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We are going to talk about the four Gospels, but we won't have time to talk about deeply all four of them. So we're going to talk largely about Matthew, but we are going to compare all four of them. The four gospels, of course, are Matthew, Mark, Luke and John. Now, whoever drew those pictures, of course they put a halo head that I wouldn't have put on, but they also depicted them in a way that does seem fitting. They depicted whether they're older or younger according to what they were when they wrote their gospels.

Now, if you look on the Internet and find out when the various apostles or some of them are not apostles, Mark and Luke wrote these gospels, you'll find a variety of mixed information. It's mostly not very good information. That's because it's from modern. Well, I don't even like to use the word scholars, but thinkers about it. But if you go back to antiquity and you look back at the way early Christians said these things were composed and when they were composed, you'll be on the right track.

That's why they're in the order that they're in today. Matthew, Mark, Luke and John, because they were written and composed in that sequence by those people.

So Matthew wrote first. Now, Matthew is depicted a little bit older there than Mark and Luke would be. Well, Matthew was an apostle, Matthew was an apostle. That was one of the early ones that Jesus selected, but he wasn't the first and he wasn't even among the first, and therefore, when we look in the Gospel of Matthew, we're going to find that he misses some accounts of Jesus life that are otherwise meaningful and important to us that John does cover.

But John was an early apostle and John therefore covered the first year of Jesus ministry up to the second Passover, which Matthew largely does not. So there are differences in these Gospels and those differences depend upon who wrote it and what they had in mind when they did. Now, you notice we have four words that describe these Gospels. The first one is Hebrew, the next one is Peter, the third one is Gentiles, and the fourth one is Gnostics. Those are one word to describe something special about each Gospel.

The first one, Hebrew, suggests that in fact the Gospel was written in Hebrew to begin with. Now, we don't have a Hebrew version of Matthew available today. Now, I did find on the Internet there is one gentleman that said, yes, we do. I've got it, I know where it is.

And he thinks that one of the manuscripts from the mid middle of the Gospel age can depict that. I read his article very Engaging. I'm not sure he's right. So maybe, maybe we have the Hebrew Gospel, but by and large, most commentators say we don't have the Hebrew that he wrote in originally. How do we know he wrote in Hebrew?

Because all of the early commentators said he wrote originally in Hebrew. We're going to look at some testimony today from the Gospel of Matthew that do support that concept. Things that only really made sense in, in Hebrew that are contained in his, in his message. Why do we have Peter for the second one when he didn't write that gospel? Because it's generally considered that Mark was the Emanuensis of Peter.

So Peter was there because Peter was the source for Mark. Now, Mark wasn't a disciple of Jesus, that was with him all the time when he was preparing, when he was serving in his ministry. Mark is

referred to later on. Now only the Gospel of Mark tells us something about a young man in the garden of Gethsemane that was there alert to see what activity was going on there. Matthew wasn't there.

Matthew might have been there, but he was, and John and Peter and the others, they were sleeping when Jesus prayed. He came back and he found them sleeping. So how do we know the contents of his prayer? I think maybe because Mark was there.

There was a young boy in the shadows, and when Jesus was arrested, they went to grab this young boy, they got his garment, he slipped out of it and ran away. Only Mark tells us that event, and I think that's because, not my thought originally, that Mark was the one that was there as a young lad in the garden to see what was going on. So Mark did have some information.

But it was Peter that was with Jesus for three and a half years that was able to tell Mark how to accommodate and change the Gospel of Matthew, and they did change it. There were some things that Matthew said that weren't precise and weren't exactly the way it happened, and Mark was able to clarify that. Peter was able to clarify that.

And therefore Mark is. Though briefer, it is clearer when it comes to some sequence of events. The third one we have is marked as Gentiles. That's because Luke was a Gentile, Luke was not a Hebrew, and he wrote for the benefit of Gentile readers. Now we're going to see in our study that Matthew begins a progression of the history of Jesus from Abraham forward to Jesus.

Now that would be important for Matthew because he's writing to a Hebrew audience to show that Jesus was descended from Abraham to whom the Abrahamic promises were given, and so Forth of the seed of Abraham would be our Lord Jesus, our Savior. But Luke, writing to the Gentiles, wants to explain to us that really the descent of Jesus to redeem Father Adam goes all the way back and he traces the descent all the way back to Adam. Talk about more that more in just a moment, and finally we have the fourth gospel depicted as Gnostics.

What is Gnostics? Well, Gnostic, the word Gnosis means to know. Even Paul said there is something called science falsely so called. That word for science is gnosis, knowledge, falsely so called. What Paul is talking about is the beginning of the rise of Gnosticism.

While Paul was still living. Gnosticism was a terrible heresy, and John was the only living apostle at the time. He wrote his gospel to really defend the truth about who Jesus really was against that new heresy. Now when I say heresy, boy, that's not a light term that really applies to this expression, this difficulty.

Gnosticism said that the person you knew as Jesus wasn't really the Savior from above. There were two forms of it. One of it said that the man you saw was just a common ordinary man that was set upon by the Holy Spirit that left him before he died on the cross as a miserable wretch. Well, there does away with the whole concept of redemption, and the other said what you saw really was just an apparition, it wasn't even real.

Now both of those seriously undercut the whole of the Christian dogma. So John wrote, we'll see later in our discussion how he pointedly talks about this fallacy and trying to explain what is really right. Okay, we're going to go on, and we have four gospels, of course, to give us the life and the history and the experiences of Jesus, and my goodness, where would we be without those four testimonies?

Those four testimonies really account for us the four foundations for the river of life, of understanding that we have today. Remember, Jesus said the river of life is kind of the expression symbolically of the truths that he had to give. He said, out of his belly will flow living waters, and those living waters were the truth of the gospel. Well, it does remind us that there were four rivers in the Garden of Eden.

Now, there are different opinions about what those four rivers might represent. This is one of them. I think that there's some validity to this point that when you look back In Genesis chapter 2, verses 8 through 14, you've got four rivers. Now I've asked Sister Ruggierello to read it for us, if she would. Would you mind Going to Genesis, the second chapter, and look for those, those four in verses eight through 14.

And we're going to find the four that are on the screen there. Now, you all know that the Tigris and the Euphrates, those are rivers that are extant today, and you know that they tend to join just before they end in the Persian Gulf. Now, we don't really know for sure where the Paison and the Gihon are, but we're going to read something about that here. Sister Cheryl, if you read those verses for us, eight through 14, sure.

This is new American Standard, and the Lord God planted a garden toward the east in Eden, and there he placed the man whom he had formed, and out of the ground the Lord caused to grow every tree that is pleasing to the sight and good for food. The tree of life also in the midst of the garden and the tree of the knowledge of good and evil.

Now, a river flowed out of Eden to water the garden, and from there it divided and became four rivers. The name of the word is Paishan. It flowed around the whole land of Havalah, where there is gold, and the gold of that land is good. The delium and the onyx stone are there.

And the name of the second river is Kihan. It flows around the whole land of Cush, and the name of the third river is Tigris, it flows east of Assyria, and the fourth river is the Euphrates. Okay, thank you.

So we have a construction of where those two bottoms, Pisan and Gihon, may have been. I've read a little bit about it. That's credible. I'm not positive, but it looks like those four rivers congealed just before they entered into the Persian Gulf. Now, I think this is opinion that when the flood came centuries later, the flood came from two sources.

We know the heavens opened from above, but it also talks about an upwelling from below. I think that upwelling pushed the waters of the Persian Gulf northward, that created the immediacy of the flood, and the waters for 40 days above increased the level of the oceans, and I think, therefore, the Persian Gulf has increased its depth, and maybe I should say come up higher.

And therefore, where is the Garden of Eden today? I think it's under the northern reaches of the Persian Gulf. Now, that's not just my opinion. That's the opinion of a variety of other people that have testified on this and seems reasonable. But that river in Eden, I think, represents for us the refreshing river that would provide life for everyone, that would remain obedient and faithful in the garden had they remained obedient.

But of course, they went into disobedience. They suffered and died. But someday all that's going to be restored, and I think it's going to be restored by the four. Not by the four Gospels, but by the river of life that's coming out of the service and sacrifice of Jesus, which is testified to by these four

rivers.

So perhaps that's the reason why there are four Gospels and not more. Now, there's got to be a secret to this. I just don't know it. So if you told me that secret, I would. I would do my best.

So now we're going to look at some reasons why we think that Hebrew, that Matthew really was written in Hebrew. Well, we think that because that's what all the early fathers said. But there's testimony about this. There's the scripture, Matthew 12:40, where Jesus said how long he's going to be dead. Now, sister Cheryl, would you read for us that text, Matthew 12:40.

And while she's looking for that, but just notice that this is the only gospel that's going to tell us in these words how long Jesus would remain in the grave. Now, other gospels do tell us that he's going to be there for three days, but only one gospel says three days and three nights. Mr. Sherrill, would you read that? Matthew 12:40.

For just as Jonah was three days and three nights in the belly of the sea monster, so shall the son of man be three days and three nights in the heart of the earth. Three days and three nights. Now, this is a problem because we know he really wasn't there for three days and three nights. He was raised on the early part of the third day, but he was there for three days, day and night, and that's what the Hebrew idiom actually means to express.

It's only in Hebrew. We don't do that in English. So it would be nice if the, you know, there was a footnote @matthew 12:40 explaining this is a Hebrew expression that really means three days, but unbroken continuously. But it doesn't mean it has to be all of the three days. It doesn't have to be 72 hours.

And you'll find this at various times in Matthew 4. Two, Jesus fasted 40 days and 40 nights. Well, he was in the wilderness for 40 days. He was fasting day and night. But I don't know that it means that he only left after the 40th night.

He probably left after 40 days. I don't know. Was he there for the first night, and I don't think it's that precise. It just means he was there for 40 days continuously.

Now, when you go to the Old Testament, you just find the Scriptures there. We won't read them all, but you'll find the scriptures in 1st Samuel 30, verse 12. Some survivor that was fastened didn't have food or water for three days and three nights. Could you do that? Did you not drink any water for three days?

Maybe, but you might be dead at the end of the time. I looked on the Internet to find that. I'm not medical, but I found. How long can you go without food or water? They said the maximum three days.

Okay, maybe if you drank a lot the first time before that, maybe it lasts a little longer. So I think this means he was there. He was without food and water for parts of three days. Noah, it rained for 40 days and 40 nights. Really?

No, it rained for 40 days continuously, night and day. But it doesn't mean it had to be 40 times 24, and the other experiences as well. So that's a Hebrew expression that only appears in the Gospel of Matthew when you want to look in Mark or in Luke. Let's see what they say.

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Mark 1:13. Sister Cheryl, would you get Mark 1:13 for us? And that we might just let it rest at that, because the other Gospels do tell us he would be dead for three days, but they don't use the same expression. Go ahead, and he was in the wilderness 40 days being tempted by Satan, and he was with the wild beasts, and the angels were ministering to him.

Okay, thank you. Okay, so that's a testimony, I think, for that. Indeed, it was written in Hebrew, and why that's meaningful is because of the next part. You'll notice that Matthew begins.

In fact, we'll read this verse as well. This is Matthew, the first chapter. Going to look at verse number 17, and Matthew is, as I mentioned before, he starts with Abraham because he's writing to the Hebrews and he wants them to know this was the promised seed of Abraham. Now we know that from Galatians, Paul says that seed was Christ.

Now, fortunately, then in verse 29 of Galatians, chapter 3, he adds, well, by the way, if you are in Christ, you will be counted as part of that seed. So you have the opportunity to bless all the families of the earth along with Jesus. But it's important for Matthew to make the point that Jesus was descended from Abraham, where this seed of promise was given. So now in Matthew 1:17, Sister Cheryl, therefore, all the generations from Abraham to David are 14 generations, and from David to the deportation to Babylon, 14 generations.

And from the deportation to Babylon to. To the time of Christ, 14 generations. Now that's interesting. The number 14, that's a double seven. That's a nice number.

But why does he make such a big point of 14, 14, 14. It's because the word David. Because Jesus is not only from Abraham, he's supposed to be also from David. David was promised one of the oaths that God gave. Now we know that God gave an oath to Abraham that all the families of the earth would be blessed.

He also gave an oath to David that from your seed would come the king hereafter. Now Jesus, of course, ultimately fulfills that. So to prove to the Hebrews that Jesus was the son of Abraham and the son of David, he just notes that from Abraham to David was 14 generations, and 14 is the number of the name David. Now you see, we have David as I would spell it, but then you have David as the Hebrews would spell it.

D, V. D, d is the fourth letter. V, surprisingly enough, in Hebrew is letter number six and then four. So that makes 14. Now, I wouldn't have known that nobody reading the Greek would really understand that.

But if you're writing in Hebrew, all your Hebrew brethren would understand that. So that makes a difference, and that's why Matthew points that out. 14, 14, 14. Nobody else does.

Not Matthew, not Mark, not Luke, not John. Only Matthew describes it this way. Now there's more. Thank you. Now here's the.

If you go through the first chapter of Matthew and read the whole thing, this is what you're going to find. Now, on each of these lines we have seven names, and he starts with Abraham, Isaac, Jacob, Judah, Pharise, Ezra, Aram. There's seven names, and the seventh name on the next line is David.

So from Abraham to David continuously is 14. Okay, then we go on Solomon, Rehoboam, Abijah, and so forth. Forget that second line, that's in bold. I'll get back to that in a moment. Continue.

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Seven more names down to the third line there, and that ends in Jehoiakim. Now, Jehoiakim is the one that died before Babylon came in and took over the kingdom and carried Everybody captive. That's 14 names again, and that's when the kingship ended.

The kingship that began with David came to a close there, and then we have 14 more names that finally take you to Jesus himself. There's a lot of details about these names that could lead to Questions. First of all, is it really true that there were 14 generations in each of these three categories? And the answer is no, it actually isn't.

But Matthew said it is. Okay, you see that bold line in the second. In the second of the three of the groups, Joash, Amaziah, and Judah came after King Ahaziah. You can tell that by reading the Old Testament. Why did Matthew not put that in there?

Did he just change the numbers because he wanted to get a right answer? Did he have any reason for leaving out three generations in the middle? Well, I don't think he did it randomly or arbitrarily. I think we've got a reason for this, and I think his reason is because of what appears in Exodus the 34th chapter.

And Sister Cheryl will ask you to read that. Exodus 34, verse 6, and verse 7, and this tells you what God does when there's a serious lapse of sin in the generations that are going to represent him. Exodus 34, 6, 7. Then the Lord passed by in front of him and proclaimed the Lord.

The Lord God, compassionate and gracious, slow to anger and abounding in loving kindness and truth, who keeps loving kindness for thousands, who forgives iniquity, transgression, and sin. Yet he will by no means leave the guilty unpunished. Visiting the iniquity of our fathers on the children and on the grandchildren to the third and fourth generations, the third and fourth generation. Now, it turns out that Joash there, the first one in bold, that was a son of Ahaziah, was also descended from a very wicked person. Her name was Athaliah.

She was from Jezebel in the north. So she was a very wicked woman. She did very wicked things, and I think Matthew has recognized that. Starting with her, if you want to count four, you can start with her name and three mores.

Or if you just want to keep it to the Kings, three more generations. These will not be counted in the compendium because they are not recognized by God because of their sin. Well, perhaps that's explanation. I never heard of another explanation, but I think that's Matthew recognizing God's standard in the Old Testament. So, Anyway, we have 14.

But is there any reason for this 14, spiritually speaking? Now, we've got the chart of the ages in back of us here, and you've got two ages of redemption. Now, I often make a point when I'm talking to new people in the truth, which I do on occasion when I zoom into Africa. A lot of new interest there. It's very engaging.

And when we speak to them. We emphasize that the key to understanding God's plan is recognizing not one, but two distinct ages of redemption. The heavenly call to begin with and then the earthly call to follow to bless the whole world of mankind. They usually receive that very well. I've never had anybody say, oh, no, no.

It's usually fresh, new, and it's quite engaging to them. That is the key to the divine plan. Now we'd like to go to the next slide. Now, this is something about the seed of Abraham that was blessed,

and you see there Genesis 22:18, that in thy seed shall all the nations of the earth be blessed.

You see the scriptures in Galatians that explain that that seed was Jesus and then the church that will bless the world in the kingdom. But you'll see, following that, that there are three descriptions of the seed of Abraham. Those three represent, in my opinion, three ages in the development of the Abrahamic covenant. Now, the first part of developing the Abrahamic covenant was not sending Jesus. The first part was to develop the nation of Israel.

Now, today, Israel is so much in the news, our attention is really engaged there. Whoa, when 2023 happened and that Hamas problem occurred, did it get your attention? Sure, got my attention. It was a surprise. I wasn't anticipating it.

Some other brethren have told me they were expecting something that year. Okay, there's a reason for that. But it was a surprise to me. But it has engaged everybody's attention now because Israel is going to be, as we know, the place where the kingdom is going to begin and spread out to all families of the earth. But the nation had to be developed first.

And you'll find that the first age, the Jewish age, to develop this nation is described symbolically that they would be described as the dust of the earth. Now, we don't have time to read all these scriptures. You can see them there. But in Genesis 13, 15 and 16, that's the occasion when Abraham and Lot separated because there was a conflict, and when Lot was gone, Abraham stood on the land and he had given Lot his preference.

Which land you want? He said, said, oh, that Jordan Valley looks pretty good to me. That was a bad choice. You know, what happened later with Lot in Jordan Valley? So Abraham was still back in the land that wasn't so nice.

And God appeared to him and said, all the land that your eyes see is going to be your seed's land, and that's what Israel would get later. A couple of chapters later says, it's going to be 400 years before your seed comes into the land and gets this. But in that Genesis text, he says, your seed will be like the dust of the earth. I'm going to suggest that whenever you see that expression, think of natural Israel.

Natural Israel, not spiritual Israel, and finally, in Genesis 28:14, when Jacob was leaving the land, fleeing the land, God appeared to him with an angel and said, don't worry, you're going to come back to this land, and your seed will be as the dust of the earth. Jacob, we often connect with natural Israel. The dust of the earth is the right expression to use for that. But later, in Genesis 15, Abraham was an old man, and he knows that God has promised him a child, seed of blessing.

And Abraham turns to God in prayer and says, I know what you said is going to happen. Maybe it's going to be Eliezer, my servant, that's going to have a child, and that will be on my behalf, and that's the way it's going to work, and God appeared to him with an angel and a voice and said, no, no, no, it's going to come from your own body, and by the way, look up to heaven.

How many stars can you count? That's how your seed is going to be, through the child born of your own body. Now you know who that child was going to be. Abraham didn't know. Not yet.

He didn't know, because before that, before Isaac, as we know, is a real promised child, Sarah said, maybe you should use my handmaid and have you know, Hagar and Ishmael. Well, that was from Abraham's own body. But it wasn't what God had in mind, that would be through Isaac, and so

Isaac is a picture of spiritual Israel, and in Genesis 22:17, when.

I'll get to that in a moment. Genesis 26:4, when God appears to Isaac after Abraham's day, he says to Isaac, your seed will be like the stars of heaven. Isaac is spiritual, and now later, I'll get back to the other text in a moment. In Genesis 22:17 and Genesis 32:12, now God uses the expression sand of the seashore.

Now, I would like to read that expression in Genesis 22:17, Sister Cheryl, and in this expression, you're only going to find two and not three of those descriptions of the seed of Abraham, and the question is, why not three? Okay, let's read that text. Indeed, I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore.

And your seed shall possess the gate of their Enemies. But why not the dust of the earth? Well, the reason is because in Genesis 22, this is the occasion where God had asked Abraham to offer his son Isaac. You all know that narrative. You all know what Abraham did.

And when Abraham laid his son bound on the altar helpless and then raised his hand with a knife, you realize Abraham was really serious about proceeding, and that's when the angel intervened and says, okay, now I understand you're willing to do what I asked and you don't need to because it's not necessary for Isaac to die. So Abraham took his son off the altar, and in the book of Hebrews, Paul says, by doing that, that's a figure of the resurrection of Jesus from the grave. Now that's Paul's interpretation.

I'm glad he did that. If I did that, I wouldn't be so sure. But Paul said it, and I think he's right. There's more to the story after that. But it was after that experience that in Genesis 22:17, that is after the experience that represented the death of Jesus, that he says, your seed will be like the stars and like the sand.

Because after Jesus, after he died, you only have two ages of redemption to go. The stars and the sand of the seashore. Now you know in Revelation 20, at the end of the thousand years, Satan is loosed out of his prison and he goes out to deceive the nations which are in the four quarters of the earth, the number of whom is as well you know what it's going to say, the sand of the seashore. Because we're now in the thousand year kingdom and it's with the world of mankind. He doesn't say dust, he doesn't say stars.

It's only the sand of the seashore. So I think that these are used very specifically. Now how does that relate to Genesis, to Matthew and 14. 14. 14 generations.

Because from Jesus time forward, we only have two ages of redemption, not three, and the first age is the gospel age. That's the period of seven stages of the church. So a seven is an appropriate number for the gospel age. First age of redemption.

And beyond that, you know that in the Old Testament the Gospel age is pictured also by the feast of unleavened bread for seven days. Seven days of the feast of unleavened bread. Paul says, therefore let us keep the feast. That's for us, that's for spiritual Israel. That seven day feast is the Gospel age in its seven parts.

But then we have one more age of redemption. We've got seven more say Wait a minute, wait. Where is the kingdom ever divided into seven parts? I know the gospel ages. Where is the kingdom?

Every well, you find it in Zechariah 14. The Feast of Tabernacles is a seven day feast that pictures the kingdom during the thousand years when mankind will be restored to life. So following Jesus, you've got seven, and you've got seven. So maybe the 14. 14, 14 generations is prophetic more than just it happened.

It's prophetic of the fact that Messiah who was pointed to by these triple 14 is in fact going to be the blessing of first the church and then the world of mankind to follow the double seven. The double 14. Now does that ever appear anywhere else in Scripture? Yeah, one more time and you all know it, and that is the Passover.

On what day was the Passover lamb killed? Time of drill, what day? 14th. Everybody knows that's the 14th. That's one number we all know from scripture.

The 14th day the Lamb was killed. Is that meaningful? Well, it's meaningful because the moon was full about that time. That's a full. Okay, that's good.

But you could have said the 15th day and been equally right for the moon being full on the 14th day. I think the 14th is the double seven showing that he died on the 14th day. Because there are two ages of redemption that are going to follow from this, and I think Matthew's account of 14, 14, 14 is showing this disconnection. Okay, let's go to the next one.

Okay, now in we mentioned about Hebrew, okay, Matthew 14, that only work in the Hebrew language. So I'm glad we know it was in Hebrew. Let's see. Okay, now we know that there are five books in the Old Testament written by Moses. That would be Genesis, Exodus, Leviticus, Numbers and Deuteronomy in the niv.

In the newer edition of the niv, there's a commentary in the front of Matthew that suggests that Matthew is also determined, constructed based upon five sermons that Jesus gave. Now that makes sense when you realize that Jesus was the greater than Moses. So Moses wrote five books, Jesus gave five sermons. Well, I think that there is a connection there. It's not fresh with me, but I think that they've got the right connection.

And you have in Matthew, chapter five, the beginning of the Sermon on the Mount. Now if you compare that Sermon on the Mount in Matthew with Mark, you're going to find it much briefer than Mark and Luke. Much briefer. I think Matthew has gathered things together that are appropriate to the subject and compiled it together in One narrative. Then you go on to chapter 10.

You're going to find Jesus in Matthew 10, calling all of his disciples together and choosing from among them 12. 12 that we would know would be the 12 apostles. Later, Judas was among them. He'll be rejected. Somebody else will replace him.

But that's where Jesus called the 12 and gave them instructions. Chapter 13. We have seven parables of the kingdom. Brethren have looked at that and said, oh, seven parables of the kingdom. But it's not seven parables of what we would call the millennial age.

No, no, there's seven parables that take you through the age when the kingdom is generated by the kingdom class here, and various brethren have written on this and have suggested these seven parables take you one by one through each phase of the church. I think that that's probably right. That's the 13th chapter, and finally, in chapter 18, we have very practical advice.

Have you ever heard the brethren say there was a problem? You know, in a class they say, oh, that was a Matthew 18 problem. You know, boy, shudder when you hear that. What that means is people are going to talk together and try to figure out a really deep problem. I'm going to look at that in just a moment.

But finally, In Matthew chapter 24, we have the Lord's great prophecy. So I think you do have five narratives in the book of Matthew, and I think Matthew has probably put these together in this way to remind us that Jesus is the greater than Moses, that in fact did compose five books. Now, I'd like to look at that Matthew 18 and see what Jesus said and how we understand this expression. This is Matthew 18:15.

There's more to it than that, but we'll just read that. Sister Cheryl. Matthew 18:15 and 16, and if your brother sins, go and reprove him in private. If he listens to you, you have won your brother.

But if he does not listen to you, take one or two more with you so that by the mouth of two or three witnesses, every fact may be confirmed. Okay, now what are those two or three witnesses? At the mouth of two or three witnesses, the first of those, if you're going to have add one more person, or maybe add two, and that makes now two or three. Then the person that brought that thought that that transgression to the attention of the transgressor is one of those, and that person knows what happened.

The only reason you go to a person is because you have some insight on you observed or you've seen something that happened that that brother should perhaps have brought to his attention. So, Jesus, Yes. You see something like that, go to your brother, talk to him about it, just privately, you and him. Now, if somebody did that to me, I probably. I hope, I would say, you know that too, huh?

Yeah, I know that. I've been praying I did that wrong. I pray God will forgive me, and that brother would probably say, thank you, Brother David. That's the right way to handle it.

And that would be the end of it. But if the person refuses and says, I'm sorry, I know what I did, but it's not wrong and I'm glad I did it. Okay, that would be an unfortunate result. Then take two, one, one or maybe two others and talk to him again. Are those going to be people that know what he did or people that don't know what he did?

And this is what I think has confused the issue a little bit. Those people are supposed to be people who are not listeners but testifiers. That's the word for witness here. It's a testifier. Just like the first person that came came because he knows what that brother did and he wants to reconcile that issue.

The next two also. The next one or two also know what he did, and so they come as well, not to listen, but to inform of the problem. Now, of course, then they should listen and maybe this brother's got a good reason. Maybe say, oh, well, okay, that was a misunderstanding.

Okay, fine, that's clarified. We'll all go home. We're happy now. But if this was really a grievous sin that is un. Unconsidered by the sinner, well then, okay, you take the next step and you bring it to the class.

Now, if you look back in the Old Testament where this is referred to, you'll find it in Deuteronomy 19:15 to 17. Our time is short. So. Okay, well, let's read that. You're flipping there.

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Let's. Deuteronomy 19:15 to 17, and this is a trespass that somebody. Well, let's just read it. A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed.

On the evidence of two or three witnesses, a matter shall be confirmed. If a malicious witness rises up against a man to accuse him of wrongdoing, then both the men who have the dispute shall stand before the Lord, before the priests and the judges who will be in office in those days. Okay, now my point here is simply that the witness that comes forward is not somebody that's going to listen and make a judgment. It's somebody that is a testifier that knows what's going on and is going to give testimony about the issue. By the way, have you ever been a witness on a witness?

Thank you. I won't use it, but thank you. It's very kind of you. Thank you. I need it, but I won't use it.

Have you ever been a witness on a stand and in court, when you come in, you take the witness stand. Do they say, now, we want you to judge this issue. You don't know anything about it. Listen to it and make your judge. No, no, you're there to testify.

A witness is a testifier, and this clarifies, I think, the meaning of what Jesus is explaining, advising us to do. You see a fault, you go and talk to that person. If he's not responsive, take one or two others who are aware of the situation, talk to him. See if you can reconcile the difference.

If I knew that was the meaning of it, I would have tried experiences in the past differently. Anyway, I think that's the point. Okay, now we're going to go a little farther.

Okay.

We know that Matthew congeals things topically.

I'm going to pass. Okay. No, we'll just comment on this briefly. Matthew 24, you see there? That's the Lord's great prophecy.

But you'll see the Lord's great prophecy is broken down into Luke 12, Luke 17, and Luke 21. If you really want to look at what the disciples asked Jesus in Matthew 24, but you want to get Luke's version, go to Luke chapter 21. But in Luke chapter 12 and Luke 17, you'll find things that are in Matthew 24, but they're on different occasions. Matthew has joined them together topically because they're all related, and it's good that Matthew did that so that we can see these are related issues and that will help us understand the point.

But just be aware that sometimes Matthew puts things together that are on various occasions. Now, Luke 12 and Luke 17 actually did occur in the last year of Jesus ministry, but not on the last week of Jesus ministry. So that actually does help me, when I look at Matthew 24, to kind of dig deeper and see exactly what Jesus said, when and what he might have meant. Okay, let's go on to the next.

Okay. Matthew overlooks the first year. We mentioned that just briefly. Our time is fleeting, so we're just going to have to pass it. Hold on, pass that by.

But we'll just say that if you look in Matthew 4:12. You see that after Matthew records the 40 days in the wilderness, the next thing he records is something that happened after John the Baptist was put into prison, causing Jesus to leave the area and go into Galilee because it's too early for him to be put into prison. He's got to leave the area. About a year passed that we don't even have a

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record of in Matthew, but in John, chapter 3, verse 24, and through 4:1, you're going to find that you're recorded because John was there. Because when Jesus came back from his 40 days and John said, yeah, there's the one I was talking about.

John began to follow Jesus, and John was there with Jesus, while John the Baptist, John the Apostle, that is, while John the Baptist was still in his service, in his ministry, and while John and Jesus both were baptizing. That's when it says Jesus baptized and made more disciples than John. That is at the same time when they're working together.

But then later, when John was cast into prison, Jesus heard that. He knows it's premature for him, okay, let's go to Galilee, and that's when basically the Gospel of Matthew, Mark and Luke pick up. But John much later says, oh, I was there. I can tell you what happened during that first year.

So John is valuable input. Okay, Mark clarified and abbreviated. Okay, let's read Matthew 21:12 and see something that is not as clear as we might wish it to be. Matthew 21:12. Yeah, let's read that.

And Jesus entered the temple and cast out all those who were buying and selling in the temple and overturned the tables of the money changers and the seats of those who were selling doves. Now, it sounds to me by reading this narrative, this Jesus. If you read the whole narrative before this, Jesus went to the temple. He looked in the temple, said, oh, there's things I don't like there, and he immediately rushed in and he cast out the money changers.

Now, when he cast out the money changer, he didn't just say, would you please leave? He took a whip. You know, I never saw Jesus, but I'll bet he was pretty strong. I thought he was pretty vibrant young man, and he was.

They. They took heed to what he did. He chased them out. There was anger involved, righteous anger. Did Jesus just do that spontaneously in the moment?

Let's see in Mark 11, let's read verse 11 and verse 12 and see what actually happened. Mark 11, 11 and 12, and he entered Jerusalem and came into the temple, and after looking all around, he departed for Bethany with the 12, since it was already late, and on the next day, when they had departed from Bethany, he became hungry.

And let's go down to verse 15 now and just read verse 15, and they came to Jerusalem and he entered the temple and began to cast out those who were buying and selling in the temple and overturned the tables of the money changers and the seats of those who were selling doves. He did this the next morning. This was a thoughtful, reasoned out approach. This was not the response of a momentary burst.

I think Jesus thought about it that night, probably prayed about it. What is my duty? What is my responsibility? And when he came in the next morning, now he's prepared to act, not suddenly, but because he's deeply thought about the matter and he knows this is his responsibility. Now, I would never do what Jesus did because I'm not responsible like Jesus was responsible.

This is not an example of how we should go into churches and start yelling. No, no, there's nothing like that. Jesus didn't do that either for three and a half years. This is before he knew he was going to die, and there should be a statement of what is right and wrong, and it should be intense.

So this was something Jesus did. It's not the first time. If you look in the Gospel of John, he had done that earlier in about his. About the first passover. He also did that.

That sometimes is confusing. Is John giving it to us out of sequence or is it a different episode? Yeah, it's a different episode. Jesus did that in the first year of his ministry, and now before he dies, he does it one more time.

Okay, let's go to the next. Okay, this is the end of our service, and this is about John. This is why John starts his gospel the way he does. This is, you know, I think some of the brethren would say, oh, boy, if I had a place to, I might suggest John just, you know, phrase it a little differently, more clearly.

Because John 1, you know, gives us some trouble sometimes with Trinitarians. In the beginning was the Word, and the Word was with God, and the Word was God. Would you like it to be some other expression there? Now we read that and the Word was a God. Now, I think that that's right.

I heard that challenged, but I actually do believe that that's correct. But why does John even say something that could be confusing? Well, there's a couple of reasons. First of all, how many people in John's day believe the Trinity? Zero.

Nobody would even possibly confuse what he wrote here by saying that Jesus and God were one person. That just wouldn't happen in John's day. It happened after him. A generation, two or three generations, then it began to develop. So this was something that was unknown in John's day.

What is he talking about? He's trying to show that Jesus, the man that we knew in verse two, the same was in the beginning with God, that is his Heavenly Father. He's talking about Gnosticism. That's why he opens the gospel this way. Now, if you look at the first epistle that John wrote, first John, you'll find it opens almost identically the same way, almost, but it's much clearer.

And that's why when I have a problem with John one, one with a person, which I don't often have, I guess I don't tell people. You know, Michael Nicor said once, don't tell people what's wrong, just tell them what's right. So I never start off by talking the truth and explaining, first of all, the Trinity is wrong. Secondly, hellfire. No, no, I don't do that.

I tell them what's right. Two ages of redemption explain the divine plan later on. Later on, four or five weeks later, maybe they'll ask, okay, what about hell? Then we can get into it. But then they know something about the plan of God.

They're ready to hear some thoughtful scriptures and likewise about the Trinity. When I serve Africa by zoom, rarely am I asked about the Trinity. But it does come up, but only deep into one. We have given our other studies. I see I'm getting late now, so I'm going to do this quickly.

But we're going to turn to First John and look at one more confusing scripture, and this is almost the last scripture in First John. This is First John 5, verse 20. Mr. Sheryl, could you read that for us?

And this is. What do you. What version do you have? New American Standard. Okay, go ahead.

And we know that the Son of God has come and has given us understanding in order that we might know him who is true, and we are in him who is true in His Son, Jesus Christ. This is the true God and eternal life. Okay, now, even. What does yours say?

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Does it say even? Even in his sons, we are in him who is true in His. There's no even in here. Okay. This is a true God and just in His Son, Jesus Christ.

Yes. Okay. Now, my King James has the word even there, even in His Son. It's very confusing. This confused me for a long time.

All I can tell you briefly, I know we're out of time. So you be patient. Just that word even shouldn't be there, and the word in should be the word through. So that what he's describing here, when he says earlier, we may know him, that is true.

And we are in him, that is true. He means God. You'll find that in John the 17th chapter. That's the way John refers to God himself. But we do this through His Son, Jesus Christ.

That's the point of this. Took me a long time to understand that. We had a study and we talked about this quite a bit with other brethren and that's what we all congealed. So John again is not saying anything about confusing Jesus and God. We know God because we know him through His Son, Jesus.

Dear brethren, thank you. It's been a pleasure to speak to you. Chairman has been patient and Lord bless.