agreement of espousal, but they hadn't set up housekeeping, which happens in v. 24. Was it an arranged marriage? There is no evidence that Joseph was significantly older than Mary.

The Holy Ghost is not found in Revelation.

THE HOLY GHOST AND THE HOLY SPIRIT

Acts 19:2 -- “He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.”

The title, Holy Ghost, is unique to the Authorized Bible. No other version uses those two words to describe the third person of the Trinity, and most Christians, let alone critics, are too quick to dismiss them with the thoughtless statement that the Holy Ghost is the same as the Holy Spirit. And such is small wonder, for Jesus tells us why in John 16:13. Simply put, he “will not speak of himself.” If he will not testify of himself, then our only recourse is to ask the Father if he will teach us (Jas. 1:5). So what did the King James translators see that made them use these different wordings? Historically, English has differentiated between the Holy Ghost and the holy Spirit since at least Anglo-Saxon times.

Ghost and Spirit

What is the difference between a ghost and a spirit? It turns out that the Greeks had no way to distinguish between the two. Oh, in Mt. 14:26 and Mk. 6:49 we find the Greek word *phantasma* used, but even to the Greeks of those days a phantom was more imaginary than real, and need not even be in human appearance. On the other hand, Hebrew, like English can distinguish between ghost and spirit. Thus when Abraham gave up the ghost in Gen. 25:8, the Hebrew does not say that he gave up his spirit. However, when Christ “gave up the ghost” on the cross, (Mk. 15:37 etc.), the Greek could just as well read: “gave up the spirit.” In this case, since the phrase is defined in the Hebrew, and scripture modifies scripture, the Hebrew may be used to correct the Greek, and this is what the King James translators have done. (By the way, Greek is so devoid of understanding in this matter that it cannot even distinguish between spirit and breath. Witness that the newer versions, such as the NKJV, here say that Jesus “breathed his last” instead of “gave up the ghost.”)

Significantly, the word “ghost” is not applied in the Authorized Bible in the sense of the spirit of a deceased person. These are called spirits in Mt. 14:26; Mk. 6:49; Lu. 24:37 and 39: and the ghost of Peter is called his “angel” in Ac. 12:15. So the modern English usage of “ghost” as the spirit of the deceased was evidently not known to, or was ignored by the King James translators. In any case, they did not relate it to the phrase “give up the ghost.” Ghost is an old English word which was originally a contraction of two words: “God’s host,” which became “G’host” and then “Ghost.” Similarly, the German word for spirit, *geist*, also relates to the English ghost. In the Germanic languages, the word is related to *gast* which is the same word as the English “guest.” Ghost (*geist*) stemmed from that in the sense of a spirit which is the guest of the body. With reference to God’s host, the ancients acknowledged that the spirit of man belongs to God and is thus God’s host to the body and soul.

Evil and human spirits

There are some gender differences among the various spirits in the Hebrew and Greek. At times the Greek word for spirit or breath is neuter, at other times it is masculine. Evil and unclean spirits are always masculine (Mt. 12:43; Mk. 1:23; 5:9; Ac. 16:18) with three neuter exceptions. These exceptions are found in Luke 8:29; 9:39; and 1 John 4:3:

Lu. 8:29 - For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

Luke 9:39 - And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

1 John 4:3 - And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

In the Old Testament we find the neuter applied to the familiar spirit of the woman at Endor (1 Chr. 10:13). The neuter also occurs in Ecclesiastes 12:7 which refers to a human spirit. It is the latter reference which affords us the key to the resolution of neuter versus masculine among these spirits. The neuter form is applied to the human spirit whereas the masculine form is applied to unclean spirits and the spirits of devils.

How does this apply to the three verses presented above? In the two verses in Luke, the people involved, a man and a boy respectively, had submitted their human spirits to the evil spirits. This is also the case for the woman at Endor, whom Saul consulted. Her spirit was the familiar spirit which served as a medium. In the case of the antichrist, the same is true. The antichrist is a human being who has given himself over totally to Satanic possession, even as the two individuals in Luke and even as Judas allowed Satan to enter him at the last supper (Lu. 22:3 and Jn. 13:27). Therefore the spirits referred to in the above three verses are the human spirits of the respective people, not unclean or evil spirits, and thus they are neuter.

The Spirits of God

There are seven spirits of God. This is explicitly stated in Revelation 1:4; 3:1; 4:5 and 5:6 and is implied by the seven lamps of the golden candlestick in the holy of holies. Now these seven spirits are identified by their attributes and at times by their manifestations (1 Cor. 12:7). These attributes and manifestations are: the Spirit of God, the spirit of wisdom, the spirit of the Lord, the spirit of grace, the spirit of the Father, the spirit of truth, the spirit of life, the spirit of Jesus Christ which is the spirit of Christ, the spirit of glory and the holy Spirit of promise.

In Isa. 11:2 there are seven spirits listed. They are: the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Then there are the holy Spirit and the Holy Ghost. Obviously there is some overlap in these attributes and titles. It is beyond the scope of this book to equate each of the seven spirits with its attributes since there is not enough controversy about that to warrant such discussion here, but the distinction of the Holy Ghost is significant since many Christians, especially young Christians, are uncertain about or even offended by the title. It is significant that we are sealed by the Spirit and baptized with the Holy Ghost (3:11), and that each component spirit of the Holy Ghost is neuter, and the human spirit, which came from God and will return to God, is neuter, thus allowing the adoption (integration) into the family of God as sons of God.

The Holy Ghost and the Holy Spirit

We saw above that unclean spirits are masculine except if a human spirit is involved. The latter are always neuter. Now in almost every case where the seven spirits of God (combined into one Spirit) are in evidence, they are neuter. By contrast, the Holy Ghost is always masculine. Indeed, the only time that the word Spirit is masculine is when it is used to describe the Holy Ghost, such as the following:

John 14:17 - Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 15:26 - But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:13-14 - Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Of these passages, the ones in John introduce the Holy Ghost to the disciples. The reason why the word Spirit is used instead of Holy Ghost is two-fold. The first is most obviously, because the word “holy” does not appear before it. Indeed, this is also the case in 1 Corinthians 12:11. Second, in each of these references the work or office of the Holy Ghost, not his person, is found in the context.

Now an astute student of the Bible may ask about Luke 11:13, where the words “Holy Spirit” appear together in a context which looks as if it should be rendered “Holy Ghost,” if the King James translators were consistent: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” The resolution to this is that the Holy Ghost is given to all believers; they do not have to ask for him. But here the “evil” listeners, the disciples, need to ask for the Holy Spirit. Note that the disciples are here said to be evil. Jesus is still with them; he had not yet paid the penalty for their sins. They are still in the Old Testament dispensation where the Holy Ghost is unknown because he was not given in full, only in part.

Next we need to answer the question of whether or not the Greek New Testament knows of the Holy Ghost, especially since it cannot distinguish between ghost and spirit. For this we refer to the section quote, Acts 19:2, where Paul encounters the disciples of Apollos. Paul asks them: “...Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. These were learned men (see the context), well versed in the Old Testament. They could not have missed the holy Spirit of the Old Testament, but they’ve never heard of the Holy Ghost. One could ask how they could tell the holy Spirit and Holy Ghost apart in the Greek, but these all are Jews and they probably conversed in Hebrew. Remember that Hebrew can and does distinguish between spirit and ghost. When Luke translated the conversation into Greek, the distinction became implicit (internal) instead of explicit (obvious). Evidently, the Authorized Bible translators read the Greek more closely than their modern counterparts did.

Next, let’s look at the New Testament occurrences of “holy Spirit.”

Ephesians 1:13 - In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

Ephesians 4:30 - And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Thessalonians 4:8 - He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

In all three cases, the role of the holy Spirit is passive and not present in the fullness to require it be translated as Holy Ghost. It is a seal, or it is given to the reader who may or may not be a believer. This brings up the last distinction of the Holy Ghost. His “job description” in John 16 includes reproving the world of sin, and of righteousness, and of judgment; and he will glorify Jesus and reveal the things of Jesus. He will guide the disciples into all truth, and he shall not speak of himself. In that same passage Jesus tells his disciples that the Holy Ghost cannot come until Christ’s work on earth is done. The Holy Ghost does not descend onto the church until he came in Acts 2, after Jesus had been taken up to heaven. It is this witness to the death burial and resurrection of the Lord Jesus Christ which sets the Holy Ghost apart from the holy Spirit.

When all these factors are taken into consideration, it is apparent that the Holy Ghost is the third person of the Trinity. The Trinity consists of the Father, Son and Holy Ghost.

In support of this, consider the furniture in the holy of holies. There was the ark with the mercy seat which represents the Father. The table with the shewbread symbolizes the Son, the Word; and the golden lampstick with seven lamps symbolizes the Holy Ghost, who embodies the seven spirits of God.

So the resolutions to these manifold problems are these: the spirits of devils are all masculine; the human spirit is neuter, including those situations where they “channel” an unclean spirit; the spirits of God, like the human spirits, are neuter except if used in connection with the duties of the third person of the Trinity in promoting the gospel, when they are masculine. Finally, the Holy Ghost is always masculine and is the third person of the Trinity, embodying the seven spirits of God. And so we see that the translators of the Authorized Bible had a keen insight into the spiritual nature of the Bible. Also see note to Mat. 4:24.

The Holy Ghost prior to the A.V.

Although the A.V. is the only version today naming the Holy Ghost, it was not the first English Bible to do so. All prior English translations from Wycliffe's thirteenth century translation through the Douay-Rheims distinguished between the Holy Ghost and the holy Spirit.

The official title of Jesus, as the second person of the Trinity, is the Word. We find it so in John 1:1 and 1 John 5:7. We also find it in Rev. 19:13. The Word was made flesh, was crucified, buried, resurrected, ascended into heaven, and is seated at the right hand of God. As a parting gift, he gave believers the Holy Ghost (note, not the holy Spirit, or the Holy Spirit, which is given by measure only). The English language has distinguished the holy Spirit from the Holy Ghost since before the time of Wycliffe, i.e., before the 13th century. The Anglo-Saxon gospels, which date from before 1066, hint at a distinction between the two by using "*godne gast*" for Holy Spirit in Luke 11:13 versus "*halgan gast*" for Holy Ghost elsewhere. However, as the only occurrence of holy Spirit in the gospels is at Lu. 11:13, and since the only extant Anglo-Saxon translations are of the gospels only, the distinction cannot be checked for consistency. The Holy Ghost was not given (revealed) until after the resurrection of Jesus Christ and his ascension. The Holy Ghost inspired the Scripture, particularly, the New Testament, but the Old Testament, also. The Holy Ghost is stricken from every modern version. Without the Holy Ghost, there is no Scripture, and since He was active in the King James Bible, yielding the fruit of revivals, new translations into foreign languages, evangelism, missions, etc., his stamp of approval is still on the A.V. Thus in a very real sense, as the Word was made flesh, the completed Bible is the Word manifested in writing. That is, it is the word of God, not to be confused with the Word of God which is the second person of the Trinity.

Mat 1:19

Mary was espoused to Joseph (Lu. 1:27) and was accounted his espoused wife (Lu. 2:5). First, he had not yet taken her from her father's house (vss. 20 and 24; 1 Cor. 7:34) and second, she was accounted his espoused wife even after he had taken her from her father's house (the wedding signifying her departure and the marriage feast her arrival at her husband's house), presumably until the consummation of their union when she became his full wife. Even without those two steps, the contract was binding thus he needed to be loosed by an official divorce on the only grounds that God himself allowed, adultery.

Mat 1:20

Modern versions generally change "the angel of the Lord" to "an angel of the Lord," trivializing the importance of the message.

Mat 1:21

JESUS - All capitals, done here and in v. 25 and Lu. 1:31, corresponds to LORD of the Old Testament and witnesses to the deity of Jesus, the Christ. For Jesus' name in the Old Testament see Isa. 12:2-3 where it appears as "salvation."

Mat 1:23

Isa. 7:14. In the 20th century a key argument against advocates of the inspiration of the A.V. is that a double inspiration is not possible. In other words, a translation cannot be inspired. Here, though, we have an inspired original in Isaiah, and an inspired "original" which is a translation into Greek. Furthermore, the argument continues, that no new revelation can happen. But here we have an additional revelation, namely, "They shall call his name Emmanuel," where the original says "She shall call his name Immanuel." Similar cases can be found in Psa. 19:4 and Rom. 10:18, also with differences (in this case "sound" versus "line"); and Psa. 118:22 and Mat. 21:42; and many more.

Jesus (v. 21) is his primary name and his first advent was for the salvation of the world (Jn. 3:16). His second advent will establish his rule on earth and will fully fulfill the name Emmanuel. Gen. 4:25.

Mat 1:24

That is, they set up housekeeping (cf. note to v. 19). Because he did not know her until later, she was reckoned his espoused wife from this point on (Lu. 2:5).

Mat 1:25

Lu. 2:7.

The wording implies that Joseph did know her until after the birth of Jesus. They had other children, as attested by the use of "firstborn." Also see 13:55-56 and Psa. 69:8. The wording of this verse in modern versions,

such as the “And kept her a virgin until she gave birth to a Son” of the NASV stemmed from Jerome’s Vulgate. It removed “firstborn” from the text to promote the new dogma of the perpetual virginity of Mary.

If Mary had remained a virgin after marriage, she would have defrauded her husband (1 Cor. 7:4-5; 1 Thes. 4:6). Thus Catholic dogma puts assunder what God has joined together (Mat. 19:6), for they never became one flesh, though married. Note, too, the hypocrisy of not recognizing a marriage if not consummated with this “marriage” that they claim was never consummated. Then, too, the prohibition against birth control, which the Catholic Mary committed.

Re. JESUS, see V. 21 note.

Chapter note for Matthew 2

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

Mat 2:1

Herod = Herodus, which is hero, like **Pharaoh** (Ex. 1:19), plus *eidos* meaning appearance; hero-like. According to Josephus Herod was of Idumean descent, meaning he was a decendent of Esau, and his father, Antipater, converted to Judaism. Antigonus called Herod a half-Jew, while the Jews, when it furthered their interests, spoke of Herod as by birth a Jew (Josephus, *Ant.* 20, 8, 7). He married Mariamne, a Hasmonean princess and granddaughter of the high priest, Hyrcanus. He had two sons by her, Aristobulus and Alexander, but Herod designated another, Antipater, to succeed him. Antipater talked Herod into killing the two heirs. According to Josephus (*Antiquities* 17.6.4-5) Herod died not long after an eclipse of the moon. Although the eclipse of March 13, 4 B.C. is usually presented, that eclipse was late at night and partial. Josephus links the eclipse with an execution by fire which would be more likely early in the evening. The January 10, 1 B.C. eclipse which was total about 8:00 P.M. in Jerusalem seems much more likely the eclipse mentioned by Josephus. This latter date also fits better with the Passover mentioned in *Antiquities* 17, 9, 3 which has Archelaus (v. 22) impatient to go to Rome for confirmation (17, 9, 1) whereas the 4 B.C. date requires 13 months to have elapsed between the death of Herod and the impatience to go to Rome. The most probable date for Herod's death is January 28, 1 B.C., 18 days after the lunar eclipse of 9 to 10 January, 1 B.C.

Early Church tradition has it that the wise men visited the young child on December 25. If Herod died a few days before the end of January, 1 B.C., then the child Jesus and his family would have spent a total of 40 days in Egypt. Jesus was most likely born in September, **2 B.C. = A.M. 4000.**

The wise men were not kings, they were probably men who knew the times like those in Est. 1:13. See note to Psa. 72:10, 15. Also see Isa. 60:3-6.

Bethlehem = house of bread; house of flesh (bread from heaven). See note to Gen. 49:10.

Mat 2:2

The wise men were not kings (cf. note to v. 2). From the number of gifts, it is assumed that there were three wise men. See Dan. 5:15 & 7 for the astrology connection.

Did the star come westward from the sun? Num. 24:17 with Gen. 37:9-10. Also see note to Ac. 26:13 for an apparent confusion with Paul's encounter on the road to Damascus.

Mat 2:6

Mic. 5:2; Jn. 7:42. Is the difference between this verse and Mic. 5:2 indicative of the "higher criticism" of the chief priests and scribes? Note that they didn't even care enough to go to the child themselves.

Mat 2:9

Since the star moved and since they'd not seen it en route from the east (v. 10, indicated by their rejoicing), the star could only be an angel or special miracle (Rev. 1:20).

Note that the verse (with v. 11) calls Jesus a young child. Given Moses is a type of Christ, Jesus was probably three months old when the wise men came and when the children of Bethlehem were slain (Heb. 11:23). The visit of the wise men probably provided the funds, through their gifts, for the flight into Egypt. That exile lasted 40 days.

Mat 2:11

Contra Mariolatry, for they worshipped Jesus, not Mary.

Re. "child," see note to v. 9.

Of the gifts, myrrh relates to prophet, frankincense to priest, and gold to king. Ex. 30:3, 23-34. Cf. Isa. 60:6.

Mat 2:13

Did they flee to Mt. Sinai?

Mat 2:15

Hos. 11:1.

Mat 2:16

Parallels Ex. 1:16.

The wise men, and Gen. 49:10, caused Herod concern enough to slay the children, for the Pharisees expected the Messiah any day. Josephus does not mention this event, but this could well be because his source was Nicholas of Damascus, courtier in Herod's court, to whom Herod was a hero. Also, Herod's illness unto death and the machinations by his son, Antipater, to hasten his father's demise distracted the attentions of the historians.

Catholic churches observe the remembrance of this event on 28 December. It is significant that the historic date for the visit of the wise men is December 25 and that the date of Herod's death is 14 January 1 B.C.

How many children died? From an Egyptian census account of ca. A.D. 30, the number of children under 4 was 1/7th of the total population. From this we deduce that the fraction aged two and under is 1/14, half of which are boys. Thus the ratio of the number of boys 2-years and under to the total population is 1:28. If there were 10,000 people in Rama, probably a high number since the Egyptian survey had fewer than 200 people per town, the number of children who died would be about 360, that is, 36 children per thousand of the population, or 4 to 6 per township. (Source of the census figures: <http://www.digitalegypt.ucl.ac.uk/>.)

Coast = side, especially of hills. See v. 18.

Mat 2:18

Jer. 31:15 q.v. Critics love to pick on this account as an error in the Bible because it stands alone in Scripture with little, if any, historical support.

The region is called Rama (v. 16) without necessarily referring to the city called Rama some distance from Bethlehem.

Mat 2:19

Herod, like David, apparently reigned 40 years at which time he was 70 years old.

Mat 2:22

Apparently Joseph wanted to return into Egypt. The angel warned him against that so he avoided Judaea and went to Galilee.

Archelaus = prince of the people. He was named heir by his father after he discovered that the son he appointed in the first place, Antipater, had conspired against him. Antipater was executed five days before Herod died.

Archelaus was well received by the people until he made a speech to them in which he claimed that his title and authority depended upon the good will of Caesar (Josephus, *Aniq.* 17, 8, 4). Because of his failure to depend on God, and because Caesar was unpopular for his heavy taxation, the Jews appealed to Caesar to put them under the jurisdiction of the presidents of Syria. Not willing to override Herod's testament, Augustus gave Archelaus half of his father's kingdom, with the title of tetrarch (leader of a particular people, the Jews in this case), and promised that the royal title would follow. His territory included Judaea, Samaria, and Idumaea with the cities of Jerusalem, Caesarea, Sebaste, and Joppa.

The rest of the domain was divided between his two brethren, Herod Philip and Herod Antipas. Archelaus ruled for ten years, at which time he ran out of favor with Caesar and was exiled to Vienna.

Mat 2:23

The wording suggests that they may have decided not to raise Jesus in Nazareth but in Bethlehem. Both Joseph (Lu. 2:4, 39) and Mary (Lu. 1:26) lived in Nazareth before Jesus' birth.

Chapter note for Matthew 3

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptized Christ in Jordan.

Mat 3:1

John = grace of or by the Lord; gift of the Lord. For more on John see note to Lu. 1:13.

Mat 3:2

This is the kingdom for the Jews (10:6-7), ruled by Jesus (Mat. 2:2). It is brought in by signs of healing (9:35) and has children which will be cast out into outer darkness (at. 8:12). It is not the kingdom of God which pertains to the church. Note that there are two kings who shall reign, apparently during the millennium, namely Jesus and a resurrected David.

Suffering leads to the kingdom of God; glory to the kingdom of heaven. The RCC says that suffering = glory and so identify the two kingdoms as one and the same and use this as an excuse to use physical power to coerce men into the kingdom of heaven. Protestants put the two kingdoms together, too, with glory only a spiritual glory, thus trying to bring in a spiritual reign in men's hearts.

The kingdom of heaven was on earth (1 Ki. 4:20-21), and peaked with Solomon, a type of the millennium.

Mat 3:7

Pharisee = scatter, declare, distinctly, shew, sting.

Sadducee = cleansed, just, righteous. They took their name from Zadok (Eze. 44:15) and held that only the Pentateuch was inspired. Today they are called *Kairites*.

Were they warned by Mal. 3:1-4 and Mal. 4:1?

Mat 3:9

Note: Christians are "lively stones" (1Pet 2:8; 1Cor 10:1-4).

Mat 3:11

The baptism with the Holy Ghost is for believers, with the fire for unbelievers.

Ac. 2:3; 1 Cor. 3:13-15; 1 Pet. 1:7; (2 Pet. 3:7); Rev. 20:14-15.

Mat 3:12

Rev. 14:14-20. Unquenchable fire is the lake of fire: hell-fire. Pentecostals think this refers to the "tongues like as of fire" of Ac. 2:3, but those were not fire but *like* fire. Compare this verse and v. 11 with Ac. 11:16 which doesn't mention fire.

-- THOROUGHLY

Should be "thoroughly," not thoroughly. Thoroughly means that the "effect" is from the outside in and may be only temporary. "Throughly" means eternal, from the inside out and permanent.

Mat 3:16

Against sprinkling and for immersion. Mk. 1:10.

Dove: (Na. 2:7, Mat. 10:16).

Mat. 1:10; Lu. 3:22; Jn. 1:32.

Mat 3:17

On the day of atonement? See Lev. 16:8-10 and compare the tenth verse there with Mat. 4:1 v.f. The scapegoat must be presented alive.

The Trinity is present: the Father speaks, the Son is present, and the Holy Ghost as the Spirit of God (Jesus having yet to die), is also present as a dove.

Chapter note for Matthew 4

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

Mat 4:1

Mk. 1:12; Lu. 4:1. Compare Jn. 1:32 v.f. Apparently John was in the wilderness and Jesus was in or coming out of his period of fasting in John's account which happened *after* Jesus' baptism by John (Jn. 1:34). Also see Ex. 24:18; 1 Ki. 19:8.

The temptation is an example of Satan's trinity of temptation stated in 1 Jn. 2:16.

This is the first mention of devil in the New Testament (see Lev. 17:7 for the first mention in the Bible. The O.T. references are four, the others being Deu. 32:17; 2 Chr. 11:15; and Psa. 106:37).

The Greek word for devil is *diabolos*, as distinct from *daemon* (see note to Mat. 8:31 where is the first usage of that Greek word).

According to Bible critics, "devil" is a title of Satan and should never be applied to any other being.

Furthermore, they claim that since *daimonion* is the Greek word found in the New Testament, we should use that word, transliterated to the form "demon," over the English word "devil." In other words, there is, according to Bible critics, only one Devil and many demons.

Let us look at the claim that there is only one Devil. Jn. 6:70 refers to Judas as follows: "Have I not chosen you twelve, and one of you is a devil?" According to the critics, Judas should be referred to as "a demon" since he is not The Devil. So what does the Greek say? It says *diabolos*, "devil," not *daimonion* or demon. If Satan was one devil, and Judas was another, then here we obviously have two devils and the critics are contradicted by scripture. And why not? With angels of the Lord but only one Angel of the Lord; with sons of God but only one Son of God, why can't there be devils but only one Devil (Satan)? Of course, it could be, and likely is true, that since Judas is the only man to be called a devil, that he will be resurrected to embody Satan as the Antichrist. (See note to Psa. 55:12.)

Devils are bad, even to the Greeks, but this is not so for the demons. Socrates saw some demons as bad and others as good. The "good" demons taught men and made geniuses of them. This latter sense is found at the root of the English word "demonstrate" where the demon is said to explain (literally to "uncover") the truth. To the Greeks, demons could also be human spirits. Thus we find the root, *demo*, in words such as "democracy," "demography," and "Democrat." In each case *demo* refers to the human spirit, to "people." But to the critics, demons are always bad. By extension, if demons are always bad, Christians have no business "demonstrating" anything, or belonging to the Democratic Party. In both cases, the root word is "demon." It follows that these words and their concepts are demonic. But such is not necessarily the case. Hence the translators of the Authorized Bible wisely translated all occurrences of *daimonion* into devil(s) so as not to disrupt that fabric of the English language which is based on the "demon" (as "human") root.

Not until the eighteenth century did the word demon enter common English. This was only through pastors who liked to strut their knowledge of Greek to their congregations. In the course of that prideful show, the derivation of devil ("d'evil," that is, "doer of evil") was lost to the clergy and laity alike, and the evil inherent in the devils was watered down since demon, by virtue of its meaning as "people," humanized devils and made them seem kinder and more humane. Devil, on the other hand, communicates inhumanity and evil. The King James translating committee was right not to transliterate the Greek word demon but to translate it into the perfectly good English word, devil.

Cambridge A. V. has upper case Spirit; Oxford is lower case, spirit. The same happens in Mk. 1:12, but both use upper case in Lu. 4:1. Unless there is some compelling reason to think otherwise, it appears that at least here and in Mark, either is correct. In that case, Jesus' human spirit and his divine Spirit agreed.

Mat 4:4

Deu. 8:3, q.v.; Job 23:12; Pr. 3:8; 4:22; Lu. 4:4. Hence every word must still exist or man could not live.

Mat 4:5

The order of the second and third temptations are switched in Luke's account. See note to Lu. 4:15.

Mat 4:6

Psa. 91:11; Mk. 1:13; Lu. 4:10.

Mat 4:7

Deu. 6:16. See Ex. 17:1-7 for an example.
 “It is written...” implies preservation.

Mat 4:10

See note to v. 7.

Mat 4:15

Isa. 9:2.

Note that Isa. 9:1 deals with the tribulation time, the second coming:

Isa. 9:1 **Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted** the land of Zebulun and the land of Naphtali, **and afterward did more grievously afflict her** by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

What the Holy Ghost quoted here pertains to the first coming, what he omitted (in bold italics) pertains to the second, tribulation-time, coming. The significance for this in terms of the end times is that when Jesus began to preach in (partial) fulfillment of this verse marks the start of the last days, but when he is crucified, or when Israel rejects the Gospel (Acts 7:56 notes), starts a hiatus in the last days which do not resume again until 2 Tim. 3:1 when perilous times shall come heralding the tribulation and lasting through the tribulation. The millennium will provide another hiatus until the “last day.”

Mat 4:17

Note, the kingdom of heaven is the context; it is also the context of the sermon on the mount. Cf. v. 23.

Mat 4:18

Mk. 1:16.

Mat 4:19

Hab. 1:14-17.

Mat 4:23

Again, kingdom of heaven (v. 17 q.v.)

First occurrence of *gospel* in the Bible. The English word *gospel* comes from God’s spel(ling), that is, God’s word. Cf. Rom. 10:16-17; 2 Cor. 4:2-3; 2 Tim. 2:8-9. Atheistic theologians, who did not wish to retain God in their knowledge (Rom. 1:28), changed the “go-” to “good,” and the “spell(ing)” to “message” or “news;” that is “good news.” (For *evangelist*, see note to Acts 21:8.) The gospel is the spelling that puts forth the Word in the heart of the listener.

[Continued from 1 Cor. 15:3, thread starts with Ac. 20:24.] This is another of the gospels in the Scripture. This gospel of the kingdom is in two parts. The first is a literal, physical, visible kingdom as stated in Mat. 6:10, 13; Lu. 19:12, 15; and Ac. 1:6. It is a mystery in this age which is the gospel of the grace of God. This physical kingdom is called the *kingdom of heaven*.

The second part is the spiritual kingdom of Rom. 14:17. That is called the kingdom of God. It won’t materialize (Ac. 14:22; 20:25) until it can be seen (Jn. 3:3) when its King shows up as the king of both kingdoms, as the King of kings.

He will receive a spiritual kingdom connected with churches, CARE packages, prayer meetings, good deeds, revivals, and sacraments, etc. And he will receive a physical kingdom, namely the nations of the world (Rev. 11:15; Lu. 4:5-6). At the time, the god of this world will be busy in the bottomless pit.

Confounding the two kingdoms, as Rome and many Protestants have done, leads to a church stat kind of thinking which thinks that they are to take Israel’s O.T. promises and apply them to the Gentiles so that the Jews never get them; but see Jer. 30:11-22; Zech. 14; Isa. 2; 11; 66; Eze. 37; 40-48; Rom. 11:26-30 and Psalms 68; 72. [This part of the note is continued at Rev. 14:6.]

Mat 4:24

Re. “possessed with devils”: this is the most common translation of the Greek *daimonizomai* (Strong’s G1139). The phrase indicates a togetherness, such as in “the governor, with his aides, is...” which is taken as a singular (as opposed to “the governor and his aides are...”). Once freed of the devil or devils, the phrase changes to “possessed of devil(s),” such as only occurs in Mat. 8:33 and Lu. 8:36. Never is it translated as “possessed by...”

Consistent with this subtlety is the fact that when an unclean spirit is referenced, its gender changes from male to neutral when it enters a man, the human spirit being neutral. (See note to Mat. 1:18.)

Re. **lunatick**: It appears only here and in Mat. 17:15. See note there.

-- **LUNATIC**

QV error: should be spelled *lunatick*. Also 17:15

Chapter note for Matthew 5

1 Christ beginning his sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfill the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

Mat 5:1

Mk. 3:13; Lu. 6:12. The sermon addresses the rules for the kingdom of heaven (4:17, 23; 5:3, 10, 19, 20).

This is not the same event as recorded in Luke 6. Here the sermon was given on a mountain, in Luke, on a plain (Lu. 6:17), yet these both happen shortly before the healing of the Centurion's servant (Mat. 8:5 v.f. and Lu. 7:2 v.f.). From the first two verses in this chapter we gather that here Jesus teaches his disciples alone. In Luke he spoke to the multitudes. Evidently Jesus went up the mountain to pray (this verse, Lu. 6:12) then in the morning he called his disciples (Lu. 6:13) and spoke to them the words recorded here. They then descended (Lu. 6:17) and Jesus repeated the discourse in the hearing of the multitudes (Lu. 6:20-7:1; Mat. 7:28-29).

Mat 5:3

Also v. 10. The word "blessed" stems from a root word for blood, therefore to be blessed means to be under Christ's blood, that is, blood-bought.

Mat 5:5

Ps. 97:11 with Ps. 97:9 define the meek as those who wait upon the Lord. To wait upon means to serve, to await commands. Meek doesn't mean docile or naive. Moses is said to be meek, but he certainly wasn't wishy-washy. Jesus also was meek. See Num. 12:3.

Mat 5:8

Psa. 24:4-6.

Mat 5:9

First of nine mentions of "children of God." "Child of God does not occur in the Bible, though Jesus is referred to as the singular, "holy child," in Ac. 4:27, 30. Modern versions tend to change these to "sons of God," eliminating the female sex from consideration. They also alter the "holy child."

Mat 5:10

Same reward as v. 3. English "theirs" is a contraction of the heirs, i.e., t'heirs. 1 Pet. 3:14.

Mat 5:11

1 Pet. 4:12.

Mat 5:12

Ac. 5:41.

Mat 5:13

Salt was used a currency in those days and is still a preservative. Salt is not, however, antiseptic. It is *aseptic*. Antiseptic works against poison to cure, but aseptic is something that is devoid of poison. Salt never cures corruption, it prevents the spread of corruption. So our work is not just helping the Holy Ghost make new creatures, but also to challenge evil.

Mat 5:16

E.g., Abraham -- Gen. 21:22 v.f.

An example of the everlasting gospel of Rev. 14:6; the kingdom of heaven is the millennium.

Mat 5:18

The jot and tittle are written marks, not verbal (i.e. tradition) or "spiritual." Therefore the reference is to the written word. Traditionally, the jot (iota) anticipates the Greek New Testament. The tittle is a dot or accent mark ("diacritical mark" according to the *American Heritage* dictionary) and is said to refer to the Hebrew vowel points, that is, to the Old Testament. Interestingly, they occur simultaneously in the English letter i which is the letter iota

(which is not dotted in the Greek) and has the tittle, that is the dot over the i. Lu. 16:17, which see for geocentric impact.

Note that the preservation of Scripture is here tied to the permanence, and indirectly fixity, of the earth. See Psa. 119:89-91 for the connection.

Mat 5:19

An example of the English correcting the Greek, cf. note to 13:11.

Mat 5:20

The scribes today are the modern bible “translators/critics” which were responsible for the letters (jots) and *diacritical* marks (tittles, v. 18).

Jesus is our righteousness. He is the Word of God (Jn. 1:1; 1 Jn. 5:7) and the Word is expressed in words. The Bible consists of the words of God and so is the expression, the record of the Word of God. The scribes and Pharisees then, as now, seek to establish their own righteousness above the righteousness of Jesus Christ by criticizing his words (not Word). Salvation is found only in the Holy Bible, the expressed Word of God, and nowhere else. At the end of the twentieth century the only place where the doctrines of salvation may still be found in unadulterated form is in the so-called “King James Version,” in English. Every other translation which once might have had merit as the words of God, has been adulterated. This includes the Greek (there are over twenty “original Greek” texts) and Hebrew (at least five different Hebrew texts may be found). So it happens that today the words of God are only found in the so-called King James Bible, and it may truly be said that no one can be saved except his salvation is based on the Authorized Translation of the Bible, for only there is the salvation of God, that is Jesus Christ, presented without admixture.

Mat 5:22

First mention of hell in the N.T.

By removing “without a cause,” most modern versions make the Lord Jesus Christ a sinner when he gets angry at the hardness of the hearts of his disciples and his flock (e.g., Mk. 3:5). The NASV ends the verse with the clause, “shall be guilty enough to go into the hell of fire,” so, according to it, because of Mk. 3:5 Jesus is “guilty enough to go into the hell of fire.” Note, too, that the critical reading violates Eph. 4:26, which should say “be not angry...” instead of “be angry...,” at least, if the modernists are correct.

Raca = (Heb.) vain, trash, void; (akin to English “rake”?) -- an immoral or dissolute person; a libertine).

Councils are negative; see: note to Psa. 68:27.

Mat 5:24

First mention of eleven of reconcile, meaning to reestablish a close relationship, in the N. T. First in the O.T. is at Lev. 6:30, which see for a more complete definition. Next occurrence is Rom. 5:10.

Mat 5:26

Farthing = from “fourthing”; a quarter of a penny, i.e., a quarter of a day’s work.

Mat 5:27

Ex. 20:14

Mat 5:28

Note, this draws no distinction between the married and unmarried insofar as adultery is concerned.

Mat 5:31

Deu. 24:1; Mat. 19:3, 7 esp.; Mk. 10:4; Lu. 16:18.

The next verse gives the ground for divorce. Many preachers, almost all before 1960, ignore the verse.

In Greek, the “writing of divorcement” is literally an “apostate bible,” (see note to Mat. 19:7 for more). Though *biblion* does not occur here in the Greek source documents, this is the first occurrence of any form of the Greek word for **apostasy**, (G868 or G647). The latter is the form used in this verse and also occurs in Mat. 19:7 and Mk. 10:4.

“No apostasy ever began with an unsaved “Christian” denying the virgin birth, the deity of Christ, the blood atonement, or the bodily resurrection. You can spot a modern, apostate Fundamentalist by his insistence that apostasy must begin with someone denying some ‘fundamental’ of the faith. It doesn’t. It *never did*. In church history, apostasy begins--every time since the founding of the University of Alexandria (100 B.C.-A.D. 3000)--with saved, regenerated Christians, in the Body of Christ, questioning the authority of the Scriptures...

“Three warnings were given about this ungodly operation before A.D. 90. They will be found in the AV (any edition) in Col. 2:8 and 1 Tim. 6:20....

“All apostates, including all Conservative, Evangelicals, and Fundamentalists, alter those verses in the King James Bible that are aimed at THEIR sins (see 2 Cor. 2:17; 1 Tim. 6:5, 10, 20; Rom. 1:18, 25, 28, 13:9; Gal. 3:1; etc.).

“To them, the expression ‘Yea hath God said?’ simply means, ‘In the verses in the Authorized Holy Scriptures (see Rom. 1:2), no one told you what God said.’ Then further: ‘What God actually SAID was ‘I am not making any reference to your sins here; all is well, there can be no apostasy WITHIN the Body of Christ.’” [Ruckman, 2004. “The Modern Apostate Fundamentalist,” *Bible Believers’ Bulletin*, 28(7):1.]

Dr. Ruckman then offers the following comment on 2 Tim. 3:16.

“See that word ‘inspiration’...? Well, if you believed you had a copy of ‘the Scriptures’ ... in your hands then the very first thing you would do--barring all other ‘options’ of any kind-- would be to ‘search the Scriptures’ to see what was meant by ‘inspiration.’ Right? You certainly would *not* run back to a dead language like Greek in a Greek grammar to find out what the word meant. That is what an educated, unsaved man would do. The grammar or lexicon might have been compiled by an unsaved sinner (or sinners) like Kittel’s *Theological Dictionary of the New Testament*. ...

“Not one highly-educated, saved, evangelical, intellectually ‘recognized’ scholar, writing on ‘inspiration’ or *Our God-Breathed Bible*, or ... anything like them ever turned to the Scripture to see how the word was used: not once since 1880. ...

“... All of them ... taught that the ‘Holy Scriptures’ were inspired at one time and are NOT inspired now.” For more see 2 Tim. 3:15 note.

Apostasy has no cure, it is epidemic and irremedial.

Note that the word “apostasy” is nowhere found in the King James Bible. This suggests that as long as one sticks to the Authorized Version, one cannot become an apostate. Apostasy is only linked to the Greek text.

Mat 5:32

Cf. v. 28. Mat. 19:9, q.v.; Mk. 10:9, 11; Lu. 16:18; Jer. 3:8; Isa. 50:1; Num. 30:9; Deu. 22:21-22.

Fornication, which is contrasted to adultery below, is the only grounds given in the gospels for divorce. Others are given in 1 Cor. 7, which suggests that the withholding of physical gratification is a form of fraud and, as it can tempt to fornication, may itself be grounds.

When God divorced his wife (Hos. 2:2; Isa. 50:1; Jer. 3:8 v.f), he made it clear that she was no longer his “wife” (Hos. 2:2). He said “she is not my wife” after the divorce.

The exegetes and exponents of Rom. 7:1-4 say she *was*. While aside from the fact no one in Romans 7 was divorced, is the fact that when flesh leaves flesh and joins flesh elsewhere (Mat. 19:9; 1 Cor. 6:16), a “divorce” has taken place and any Christian has God’s own “grounds of divorce” for divorcing Israel (see Eze. 23:35-45), and when this takes place the woman “put away” is **not** the wife of the man who put her away. He is single.

Fornication = voluntary sexual intercourse between partners (in restricted sense an unmarried man) who are not married to each other. In Scripture extended to adultery. Among the peripheral meanings are harlotry and lechery. In a circa 1450 reference listed in the Oxford English Dictionary the word is applied to David’s adultery with Bathsheba. Etymologically, the word is said to stem from the Latin for arch which is presumed to have been characteristic of brothels in Rome. Beyond that, though, the word appears to stem from the Greek word used here, *porneia* from which we get our word pornography.

Adultery: the dictionary says that adultery is voluntary sexual intercourse between a married person and a partner other than the lawful spouse. Mat. 5:28 gives a more general definition which draws no distinction between married and unmarried. In Scripture, the word is also applied to affections to idols. For more see Ex. 20:14.

Mat 5:34

Cf. note to Isa. 66:1 for geocentric impact.

Mat 5:35

Jerusalem will be an international city in the millennium (Isa. 2; 60:1-3, 12-14).

Mat 5:38

Lev. 24:20; Pr. 24:29.

Mat 5:39

Lam. 3:30; Mic. 5:1.

Mat 5:40

-- **CLOAK**
A.V. cloke.

Mat 5:43

Lev. 19:18.

Mat 5:45

This verse is geocentric because it equates the grace of God with the rising of the sun. People who make the “for he maketh his sun to rise” phrase phenomenological would never do the same to “sendeth the rain” by insisting that we approach the rain instead of the rain approaching us.

Chapter note for Matthew 6

1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.

Mat 6:2

Condemned in Amos 4:5.

Mat 6:9

Lu. 11:2 v.f.

The prayer opens with a concern for God's name.

Hallowed = commend, sanction, accept, praise. Its first occurrence is Ex. 20:11.

Mat 6:10

For geocentric import see 1 Cor. 15:40 note.

The second concern is God's kingdom, the third, God's will.

Mat 6:11

The fourth concern is our daily bread, both physical and spiritual, that is, the bread of life even the Holy Bible.

Mat 6:12

Fifth concern is forgiveness.

Mat 6:13

1 Chr. 29:11.

Sixth concern is deliverance from temptation to do and experience the results of evil.

Jerome's Vulgate removed the words "For thine is ... Amen" to replace this Jewish perspective with a Gentile one (Lu. 11:4, q.v.). Jerome was helping to establish the then-recently-established Roman Catholic Church by giving it a "Bible," the *Vulgate*, and their perspective is that there is only one kingdom, and that it belongs to the RCC, not to God. Therefore the reference was removed.

Mat 6:14

E.g., Neh. 5:1-13.

Mat 6:15

Psa. 66:18; 2 Cor. 2:11.

Mat 6:22

V. 24, q.v.; Lu. 11:34. Note 2 Cor. 4:4.

Hence one revelation, not two.

Jas. 4:8.

Mat 6:24

V. 22, q.v.; Lu. 16:9, 11, 13; Jas. 1:8; 4:8. See note to 1 Cor. 7:23.

Mammon = riches, avarice, and worldly gain; material wealth regarded as having an evil influence. [Middle English, from Late Latin *mammon*, from Greek *mamonas*, from Aramaic *mamona*, riches.]

Mat 6:25

V. 31; 10:19; Mk. 13:11; Lu. 12:22; Php. 4:6. Modern versions tend to change "thought" to "anxious."

Anxious can also have a sense of eagerness, although that is discouraged today. Take no thought is actually stronger than be not anxious since anxiousness still allows for planning and thinking about, which runs into problems with some contexts, f.i., taking thought about what to say as per Mat. 10:19.

Mat 6:28

This parabolic discourse stems from the presence of lilies, suggesting a specific time of year. Christ often reacted parabolically to physical stimuli, as noted by Isaac Newton on pp. 148-149 of his *Observations upon the*

Prophecies of Daniel. This differed from the prophets (John used the same approach as Jesus) in that they themselves to be a sign such as the rent of a garment (1 Sam. 15:27), by imparting significant names to their sons (Isa. 8, Hos. 1), etc.

Mat 6:29

Implies that a plant's flower is merely a garment for something else, the real plant. That something else is probably the reason for its existence, in this case attracting insects for propagation.

Mat 6:31

The "eat" and "drink" references pertain mostly to Ham, the "wherewithal" includes a technology and so is Japhetic. Hamites skimp on dress and modesty.

For critical note see v. 25.

Mat 6:33

When Christ is present, both kingdoms -- of heaven and of God -- are present (Mk. 1:15; Mat. 4:17), but the kingdom of God is not found in the Old Testament or between Acts 7 and the rapture. The kingdom of God is spiritual, cf. Mat. 12:28; Rom. 14:17.

Chapter note for Matthew 7

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

Mat 7:1

1 Cor. 2:15, 16; 4:3-5; contrast Jn. 7:24; Php. 1:9. Lu. 6:37; Rom. 2:1; 14:3; Jas. 4:11.

Mat 7:2

Jas. 2:13.

Mat 7:3

1 Cor. 11:13.

Mat 7:6

Dog = false prophet; cf. 2 Pet. 2:1, 22 (note "sow" there).

Pearls in Mal. 3:17 (jewels) and Mat. 13:46 (pearl of great price), are related to living stones and the foundations of the gates of the New Jerusalem (Rev. 21:21). The admonition is to not turn over believers to unsaved females (sows), that is Jezebels, nor to take God's things and give them to unsaved male preachers or ministers (dogs).

Mat 7:7

The implication is that it's a duty to pray. Asking implies dependence on the Lord.

This is a 3-fold prayer typed by the ASK acrostic (**A**sk, **s**eeK, **k**nock).

Mat 7:11

Implies all men (here the disciples) are evil.

Mat 7:13

Jer. 6:16; Lu. 13:24.

The dictionary definition of strait includes narrow, strict, rigid, and righteous. Straits can be dire or dreadful. It has a sense of being grievous or distressful in the Greek, too (cf. G4727).

Mat 7:14

Some modern versions change "narrow" to "hard." This makes it seem that the way is one of difficult or hard works, not grace.

Mat 7:15

Ac. 20:29; 2 Pet. 2:1.

Mat 7:21

The kingdom of heaven isn't connected to salvation.

Contra Calvin, since the will of our Father can be resisted.

Mat 7:22

Note, these point to their works, but salvation is not by works (v. 20).

Mat 7:23

Re. iniquity: Psa. 1:6; Mal. 3:14-15.

Re. depart from me: Psa. 6:8; 101:4; 119:115; 139:19-20; Mat. 25:12, 41; Lu. 13:27. Contrast Job 7:19 and Lu. 5:8. Re. those who voluntarily depart from the Lord see Jer. 17:13 and note.

Mat 7:24

"These sayings..." refers to Scripture in general and the sermon on the mount in particular. If hearing and doing the sayings amounts to building one's house on a rock, then the words of God are constant and immutable.

By contrast, the sands type the modern versions which change with language, and like other religions which change with situation or context.

All heard the same message but some obeyed and others did not. Some built on the rock, others on the sand. When trials come, those on the rock stand fast while those built on the sand are blown about by every wind of doctrine (Eph. 4:14) and their foundations are destroyed. We are to be obedient to God's word, is the essence of the parable. Yet there are those who claim obedience but search for the version of the word that they like best instead of the historically tried and true.

Mat 7:29

Scribes have no authority other than their own opinions and preferences.

Chapter note for Matthew 8

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother in law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

Mat 8:12

Mat. 13:42; 22:13; 24:51; 25:30; Lu. 13:28; 2 Pet. 2:17; Jude 1:13.

Mat 8:17

Isa. 53:4.

Mat 8:19

Lu. 9:57 v.f.

Mat 8:23

When Jesus enters a vessel, life is preserved and the storm is stilled.

Mat 8:28

Mk. 5:1 v.f. and Lu. 8:27 v.f. have one possessed man. Here the place is the country of the Gergesenes while in Mk. 5:1 it says "Gadarenes." See note to Mk. 5:2 for resolution.

Mat 8:31

This is the first of five occurrences of the Greek word demon, which comes from *daio* (to distribute fortunes). Though the word demon is used of a bad nature in Scripture, the Greeks allow it a good nature, too, such as genius, musical talent, etc. The five occurrences of the word (five is the number of death -- cf. Gen. 5:5,) are usually plural (Mat. 8:31; Mk. 5:12; Rev. 16:14; 18:2) with the only singular occurring in Lu. 8:29. For more see note to Mat. 4:24 and

Chapter note for Matthew 9

2 Christ curing the sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

Mat 9:1

Contrast Mk. 5:21.

Mat 9:9

Custom is a toll on transported goods or travel.

Mat 9:12

With Col. 4:14 shows that it's ok to use a physician, Charismatics to the contrary.

Mat 9:13

Modern versions leave out "to repentance."

Mat 9:16

Mk. 2:21.

Mat 9:17

Mk. 2:22; Lu. 5:37. Contrast Jb. 32:19.

Mat 9:18

Modern versions omit "and worshipped him," weakening the deity of Christ, especially as recongized in his own time, and his acceptance thereof without rebuke, a thing only God would allow for himself.

Mat 9:20

Mk. 5:25 q.v.; Lu. 8:43.

Mat 9:35

Kingdom of heaven, 10:5.

Mat 9:36

Re. sheep w/o shepherd: Eccl. 12:11 ties this to a lack of the wise words of the shepherd. Nu. 27:17 introduces the man who will teach and obey the words of the Lord, having the best interest of the people in mind. Eze. 34, esp. Eze 34:5, 8, speaks of the effect of false shepherds, and Zec. 10:2 amplifies this by introducing lying shepherds, and in Zec. 11:17 we meet the idol shepherd, currently embodied in archbishops (a title higher than given to Jesus Christ in scripture) the popes, anf there particularly in a Syrian antichrist yet to come.

Mat 9:38

Note, Jesus did not command them to send people out, nor did he command them to go out or preach. Instead he told them to pray for the Father to send labourers into his harvest. Remember, Jesus said "without me ye can do nothing" (Jn. 15:5).

Chapter note for Matthew 10

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.

Mat 10:1

The commands in this chapter were directed at the twelve -- Mat. 11:1. Note that he calls them after he tells them to pray for workers (9:37-38), and he empowers them, too. Also see Ac. 1:8.

Isa. 8:16.

Mat 10:2

Simon = hearing; proclaiming.

Peter = rock (Heb. is cephas).

Andrew = manly.

James = Jacob = supplanter.

Zebedee = enduring; dowry.

John = Lord of grace; gift of the Lord.

These were the original 12 apostles; there were fourteen in all, (with Matthias of Ac. 1:26 and Paul, 1 Cor. 15:8; Rom. 1:1 etc.) even as there were 14 tribes in all.

Mat 10:3

Philip = friend (fond) of horses.

Bartholomew = son of the eminent, elevated.

Thomas = joined, twin.

Matthew = reward of the Lord.

Alphaeus = renewed, changed.

Lebbaeus = garment.

Thaddaeus = threshing.

A **publican** is a tax or customs collector.

Mat 10:4

Will Judas be resurrected as the antichrist? See Psa. 55:12 for the chain of Pink's arguments.

Simon = cf. v. 2.

Canaan = humiliator; trader.

Judas = Judah = celebrated. He had a wife and children according to Psa. 109:9. He attended Jesus' ministry for more than three years, never accepted him as Lord, only as master; he betrayed Jesus when trouble came.

Today, people bring Jesus to the lowest levels of society, even as Judas sold him out for 30 pieces of silver, so many pastors sell him out for money. They like being associated with his name, but not with his shame. When it comes to the rapture, they refuse its importance and excuse themselves from the feast. With their refusal to attend the marriage feast, they are rejected by the LORD. Rev. 19:7-9 tells who are at the supper.

Iscariot is usually said to be related to the plural of *Kirjath*, city. Man of the city. Kirioth was a city of Moab; see Josh. 15:25 note. There was a city in Israel called Kirjathaim (1 Chr. 6:76), meaning twin cities, but it could also mean he was of the tribe of Issachar (Gen. 49:14).

Mat 10:5

This is a Jewish witness to Jews, not Gentiles and Samaritans. Thus the consequences of v. 22 and 1 Cor. 9:16-17.

Mat 10:9

Contra the "seed faith" prosperity pitch.

Mat 10:10

A scrip is a (money) bag; also paper currency issued during an emergency.

Re. workman: Lev. 19:13; Lu. 10:7; 1 Cor. 9:4, 7; 1 Tim. 5:18.

Mat 10:13

Compare Jer. 29:7.

Mat 10:15

The first mention, and the only context, in which the word “tolerate” is used in Scripture. Others: 11:22, 24; Mk. 6:11; Lu. 10:12, 14. The original definition of tolerance (pre-1980s) is encapsulated in “bear with,” q.v. By not using *tolerate* in the sense of bear with, the Holy Ghost innoculated the A.V. against the blasphemy that now exists, calling good bad, and bad, good.

Mat 10:16

Dove: (3:16; 21:12).

Mat 10:19

For critical note see 6:25.

Mat 10:23

Context is the second advent (vv. 21, 22, 42).

Mat 10:25

Thus the disciple is to master as servant is to lord. The disciple is in a learning state.

Mat 10:26

Lu. 12:2 v.f.

Mat 10:29

Farthing = from “fourthing”; a quarter of a penny, i.e., a quarter of a day’s work.

Mat 10:34

Lu. 2:34.

Mat 10:36

Except by indirect implication if this verse, a spouse is not listed.

Mat 10:38

Mat. 16:24; Lu. 9:23; Lu. 14:27; Gal. 5:24; 6:14.

Mat 10:39

To be dead in Christ: Gal. 2:20.

Mat 10:40

Jesus again identifies with each of his brethren (believers) as if he were Jesus himself.

Mat 10:41

Dan. 12:3; Mat. 5:11-12.

Chapter note for Matthew 11

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

Mat 11:2

Lu. 7:22.

Since John's ministry lasted only six months (both Mt. 4:12 & Lu. 3:23 indicate that John was imprisoned before the sermon on the mount), he may have wondered about the brevity of his ministry or, on the other hand, he may have sent two doubting disciples to learn for themselves the truth of the answer so that they could graduate from John's discipleship to Jesus'.

Mat 11:6

Omission of "me" in the new versions attacks the deity of Christ.

Mat 11:10

Mal. 3:1; Isa. 40:3.

Mat 11:11

Born of women, the first birth; born of the Spirit, the second birth and the admission point into the kingdom of heaven (Jn. 3:3).

Mat 11:13

Proof of dispensations. Lu. 16:16.

Mat 11:14

Mal. 4:5; Mat. 17:10-12; Lu. 1:17; Jn. 1:21.

Mat 11:19

Lu. 7:34.

Mat 11:21

Lu. 10:13 is a second woe to these cities.

Contra Calvin's predestination theory, since they could repent.

Mat 11:22

Tolerate: (Mat. 10:15, next is Mat. 11:24).

Mat 11:23

This is the first occurrence of the Greek word, *hades*, G86 being translated as hell. All prior cases were *gehennah* (G1067). Modern versions refuse to translate either word, reading "Hades" instead of "hell." In Greek, Hades is both the name of the place of the netherworld and the name of its god. The god, Hades, is the dispenser of earthly riches. Except for, maybe, boredom, the Greek Hades is not associated with punishment or torment. In modern times, among the pagans, hell is deemed a place of continuous parties and orgies.

Rather than being such a "happy" place, *hell* is a place of eternal punishment, a place of torment and flame (Lu. 16:24). Modern versions greatly err by refusing to translate the Greek into English.

Mat 11:24

Tolerate: (v. 22, next is Mk. 6:11).

Mat 11:25

Lu. 10:21.

Mat 11:29

Ancient yokes are in the form of a cross:

Chapter note for Matthew 12

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idel words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is his brother, sister, and mother.

Mat 12:1

This is not stealing according to Deu. 13:25.

Mat 12:3

1 Sam. 21:6; Mk. 2:25.

Mat 12:4

1 Sam. 21:1-6. The shewbread itself is also ordered on the sabbath (Lev. 24:5-9).

Ex. 20:8-11; 34:21; Num. 28:9-10. The disciples were eating, not harvesting. Also see Mk. 2:26; Lu. 6:4; and Heb. 9:2.

-- SHOWBREAD

Should be spelled "shewbread."

Mat 12:5

Apparently referring to Num. 28:9-10.

Mat 12:14

Councils are negative; see: note to Psa. 68:27.

Mat 12:15

"He healed them all" is often used to enforce the notion that Christ heals all sick who "come to him" today. But see the time limit in v. 20, "till he send forth judgment unto victory."

Mat 12:20

Isa. 42:3.

Mat 12:26

It is significant that all new versions of the Bible feel compelled to associate themselves and compare themselves and contrast themselves with the King James Bible. They each claim to be *the* best improvement on the KJB. One does not, for instance, see the *New International Version* translators comparing itself with the original *International Version*. Nor does the *New Revised Standard Version* tell how much better it is than the *Revised Standard*. This verse tells why: the new versions must replace and fight against the God-honored KJB because it is the word of God whereas the new versions are all the word of Satan.

Mat 12:28

Mat. 6:33.

Mat 12:30

Mk. 9:40.

Mat 12:31

If the Holy Ghost can be blasphemed, it means that he is God. (Note, Holy is in italics.)
Mk. 3:29; Lu. 12:10; 1 Jn. 5:16.

Mat 12:36

I.e., a word which does no work, bears no fruit.

Mat 12:37

Job 37:20.

Mat 12:38

Lu. 12:54-56.

Mat 12:39

The spirit behind seeking a sign.

Mat 12:40

Psa. 74:12 (midst of the earth); Mat. 17:23. Jon. 1:17 v.f.

Mat 12:41

Jonah 3:5.

Mat 12:42

Did Sheba rule Antarctica in Solomon's day?

Mat 12:43

One of the torments they fear.

The context (established in vss. 41-42) of vss. 43-45 is the judgment of Israel, the Jewish counterpart of the generation that serves Christ (Psa. 22:30-31). On the basis of that, Pink [cf. note to Psa. 55:12.] Pink continues: "Above, we referred to Matt. 12:41-43 to prove that Antichrist will be a super-human being, a fallen and unclean "spirit": we turn to it again in order to show that this coming Incarnation of Satan has previously been upon earth. The history of this 'Unclean Spirit' is divided into three stages. First, as having dwelt in "a man"; second, as having gone out of a man, and walking through dry places, seeking rest and finding none this has reference to his present condition during the interval between his two appearances on earth. Third, he says, "I will return to **my house.**" [Emphasis added.] This Unclean Spirit, then, who has already been here, who is now away in a place where rest is not to be found, is to come back again!" [Pink's note continues at Jn. 17:12.]

Mat 12:46

Mk. 3:31 v.f., q.v.; Lu. 8:19.

Re. brethren: Psa. 69:8; Mat. 1:25; 13:55; Mk. 6:3; Jn. 2:12; 7:3, 5, 10; Ac. 1:14; 1 Cor. 9:5; Gal. 1:19.

Mat 12:50

Gal. 4:26.

Chapter note for Matthew 13

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the dragnet cast into the sea: 53 and how Christ is contemned of his own countrymen.

Mat 13:3

Mk. 4:3; Lu. 8:5.

In practice, liberals insist that *all* things Jesus taught were parables. This first parable, on the kingdom, parallels the seven church ages of Rev. 2-3. A parabola characterizes the least energy (velocity) to reach infinity. The second parable is in v. 24.

Mat 13:4

Fowls are connected with devils. Cf. v. 19.

Mat 13:5

Implies seeds in shallow soil grow faster.

Mat 13:6

For geocentric impact see note to Deu. 23:11.

Mat 13:8

Mk. 4:20.

Mat 13:11

An example where all translations correct the Greek with the English: the Greek is a Genitive Plural, not singular. The same happens in Mat 13:24, 31, 33, 44, 47; 18:1, 3-4; 19:14, 23; 11:11-12; 5:19-20.

Mat 13:14

Isa. 6:9-10. Also see Deu. 29:4.

Mat 13:15

Isa. 6:10; Mk. 4:12; Jn. 12:40; Ac. 28:27.

Re. "understand with their heart...", perhaps that part of the brain which controls the heart also motivates and is key to understanding.

Sixth of fifteen occurrences of "convert" in Scripture, (Isa. 60:5; Mat. 18:3).

Mat 13:19

Mk. 4:15, q.v.; Lu. 18:35.

Devils (birds) do have wings, as Satan was a cherub and cherubims have wings (cf. Rev. 18:2; Mk. 3; Mat. 12:27), angels don't have wings.

The devil wants to keep us as carnal as he can. He snatches the word from the heart; not music, not skits, etc. Those he is not concerned with. Thus modern churches no longer gather to worship but to celebrate. The solution is to seek the kingdom of God (Mat. 6:33) -- the dispensation of grace in the church age -- first; else there is no answer to prayer.

Mat 13:20

Those with hard hearts and hard lives.

Mat 13:21

The word "dureth" implies that they're watching the cost all the way. "By and by" signifies soon.

Mat 13:22

The cares of this world will fill our lives so that we have no time to spend with the word of God. Thus it is choked out.

Mat 13:24

Parable 2: (v. 3, v. 31). The good seed is the Son of Man (v. 37). The kingdom of heaven deals with Israel, so this is most likely at the end of the great tribulation. There may also be one at the end of the Millennium before the final battle with Gog (Rev. 20).

Mat 13:25

Men slept, not God.

Tares are any of various herbs of the genus *Vicia*, having feather-like compound leaves that terminate in tendrils and small, variously colored flowers. There are about 140 species of vetch of which the common or spring, vetch, *V. sativa* is the tare native to Europe. (Note that *Cannabis sativa* is marijuana.)

Among the plants in the general category of tares is the wicker plant from which comes the word *wicked* through the use of wicker to construct holding pens for humans to be sacrificed during Celtic Satanic feasts. Another derivative is *vicar*, as in the Vicar of Christ, meaning vicarious, counterfeit, not real. Vetch, as tare, is characterized as a twining vine-like plant. Its chief use is for fodder (cattle food) and is grown along with rye grass for feed in Mediterranean lands. Vetch is a group of the greater Legume family (pea).

Ruckman, in his commentary on Matthew, says the tare is so wheat-like that only at the time of harvest can it be recognized, for it has no grain in the ear.

Mat 13:30

It is evident here that both wheat and tares are first cut. The tares are first bound together and readied for burning, the wheat is gathered into the barn.

Mat 13:31

Parable 3: (v. 24, v. 33).

Mat 13:32

Will a part (grain) of mustard seed grow?

Here the worldly faith, typed by the kingdom of heaven, attracts unclean spirits (birds), cf. v. 4 with v. 19. Also Eccl. 10:20 (about spiritual communications, ESP).

Mat 13:33

Lev. 23:5; Gal. 5:9.

Parable 4: (v. 31, v. 44). Leaven is humanistic teaching (16:12). Here it is applied to the kingdom of heaven, in Lu. 13:20-21 it is applied to the kingdom of God. That is why Paul admonishes believers with the things mentioned in 2 Timothy 2-3, and why modern versions alter verses such as 1 Tim. 6:5, 10, 20 to hide their leaven.

For a later fulfillment see Psa. 137:7.

On *apostasy*: See note to Lu. 2:37 for Greek usage. Apostasy begins with Gen. 3:1, from the one who fell away from his standing (Eze. 28:15). The thrust of his work has always been to get rid of the words of God before they get to you (Mk. 4:4, 15).

Contrary to popular opinion, no apostasy ever began with an unsaved man denying the virgin birth, the deity of Christ, the resurrection, or the blood atonement. Indeed, one of the marks of a true apostate is insistence that apostasy must begin with someone denying some "fundamental" of the faith. Clearly, an unsaved man, as a child of the Devil, cannot be apostate from a position he never held. One must be a Christian to be an apostate from a Christian position. Apostasy is warned of in Col. 2:8 and 1 Tim. 6:20. Of course, all apostates change those verses so the warning does not apply to them (q.v.).

So, how do modern apostates deal with Gen. 3:1? To them, "Yea hath God said?" has nothing to do with the words of God. To them, God is not addressing their sins when they ask the question with regard to the Holy Scriptures (cf. Rom. 1:2). In effect, they insist that, "In the Authorized Holy Bible, (A.V.) no one told you what God said. What God actually said was 'I am not making any reference to your sins here; all is well, there can be no apostasy *within* the Body of Christ.'" In that case, of course, there can be no apostasy at all except by the Devil's children apostasizing from their father's dogmas by becoming Christians. But since the critics we just quoted insist that only non-Christians can be apostates, and that to be apostate they must deny one or more of the "fundamentals of the faith." The problem is, if the unsaved preach unsaved dogmas, they are not apostate. No, they do their father's bidding and teach his doctrines.

Consider 2 Tim. 3:16. "Having read that verse, if you really *believed* in any 'inspired' Scripture of any kind -- for example, like the 'Scriptures' that Jesus and Philip and Timothy and Paul and the Bereans READ and quoted

(see Lu. 4; Jn. 5; Ac. 8, 17; Rom 9), or some lost ‘verbally inspired autographs’ ... -- how would you go about ‘exegeting the verse’?

“Here is ‘THE’ Greek text (to cite all professional saved liars): ‘All scripture is given by inspiration of God.’

“See that word ‘inspiration’ (*theopneustos*)? Well, if you believed you had a copy of ‘the Scriptures’ (see above) in your hands then the very first thing you would do ... would be to ‘search the Scriptures’ to see what was meant by ‘inspiration.’ Right? You certainly would *not* run back to a dead language like Greek in a Greek grammar to find out what the word meant. That is what an educated, unsaved man would do. The grammar or lexicon might have been compiled by an unsaved sinner (or sinners) like Kittel’s *Theological Dictionary of the New Testament*. ...

“Not one highly-educated, saved, evangelical, intellectually ‘recognized’ scholar, writing on ‘inspiration’ or *Our God-Breathed Bible*, or our *Unbound Bible*, or *The Battle for the Bible*, or *Theopneustia* or anything like them, ever turned to the Scripture to see how the word was used: not once since 1880. ...

“... Literally, the verse said, ‘all Scripture, God breathed.’ All the apostates had to do to prove their heretical position was insert the word ‘WAS’ for ‘IS’ in the verse, and it would have confirmed their twentieth-century heresy and justified all their works. All of them...taught that the ‘Holy Scriptures’ were inspired at one time but are NOT inspired now.

“Of course, that skullduggery would not fool any real, ‘serious student’ of the Bible for he would see that it would be false in the context. You see, in verse 15, all of Timothy’s ‘Scriptures’ would be ‘non-inspired,’ as would all of the ‘Scriptures’ in Luke 4; Acts 8, 17; John 5; and Romans 9.” Quoted from P. Ruckman, July 2004. “The Modern Apostate Fundamentalist,” *BBB* 28(7):1.

Mat 13:35

See note to v. 3. Psa. 49:4; 78:2.

Re. foundation of the world, see 2 Sam. 22:16. Gappists claim on the grounds that the Greek is *katabole* it should be translated “casting down” instead of “foundation.” The word is translated as “foundation” every time of its 11 occurrences except for Heb. 11:11 where it refers to Sarah’s conception.

Mat 13:36

V. 24.

Mat 13:40

Rev. 20:5-15, which marks the end of the millennium, the end of the kingdom of heaven.

Mat 13:44

Parable 5: (v. 33, v. 45).

Ex. 19:5. The treasure is Israel, the field is the world (v. 38); the man is Christ, who bought the field (Jn. 3:16). The joy is in Heb. 12:2.

Mat 13:45

Parable 6: (v. 44, v. 47). The pearl is the gentiles, the fruit of suffering.

Mat 13:47

Parable 7: (v. 3). Mat. 4:19. The net is the gospel; sea is nations, peoples, and tongues.

Mat 13:48

The bad fish are cast on the shore so as not to breed more bad fish.

Mat 13:50

Rev. 20:15.

Mat 13:52

In this dispensation a new believer, saved by reading the Bible directly, is taught of the Lord. As such he brings forth both old things and new. If such a one chooses to subserve himself to the masters of seminaries and Bible schools, he learns how to preach those things that are “safe,” that are inoffensive. Upon graduation he is safe in the same way as a dead man is safe--unable to offend the ears of the living.

Mat 13:55

Contra the perpetual virginity of Mary.

Chapter note for Matthew 14

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 He walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

Mat 14:1

Also called Herod the king in Mk. 6:14, q.v.

Mat 14:2

Apparently the Jews knew that the Messiah would be resurrected, else, why would the possibility arise in Herod's mind?

Mat 14:15

Compare 2 Ki. 4:42 v.f.

Mat 14:22

Mk. 6:45; Jn. 6:16.

Mat 14:25

Dates second advent if each watch (6 hours) is 500 years. Mk. 13:35. "Of the night" implies 4 3-hour watches.

Mat 14:26

Spirit here us Greek *phantasma* which means an phantom. Also in Mk. 6:49. The verse implies that a spirit has a form.

Mat 14:29

Contra the fable that Jesus was walking on a sandbar for then the ship would have run aground on it (note Peter would have jumped onto it).

Chapter note for Matthew 15

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

Mat 15:3

Verse 9. Mk. 7:7-8 -- contra Catholicism.

Mat 15:9

Deu. 4:2. This reprimands those who teach we should obey the government, even if it goes contrary to the commandments of God, because God placed them in power. This is nowhere taught in scripture (cf. Rom. 13:1 v.f. notes).

Mat 15:17

Mk. 7:19; Col. 2:21.

Mat 15:18

Commenting on this verse, Tertullian (140-230) wrote: "The father who carefully protects and guards his virgin daughter's ears from every polluting word takes her to the theatre himself, exposing her to all its vile language and attitudes... . How can it be right to look at the things that are wrong to do? How can those things which defile a man when they go out of his mouth not defile him when going through his eyes and ears? (*The Angelus.*)

Mat 15:19

Heart understands, 13:15. Contra those who look to education, etc. Note he's speaking of his own disciples here.

Re. fornication, cf. note to Mat. 5:32.

Mat 15:21

Mk. 7:24.

Mat 15:22

Mk. 7:26 says "a Greek, a Syrophenician by nation." The latter are Canaanites.

Mat 15:26

Mk. 7:27-28.

Meet = measured out in just and equitable proportions; equal.

The gentiles or heathen are referred to as dogs here, as they are in Psa. 59:6 and 14. For more on dogs see note to Rev. 22:15. The gist of the verse teaches that believers are to prefer one another over the people of the world. This counts for business, for support, encouragement, and for relief.

Mat 15:28

According to Bullinger and Stam, who do not believe in baptism, this gentile was healed in the wrong dispensation.

Chapter note for Matthew 16

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foresheweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.

Mat 16:4

Jonah 1:17.

Mat 16:6

Pharisees wore long robes (Lu. 20:46), they liked to be called "father," (Mat. 23:9), believe the fundamentals of the faith (Ac. 23:8), take money from widows to pray for their deceased husbands (Mat. 23:14), head up worldwide missionary endeavors to proselyte "children of hell" (Mat. 23:15), and their doctrines are based on tradition (15:3, 9).

Hos. 9:4 -- note: beware of what men teach, particularly religious men.

Mat 16:12

13:33. This leaven when mixed with the gospel produces a mixture of true and false doctrine, with little recourse to separate them.

Mat 16:13

The ruins which are identified as Caesarea Philippi have no sea coasts, but English usage of coasts need not mean water-borders. Caesarea Philippi is one of the three sources of the Jordan River. In all three sources, here, Deborah Springs, and Dan, the water springs full-flowing from the ground. The source of living waters asks "Whom do men say that I the Son of man am?" at the widest, shallowest source of the Jordan.

Mat 16:16

The confession of faith, the foundation of the church (v. 18). It was made at Caesarea Philippi (v. 13); the quietest and shallowest of the three sources of the Jordan River.

Mat 16:17

Cf. note to Psa. 2:8 for deity of Christ indication here.

Bar-jona = son of the dove.

Mat 16:18

The future tense, "will build," signifies this church is a New Testament church. The gates of hell are the ways men enter into hell: temptation, lusts, the denial of Christ. Catholics and Protestants believe that the N.T. Church is "the church universal," that is, the "catholic" church. But whenever the word church occurs in the N.T. it refers to a local congregation of baptised believers. Not once is the "church universal" ever called the Church. In the N.T. the collection of all believers is called the Bride of Christ. See note to Ac. 7:38 for contrast with the Old Testament church. **The church Jesus will build consists of the remnant of the O.T. church--those who trust him as saviour--and the set of all N.T. saved believers, members of the N.T. churches.** It follows that anyplace where two or more of these believers are assembled in his name, that constitutes a church. It also follows that since both sets cannot be assembled in one place at any one time until the resurrection, that there is no such thing as the church universal or catholic church.

The error of the universal church

The "rock" is the testimony that Jesus is the Christ. The Roman church claims that the church is founded on Peter, meaning a pebble, as a "holy man"; but that "holy man" is called Satan five verses later (v. 23). No matter how many think that the word ROCK spells "P-E-T-E-R" the fact remains that the word is not Peter--it is *Rock*. Since Peter is "petros" and rock is "petra," and Peter is Peter and Rock is Rock, then it is not in the least bit possible that Peter is the "Rock," or that the Rock is "Peter" (unless you deliberately subject the passage to private interpretation in the hope that someone who is mentally unbalanced in *religious matters* will fail to be able to spell words properly). Whatever excursions may be taken by expositors, in an effort to properly exegete the passage, one salient fact forever remains: "*Things that are different are not equal.*" [Ruckman, *Sure Word of Prophecy* p. 69.]

Roman Catholicism's claim that the church is built on Peter instead of on Jesus suffers from additional problems. Peter, as a pillar of the faith, was less than solid; Jesus is solid, and his testimony is solid. Besides Peter's denial, he was also carried away by the judaizers come from James in Gal. 2:12 v.f. Catholicism's claim is based on tradition, not on the word of God revealed of the Father through the Holy Ghost. Mat. 7:24 reports the words Jesus spake, to build on them is to build on the rock; to build on Peter is to build on sand.

It was Ignatius who in the second century wrote of a universal (*catholic*) church. There is no universal *visible* church. All visible churches are *local* churches. Ignatius presented his term as a substitute for the word *Christian* (Acts 11:26). Thus by adopting Ignatius's term, all the Christians back to Acts 11:26 are converted to "Catholics," and "Roman" Catholics at that. From that unsound, invalid, infantile logic every Christian after the completion of the New Testament could be called a "Catholic," and if any of them met and decided which books belonged in the New Testament canon, Rome could say that the "Catholic Church defined the correct New Testament canon." They conveniently forget that they rejected the Jewish canon (though they claim by the same obtuse logic to be the true Jewish church) and added seven books, the Apocrypha, at the Council of Trent in 1546.

Perverting the Bible to conform to catholicism

Needing a Bible that conformed to their catholic beliefs, Rome formed a "bible" committee that met at the Council of Carthage in 397, some 200 years after the believers recognized the canon in the Byzantine Syrian Greek text and translated it into the Old Latin and old Syriac. (The only book to which no one has found an early reference is 2 Peter.) It is the "scholars" from Alexandria and Rome which historically argued with each other about which books were authentic. Here is a list of those idiotic scholars:

Irenaeus (130-202) omits 2 Peter, laying the foundation for debating its authenticity in Alexandria. He accepts Revelation as authentic.

Clement of Rome (95) accepts 26 books out of 27, excluding only 2 John, (2 John 1:9 may be why).

Cyril of Jerusalem (315-386) quotes all books except Revelation.

Papias (130-140) accepts Revelation.

Clement of Alexandria (150-212) cites James and Revelation.

The "questioned" books (Antilegomena) are all about lying professors of Christianity, false prophets, and Bible teachers who pretend to be "liberators." Thus their most revered manuscript, Vaticanus omits Heb. 10 completely (Heb. 10:8-12 is why). Many of those doubters above also added books such as Shepherd of Hermas, Epistle to Barnabas, 1 and 2 Clement, etc. to the N.T.

All but 60 verses of the N.T. can be found in the writings of the "Apostolic and Ante-Nicean 'Fathers'" prior to A.D. 250.

The result of the Carthage committee was that Jerome was commissioned to write a Latin version of the Bible to make the world safe for Catholicism, to protect it from the damage done to Rome by the real words of God as found in the Old Latin Bible.

Mat 16:19

Note, the keys are to the kingdom of heaven, not heaven. Peter used the keys in Ac. 2, 8, 10, 15. After Peter's death, the power to bind and loose was left to the church alone (Mat. 18:18 q.v.). After the second advent, Peter will apparently reign and will again have the power to bind and loose.

"... loose **on** earth ..." excludes hell.

Mat 16:23

Mk. 8:33.

If the Roman Catholic church is founded on Peter, then according to this verse it's founded on Satan.

Things of men, see Alexandria Ac. 18:24.

Mat 16:24

Mk. 8:24; Lu. 9:23.

Mat. 10:38; Lu. 14:27; 1 Cor. 11:1; Gal. 5:24; 6:14; Eph. 5:1.

Mat 16:26

Mk. 8:36.

Mat 16:28

Mk. 9:1; Lu. 9:27. In the form of a vision such as seen by John in Revelation? Jn. 21:22; Rev. 1:10. Is the apostle John still alive? He could be (Jn. 21:22, with his death scheduled for Rev. 11:7. This could make Elijah and John the witnesses in rev. 11:1-7, but see notes there. Also see Mat. 16:28.

Chapter note for Matthew 17

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his own passion, 24 and payeth tribute.

Mat 17:1

The traditional transfiguration site is Mount Tabor, but, although it is situated on a plain between two mountain ranges, and is thus “apart,” it is not a “high mountain.” Mt. Hermon is a more likely place. Mk. 9:2; Lu. 9:28. Mal. 4:4-5.

Mat 17:5

Mk 9:7; Lu 9:35.

Re. bright cloud, cf. Job 37:11.

Mat 17:10

Mal. 4:5; Mat. 11:14; Lu. 1:17.

Mat 17:11

N.B., future tense indicates another fulfillment. Rev. 11.

Mat 17:12

Mk. 9:12.

Mat 17:14

Mk. 9:14; Lu. 9:37. Mk. 9:16 says the scribes were involved.

Mat 17:15

Re. **lunatick**: 4:24; a condition that appears to stem from the worship or abuse of the moon (i.e., violating its purpose as stated in Gen. 1:16-18). The Moslems worship Allah, which was one of Mohammed’s tribal deities, in particular, the moon god. For more see note to Gen. 37:9. Since Mohammed was an epileptic, for centuries the Roman Catholic Church taught that epilepsy was a form of “demonic possession,” (cf. note to 4:24). Indeed, the Roman church also possesses the violence associated with lunacy for they, too, have the moon as symbol, but in their case it is trampled under foot by the goddess Mary. (In Scripture, the moon is a symbol of the church, of believers.) Lunacy is characterized by the violence exhibited in this verse and which violence can also be seen in the historic practices of Mohammedism and Catholicism in propagating their religions.

Also -- and this is of geocentric import -- heliocentrists since at least Kepler have insisted that the moon affords an absolute coordinate system from which to prove that the earth rotates. This may seem like a stretch, but it, at least in part, does explain the violent reaction against geocentricity on the part of most staunch heliocentric Christians.

Clearly, such violence runs contrary to the Lord God, for he does not advocate that a man take vengeance into his own hands (Deu. 32:35; Rom. 12:19). Allah and the Roman Catholic gods thus show themselves to be false gods because they need men to do their killing for them. Thus, to be possessed with a spirit is the result of the anger of God (2 Sam. 24:1 q.v.) appealing to the human spirit which gives way to him. This may show up biochemically or psychologically (spiritually). Etymologically, spirit and spiral appear related. The 3-dimensional form of a spiral is a helix. We know that sin causes stress, so it is not unreasonable that the stress may induce strain on the double helix structures, altering those structures. By those strains, truth is lost, (genetic and other?) information is lost and lies, or noise, is introduced.

Although the above provides an explanation for physical deterioration by sin, the case of lunacy is spiritual, for the cure is prayer and fasting (v. 21).

-- LUNATIC

QV error: should be spelled *lunatick*. Also 4:24.

Mat 17:20

Re. faith, see Heb. 11:1.

Mk. 9:23. Notice that we don't even have as much faith as a grain of mustard seed. The faith that saves is Christ's, not ours.

Mat 17:21

Most new version omit "and fasting" if not the whole verse.

Mat 17:23

Hos. 6:2; Mat. 12:40; Rev. 11:11.

Mat 17:24

See note to Gen. 49:15.

Mat 17:25

Re. prevent; see 1 Thes. 4:15. Literally, Christ "vented" his breath before Peter.

Mat 17:27

"... A piece of money," a *stater*, worth one shekel (Ex. 30:12-16, if the tribute was the "temple tax").

Chapter note for Matthew 18

1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him, who shewed no mercy to his fellow.

Mat 18:1

Mk. 9:32 v.f.; Lu. 9:46.

Mat 18:3

Seventh of fifteen occurrences of “convert” in Scripture, (Mat. 13:15; Mk. 4:12).

Mat 18:6

Mk. 9:42.

Mat 18:7

N.B., “offences” are broader than “sin.” Lu. 17:1.

Mat 18:10

Guardian angels.

Mat 18:11

This verse is omitted by most new versions.

Mat 18:12

Lu. 15:4. One missionary once said that sometimes, when he feels as if God has deserted him, he reminds himself that he is one of the 99, and that the Lord may be busy with finding the hundredth sheep.

Mat 18:17

Implies that the church is not entirely a New Testament concept. This is said while the disciples were in training to found the church, and it is after 16:18.

1 Tim. 5:19-20; 1 Cor. 5-6, can go to law after that.

Mat 18:18

Mat. 16:19 applies only to Peter and is limited to the kingdom of heaven (After Peter’s death we are restricted to the kingdom of God; the kingdom of heaven will not be again until the millennial reign). This verse is to the church and applies to this age, too. Since there is no record in Scripture, there is no evidence that any one man, such as the Pope, can have Peter’s keys.

Mat 18:20

Christ is omnipresent. Also see Jn. 3:13 and Mat. 28:20.

Mat 18:21

Pr. 24:16.

Mat 18:22

490, as in Dan. 9:24. This is the number of years the sabbath year was not kept according to 2 Chr 36:21, and thus the number of times God forgave Israel (between Exodus and 2 Chronicles) before exiling them.

Chapter note for Matthew 19

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God: 27 and promiseth reward to those that forsake any thing to follow him.

Mat 19:3

Cf. v. 7.

Mat 19:5

Mk. 10:8. Gen. 2:23-24; 1 Cor. 6:16; and Eph. 5:31 refer to physical unions (“one flesh,” cf. v. 6), Jewish traditions about “engagement marriages” are irrelevant (Mat. 1:20; Deu. 22:13). Recall the woman at the well (Jn. 4:18) who has a husband who is not her husband, not to mention five husbands who are no longer her husbands.

Mat 19:7

Deu. 24:1 allows *any* cause. cf. Mat. 5:31-32 & note.

“Writing of divorcement” (cf. Mk. 10:4; also Lu. 16:17-18 context) = Gk. *biblion apostasion* (G975+G647), an apostate Bible. At the end of the period of grace the gentiles and the Laodicean church adopt an apostate Bible, namely the Westcott and Hort version of the Roman Catholic Vulgate, signifying their desire to come out from under grace and to work for salvation. This marks the end of the church and God will then continue where he left off with the Jews in A.D. 70. (For the typology see the book of Esther.)

It is right that the “apostate bible” be given in Greek, and not in English. The text that Greek scholars worship (the critical text) is an apostate text, denying the hand of God in preservation and translation. Thus it is handed to them. However, the laity, which the Greek experts deem as ignorant--esp. the “KJV-only” crowd--merely see a “writing of divorcement” handed to a wife. (The attitude of the scholars is Laodicean insofar as they lord it over the laity, ignoring that believers are all priests.)

For more on apostasy see note to Mat. 5:31.

Mat 19:9

Mat. 5:32. Isa. 50:11; Jer. 3:1 v.f., esp. 8.

Re. fornication, cf. note to Mat. 5:32.

Jesus gives the only scriptural reason for divorce here, leastwise, not under the law. See note to Mk. 10:11. Most modern versions omit “whoso marrieth her ... adultery.” Doing so places all the blame on the divorced man.

Mat 19:11

1 Cor. 7:6-9, esp. 1 Cor. 7:17.

Mat 19:14

Critics say “allow” instead of “suffer”; but suffer means that there is a cost.

Mat 19:16

Mk. 10:17; Lu. 18:18.

Mat 19:18

Note, no reference to loving God.

Mat 19:21

This would involve an act of faith in God. To trust, not *do* (v. 16). In other words, “do,” and have treasure in heaven.

Mat 19:24

Some say the eye of the needle was a narrow gate in Jerusalem, so narrow that camels had to be unloaded to pass through, but if so, it would say “*the* eye of *the* needle.” Verse 26.

Mat 19:26

Implies salvation is not of men. But with the camel all men had to do was to unload the camel, so it can't be that the eye of a needle was a narrow gate.

Mat 19:28

For what is involved Biblically in regeneration see note to Luke 1:77.

Jer. 14:21 identifies this as an earthly throne.

Chapter note for Matthew 20

1 Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30 and giveth two blind men their sight.

Mat 20:1

In this comparison the Church is divided into two 12-hour periods.

Mat 20:2

A penny here is, in Greek, a *denarion*. The Dutch *Statenbijbel* translates it as *penning*, Luther says *groschen*, while the Latin languages use some form of *denario*. Swedish says *pfenning*. Evidently back in the early seventeenth century a penny was a day's wage for a laborer, even as dictated by the context.

Mat 20:16

Calvinists take the called and chosen reference as one of salvation, but the context is works, not grace.

Mat 20:20

Salome: compare 27:5 to Mk. 15:40.

Mat 20:28

1 Tim. 2:6 says "all."

Chapter note for Matthew 21

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

Mat 21:1

Six days before Passover -- Jn. 12:1. Most likely on Friday, not Sunday.

Mat 21:2

Mk. 11:2; Lu. 19:29; Jn. 12:12.

Job 11:12; Pr. 26:3.

First mention of ass in the N.T. See note to Gen. 12:16 for more specifics. Ass occurs eight times in seven verses in the N.T. Most, as here, refer to the fulfillment of Zech. 9:9. Lu. 13:15 and 14:5 allude to sabbath observance, and the last reference is to Balaam's ass in 2 Pet. 2:16. The remaining references are Mat. 21:5, 7, and Jn. 12:14.

Mat 21:5

Zech. 9:9.

Mat 21:9

Psa. 118:26, q.v.; Mat. 23:39; Mk. 11:9; Lu. 13:35.

Hosanna = "salvation!" or "salvation now!" See v. 15 for discernment against other suggested meanings.

Mat 21:12

Lu. 19:45; Psa. 69:9. Mat. 11:15; the first time Jesus cast out the moneychangers is in Jn. 2:14-16 where it says "merchandise"; Lu. 19:45.

Re. doves: (10:16, Mk. 1:10).

Mat 21:16

Psa. 8:2. Mat. 11:25.

Mat 21:19

Mk. 11:13.

Jer. 8:13.

Mat 21:23

Re. authority: the issue of authority (Gen. 3:1-2) is in question here; note how this relates to the question "where is the Bible today?"

Mat 21:28

The first son is John, the second is the Pharisee.

Mat 21:31

Cf. note to Gen. 49:9; 38:26.

Mat 21:33

Isa. 5:1-7.

Newton (see note to Mat. 6:28): "alluding both to the season of the year and to his passion, he formed a parable of the time of fruits approaching, and the murdering of the heir."

Mat 21:42

See Psa. 118:22 for references.

Mat 21:43

When the kingdom of God goes, the kingdom of heaven is left, which is only found in Matthew.

Mat 21:44

Dan. 2:44.

Chapter note for Matthew 22

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Caesar. 23 Christ confuteth the Sadducees for the resurrection: 34 answereth the lawyer, which is the first and great commandment: 41 and poseth the Pharisees about the Messias.

Mat 22:1

Lu. 14:16 v.f.

Mat 22:4

Pr. 9:2. Lu. 14:16 reads "supper." Note "dinner or supper" in Lu. 14:12. Apparently Luke is a different telling of the parable.

Mat 22:12

Mat. 26:50.

Mat 22:15

They're not looking for truth but for alibis to sin. Eze. 14:1-10; Pr. 18:1-2.

Mat 22:17

Note, this is a trick question. As a trick question the answer is "No, it is not lawful"; but saying so is open rebellion. All things belong to God (Gen. 14:9; 1 Cor. 10:28). Since Caesar has power over the coinage, it "belongs" to him; but ultimately, Caesar and all that is his belongs to God.

By the way, "tribute" here is the Greek word from which stems the English word *census*.

Mat 22:19

One day's wage (20:2).

Mat 22:21

Lu. 20:25.

Mat 22:30

Apparently angels can marry on earth. Cf. Gen. 6:1-6.

Mat 22:35

Compare Lu. 10:25 v.f. These are apparently not the same event. This is not at all unlikely since the lawyers of Israel may have discussed Jesus' teachings amongst themselves and with the Pharisees.

Mat 22:37

De. 6:5, which is quoted here instead of Ex. 20:3, says: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy **might**." Here and in Mk. 12:30 and Lu. 10:27 Jesus adds "mind" to the list. To answer the question, consider Deu. 11:1,

"Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway."

To keep means to defend. A keep is a stronghold in the midst of a fortress or castle; it is the most strongly defended part of the fortress. Thus keep means to defend, to protect, and to preserve.

In order to keep God's charge, statutes, judgments, and commandments, one needs to know just what are God's charge, commandments, statutes, and judgments. We learn them by meditating on them day and night (Psa. 1:2 etc.). Thus we discover that the only way to keep the charge, statutes, judgments, and commandments of Deu. 11:1 is to think on them, to mind them. So it is that Jesus added mind to the list, because that is the only way for us to keep his words.

Mat 22:38

Encompassing the first four commandments.

Mat 22:39

Encompasses the last six commandments. (Six is the number of a man.)

Mat 22:44

Ps. 110:1; Mk. 12:36; Lu. 20:42; Ac. 2:24. Heb. 1:13.

Mat 22:46

Pr. 16:7.

Chapter note for Matthew 23

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.

Mat 23:9

The word “pope” means father.

Mat 23:13

Compare Job 24.

The first of 8 woes. The others are in vv. 14, 15, 16, 23, 25, 27, 29.

Mat 23:14

Second woe (v. 13, 15). Because it runs contrary to the practice of having widows pay for masses to get “daddy” out of purgatory, this was removed from the scriptures when Jerome invented the Vulgate. Other versions will soften “damnation” to “condemnation.” The former communicates damage as well as condemnation.

First occurrence of the word *damnation* in Scripture. From the underlying Greek word, *krima*, we get our English word, *crime*. The AV translators rendered the Greek word as: “avenge, condemned, condemnation, damnation, and judgment.” It has in it a sense of subject to condemnation plus damage, particularly from a legal or judgmental perspective. The concept of damnation is much misunderstood these days. Most people think it means to be condemned to hell. It may mean that, but not necessarily, as attested to by the addendum of hell in verse 33. Just as there are degrees of damage, so there are degrees of damnation, as evidenced by this verse’s use of “greater.” Next of 15 occurrences is v. 33.

Mk. 12:40; Lu. 20:47.

Mat 23:15

Third woe (vv. 14, 16).

Mat 23:16

Fourth woe (v. 15, 23).

Mat 23:17

Note that Jesus calls the Pharisees fools here. Today that is considered unchristian. Modern man insists that Jesus would never upbraid a man, especially not by calling him a fool.

Mat 23:22

Isa. 66:1.

Mat 23:23

Fifth woe (vv. 16, 25).

Mat 23:25

Sixth woe (vv. 23, 27).

Mat 23:27

Seventh woe (vv. 25, 29).

Mat 23:29

Eighth woe (vv. 27, 13).

Mat 23:33

Re. damnation see note to v. 14. Next occurrence is Mk. 3:29.

Mat 23:34

Deity of Christ: he can only send true prophets if he is God.

Mat 23:35

Lu. 11:51. Some claim that this Zacharias is the same as he who was slain by Joash in 2 Chr. 24:20-22, whose father's name was Jehoiada, not Barachias; but it is the prophet Zechariah who is meant as per Zech. 1:1, 7. This Zechariah was commissioned under Darius who ordered the rebuilding of the temple, and he was the last of the Old Testament prophets. Thus this delineates the Hebrew Old Testament canon.

Note the proximity near the prophetic events of chapters 24-25 and the martyrs of Revelation..

Mat 23:36

Psa. 22:30; Isa. 53:8; Mat. 1:1; 23:36; 24:34; Mk. 13:30; Lu. 21:32; Ac. 8:33; Gal. 3:16; 1 Pet. 2:9.

Mat 23:37

Contra Calvin, who claimed that man cannot resist the will of God.

Three are overtones here that suggest that God will shelter Israel under his wings during the tribulation and, perhaps, also at the end of the millennium.

Mat 23:39

Psa. 118:26, q.v.; Mat. 21:9; Mk. 11:9; Lu. 13:35.

Chapter note for Matthew 24

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

Mat 24:1

Mk. 13.

No Christian's present in this chapter or chapter 25.

Mat 24:2

Not yet fulfilled, which counters those who claim that these verses were fulfilled in A.D. 70, and also against mid- and post-tribulation claims. The stones of the Wailing Wall, west wall of the temple, still stand one atop another.

Mat 24:4

The signs listed here, in the context, span a long period of time. Note especially v. 14.

Mat 24:9

Mk. 13:11. See note to v. 1.

Mat 24:13

Not the end of their lives but until the end of the tribulation as seen in Dan. 7:26, 28; 12:12 and Zec. 14:5. It is until the end which will come after the gospel of the kingdom is preached unto all nations (v. 14; Rev. 14:6).

N.B., this does not pertain to the church age, for then our salvation is already accomplished (1 Cor. 1).

Mat 24:14

The gospel of the kingdom is the physical, visible, Davidic, Jewish, Messianic kingdom (Rev. 14:6). Compare Mk. 13:10 where it says "published." "This gospel" is a tribulation gospel, not the gospel of grace.

Mat 24:15

Dan. 8:11; 9:23; 11:31; 12:11. Although some claim that this was completely fulfilled by Antiochus Epiphanes, many years later, Jesus points to yet a future fulfillment. Note, too, the reference to reading instead of hearing. Evidently this fulfillment will come after all those who heard Christ, including his disciples, are dead, as per 2 Th. 2:4.

This is not a Christian scene but a Jewish one. It is in Judea (v. 16).

Mat 24:16

Eze. 7:16.

Mat 24:19

Mk. 13:17; Lu. 23:29.

Mat 24:20

That is, with reference to Rev. 12:6 where Israel flees into the wilderness. Airline flights are not available on the sabbath in modern Israel.

Mat 24:21

The great tribulation which consummates the end of vv. 13-14. It has to be a world-wide tribulation, not a local one in Jerusalem in either A.D. 70 or anytime later.

Mat 24:22

Am. 8:9; Mk. 13:20; Rev. 8:12. The elect are also in v. 31. The implication is that more people will die during the tribulation than died in the Noahic flood.

Mat 24:24

Charismatics and Catholics are particularly subject to this wandering.

Mat 24:26

Seventh Day Adventists teach this. After Christ failed to return in 1833, they moved the date to 1844. When he did not return in 1844, they claimed an error of interpretation, that Jesus did “return” by entering into the heavenly “holy of holies,” that is, the “secret place.”

Mat 24:27

Implies the speed of light is finite.

Mat 24:28

Job 39:30.

Mat 24:29

The tribulation of Rev. 6, Isa. 27. See note to v. 1.

Possibly a meteor storm such as the Leonids (next, predicted to be minor in 2033).

Re. “her light” see note to Isa. 13:10.

Mat 24:30

26:64; Mk. 13:26; Mk. 14:62; 1 Thes. 4:17; Ac. 1:11; Jude 1:14; Rev. 1:7, q.v.. Zec. 14:5.

Mat 24:31

Note that *the elect are in heaven* -- having already been raptured -- and are being assembled, probably to fight Satan just prior to the Millennium (also see Isa. 13:5). This cannot be the gathering of the church, the rapture, *for Christ himself comes for them*, not his angels (1 Thes. 4:16).

Mk. 13:27 adds a detail to this verse. There, the elect are gathered not only in heaven, as here, but also from earth to heaven (“from the uttermost part of the earth to the uttermost part of heaven”). Some post-trib rapturists say that this includes the church, but (1) Jesus himself comes for his church, not angels, and (2), who then are the elect in heaven and why are they the only ones mentioned here?

Scientific matters

“From one end heaven to the other” implies that the universe is finite. In the third heaven, the sea of glass and the face of the deep are what the saints walk on. That is the outer shell of the second heaven, namely the firmament. Thus from the one end of heaven to the other refers to two opposite poles of the outer surface. Evidently we’ll be able to travel the firmament freely. (See Deu. 4:19.)

The geocentric impact of this verse is that the earth is here at the focus of God’s attention. For spherical earth import see note to Mk. 13:27.

Mat 24:32

Lu. 21:29.

Another of Isaac Newton’s examples (cf. note to Mat. 6:28) showing that “in the time of the passover, when trees put forth their leaves, he bids his disciples learn a parable of the fig tree....”

Israel, seeking to establish its own righteousness, is like Adam and Eve who covered themselves with aprons made of fig leaves.

Mat 24:34

Psa. 22:30; Mat. 1:1: see references to 23:36.

Mat 24:35

The scriptures; Psa. 12:6-7.

Mat 24:37

Gen. 6:1-6.

Mat 24:38

Marrying as in Gen. 6:2.
Gen. 7:7, Noah enters the ark.

Mat 24:41

Lu. 17:35.

Mat 24:42

25:13; Rev. 3:10.

Mat 24:43

2 Pet. 3:10.

Mat 24:45

See note to Amos 8:11 for connection between this end-time prophecy and the famine for the hearing of the words of God.

Chapter note for Matthew 25

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

Mat 25:1

Rev. 14:4; Sol. 1:3; 6:8.

This chapter is after the great tribulation and the rapture of the tribulation saints (Mk. 13:27 with Mat. 24:31). It deals with the days between the extermination of the armies that gathered against the Lord and the start of the millennial reign, that is, the days mentioned at the closing verses of Daniel.

There is an overtone that refers to the churches. We know that in the last, Laodicean, church age, part of the church is inside, lukewarm, and other is outside, with Jesus knocking on the door. Then comes the rapture and those inside, the Gentile church, has not enough spirit, has no anointing, as it were, to go. It probably has no desire to go since its spiritual focus is on the riches of this world. These are the unwise virgins who will enter the tribulation.

Mat 25:10

Lu. 13:25-27 parallels from this verse through the thirteenth. There the context is the strait gate (Lu. 13:24).

Mat 25:12

Lu. 13:25, 27.

Mat 25:13

24:42; Rev. 3:10.

Mat 25:14

Lu. 19:12.

From here through verse 46 salvation is by both faith and works; not by faith alone as is characteristic of the Church age. This is a tribulation reference and that's the salvation of the tribulation.

Newton (see note to Mat. 6:28): Alluding at the same time, both to the money-changers whom he had newly driven out of the Temple, [Mat. 21:12 v.f.], and to his passion at hand; he made a parable of a Noble-man going into a far country to receive a kingdom and returning, and delivering his goods to his servants, and at his return condemning the slothful servant because he put not his money to the exchangers.

Mat 25:15

See note to Lu. 19:13.

Mat 25:16

The talent is a Jewish unit of value. The Christian unit of money is the pound (Lu. 16:19-23). (Jn. 12:3; 19:39 are weights.) From this comes the word **talented**.

Mat 25:27

Though it is against the law for a Jew to lend to another Jew at usury, there is no such prohibition for lending to non-Jews (Deu. 23:20).

Mat 25:30

Compare the fate of an unprofitable Jew (here) with that of an unprofitable gentile in Lu. 12:47.

Mat 25:31

2 Thes. 1:6; Rev. 19:11; 20:12.
Jer. 14:21.

Mat 25:32

At the start of the millennium. No rapture or resurrection in sight.

Mat 25:34

13:35. Re. foundations of the world, see 2 Sam. 22:16.

Mat 25:40

Believers are the sons of God and therefore the *brethren*, not the group addressed. Also note that no one in the group seems to have enough Bible knowledge to recognize the story. 10:40-42. 2 Thes. 1:6.

Mat 25:41

Evidently the Great White Throne Judgment. Psa. 119:115; Mat. 7:23.

The everlasting fire relates to Jude 1:7, q.v.

Chapter note for Matthew 26

1 The rulers conspire against Christ. 6 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

Mat 26:6

Mk. 14:3.

The Pharisee in Lu. 7:40 was also called Simon, but this is not the same event.

Mat 26:7

Mk. 14:3.

Mat 26:11

Zeph. 3:12; Isa. 14:32; Mk. 14:7; Jn. 12:8.

Mat 26:15

The price of a slave -- Ex. 21:32; Mat. 27:3-9; Lu. 22:5.

Mat 26:17

Mk. 14:12; Lu. 22:7; Jn. 13.

Mat 26:26

Mk. 14:22 v.f.; Lu. 22:19 v.f.; Jn. 6:53.

The *Council of Trent* says that at the last supper Christ “offered up to God the Father His own body and blood under the form of bread and wine.” If this is so, and it is verified in Vatican II, then the cross is unnecessary; for if the priest can change the bread and wine into the literal blood and body of Christ, then why is the sacrifice of his literal body necessary?

Mat 26:27

Note, “the cup,” not “wine.” New wine -- Lu. 5:37.

Mat 26:28

Deu. 32:24; Lev. 6:26.

Mat 26:30

The hymn was probably the *Halel*, or Psa. 113 of Psa. 114. These hymns are traditionally sung by the Jews during the Passover.

Mat 26:33

Mk. 14:29; Lu. 22:34; Jn. 13:37. Peter did deny the Lord, from whence the English saying “to peter out...”

Mat 26:39

For the contents of the cup see Jer. 25:15 and Psa. 75:8. It was the wrath of God poured out upon sin; the cup of his indignation (Rev. 14:10).

Mat 26:40

Verse 55.

Mat 26:41

With Mark 14:38 -- “the flesh is weak” signifies that it lacks the power to do right except the power come from God. Among men, respect of persons may motivate, but that’s still the flesh (path of least resistance). We usually think of the flesh as stronger since it will not obey the spirit, but Jesus notes that the flesh is weak and that that is why it can’t obey the spirit.

Isa. 40:6 v.f.

Mat 26:42

He drinks it -- Jn. 18:11.

Mat 26:50

Mat. 22:12; Psa. 41:9; 55:13.

Mat 26:51

Mk. 14:47; Lu. 22:50; Jn. 18:10.

Mat 26:53

Legion = the major unit of the Roman army consisting of 3,000 to 6,000 infantry troops and 100 to 200 cavalry troops.

Mat 26:55

Verse 40.

Mat 26:59

Psa. 35:11. Councils are negative; see: note to Psa. 68:27.

Mat 26:63

From "... I adjure thee" through v. 64: this is the only charge which Jesus answered. Cf. 16:16; also Mat. 27:11.

Mat 26:65

Mk. 14:63. Rending his clothes violates Lev. 21:10.

Mat 26:67

Isa. 50:6; Lam. 3:30; Mic. 5:1; Mat. 27:30.

Mat 26:73

For bewray vs. betray see note to Prov. 27:16.

The Galilean dialect was not the same as that of Jerusalem. Compare Ac. 2:7.

Chapter note for Matthew 27

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.

Mat 27:1

A.D. 33 -- on dating the crucifixion see note to Lev. 16:1.

Some men question God's wisdom in sacrificing Jesus Christ for man's salvation. Of that, Anselm wrote:

"If God were unwilling that the human race should be saved, except through the death of Christ, when he could have saved them by his simple will, see how, in so judging, you question his wisdom; for even if man were for no sufficient reason to do with great labor that which he could have done with ease, he would certainly not be judged wise by any one." [*Cur Deus Homo?* Book 1, Ch 6.]

Mat 27:3

26:15

Judas is sorry for what he did, not who he was. See note to 2 Cor. 7:9.

Mat 27:4

Modern versions remove "the innocent blood."

Contra Romanism: priests don't have the ability to forgive sins. Ditto the priests of the law, for there is no sacrifice for murder (Psa. 51:16), i.e., delivering the innocent up to death. So Judas is on his own. He hangs himself as the "payment" because he denied grace, even though he'd been a disciple.

Mat 27:5

Ac. 1:18.

Mat 27:7

Ac. 1:18 says that Judas bought it, which see for the most likely explanation. Here we posit that Judas could have contracted to purchase the field with the blood money but never consummated the sale. With his death the property went back on the market and the priests bought it. (It might even be that the owner was a member or relative of the Sanhedrin or other prominent Jewish organization.)

Mat 27:8

Ac. 1:19.

Mat 27:9

Zech. 11:12. Note that the reference is to Jeremy, an apparent contradiction; but the verb is "spoken," not "written." Cf. Jer. 18:2-3; 32:6-15.

Mat 27:11

26:64

Mat 27:16

Re. Barabbas, see note to v. 21.

Mat 27:21

Barabbas = of Chald. or. [H1247 and G5]; father's son; Crudens adds: "the son of confusion and shame," but that may be a subsequent meaning. Also see Mk. 15:7 v.f.; Lu. 23:18; & Jn. 18:40.

The liberal Bolshevik Jews at the New York Times, along with the Jewish Antidefamation League, etc. have mercy for murderers such as abortionists but none for the murdered babies. Indeed, they promote the murder, sedition, pornography, thievery, and every vice imaginable to the mind of men, but they condemned the innocent to death. The pick Barabbas every time.

Mat 27:22

The judgment question: what did you do with the only begotten Son of God?

Mat 27:24

Deu. 21:6-7.

Mat 27:25

In Ac. 5:28 they try to avert this blood. This is the why of the Holocaust -- cf. Deu. 28:32, 41, 51, 53, 65-66.

Mat 27:28

Note the "seamless robe" which is a coat. Christ has no "robe." Note Lu. 20:46; Jn. 19:23.

Mat 27:30

Sol. 3:30; Isa. 50:6; Mat. 26:67.

Mat 27:32

Matthew, Mark, and Luke all attest to Simon's bearing the cross; but John speaks of Jesus carrying his cross. However, John's context is the bearing of the cross into the place of the skull: so Jesus took over from Simon up Golgotha. Contrast Mk. 15:21 and Lu. 23:26.

Cyrene was an ancient Greek city, Cyrenaica, founded ca. 630 B.C. and noted as an intellectual center with distinguished schools of medicine and philosophy. There was also a region, Cyrenaica, in Libya along the Mediterranean Sea. Some think that was the Cyrene referred to here. It was colonized by the Greeks about the same time as the Greek city. It became a Roman province in the first century B.C. The English, Cyrene, refers only to the Greek city, not to the Libyan province.

Mat 27:34

A pain reliever?

Mat 27:35

Psa. 22:28; Mk. 15:24; Jn. 19:24.

Mat 27:37

Matthew says: THIS IS JESUS THE KING OF THE JEWS.

Mark says: THE KING OF THE JEWS. Mk. 15:26.

Luke says: THIS IS THE KING OF THE JEWS. Lu. 23:38.

John says: JESUS OF NAZARETH THE KING OF THE JEWS. Jn. 19:19.

The full impact of the superscription was THIS IS JESUS OF NAZARETH THE KING OF THE JEWS, which is derived by consolidating all readings. Of the differences, we can draw on the languages. Matthew as the Hebrew reading, Mark the Greek, and John the Roman (cf. Jn. 19:14). Then Luke is a the summary of the three languages since he is the only one that mentions the inscription's languages.

Mat 27:39

Psa. 22:7-8; 109:25. I.e., they passed by the Truth, the Life, and the Way.

Mat 27:43

Psa. 22:8; Mk. 15:32; Lu. 23:25. Also compare Job 4:3-5.

Mat 27:45

Mk. 15:33; Lu. 23:44; Jn. 19:14; Ex. 10:21. This cannot be an eclipse of the sun since that lasts at most 7.5 minutes, besides which it was full moon at this time. Tertullian (*Apologetics*, 2:21) reports a secular Roman account of the darkness.

Mat 27:46

If the Gospel of Matthew were originally written in Aramaic, as Rome claims, then why is the Aramaic "*Eli, Eli, lama sabachthani*" left untranslated and the words "that is to say, My God, my God, why hast thou forsaken

me” added? If Matthew wrote in Aramaic then the verse would read “And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?” (See note to Mat. 1:1 and also to Num. 21:14.)
“My God ...”: Psa. 22:1; Mk. 15:34. It shows a total identity with the sinner.
The ninth hour was the hour of prayer (Ac. 3:1; 10:30).

Mat 27:48

Psa. 69:21; Mk. 15:36; Jn. 19:29 (which identifies the reed as the stem of a hyssop plant); Lu. 23:36.

Mat 27:50

Jn. 19:30.

Give up the ghost: (Lam. 1:19; Mk. 15:37).

Mat 27:51

The veil types the flesh -- Heb. 10:19-20. See note to Ex. 26:31 for the difference between *vail* and *veil*.

“Top to the bottom:” God-to-man (grace), not man-to-God (works).

Mat 27:56

Salome, Mk. 15:40.

Mat 27:57

Isa. 53:9.

The geocentric import lies in that the evening did the “coming.”

Mat 27:58

Lu. 23:52.

Mat 27:59

No (Turin-like) shroud.

Mat 27:60

Isa. 53:9.

Mat 27:62

I.e., the evening that started the day after the Passover, marking the first day of unleavened bread.

Chapter note for Matthew 28

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

Mat 28:1

Mk. 16:1; Lu. 24:1; Jn. 20:1.

Re. timing -- cf. Hos. 6:2 and Rev. 11:11.

The wording suggests that the day began at dawn, but the Hebrew day began at sunset and the Roman day began at midnight. Furthermore, the Greek for sabbath is said to be plural, but no translation has ever translated this sabbath as plural.

“The end of the sabbath” can be interpreted two ways. First, it was Sunday morning, and second, the Old Testament’s sabbath observance was at an end. The first Passover started a new calendar and pointed to what was fulfilled by the sacrifice of Jesus Christ. With his resurrection, we pass from the dispensation of law to the dispensation of grace which has not sabbath observance imposed upon it, neither in Acts 15, nor in the Gospels, and explicitly stated by Paul in Col. 2:16. The Lord, himself, was constantly in trouble about his lack of observation of the Sabbath in Pharisaical eyes. The fulfillment of the passover therefore starts a new calendar, which starts with the resurrection on the first day of the week. Whereas under the law the day was measured from evening to evening, here it is reckoned from morning to morning. (To the best of my knowledge it was Leldon Hooie who first noted this. Subsequently it was championed by James Hanson.)

We may think that our current definition of the day starting at midnight instead of sunrise does not conform to the dawn-to-dawn rule, but in truth it does. At both the arctic and antarctic circles, the earliest sunrise is at local midnight and ends at local midnight on the first days of winter and summer respectively.

Mat 28:16

The commission was given to the eleven disciples, not the 120. Therefore it is disciples who are commissioned; they do the teaching and the baptising. See v. 20 note for more.

Mat 28:18

Heb. 1:3.

Mat 28:19

2 Cor. 13:14 also groups the Trinity as does Ac. 10:48.

Re. the Great Commission: Mk. 16:15; Lu. 24:47; Jn. 21:15; Ac. 1:8. Lu. 24:47 tells what to preach after the end of the Apostolic witness (Lu. 24:48).

Laws against proselytizing declare the Great Commission a crime, the crime of stealing (sheep).

Mat 28:20

The words of the teaching must, of course, be preserved and inerrantly translated into the languages of the nations.

This verse extends the Great Commission given to the 11 (v. 16) & to their successors.

Alway vs. always, see note to Ex. 25:30. The saying of Jesus here implies his omnipresence. See 18:20.

Modern versions tend to change “world” to “age.” The end of the world is the end of mankind as we presently are. The end of the age is not as far reaching as world. For instance, we talk about the “Industrial age,” does that mean that when the Industrial Age arrived Christ was no longer with us?