

The Golden Ratio Design of the Book of Matthew

- C Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah**
 - U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage**
 - C Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses**
 - C Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles**
 - O Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles**
 - O Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth**

- C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant**
 - U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles**
 - C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion**
 - C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion**
 - O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets**
 - O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets**

A series of studies explaining the GR Format of the Bible Chapter by Chapter

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The Golden Ratio design of the Bible

The label of “Appendix [to the Kingdom Bible Version]” was originally used for this document at the beginning of this labor, because I used to print it at the end of the English Kingdom Bible Version. As the amount of material grew, it became clear that there wasn’t sufficient space to print it with the Bible, since there was a maximum capacity of about 800 pages with the paperback copy, so I took it out and began posting it on my website.

Later, I realized that the document really had little to do with any particular Bible version, because it is all about the Golden Ratio design of the BIBLE, which applies to all Bible versions. So I have updated the title of this document to “The Golden Ratio design of the Bible” to accommodate the reality that it represents.

The content is regularly being updated with new material at the end with new studies as they are completed. I am also working on a Spanish version of this document, which is far behind in the number of studies, because it takes a lot longer to translate the material than it does to produce an English language study, since that is my native language.

A major benefit of the Spanish document work is that it gives me an opportunity to re-examine the original studies in English and add additional material or change the way it was presented to make it more effective. So as the Spanish document progresses, so does this document. I will continue adding new studies until the entire Bible has been covered sufficiently.

These studies introduce the reader to the Golden Ratio design concepts little by little as we progress through the Bible. I’m learning how to do this more effectively as the studies progress, and developing techniques to better present the material. Only time will tell what the final product will look like. Eventually, it will become a printed Book in its own right. For the foreseeable future, it will remain a free PDF download with no copyright.

The Introduction to the Golden Ratio design of the Bible document provides a high-level survey of all of the Volumes of the Bible plus some vital background information. I have to assume that you have taken the time to read all or at least most of it, because I can’t keep repeating it in every lesson; that is impossible.

So if you jump into any of these lessons without any foreknowledge of this material, then you will not understand it. You make a serious mistake in thinking that you can understand the design of the Bible by jumping ahead to only the material you are interested in without also understanding the background information beforehand.

Line upon line, precept upon precept. You must learn to crawl before you can walk. It makes little difference whether you are a new Believer or have several Ph.D’s after your name. You must lay the proper foundation for these studies or you will not understand it.

It is the exact same reason why a new Believer should never be chosen to lead a church as their pastor: he is spiritually unprepared for such a task. In both situations (Bible study and spiritual leadership), you need “seasoning” and preparation.

One last thing that I must explain is that because this document gives only brief summaries of each Chapter, I cannot provide the detailed proof of the Golden Ratio design of each document in the Bible in these studies. There simply is not room to give an encyclopedic explanation of every nuance.

In the detailed studies of each Book in the Bible, you will find detailed proof of the Golden Ratio design, right down to the paragraphs and sub-paragraphs. So in this Introduction, you will have to accept my word that the information is correct, because I don’t want to overwhelm you with too much information at once. In the outlines of each Chapter, I choose key passages that give a good snapshot of the theme. In the detailed studies, we will look at the Chapter much more closely.

The Introduction document gives you a “taste” of the Bible design overall on the Volume level. The Book Summaries document gives you a deeper view into the content of each Book. The Detailed Studies documents (one for each Book) gives you a deep plunge into the full depth of the Golden Ratio design for each Book, right down to the lowest level, with all the proof that one could ever need that the Golden Ratio design is indeed from God: our Creator, our Savior, and the Author of the Traditional Canon of the Holy Bible.

https://www.facebook.com/phibible?ref=aymt_homepage_panel

Website Information

Greetings in the Name of our Lord Jesus Christ, and thank you very much for your interest in the Golden Ratio design of the Bible!

I know that you probably have a ton of questions about the Golden Ratio, and how this relates to the Bible. So I want to dedicate this document to providing a few of the answers that you are seeking to help you get started.

Some of your questions will take too much space to answer here, so I will only be able to give a very brief introduction to these subjects, and then I must point you to the resources available on my website for more information; or you may email me directly with any questions you might have on any topic: editor@phibible.org.

On the JHS Publishing website (<http://www.phibible.org>), you can find:

- **The Home Page:** Every page in the website uses frames, with links to most pages on the left side and content on the right side. You will only have a problem if you are using an old browser. JHS recommends the latest version of the browser you prefer. There is also a link to the Spanish language version of [phibible.org](http://www.phibible.org), which has many fewer pages, because it takes more time to translate into Spanish. Eventually, this sub-site will have most or all of the same page as the main English site.
- **Reading area:** in this area, you can navigate easily to pages with photos of the entire KBV text that you can view in your browser. You need at least a tablet with a fast connection, because some of these photos are 5 mb or larger. What is unique about this feature is that you can view an entire Chapter of the KBV in a single picture without interruption. In the printed copy, many of the Chapters needed to be broken up into several pages, because they were larger than a single 7x10 page, so this can create a mental roadblock for some people that makes it more difficult to visualize the entire Chapter as a single unit. Believe it or not, this really helps when you are trying to understand the larger units of thought in the Bible text. Since some of the Chapters (like Nehemiah), if printed out, could fill a page of paper about 6 feet long, this photo of Nehemiah is the only way to view large chapters in the Bible like Nehemiah. So if you’re having trouble understanding the context of some part of the Bible, this is a great place to visit to help solve this problem.
- **Golden Ratio Bible Versions and Free Samples:** Here is where you can find information about the printed copies of JHS Bible Versions, and free samples in PDF format. Most importantly, you can find a link to html versions of all of these Golden Ratio Bible studies that you can read in your web browser.
- **Information about JHS Publishing Ministries:** My Statement of Faith and Latest News about JHS Publishing Ministries.
- **Theological Issues:** At the top of the list is a link to how to be born again, which is the most important one of all. This is also where I address some topics that are relevant to the Bible design issue, as well as some that may not seem relevant (like UFO’s), but I believe are much more understandable from the perspective of having the Golden Ratio design to back up our Christian faith. There are many issues that I could be talking about, like the Charismatic movement and (so-called) Christian Rock music, but I refrain from doing so, because 1) I just don’t have time, and 2) I’m trying to keep the focus on the Bible design as much as possible. Someday I will get to them.

Study #1: What is the Golden Ratio?

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Here are some basic facts you need to understand about the Golden Ratio (GR) and the Golden Ratio design.

- 1) The Golden Ratio is an irrational number, starting with 1.6180339887...
- 2) It is a proportion of one number to another: 1.618... to 1; or if you solve the fraction, it is 1.618....(into infinity on the right of the decimal point)
- 3) The ancient Greeks discovered the Golden Ratio proportion and built it into the construction of the Parthenon. This is very easy to find on the web. Do a Google search on "Golden Ratio Parthenon".
- 4) Since those days, others have discovered many mathematical ways of arriving at the Golden Ratio. One way, which I will expand on here, is by way of the Fibonacci Sequence (FS). Again, a web search will provide much information about the FS from many sources.
- 5) The Golden Ratio is found in many places in nature, and even in our bodies. Goldennumber.net mentions some of these. My own site (see the link at the end) shows much more, including the Golden Ratio in the Solar System, the Chemistry Table of Elements, the G-major musical scale, and more. If you visit the goldennumber.net site and examine their material, you will be well prepared to understand the material I'm going to present here and on my site.

Here is a quotation from the Wikipedia.com entry on the Golden Ratio (https://en.wikipedia.org/wiki/Golden_ratio):

The golden ratio has fascinated Western intellectuals of diverse interests for at least 2,400 years. According to Mario Livio: "Some of the greatest mathematical minds of all ages, from Pythagoras and Euclid in ancient Greece, through the medieval Italian mathematician Leonardo of Pisa and the Renaissance astronomer Johannes Kepler, to present-day scientific figures such as Oxford physicist Roger Penrose, have spent endless hours over this simple ratio and its properties. But the fascination with the Golden Ratio is not confined just to mathematicians. Biologists, artists, musicians, historians, architects, psychologists, and even mystics have pondered and debated the basis of its ubiquity and appeal. In fact, it is probably fair to say that the Golden Ratio has inspired thinkers of all disciplines like no other number in the history of mathematics."

Here is a brief quotation from <http://www.goldennumber.net/golden-ratio/>:

This Golden Ratio truly is unique in its mathematical properties and pervasive in its appearance throughout nature. The "mathematically challenged" may be more interested in the appearances of Phi in nature, its application to art, architecture and design, and its potential for insights into the spiritual realm, but let's begin with the purest of facts about Phi, which are found in mathematics.

Most everyone learned about the number Pi in school, but relatively few curriculums included Phi, perhaps for the very reason that grasping all its manifestations often takes one beyond the academic into the realm of the spiritual just by the simple fact that Phi unveils a unusually frequent constant of design that applies to so many aspects of life. Both Pi and Phi are irrational numbers with an infinite number of digits after the decimal point, as indicated by "...", the ellipsis.

Where Pi or π (3.14...) is the ratio of the circumference of a circle to its diameter, Phi or ϕ (1.618...) is the ratio that results when a line is divided in one very special and unique way. To illustrate, suppose you were asked to take a string and cut it. There's any number of places that you could cut it, and each place would result in different ratios for the length of the small piece to the large piece, and of the large piece to the entire string. There is one unique point, however, at which the ratio of the large piece to the smaller piece is exactly the same as the ratio of the whole string to the larger piece, and at this point this Golden Ratio of both is 1.618 to 1, or Phi.

What makes this so much more than an interesting exercise in mathematics is that this proportion appears throughout creation and extensively in the human face and body. It's found in the proportions of many other animals, in plants, in the solar system and even in the price and timing movements of stock markets and foreign currency exchange. Its appeal thus ranges from mathematicians to doctors to naturalists to artists to investors to mystics.

For those of you who have a mathematics background, you might be interested to know that the Golden Ratio is a widely-ignored subject in college math classes. I earned a Bachelor's degree in Computer Science, so I took the required math courses including Calculus 1 and 2, and Linear Algebra; and I kept wondering when I was going to learn more about the Golden Ratio from these expert teachers, all of whom had at least Masters or Doctors degrees in mathematics. Finally, I asked my Calculus teacher, a man in his 60's who had been teaching Calculus for decades, about the Golden Ratio; and to my surprise, he said that he did not know much about it.

Why is this? How can this widely known principle of higher mathematics be something that is completely ignored in probably every math course in America? It is possible that there may be an exceptional math teacher who is interested in the subject; but from my experience, and from almost the complete absence of any mention of the Golden Ratio in every mathematics textbook I've seen, all of which were used by millions of other students also, it seems clear that the Golden Ratio is a taboo subject in mathematics.

Could it be that mathematics, like so many other subjects in public colleges and universities, has become a place where mention of anything that implies that there is a Creator God of all things is something that is not welcome? It is well known that public colleges and universities in the United States are almost completely controlled by an Atheist mindset that says, "There is no God; and if you say that there is a God, then you are banned from teaching in OUR college!"

I believe that many math teachers have some knowledge of the Golden Ratio, but are probably afraid to talk about it for fear of losing their jobs. Because of the fact that the Golden Ratio is modeled by many things in nature, such as the sunflower, the shape of a hurricane, spiral galaxies, and much more, it is often called "God's number". After all, if there were no Creator God who designed all things, then it would impossible to have any order in the Creation at all for a simple reason: disorder cannot change into order without some outside Agent to make it happen; chaos cannot become something with purpose and design unless there is a Mind and Designer behind it. The Golden Ratio design is wonderful evidence in our Universe that we were CREATED by a loving, Omnipotent God who designed all things for a purpose.

You don't have to have faith in God to see the order and design in the Universe to know that there must be a Creator God behind it. In fact, the Bible tells us this very thing: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness; because that which may be known of God is manifest in them: for God has shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Deity, so that they are without excuse." (Romans 1:18-20)
"The heavens are telling the glory of God; and the expanse of the Universe shows the work of his hands. Day after day they utter speech, and night after night they show knowledge. There is no speech or language, where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." (Psalm 19:1-4)

The Creation itself reveals the glory of our Creator God! When we look at the night sky and see the incredible Milky Way galaxy spread across the heavens, then there can be no doubt that an amazing, all-powerful God made us for some reason. The Creation cannot tell us what that reason is: it simply witnesses that we and our Universe are made by a great Creator God: this is what theologians call "General Revelation".

The Bible, on the other hand, gives us what theologians call "Specific Revelation": who the Creator God is, what his plans and purposes are for mankind and the Universe, and how to be saved from the Lake of Fire after we die and live for God now while we still live.

And the truly amazing thing about the Golden Ratio principle is that not only is it found in nature, it is also found in the Bible, on ten vertical levels, and on eight horizontal levels!

The studies that follow this one will demonstrate first what the Golden Ratio design of UCCOO is and how it is directly derived from the Golden Ratio itself; then several specific instances where the Golden Ratio principle is found in the design of our bodies, and in the design of our solar system will be discussed.

In the Introduction to the Golden Ratio design of the Bible (a downloadable document available at the links to my website below), you will be given a very high-level "snapshot" of each Volume in the Bible to see how the Golden Ratio design of UCCOO works itself out on that level. Details will be kept to a minimum at this level of study to try and avoid information overload.

Then there is a separate group of studies that provide a deeper look into the Golden Ratio design on the Book level. Again, details will be kept to a minimum to avoid information overload; but the proof of the Golden Ratio design will be provided in more depth.

Then there are other studies which provide a detailed examination of the Golden Ratio design of the Bible all the way down to the subparagraphs. As of this writing, these are incomplete, but are making great progress. See the website for the latest information on these studies.

These studies are designed for serious students of the Bible. If you really want to understand what the Bible is all about, you've come to the right place. You do NOT need a degree from a Bible college or seminary to utilize these studies; however, if you do have formal preparation, then that will make it easier for you. The more that you have actually read the Bible yourself, the faster that you will learn the Golden Ratio design of the Bible, because it is based upon literal interpretation.

Study #2: The link between the Fibonacci Sequence and the Golden Ratio design of UCCOO

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

I know that math can scare many people, but I assure you that I will keep it very simple; and you don't need to know anything other than basic math to understand what this is all about. If you can add up a grocery list, you should be fine.

The Fibonacci Sequence (FS) (google it for more information) is a sequence of integers (positive whole numbers), starting from 0. You get the next number in the sequence by adding the result of the addition to the last number (the second addend) added.

0 + 1 = 1
1 + 1 = 2
1 + 2 = 3
2 + 3 = 5
3 + 5 = 8
5 + 8 = 13
8 + 13 = 21
13 + 21 = 34
(and etc)

So the Fibonacci Sequence is 1, 2, 3, 5, 8, 13, 21, 34, (and onward into infinity). I didn't include zero, since it (being the definition of nothing) can have no significance to the Bible.

Now, using the FS, the Golden Ratio irrational number can be obtained by dividing the 2nd number in the sequence by the one before it, as follows:

2/1 = 2
3/2 = 1.5
5/3 = 1.666666666666667...
8/5 = 1.6
13/8 = 1.625
21/13 = 1.615384615384615...
34/21 = 1.619047619047619...
55/34 = 1.617647058823529...
89/55 = 1.618181818181818...
144/89 = 1.617977528089888...
233/144 = 1.618055555555556...
377/233 = 1.618025751072961...
etc.

Now if you continue this division with each pair of numbers from the Fibonacci Sequence, eventually you will end up with 1.618 and the digits to the right of the decimal grow more and more precise so that the only digits that change with each calculation are further and further to the right, and the number never comes to a "conclusion", which is why it is called an irrational number.

If you put these numbers on a graph of amplitude vs time, you will see a sine wave starting large on the left, whose amplitude going to the right becomes smaller and smaller and gets infinitely close to zero, but never actually arrives there, because the Golden Ratio never stops growing in precision to the right of the decimal point.

There are actually many ways mathematically to create the Golden Ratio, and these can be found on websites such as

<http://www.maths.surrey.ac.uk/hosted-sites/R.Knott/Fibonacci/phi.html>

Other well-known irrational numbers include e, pi, and the square root of 2.

Those of you who have studied even a little mathematics know the importance of e and pi to many areas of science and engineering. The Golden Ratio, which is called "phi", is far more important to all areas of life, including the design of the Bible; which proves that the same Creator God is behind it all.

Do a web search of these terms for more information if you want to know more. There are many websites dedicated to the subject of the Golden Ratio.

The Golden Ratio can be derived from the Fibonacci Sequence

What is important for this discussion are the first five numbers in the Fibonacci Sequence, which are **1, 2, 3, 5, and 8**. I discovered that the characteristics of these numbers in their relationship to each other are also found in the Bible, and in nature. Let's look at this for a moment:

0 + 1 = 1

The number 1 stands alone, because it is the addition of zero (nothing) plus 1, so the characteristic of this number is that it is **Unique**; it stands alone, both literally and figuratively among the integers and in the FS. There is no other number like 1.

Now the next two numbers in the FS are 2 and 3. Here is how these numbers are summed using only the FS.

1 + 1 = 2
1 + 2 = 3

The first addend for both numbers is 1. The number 2 is the addition of **1 + 1**, and the number 3 is the addition of **1 + 2**, so the characteristic of these two numbers is that they Complement each other; they are "**Complementary**." You can think of this term as meaning 2 sides of the same coin.

Now the next 2 numbers in the FS are 5 and 8. Here is how these numbers are summed using only 2 digits of the FS.

2 + 3 = 5
3 + 5 = 8

The number 5 is the addition of 2 + 3, but the number 8 is the addition of 3 + 5. The number 3 is the 2nd addend for 5, but the first addend for 8, so the characteristic of these two numbers in the FS is that they are **Opposites** to each other.

So the design from these first five numbers of the Fibonacci Sequence is **UCCOO**: 1 Unique, 2 Complementary, and 2 Opposite, which is a design derived from a number sequence that the Golden Ratio can be derived from; therefore, UCCOO is a Golden Ratio design.

Here are some interesting observations about the Golden Ratio design of UCCOO that apply anywhere that this design is found, whether in nature or in the Bible:

There are 3 different ways that UCCOO can be grouped:

U UCCOO (All five make up a group together)

C U CC OO (all 3 inner groups separately considered; U stands alone as an equal with CC and OO, making up a total of 3 groups)

C UCC OO (The one Unique and two Complementary are closely related and make up an inner group for a total of 2 groups)

So you can even group "the groups" into a UCC design.

I believe that the "inner groups" within the UCCOO design are not lower manifestations of the design, such as Sub-subparagraphs, Sub-sub-subparagraphs, and so on. For a while, I thought that might be the case; but after consideration and prayer over the matter, I believe that the inner groups are merely manifestations of the UCCOO design only and nothing more.

The lowest level of the vertical design is the subparagraph. There are isolated and special instances where you can find the Golden Ratio design lower than the subparagraph (such as the Ten Beatitudes in Matthew), but these are not found everywhere or even in many places; so they cannot be considered a "normal" part of the Golden Ratio design.

This sublime design is found on every page of the Holy Bible; and amazingly, also in the design of the human body and our own solar system; which we will discuss in the next studies. This common design in both the Bible and nature is proof of a common Creator God who gave us or made both; and his Name is the Lord Jesus Christ.

Study #3: The Golden Ratio design of UCCOO is also found in nature

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Before we get to the Golden Ratio design of UCCOO in the Holy Bible, first I want to point out some amazing examples from our own bodies which show this same design of UCCOO.

Why talk about the design of our body? Because the same God created the human race in Adam (Genesis 2:6-7), and also gave us the Holy Scriptures (2 Timothy 3:16).

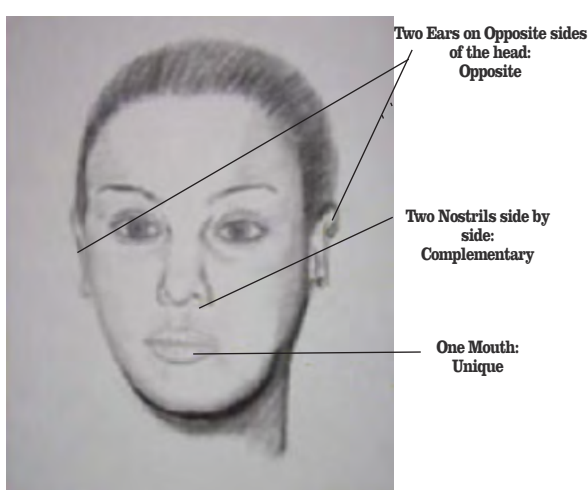
Demonstration of the same design of UCCOO in both nature and the Holy Bible (not just once, but many times) provided powerful evidence that the God of the Bible (who is the Triune Jehovah God: Father, Son, and Holy Spirit) is the one true God; and there is no other.

Satan has been very successful in his efforts to deceive mankind into worshipping a multitude of false gods: allah, the 300+ million gods of Hinduism, Buddhism, Shintoism; in addition to the false look-alike gods of mormonism, Jehovah's Witnesses, and a host of others being preached by the cults that have little in common with the one true God of the Bible. The main way that Satan has been successful is by using selected texts from the Bible, and then using them as a pretext to add in all kinds of other false teachings which lead away from the Bible, and away from the Lord Jesus Christ, into a spiritual wilderness that ends in Hell and the Lake of Fire.

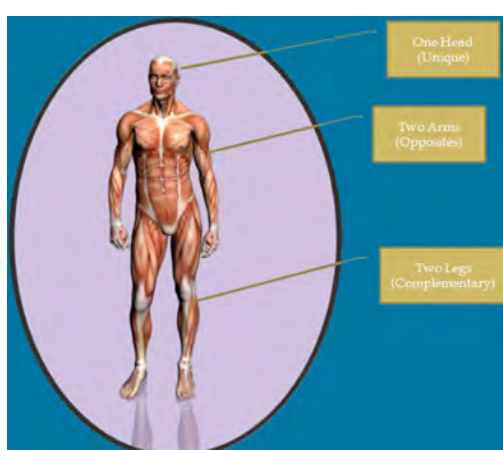
So being able to demonstrate that the God of Creation and the God of the Bible are one and the same is a very important way of countering the myriad false cults and false religions in the world, because if the God who created all things can be demonstrated to also be the God of the Bible, who claims to be the only true God, then by default all other claims to be God/god(s) are demonstrated to be false. And therefore the call of the Gospel becomes that much more urgent upon all who are living, because one day we all will stand before the one true God, Jesus Christ, for Judgment: the Lost at the Great White Throne Judgment, and those who believe in Christ at the Judgment seat of Christ.

So let us see now how the same Golden Ratio design of UCCOO exists in both nature and in the Bible, proving that the God of the Bible is both nature's Creator and the Author of the Scriptures.

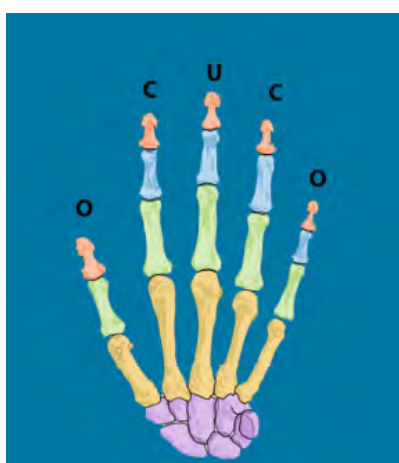
The design of the orifices in our head: we have one mouth (Unique), two nostrils (side by side) which complement each other (Complementary), and two ears on Opposite sides of our head: UCCOO.



The design of our body parts: one head (Unique), two arms on Opposite sides of our bodies (Opposite), and two legs which complement each other (Complementary): UCCOO. If you include the genitals of the man, you have one penis (Unique) and two testicles (Complementary) which is UCC, so the overall design is UCCOO-UCC, which is exactly the same GR design seen in the overall design of the Bible on the Volume level. The order of the design varies depending on how you arrange it, but the substance is the same.



The design of our hands: one long finger, normally in the middle (Unique), two fingers on either side of it which are of similar length and work together (Complementary), and one big thumb and one little finger (Opposites): UCCOO. The same design is true for the toes of our feet (only with differently sized digits), so we have two groups of Five in our hands: UCCOO, UCCOO; and two groups of UCCOO in our toes.



There is more on the website on this page: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioInNature.html>

Notice also that the 5 digits on each of our hands make up a logical grouping. They all belong together, but 1 digit is Unique, 2 digits are Complementary, and 2 are Opposite. The UCC digits are an "inner" group, and the large thumb and small finger are an "outer" group that are "different" than the first 3, yet all belong to the same group of 5. This is an important point that I will point out again when we look at the UCCOO patterns in the Bible.

It is true that in some ethnic groups, the index finger is longer than the other fingers, which is different than the graphic illustration; but the principle is the same: 1 finger is Unique, 2 fingers are very similar in length and function (Complementary), and 2 are Opposite in their size and function: 1 Big and 1 opposing little finger.

The same UCCOO design is found in our five toes on each foot: 1 Unique, 2 Complementary, and 2 Opposite.

U The Holy Bible, Golden Ratio design

C Division One: History and Doctrine

- O Volume 1: The Laws of the Old Covenant Kingdom of Zion
- O Volume 2: The Prophets of the New Covenant Kingdom of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion
- C Volume 4: The Past and Future History of the King of Zion
- U Volume 5: The Saints of the Kingdom of God

C Division Two: Prayers (the Psalms)

- U Volume 1: The Saints of the Kingdom of Zion
- C Volume 2: The Past and Future History of the King of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion

The Bible says in Genesis 1:26: "And God said, "Let us make man in our image, after our likeness..." God himself is a Trinity: God the Father God the Son, and God the Holy Spirit.

The design of the Trinity is CCU, since God the Father and God the Son are Complementary to each other, and God the Holy Spirit is Unique in the Godhead, not being either a "Father" or a "Son". Therefore it makes perfect sense that if the Godhead is patterned after the Golden Ratio, man who made in his image should also be patterned after the Golden Ratio, otherwise man would not be made in the image of God.

Going back to the design of our heads, the 1 Unique mouth and 2 Complementary nostrils are closely grouped together, while the 2 Opposite ears are on the sides of our heads, yet they all belong on the same part of the body. This same design and set of characteristics is found over and over and over again in the Holy Bible.

Now is it possible that the Golden Ratio design of UCCOO could be found on 8 vertical and 8 horizontal design levels in the Holy Bible, and also be found at least 5 places in the design of our own bodies, and this be a coincidence?

- 1) the face: UCCOO
- 2) the head: UCCOO
- 3) the fingers of our hands: UCCOO
- 4) the toes of our feet: UCCOO
- 5) the extremities of our body: UCCOO

Friends, it MIGHT be a coincidence, but the odds of such a thing would have to be astronomical in the extreme. Consider that the God of the Bible is also our Creator in Adam. Doesn't it make more sense to simply take the Bible at face value and believe that God both made us in Adam and also gave us the Holy Bible? If you have read some of the studies on any of the Books of the Bible that are available on my website, then you already know that the Bible goes with the Golden Ratio design of UCCOO like a hand in a glove. The evidence for it is overwhelming.

That all by itself is incredibly exciting; but when you add to that the reality that God used the same Golden Ratio design of UCCOO in the design of our bodies in at least 5 ways externally, now you are talking about real excitement! Praise God for his mighty power!

The next study will discuss how we can easily see the very same Golden Ratio design of UCCOO in our Solar System. This is stunning information that will have atheists running for cover. I guarantee you that they will do their best to ignore it, but we will just keep talking about it until Jesus comes or calls, amen.

I encourage you to navigate over to www.goldennumber.net and learn more about the other ways the Golden Ratio is found in nature.

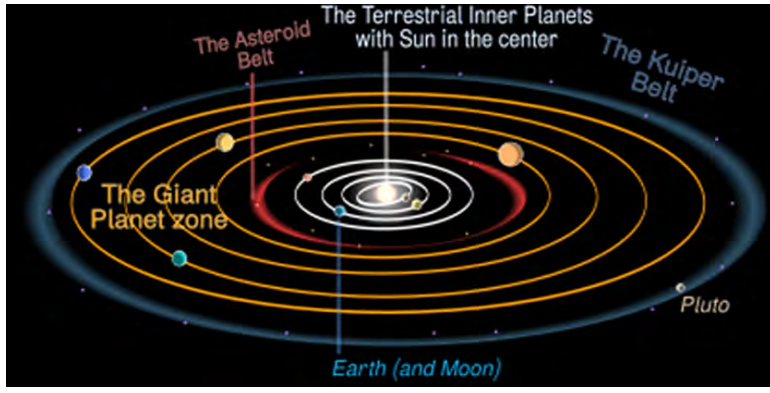
Study #4: The Golden Ratio design of UCCOO in the design of our Solar System

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Could it be a simple coincidence that the same design in the Bible is found in the design of our bodies in at least the 3 different ways I've mentioned here? It isn't, but let's look at another example from nature (all of this is found on the page just mentioned) to show that this is not a coincidence.

The Solar System is divided into two groups of Five "Bodies" each, divided by an asteroid belt between Mars and Jupiter and surrounded by another similar asteroid belt outside the Solar System called the Kuiper Belt.



(Graphic from http://schools-wikipedia.org/wp/s/Solar_System.htm)

Amazingly, the exact same design of UCCOO as in the Bible and in our bodies is also found in each of the design of our Solar System:

- Group 1, the Inner Planets and the Sun:
 - UCC: Mars, Earth, and Venus all have atmospheres. The Sun and Mercury do not. Earth and Venus are roughly equal in size, and both have thick atmospheres, but Earth's is breathable, and Venus's is not. So Earth and Venus are Complementary to each other. Mars, on the other hand, has a thin atmosphere, and is quite a bit smaller in size than both Venus and Earth, so it is Unique among this group.
 - OO: But Mercury and the Sun are quite different: Mercury is the smallest, with no atmosphere, while the Sun is by far the largest, with no atmosphere, so clearly these two are Opposite to each other. The design is UCCOO for Mars, Earth, Venus, Mercury, and the Sun.
- Group 2, the Outer Planets and Pluto:
 - UCC: Pluto is the Unique body in this group because it is not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets. This information is widely available from the web. Jupiter and Saturn are both gas giants, of similar chemical makeup and size, both have rings, so these are Complementary to each other.
 - OO: But Uranus and Neptune are quite different: Uranus is called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun. Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn. Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun. The design is UCCOO for Pluto, Jupiter, Saturn, Uranus and Neptune, so for the entire Solar System the design is UCCOO, UCCOO: the same Golden Ratio design as seen in our bodies; and, as we will see, in the Holy Bible.

Again, Group 1: The Inner Planets plus the Sun

- U Mars: smaller than both Earth and Venus, thin atmosphere
- C Earth: thick atmosphere, breathable, about equal in size and mass with Venus
- C Venus: thick atmosphere, non-breathable, about equal in size and mass with Earth

- O Mercury: no atmosphere, tiny in size compared to all other bodies in this region.
- O Sun: no atmosphere, extremely massive in size compared to all other bodies in the Solar System

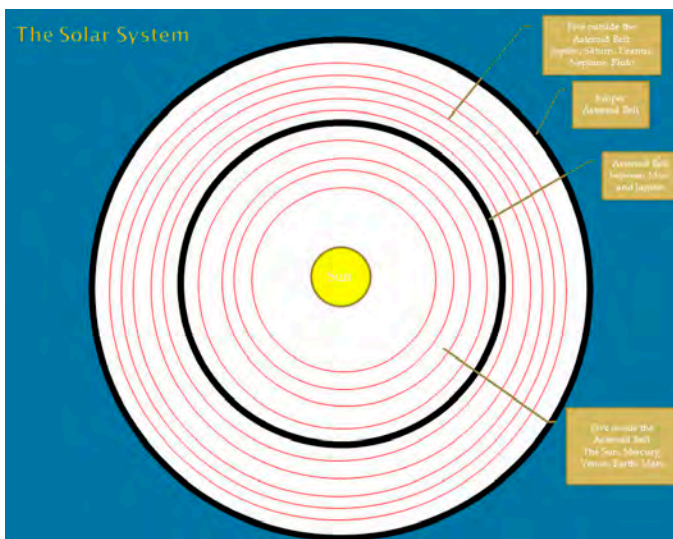
Group 2: The Outer Planets plus Pluto (all have rings except Pluto)

U Pluto: not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets.

- C Jupiter: massive "gas giant" planet, somewhat larger in diameter than Saturn, mostly hydrogen and helium (Wikipedia, Jupiter)
- C Saturn: massive "gas giant" planet, somewhat smaller in diameter than Jupiter, mostly hydrogen and helium (Ibid, Saturn)

O Uranus: called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun (Ibid, Uranus). Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn.

O Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun.



Isn't that amazing? Our Solar System is designed with the exact same design as our own hands, our heads, and our bodies! Could this just be a coincidence? No, and the reason it is not a coincidence is that this exact same design is also found in at least 16,000 places in the Holy Bible, which I will provide some examples of shortly.

The same God who created all things (the Solar System, the Universe, our bodies etc) also gave us the Holy Scriptures. Nature clearly shows the UCCOO Golden Ratio design, so it is logical to assume that if the Bible is the Word of God, it will also show this same design design; and it does, on eight levels: Divisions, Volumes, Books, Parts, Chapters, Sections (Intro/Body/Conclusion), paragraphs, and Sub-paragraphs.

But what about the latest discoveries of new planetary bodies in the Solar System? Planet X is supposedly a massive planet orbiting the Sun somewhere outside of the Kuiper belt, and rumored by some to be moving inside the Kuiper belt. This could be a real planet, but it is clear that its orbit takes it far outside of the two asteroid belts of our Solar System. So far, there is no evidence that "Planet X" is moving into the inner rings of planets; only internet rumors on youtube, which are notoriously unreliable. Even if it is discovered to be moving into the inner rings of planets, it would still not qualify as one of the nine inner planets/dwarf planets, because it came from outside the Kuiper belt, and maybe even be a visitor from some other star system or just a planetary wanderer, of which there seems to be many, according to astronomers. If that is the case, then that would settle the matter even more, because "Planet X" would not be part of the Solar System in the first place, but a visitor from afar.

And all other planet-sized bodies in our Solar System outside of the nine listed above, stay within either the Asteroid belt or the Kuiper belt. So the Golden Ratio design of our Solar System stands on very solid ground.

Study #5: The Past and Future History of the King of Zion

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

- C Volume 4: The Past and Future History of the King of Zion
 - O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)
 - O Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)
 - C Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)
 - C Book 4.4: Jesus Christ preached the Gospel to crowds of Jews (Mark)
 - U Book 4.5: The Apostles preached the Gospel of Christ to both Jews and Gentiles (Acts)

If you want to understand the meaning of any part of the Bible, you must first understand the context of that part of Scripture. The process is very much like trying to understand almost any large system in engineering: before you can understand how one part of a system works, you have to have a good understanding of the entire system as a whole. All of the “System of systems” works together to achieve some purpose, whether it is a computer, a power plant, a system of government, a ship, a weapon etc.

If you only understand a small part of the system, but ignore the rest, you really don’t understand it at all. Think of many people who know how to drive a car, but never change the oil, because they don’t understand that unless they do that, their engine will eventually seize up and be destroyed.

So it is with the Bible: if we only understand the Bible as individual verses, but don’t understand the context, we are at risk of doing great damage to ourselves and to others by our ignorance.

This is how much false teaching gets taught, by individuals who learn a few things on their own, but fail to get formal training. Then they go out to teach others a few good things, but end up adding a lot of false teaching; not out of malice, but simply out of pure ignorance of what they are saying. Teaching the Bible can be a very dangerous occupation, because we can do great damage if we do not take care to be an expert in what the Bible actually says; and then be faithful to teach only what God said, and not to add our own spin to the Word of God.

“My brethren, be not many teachers, knowing that we shall receive the greater condemnation: for in many things we offend everyone.” James 3:1-2

“This Book of the Law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for *only* then shall you make your way prosperous, and only then shall you have good success.” Joshua 1:8

The purpose of these studies is to equip God’s people and God’s servants in the ministry to understand the context of the Bible. And the only way to do that correctly is to understand the Golden Ratio design of the Bible, because it is from God. We cannot improve on what God has given us in his Word.

All of the Bible was written by God through the agency of holy men of God to fulfill a purpose: to reveal Himself, his Plans and his Purposes toward mankind; and the highest of those Plans is the Gospel of Jesus Christ: that is to say, God’s Plan to save a remnant of humanity from their sins through faith in the Finished Work of his Son Jesus Christ on the cross of Calvary.

The Gospels of Christ are a five-fold Revelation of Jesus Christ as the Messiah of the Jews, Savior and Lord of Christians, personal soul-winner, mass evangelist, and lastly as the Christ preached to both Jews and Gentiles by the Apostles.

The Themes of the 5 Gospels divide naturally into two basic groups:

- Group 1 (OO):
- O **Matthew (Jesus is the King of the Jews: written to Jews to explain to them who Jesus is and how he fulfilled the Scriptures of the Messiah)**
 - O **Luke (Jesus is the Son of Man: written to Christians. The content is aimed at Christian believers to explain the life of Jesus Christ and make many applications to their spiritual walk with the Lord). So the themes of Matthew and Luke are Opposite to each other, one to the Jews, one to Christians.**

- Group 2 (CCU):
- Two Complementary or CC: But John and Mark are quite different, because they are both a lot shorter than Matthew and Luke, and neither one spends any time on the birth of Jesus: they immediately begin talking about his baptism and ministry.
 - C John is focused on PERSONAL EVANGELISM: he witnesses to Nicodemus, to the woman at the well, to the man born blind, and a number of others, even to Pilate.
 - C Mark is focused on MASS EVANGELISM: he goes to this place and many are healed, and demons are cast out. He goes to that place and does this and that. It is very much like a documentary that we might read about an evangelist like DL Moody: he went to this city and thousands came to Christ, he went there etc. So John and Mark COMPLEMENT each other, in that both are about Evangelism, but one covers personal and the other covers mass evangelism. Do you see how John and Mark are like two sides of the same coin? This is what is meant by “Complementary.”
 - U (for Unique): Now Acts is similar to both John and Mark, because it also is talking about evangelism, but instead it focuses on the mass evangelism of the Apostles, taking the Gospel of Christ to the Gentiles! So it is unquestionably Unique among the 5 Gospels.
 - Acts is also closely related to John and Mark because all three are focused on Evangelism in some form; whereas Matthew and Luke are focused on TEACHING/Doctrine, so those two are “different” from John, Mark, and Acts; yet all 5 belong to the same group. This same set of characteristics manifests itself in all occurrences of the UCCOO/OOCCU design, everywhere in the Scripture.

Let’s put it all together: With the knowledge of the Golden Ratio design of UCCOO, we examine the THEMES of the 5 Gospels and can now see the correct order: Matthew, Luke, John, Mark, Acts: OOCCU.

We must put Matthew in front, because it is obvious that it belongs in the first position from the introduction; and because of the principle stated by the Apostle Paul numerous times: “to the Jew first, and also to the Greek.”

Since the themes clearly show that Luke is the Opposite in theme from Matthew, it must come second in line. In the GR design, the sequence is always UCCOO or OOCCU, or some variation on that on lower levels of the design.

Then come John and Mark, which **Complement** each other in their themes: individual evangelism (John) and mass evangelism (Mark). Both of these Books on the general theme of Evangelism concern our Lord Jesus Christ and his earthly life, so they are a perfect illustration of of the Golden Ratio design of two documents which are like two sides of the same coin, so they are **Complementary** in their themes to each other.

Naturally, the Book of Acts must come last, because it makes historical sense to do so, and it is Unique in this group of five Bible documents. Also, the fact that the actors in this document are mainly the Apostles, and especially the Apostle Paul, make this great Book especially Unique in the group of five Gospels. It is a Book on Evangelism; but Evangelism done by the early churches and the Apostles of Christ.

A significant question is why put John before Mark?

There are 2 main factors which tell us the correct order:

#1: The Golden Ratio order of the Chapters in each Book

Each BOOK has ten Chapters (2 groups of 5), and they ALWAYS follow the UCCOO or OOCCU design. [Book patterns in front, Chapter patterns after each Book]:

- O **Matthew: UCCOO-UCCOO**
- O **Luke: OOCCU-OOCCU**
- C **John: UCCOO-UCCOO**
- C **Mark: OOCCU-OOCCU**
- U **Acts: UCCOO-UCCOO**

Look at the overall design of the Chapters in each Book, and you can easily see that the UCCOO design reverses itself from Book to Book.

This reversing of the Golden Ratio design is a characteristic which is common to every Book and group of Books in the Bible; therefore, you can clearly see that if you put Mark before John, the design would be broken and inconsistent. So John must come before Mark, as it would illogical to put Acts anywhere but at the end. Luke is the Opposite in theme from Matthew, so it belongs next in line after Matthew.

#2: The other reason for putting John before Mark is THEMATIC and logical

The theme of John is “PERSONAL SOULWINNING of Jews”: i.e. “one on one evangelism” BY CHRIST

The theme of Mark is “MASS SOULWINNING of Jews”: i.e. “mass evangelism” BY CHRIST

The theme of Acts is “MASS SOULWINNING of both Jews and Gentiles” BY THE APOSTLES

- Do you see the thematic progression from
- C **one-on-one evangelism by Christ in John**
 - C **to mass evangelism by Christ in Mark,**
 - U **to mass evangelism by the Apostles?**

The thematic progression makes beautiful Biblical sense. It would look inconsistent and haphazard any other way; and since God is the Author of the Bible, and we know that God is neither inconsistent nor haphazard, then we also know that any design which contradicts God’s nature cannot be correct; therefore the traditional order of Matthew, Mark, Luke, John, and Acts is not correct; and the Golden Ratio arrangement of Matthew, Luke, John, Mark, and Acts is correct.

Putting it all together, the correct order of the Gospels begins with DOCTRINE (teaching): first to the Jews, and then to the Gentiles. Then, with John, it starts with soul-winning one on one with Christ; then with Mark, it starts with Mass Evangelism by Christ; then with Acts, it ends with Mass Evangelism by the Apostles, to the whole world.

From DOCTRINE to PRACTICE/ACTION is the only order that makes Biblical sense. Take the Great Commission: Go, win, train, send. First win people to Christ, train them in “all things whatsoever I have commanded you” (Matthew 29:20), that they may also “go, win, train, and send others.” New Believers must be trained in the principles of the Word before they can “go into all the world”, which is the exact same principle applied to a different context.

The Golden Ratio design helps us to see that same Biblical principle and order the Books correctly. We will see this again in Volume 5, which contains almost all of the remaining Greek documents of the Bible (formerly known as the New Testament).

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)

C Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah

- U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage
- C Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses
- C Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles
- O Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles
- O Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

- U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles
- C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion
- C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion
- O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets
- O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

Comment: Matthew is a very special Book; not only because it is the first of the Gospels of Christ, but also because it is the only Gospel to be written directly to the Jewish people.

Each Gospel has a special purpose in the special Revelation of God to mankind, which is the Holy Bible. I discussed this in the previous study, but it is worth repeating:

- O **Matthew: Explains the Gospel of Christ to the Jews (Doctrinal)**
- O **Luke: Explains the Gospel to Christians (Doctrinal)**
- C **John: the Gospel portraying Jesus as a personal evangelist or a one-on-one witness**
- C **Mark: the Gospel portraying Jesus as a mass evangelist or a prophet of God**
- U **Acts: The Gospel portraying the Apostles of Jesus as both mass evangelists and one-on-one witnesses for Christ**

If these 5 Books are arranged as shown here, the Golden Ratio design of Volume 4 is crystal clear, with an OOCU Golden Ratio design.

So Matthew is focused upon explaining the Gospel of Christ to Jewish/Hebrew people. The themes of each Chapter show exactly how Jesus did that in his lineage, Incarnation, Virgin Birth, presentation to the nation of Israel/Judea as their long-awaited Messiah, demonstration of his Divine authority over both creation and the spirit world, and performing many miracles which were signs that the Jews were expecting of their Messiah.

In Part 1, after Christ is presented to the Jews as their long-awaited Messiah, He then offered the Kingdom of Heaven to them.

What does that mean? The Kingdom of Heaven is the promise that Jehovah God had made to the Jews many times in the Prophets; for example:

1) Hosea 2:14-23: **“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. And I will give her vineyards to her from there; and the valley of Achor for a door of hope. And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day,’ says Jehovah, ‘that you shall call me Ishi; and shall not call me Baali anymore: for I will take away the names of Baalim out of her mouth, and they shall not be remembered by their name anymore. And in that day will I make a covenant for them with the beasts of the field, and with the birds of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth you to me forever; moreover, I will betroth you to me in righteousness, in judgment, in lovingkindness, and in mercies. I will even betroth you to me in faithfulness; and you shall know Jehovah. And it shall come to pass in that day, that I will hear,’ says Jehovah, ‘I will hear the heavens, and they shall hear the earth; and the earth shall hear the grain, the wine, and the oil; and they shall hear Jezreel. And I will sow her to me in the earth. And I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, ‘You are my people’; and they shall say, ‘You are my God.’”**

2) Micah 4:1-7: **“But in the Last Days it shall come to pass, that the mountain of the House of Jehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, ‘Come, and let us go up to the mountain of Jehovah, and to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths’: for the Law shall go forth out of Zion, and the Word of Jehovah from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks. Nation shall not lift up a sword against nation; neither shall they learn war anymore. But every man shall sit under his vine and under his fig tree; and no one shall make them afraid: for the mouth of Jehovah of hosts, has spoken it: for all people will walk every one in the Name of his God, and we will walk in the Name of Jehovah our God forever and ever. In that day,’ says Jehovah, ‘will I assemble her that limps, and I will gather her that was driven out, and her that I have afflicted; and I will make her that limped a remnant, and her that was cast far off a strong nation. And Jehovah shall reign over them in mount Zion from henceforth, even forever.”**

Jeremiah 33:14-18: **‘Behold, the days are coming,’ says Jehovah, ‘that I will perform that good thing that I have promised to the house of Israel and the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up to David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name that she shall be called, ‘Jehovah our righteousness.’ For thus says Jehovah: ‘David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meal offerings, and to do sacrifice continually.’”**

I could provide many more such quotations from the Prophets. Suffice it to say, that the Jews were well aware of these promises, and were expecting their Messiah to come, and also to restore their Kingdom to them that had been taken from them by the Romans; and before them, the Babylonians and the Persians.

The Apostles asked this very question of Jesus just before his return to Heaven:

“Therefore, when they came together, they asked him, saying, ‘Lord, will you at this time restore the Kingdom of Zion again to Israel?’” (Acts 1:6)

His answer was, not yet; first you (the Believers in Christ) have a task to do before that happens (the Great Commission to take the Gospel to the Gentiles first):

“And he said to them, ‘It is not for you to know the times or the seasons, which the Father has put in his own authority. But you shall receive power, after the Holy Spirit has come upon you; and you shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the earth.’” (Acts 1:7-8)

The “Kingdom of Heaven” is a term which is synonymous with the nation of Israel. But it includes the concept of God Himself dwelling on Earth in a specific location (i.e. the Temple in Jerusalem). And since God Himself was dwelling in the Temple, and the Temple was part and parcel of the Kingdom of Israel, that meant that Israel was a special and unique nation among all other nations on the Earth. It was the only nation on Earth where the one true God Jehovah could be found dwelling in a Temple, and could be approached through the animal sacrifice system of Aaron under the Old Covenant.

The Prophets used the term “Zion” to refer to this unique Kingdom on Earth many times, so putting those two terms together, you have “the Kingdom of Zion”; or, as the Lord Jesus put it, “the Kingdom of Heaven”, which means the exact same thing. Just as the one true God was dwelling in Heaven and it was a place where his will was done, so Israel was also designed to be a place where the one true God dwelt in the Temple, and where his will was done.

That was the ideal concept of Zion. Unfortunately, the Jews under the Old Covenant failed miserably to live up to this incredibly high standard and goal. But when Christ came, he offered them the fulfillment of everything that the term “Zion” represented: peace, prosperity, independence from all other nations, the presence of their God and Messiah Jesus Christ dwelling in their midst, joy, and forgiveness of their sins.

But the story of Part 1 of Matthew is that Jesus came and offered this Kingdom to them, and they were unwilling to receive it:

“And from the days of John the Baptist until now the Kingdom of Heaven suffers violence, and the violent take it by force: for all the Prophets and the Law prophesied until John. And if you will receive *the Kingdom of Heaven*, this is Elijah, the one who was planned to come; he that has ears to hear, let him hear.” (Matthew 11:12-15)

The “Kingdom of Heaven” (i.e. Israel) had been suffering violence because of the tyranny of King Herod and following Roman governors. It was not an independent nation, as it had been from the days of Joshua until the Babylonian invasion; it was a vassel nation living under the thumb of foreign powers, with foreign troops in their cities, and powerless to determine their own destiny.

The problem with the Jews was that the Aaronic priesthood had become deeply corrupt and evil. There were at least 4 different major political groups within the leadership of the “Kingdom of Zion/Heaven” that are mentioned in the Bible: the priests, the Pharisees, the Sadducees, and the Herodians. These groups were strongly opposed to the ministry of Jesus Christ, because his message of the Kingdom threatened their political position and power within the Roman-dominated government of Judea. Most of them were unbelievers, and did not know their own God in a personal way.

So when Jesus came, the people could not receive his message of the Kingdom, because their leaders controlled the people; and since they controlled the synagogues of Israel and the Temple in Jerusalem, they prevented Christ from leading most of the people away from their control.

“But woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven against men. For you do not go in yourselves, nor do you allow them that are trying to enter to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses; and for a pretense make long prayer; therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! For you travel sea and land to make one convert; and when he is made, you make him twofold more the child of Hell than yourselves!.....

O Jerusalem, Jerusalem, you that kill the Prophets, and stone them that are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings; but you would not! Behold, your house is left to you desolate. For I say to you, that you shall not see me henceforth, until you shall say, ‘Blessed is he that comes in the Name of [Jehovah].’” (Matthew 23:13-15; 37-39)

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)

C Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah

- U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage
- C Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses
- C Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles
- O Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles
- O Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

- U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles
- C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion
- C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion
- O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets
- O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

Comment: The second half of Matthew shows the Lord Jesus Christ taking a completely different approach to his people, the Jews.

In Part 1, Christ demonstrated his Messianic credentials to Israel and offered the Kingdom of Heaven to the Jews. In essence, He offered to give Israel the Millennial Kingdom right then and there, without waiting another 2,000+ years. Sadly, the leadership of Israel was adamantly against Christ, almost from the very first time they heard Him preach. Many Jews did believe in Christ and followed Him; but most did not, for various reasons.

Notice the theme of Part 2: "The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant."

The first thing that we read in Part 2 is this:

"When Jesus came into the territory of Caesarea Philippi, he asked his disciples, saying, "Whom do men say that I the Son of man am?" And they said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the Prophets." He says to them, "But whom do you say that I am?" And Simon Peter answered and said, "You are the Christ, the Son of the living God." And Jesus answered and said to him, "You are blessed, Simon Barjona: for flesh and blood has not revealed this to you, but my Father, who is in Heaven. And also I say to you, that you are a small pebble; but upon this foundation Rock will I build my Assembly; and the gates of Hell shall not withstand it. And I will give to you the keys of the Kingdom of Heaven; and whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven." Then he commanded his disciples that they should tell no man that he was Jesus the Christ." (Matthew 16:13-20)

I'm going to save specific comments about this text for the detailed study of Matthew. But here we will simply notice that Jesus had now turned his attention from Israel to his church, the Assembly: "I [Jesus] will build my Assembly." This is the first mention of the Assembly (or, the "church") in Matthew.

A little further on in Matthew, Jesus mentioned the Assembly again:

"Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he will hear you, then you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglects to hear them, tell it to the Assembly. But if he neglects to hear the Assembly, let him be to you as a heathen man and a tax collector. Truly I say to you, whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven. Again I say to you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father, who is in Heaven. For where two or three are gathered together in my Name, there am I in their midst." (Matthew 18:15-20)

This second text is also in Chapter 2.1 of Matthew, which has a theme of "The Son of David established the first New Covenant Assembly with his Apostles." In other words, in Chapter 2.1, Jesus spends some time preparing his first church or Assembly for the rough road that is ahead of them, because he is now only weeks or days from being crucified, buried, and raised again from the dead. His focus is no longer on trying to reach Israel with the Gospel of the Kingdom of Heaven; his focus is now on preparing his first church for future spiritual growth after He has returned to Heaven; and also, for sending a message of Judgment to the nation of Israel for having rejected Him as their Messiah, for now.

In Chapter 2.2, Jesus entered into Jerusalem in triumph, cleansed the Temple, and confronted the leadership of Judea/Israel with a chilling prophecy of Judgment to come:

"Hear another parable: there was a certain man who was a landowner, who planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and leased it out to tenant farmers, and went into a far country. And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive its fruit. And the farmers took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did to them likewise. But last of all he sent to them his son, saying, 'They will reverence my son.' But when the farmers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' And they caught him, and cast him out of the vineyard, and slew him. Therefore when the lord of the vineyard comes, what will he do to those farmers?" They say to him, "He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons." Jesus says to them, "Did you never read in the Scriptures, 'The Stone which the builders rejected, the same has become the head of the corner. This is [Jehovah]'s doing, and it is marvelous in our eyes'? Therefore I say to you, the Kingdom of God shall be taken from you, and given to a nation bringing forth its fruits. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:33-44)

In Chapter 2.3, Jesus sat on the Mount of Olives and gave a prophecy of both comfort and Judgment to come to his disciples of the 2,000+ years that would elapse between that time and his Second Coming in Judgment:

"And Jesus went out, and departed from the Temple. And his disciples came to him in order to show him the buildings of the Temple; and Jesus said to them, "Do you not see all these things? Truly I say to you, there shall not be left here one stone upon another that shall not be thrown down." And as he sat upon the mount of Olives, the disciples came to him privately, saying, "Tell us, when shall these things be? And what shall be the sign of your Coming, and of the end of the Age?" And Jesus answered and said to them, "Take heed that no man deceives you: for many shall come in my Name, saying, 'I am Christ'; and shall deceive many. And you shall hear of wars and rumors of wars; see that you are not troubled: for all these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, plagues, and earthquakes, in various places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated by all nations for my Name's sake. And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall grow cold. But he that shall endure to the end, the same shall be delivered...." (Matthew 24:1-13)

In Chapter 2.4, Christ was betrayed and abandoned by his disciples according to the Prophets:

"Now when the evening came, he sat down with the twelve. And as they ate, he said, "Truly I say to you, that one of you shall betray me." And they were very sorrowful; and every one of them began to say to him, "Lord, is it I?" And he answered and said, "He that dips his hand with me in the dish, the same shall betray me. The Son of man is going, as it is written of him; but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born." Then Judas, who betrayed him, answered and said, "Master, is it I?" He said to him, "It is as you said." (Matthew 26:20-25)

In Chapter 2.5, Christ was crucified, buried, and raised again according to the Prophets:

"And when they came to a place called Golgotha (which means "A place of a skull"), they gave him vinegar to drink mingled with gall; and when he had tasted it, he would not drink. And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the Prophet: "They parted my garments among them, and upon my vesture did they cast lots." And sitting down they watched him there, and set up over his head his accusation written: "THIS IS JESUS THE KING OF THE JEWS." (Matthew 27:33-37)

And in the Conclusion to Chapter 2.5, Christ gave his Great Commission to his first Assembly or church to go and make disciples of all nations:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spoke to them, saying, "All authority was given to me in Heaven and upon earth. Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even until the end of the Age." Amen." (Matthew 28:16-20)

What a great study this is going to be as we explore the detailed Golden Ratio design of the Gospel of Matthew!

And since the Golden Ratio design is based upon the themes, then by studying the Golden Ratio design, you will also be learning the meaning of Matthew, from top to bottom.

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

- U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles
- C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion
- C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion
- O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets
- O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

Study #8: The Genealogy of Jesus Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.
<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶IO: From Abraham to Solomon (1:1 - 6)
 ¶IO: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶IU: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)
 ¶IC: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)
 ¶IC: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)
 ¶IO: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)
 ¶IO: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Mathew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶IC: John leads Israel in a great revival with his baptism of repentance
 ¶IC: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan

Comments: Chapter 1.1 is all about the beginnings of Jesus the Christ in his life on Earth: his lineage, his birth, and early childhood. It is all part of a single “unit”, which is why it is labeled a “Chapter”.

The Book of Matthew (like all other Bible documents) divides itself into “units” of thought/ideas or themes. And within each “unit” are smaller “units” of thoughts or themes; so if you can understand what those themes are in their context with one another, you will also understand the meaning of the overall “unit” as a whole.

Over time, mankind has learned to label these “units of ideas/themes” with titles like “Book”, “Chapter”, “Section”, “paragraph” and so on, because it makes sense to do so. In my studies of the Bible, I have found that it makes perfect sense to apply these labels to the units found in the Bible. The labels themselves are not “inspired”, in the sense that they are actually found in the text; but they work very well in explaining how the Bible is constructed.

In the introduction to Chapter 1.1, we have two paragraphs with subparagraphs which display the Golden Ratio design, but the internal Golden Ratio patterns oppose each other.

Starting with the second subparagraph in paragraph 1, each one ends with mention of a woman, usually with a notorious beginning or reputation of some kind. Tamar was a woman who tricked her father-in-law into making her pregnant; Rahab was a prostitute; Ruth was a foreigner to Israel (although not immoral); Bathsheba was an adulteress.

So paragraph 1 contains mention of 4 women; each of which ends one of the Sub-paragraphs.

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶IO: From Abraham to Solomon (1:1 - 6)

U “The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham.”

C “Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; and Judah begot Pharez and Zerah of Tamar.”

C “And Pharez begot Hezron; and Hezron begot Ram; and Ram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; and Salmon begot Boaz of Rahab.”

O “And Boaz begot Obed of Ruth.”

O “And Obed begot Jesse; and Jesse begot David the king; and David the king begot Solomon of her that had been the wife of Uriah.”

Comment: The Golden Ratio design of the Sub-paragraphs for paragraph 1:

- U The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham
- C Abraham to Judah (Tamar: a fornicator)
- C Pharez to Boaz (Rahab: a prostitute)

- O Boaz to Obed (Ruth: a foreign woman, but not immoral)
- O Obed to Solomon (Bathsheba: an Israeli, and an adulteress)

The Unique nature of the first Subparagraph among the other five is obvious: no mention of a woman.

Notice that the difference between a fornicator and a prostitute is very little; the only difference is that one gets paid, and the other does it for free. Sometimes I wonder if men and especially the women who engage in fornication think about that. So the subparagraphs with Tamar and Rahab complement each other.

But Ruth was a virtuous woman, although a foreigner (a Moabite); and Bathsheba is such a notorious adulterer that she is mentioned in this text without even giving her name! So the opposite nature of these two subparagraphs is clear.

The Golden Ratio design for paragraph 1 is UCCOO.

¶IO: From Solomon to Jesus the Christ (1:7-17)

O “And Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; and Josiah begot Jechoniah and his brothers, about the time they were carried away to Babylon.”

O “And after the captivity to Babylon, Jechoniah begot Salathiel; and Salathiel begot Zerubbabel; and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; and Jacob begot Joseph the husband of Mary, out of whom was born Jesus, the one called Christ.”

C “Therefore all the generations from Abraham to David are fourteen generations;”

C “and from David until the captivity to Babylon are fourteen generations;”

U “and from the captivity to Babylon until Jesus the Christ are fourteen generations.”

Comment: Now the Golden Ratio design of the Sub-paragraphs for paragraph 2 goes in the Opposite direction from paragraph 1.

- O Solomon to Josiah and his brothers “about the time they were carried away to Babylon”
- O “After the captivity to Babylon” to “Jesus, the one called Christ”

Then the last 3 sub-paragraphs:

- C 14 generations from Abraham to David
- C 14 generations from David to the captivity to Babylon
- U 14 generations from the captivity to Babylon to Jesus the Christ

Comment: Do you see the opposite nature of the first two subparagraphs? They are distinct from the last 3, and their themes oppose each other.

Also the 2nd subparagraph mentions the 5th woman in the introduction: Mary. She is the only woman mentioned in the 2nd paragraph. She was falsely accused of being an adulteress or immoral. In contrast to the other 4 women, she was both completely Jewish, and pure morally.

The last 3 subparagraphs clearly show the CCU design: David is mentioned in the first two, but not the last. And the last subparagraph is Unique, because it only mentions Jesus the Christ, who is the most important character in this genealogy.

What was the purpose of laying out the genealogy of Jesus Christ at the beginning of Matthew?

The purpose of this genealogy was to show the Jewish people that Jesus was descended from Abraham (the most important “father” in Israel, because God had given him an unconditional Covenant of the Promised Land, and the Covenant of circumcision), and from David (the second most important “father” in Israel, because God had given him the promise of the Messiah as his Son, always reigning over the children of Israel as their King).

Jesus received the royal title of “the Son of David” from his adopted father Joseph, who was directly descended from David, the king of Israel. Joseph, of course, was not his physical father, but adopted Jesus as his son by the command of the angel of the Lord, as we shall see in the next study.

Jesus was also physically descended from David through his mother Mary, who was a descendant of David through his son Nathan; which is mentioned in the Gospel of Luke.

The Messiah had to be a descendant of David, so establishing this fact in the mind of Matthew’s Jewish readers was very important. A Gentile reading it would not really understand why that was important, so it shows how Matthew (under the inspiration of God the Holy Spirit) aimed his Gospel at the Jewish people.

Matthew himself was a Levite, and intimately familiar with the priesthood of Israel; and was probably well acquainted with the Law and the Prophets. So this background made him an ideal human author for what God wanted his people the Jews to know about his Son, the Lord Jesus Christ: the Son of David and their Messiah.

Study #9: Jesus was born in Bethlehem

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶O: From Abraham to Solomon (1:1 - 6)
¶O: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)
¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)
¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)
¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Mathew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John leads Israel in a great revival with his baptism of repentance
¶C: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan

Comment: We continue our study of Matthew Chapter 1 with the first 3 paragraphs of the Body Section.

Remember from previous studies that the Golden Ratio paragraph design for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO <-----

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.1, so the paragraph design is UCCOO, which we will see is exactly the case.

Notice in the paragraphs below that the first paragraph is Unique in this group, because it is the story of the Virgin Birth of Jesus and his adoption by Joseph.

The 2nd and 3rd paragraphs complement each other in their themes, because both have the same actors in each one: Herod the king and the wise men of the East. But in the 2nd paragraph, the wise men came to Herod inquiring about the King of the Jews; in the 3rd, the wise men went to Jesus.

As we shall see in the next study, the 4th and 5th paragraphs oppose each other in their themes, because Joseph took Mary and Jesus into Egypt to escape the wrath of Herod in paragraph 4; but in paragraph 5, Joseph took Mary and Jesus back into Judea to the city of Nazareth.

paragraphs four and five have different actors than most of paragraphs 1, 2, and 3, so it is a different unit of thought; also, Joseph and his family were traveling in opposite directions: from Judea to Egypt, and then from Egypt back to Judea.

The UCCOO design of the Body Section of Chapter 1.1 is crystal clear.

§C Body: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)

O Now the birth of Jesus Christ was in this manner: when his mother Mary was betrothed to Joseph, before they came together, she was found with child by the Holy Spirit.

O Then Joseph her husband, being a righteous man, and not wishing to make her a public example, planned to divorce her secretly.

C But while he was thinking on these things, behold, the angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, be not afraid to take to you Mary your wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and you shall call his Name JESUS: for he shall save his people from their sins."

C Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, "Behold, a virgin shall be with child, and shall bear a son; and they shall call his Name Emmanuel" (which means, "God with us").

U Then Joseph being raised from sleep did as the angel of the Lord had told him, and took to him his wife; and did not intimately know her until she had brought forth her firstborn son. And he called his Name Jesus.

Comment: I would like you to notice the OOCUU design of these subparagraphs.

O Mary was discovered to be pregnant before Joseph and Mary were married

O Joseph planned to divorce her secretly

C The angel of the Lord told Joseph to take Mary as his wife, because the child was from the Holy Spirit

C The Virgin Birth of Christ was a fulfillment of the words of the Prophet Isaiah

U Joseph obeyed the Lord and adopted Jesus as his own son

In between the 2nd and 3rd subparagraph, you can easily see a "break" in the storyline. This is the bottom text division in the Bible, the Sub-subparagraph:

Group 1:

U The entire Bible

C Divisions

C Volumes

O Books

O Parts

Group 2:

O Chapters

O Sections

C paragraphs

C subparagraphs

U Sub-subparagraphs

I haven't yet figured out what to call these two groups in the vertical Golden Ratio design; I just know that they are distinct groupings. I do know that the smallest documents in the Bible, such as the letters of John, Peter, and most of Paul's letters except for Hebrews, Romans, and 1 and 2 Corinthians begin at the level of the Chapter.

All of the largest documents, such as the Gospels, the Penteteuch, Samuel, Kings, Chronicles, Jeremiah, Isaiah, and Ezekiel, begin at the level of the Book.

And the rest of the documents, such as Hebrews, Romans, 1 and 2 Corinthians, Job, Proverbs, Joshua, Judges, Daniel, and Zechariah begin at the level of "Parts".

At some point, I will produce a detailed study of this phenomenon when I understand it better.

In any case, there is a break in the storyline between the UCC and the OO parts of every group of UCCOO, no matter what level of the design you are looking at. It is a distinct characteristic of the Golden Ratio design.

¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)

U Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and have come to worship him."

C When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

C And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ would be born; and they said to him, "In Bethlehem of Judea: for thus it is written by the Prophet, 'And you Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of you shall come a Governor, that shall rule my people Israel.'"

O Then Herod, when he had privately called the wise men, eagerly inquired of them what time the star appeared.

O And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also."

Comment: Notice the UCCOO sub-paragraph design, which is so amazing and clear.

U Wise men came from the East to Jerusalem, seeking the King of the Jews

C Herod the king was troubled and all Jerusalem with him

C Herod sought counsel about this from the chief priests and scribes

O Herod asked the wise men when the star had appeared

O Herod sent the wise men to Bethlehem to find the child

Notice the break between the 3rd and 4th subparagraph.

¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

U When they had heard the king, they departed.

C And, lo, the star, which they saw in the east, went before them, until it came and stood over where the young child was.

C When they saw the star, they rejoiced with exceedingly great joy.

O And when they came into the house, they saw the young child with Mary his mother; and they fell down, and worshiped him. And when they had opened their treasures, they presented to him gifts: gold, frankincense, and myrrh.

O And, being warned by God in a dream that they should not return to Herod, they went into their own country another way.

Comment: Notice the UCCOO sub-paragraph design, which is so amazing and clear. Notice the break between the 3rd and 4th subparagraph.

U The wise men departed from Herod

C The star went before them and stood over the place where Jesus was

C The wise men rejoiced to see the star with exceedingly great joy

O The wise men worshiped Jesus and offered great gifts to Him

O The wise men returned to their own country another way

Notice the differences between the first Unique paragraph and the second and third (which complement each other); and contrast them with the last two, which oppose each other in their themes:

U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶O: From Abraham to Solomon (1:1 - 6)
¶O: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)
¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)
¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)
¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Mathew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John leads Israel in a great revival with his baptism of repentance (3:1 - 12)
¶C: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan (3:13 - 4:11)

Could the Golden Ratio design of this text be any clearer? There is a clear break in the action, actors, and scenery between the UCC and the OO paragraphs. We will explore the last two paragraphs in the Body Section next.

Study #10: Joseph and his family escaped the wrath of Herod in Egypt and returned to Nazareth

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶O: From Abraham to Solomon (1:1 - 6)

¶O: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)

¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)

¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)

¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Mathew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John leads Israel in a great revival with his baptism of repentance

¶C: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan

Comment: We continue our study of Matthew Chapter 1 with the last 2 paragraphs of the Body Section, which are opposed to each other in their themes; therefore their internal sub-paragraphs are also opposed in direction.

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)

U And when they were gone, behold, the angel of the Lord appears to Joseph in a dream, saying, “Arise, and take the young child and his mother, and flee into Egypt. And be there until I bring you word: for Herod will seek the young child to destroy him.”

C When he arose, he took the young child and his mother by night and went into Egypt.

C And he was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, “Out of Egypt have I called my Son.”

O Then Herod, when he saw that he had been mocked by the wise men, was furious; and he sent forth, and slew all the children that were in Bethlehem, and in all the region thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

O Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, “A voice in Ramah was heard: lamentation, weeping, and great mourning; Rachel weeping for her children. And she would not be comforted, because they are not.”

Comment: Notice the break between the 3rd and 4th subparagraphs. It is interesting to note that Joseph and Mary were very poor people. If God had not sent the wise men to give Jesus gifts of gold, frankincense, and myrrh (which were all valuable commodities that could be sold or exchanged), it would have been pretty much impossible for them to travel to Egypt and live there for years without becoming completely destitute. But because of the Lord Jesus, God provided for them in advance of the situation that developed. I'm sure that the wise men would not have given the Messiah just a few gold coins; no doubt it was a large sum of money, in addition to the frankincense and myrrh.

God knows how to provide for our needs also. God knows in advance of every situation that develops in our lives. If we are saved, and we keep our eyes on Christ in full obedience to his will in our lives, God will provide for our needs as our lives change from day to day.

“But my God shall supply all your need according to his riches in glory by Christ Jesus.” Philippians 4:19

The Golden Ratio design of the Sub-paragraphs for paragraph 4:

U The angel of the Lord warned Joseph to flee into Egypt with his family

C Joseph and his family fled into Egypt

C Jesus being in Egypt as an infant was a fulfillment of a prophecy of Hosea that the Messiah would be called out of Egypt

O Herod slew all the children in Bethlehem and the region to try and kill Jesus

O This event was a fulfillment of a prophecy of Jeremiah

¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of unknown prophets (Mathew 2:19 - 2:23)

O But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Arise, and take the young child and his mother; and go into the land of Israel: for they are dead who sought the young child's life.”

O And he arose, and took the young child and his mother; and came into the land of Israel.

C But when he heard that Archelaus reigned in Judea in the place of his father Herod, he was afraid to go there.

C Nonetheless, being warned by God in a dream, he turned aside into the parts of Galilee.

U And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, “He shall be called a Nazarene.”

Comment: Notice the break between the 2nd and 3rd subparagraphs.

The Golden Ratio design of the Sub-paragraphs for paragraph 5, which goes in reverse of paragraph 4:

O The angel of the Lord directed Joseph to return to Israel, because Herod was dead

O Joseph took his family back into Israel

C Joseph was afraid to go to Judea

C So Joseph went into the area of Galilee

U He dwelt in Nazareth, fulfilling a prophecy of the Messiah by unknown Prophets

Joseph waited upon God to provide the direction in his life. He didn't get impatient and get ahead of God and come back to Israel before the time was right. If we also wait upon God and don't try to “make things happen”, God will move in our lives to get us to where He wants us to go, when the time is right.

“Wait on Jehovah; be of good courage, and he shall strengthen your heart; wait, I say, on Jehovah.” Psalm 27:14

Study #11: Jesus was baptized by John and tempted by Satan

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶O: From Abraham to Solomon (1:1 - 6)

¶O: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)

¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)

¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)

¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Mathew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John leads Israel in a great revival with his baptism of repentance

¶C: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan

§C Conclusion Section: John the Baptist commissioned the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John led Israel in a great revival with his baptism of repentance (3:1 - 12)

O In those days John the Baptist came, preaching in the wilderness of Judea; and saying, “Repent! For the Kingdom of Heaven is near.” For this is he that was spoken of by the Prophet Isaiah, saying, “The voice of one crying in the wilderness: ‘Prepare the way of [Jehovah]! Make his paths straight.’” And the same John had his clothing of camel’s hair, and a leather belt around his waist; and his food was locusts and wild honey.

O Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized by him in Jordan, confessing their sins.

C But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, “O generation of vipers, who has warned you to flee from the wrath to come? Therefore bring forth fruits suitable for repentance; and think not to say within yourselves, ‘We have Abraham to our father’: for I say to you, that God is able of these stones to raise up children to Abraham.

C And now also the axe is laid to the root of the trees; therefore every tree which does not bring forth good fruit is cut down; and cast into the fire.

U I indeed baptize you in water as a sign of your repentance. But he that comes after me is mightier than I, whose shoes I am not worthy to carry. He shall baptize you in the Holy Spirit, or in Hell Fire! Whose fan is in his hand. And he will thoroughly purge his floor. And he will gather his wheat into the barn; but he will burn up the chaff with unquenchable Hell Fire!!”

Comment: Notice that the Conclusion divides itself into two pieces (or paragraphs): the first paragraph focuses on the ministry of John the Baptist.

The second focuses on John first commissioning the ministry of Jesus Christ with baptism in deep water, who then goes on to demonstrate his Deity in the face of horrible temptation by Satan himself.

Every Conclusion Section in Matthew has this same design: 2 paragraphs, sub-divided into 5 subparagraphs each, sub-divided again into two Sub-subparagraphs each.

In fact, every “Book” in the Bible has this same design in every Chapter Conclusion Section, with only 15 exceptions, e.g. Philemon, 2 and 3 John, and 12 others.

The Golden Ratio design of the Sub-paragraphs for paragraph 1 of the Conclusion:

- O John the Baptist preached like Elijah the Prophet
- O Many of the Jews came to his baptism in the Jordan river

- C John rebuked the Pharisees and Sadducees for coming to him for baptism, because they had not repented
- C John warned them that anyone who has not demonstrated genuine repentance would be cast into Hell Fire
- U John warned all that the Messiah was coming after him who would baptize them either in the Holy Spirit or in Hell Fire

Notice the break between the 2nd and 3rd subparagraphs.

¶C: John baptized Jesus, who then endured a great trial of fasting and temptation from Satan (3:13 - 4:11)

O Then Jesus came from Galilee to Jordan to John, to be baptized by him. But John stopped him, saying, “I need to be baptized by you; and you come to me?” And Jesus answering said to him, “Allow it to be so now: for thus it becomes us to fulfill all righteousness.”

O Then he allowed him; and Jesus, when he had been baptized, immediately went up out of the water. And, lo, the heavens were opened to him; and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from Heaven, saying, “This is my beloved Son, in whom I am well pleased.”

C Then Jesus was led up by the Spirit into the wilderness, to be tempted by the devil. And when he had fasted forty days and forty nights, afterward he was hungry. And when the tempter came to him, he said, “If you are the Son of God, command that these stones be made bread.” But he answered, and said, “It is written: ‘Man shall not live by bread alone; but by every Word that proceeds out of the mouth of God.’”

C Then the devil takes him up into the holy city; and sets him on the pinnacle of the Temple. And he says to him, “If you are the Son of God, cast yourself down: for it is written, ‘He shall give his angels charge concerning you...; and in their hands they shall bear you up, lest at any time you dash your foot against a stone.’” Jesus said to him, “It is written again: ‘You shall not test [Jehovah] your God.’”

U Again, the devil takes him up into an exceedingly high mountain; and he shows him all the kingdoms of the world, and their glory. And he says to him, “All these things will I give you, if you will fall down and worship me.” Then Jesus says to him, “Get behind me, Satan! For it is written: ‘You shall worship [Jehovah] your God, and him only shall you serve.’” Then the devil leaves him; and, behold, angels came; and they ministered to him.

The Golden Ratio design of the Sub-paragraphs for paragraph 2 of the Conclusion:

- O John at first refused to baptize Jesus
- O After Jesus’ baptism, God the Father pronounced his blessing upon his Son, accompanied by the anointing of the God the Holy Spirit

- C Jesus was tempted by Satan with hunger
- C Jesus was tempted by Satan with pride
- U Jesus was offered rule over Satan’s kingdom and an easy way to bypass the cross

Notice the break between the 2nd and 3rd subparagraphs.

The Conclusion Section is the story of the ministry of John the Baptist, and then Jesus being baptized by John in the Jordan river, and going on to spend 40 days in the wilderness being tempted by Satan. So clearly that part of Chapter 1 is very distinct in content and theme from the Body Section, and also from the Introduction Section of Chapter 1.

Chapter 1 has three clear major sub-divisions: an Introduction, a Body, and a Conclusion. Every Chapter in Matthew has the same Golden Ratio structure as you see here, except that from Chapter to Chapter, the Body Section paragraph design alternates back and forth, as I indicated in the Body Section UCC study for Chapter 1.

Every large Book in the Bible has these exact same characteristics that I just described for Matthew, because all of the Bible was given by the same one true God by inspiration of the Holy Spirit.

Study #12: Jesus the Christ began his ministry to Israel

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

- §U Introduction Section Theme: Jesus the Christ began his ministry to Israel
 - ¶O: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)
 - ¶O: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)
- §C Body Section Theme: The good works of a Believer in this life
 - ¶O: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)
 - ¶O: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)
 - ¶C: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)
 - ¶C: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)
 - ¶U: Do unto others as you would have them do unto you (7:1 - 12)
- §C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ
 - ¶C: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)
 - ¶C: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

We begin our study of Matthew 1.2, which is well known as the “Sermon on the Mount.”

The introduction sets the stage for the sermon: in the first paragraph, Jesus began his ministry by preaching alone. Then, He called four men to follow Him: Peter, Andrew, James, and John.

In the second paragraph, the healing ministry of Jesus attracted a great number of people from all over Judea to come and hear Him speak. And with the great crowds of people who wanted to hear Him, Jesus saw an opportunity to make this special sermon.

The “Sermon on the Mount” portrays Jesus as the Prophet whom Moses had predicted would come to Israel.

“Jehovah your God will raise up to you a Prophet from the midst of you, of your brethren, like me. To him shall you listen, according to all that you desired of Jehovah your God in Horeb in the day of the assembly; saying, ‘Let me not hear again the voice of Jehovah my God; neither let me see this great fire anymore, so that I do not die.’ And Jehovah said to me, ‘They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like you, and will put my words in his mouth; and he shall speak to them all that I shall command him. And it shall come to pass, that whosoever will not listen to my words that he shall speak in my Name, I will require it of him.”
(Deuteronomy 18:15 - 19)

Moses went up into the top of a mountain to hear God speak; but Jesus sat on top of a mountain to speak with God’s voice and authority. A greater One than Moses (the God of Israel clothed in a Tabernacle of human flesh) had arrived and had something important to say to his people Israel.

- §U Introduction theme: Jesus the Christ began his ministry to Israel
 - ¶O: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)

U Now when Jesus had heard that John was cast into prison, he went into Galilee.

C And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the Prophet, saying, “The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people who sat in darkness saw a great Light; and to them who sat in the region and shadow of death light has sprung up.”

C From that time Jesus began to preach; and to say, “Repent! For the Kingdom of Heaven is near.”

O And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen. And he says to them, “Follow me; and I will make you fishers of men.” And they immediately left their nets, and followed him.

O And going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets. And he called them; and they immediately left the boat and their father, and they followed him.

Comment: The Golden Ration structure is so amazing. When you compare it to the Traditional format chopped up into little man-made “verses”, it is easy to see how much better it is, even if you know nothing about the Golden Ratio or the reasons for the UCCOO design. It is based on the actual manner in which the text divides itself, if you allow it to do so.

Recall from previous studies that the standard structure for the Introduction Section is two paragraphs with 5 subparagraphs each; and the subparagraphs are divided between the UCC and the OO into two Sub-subparagraphs.

The first paragraph is UCCOO:

- U Jesus went into Galilee
- C He left Nazareth and dwelt in Capernaum, which fulfilled a prophecy of Isaiah
- C He began to preach repentance and the Kingdom of Heaven
- O Jesus called Peter and Andrew to follow Him as they were casting a net into the sea
- O Jesus called James and John as they were in a boat with their father

¶O: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)

O And Jesus went about all Galilee: teaching in their synagogues, and preaching the Gospel of the Kingdom; and healing all manner of sickness, and all manner of disease among the people.

O And his fame went throughout all Syria; and they brought to him all sick people that were taken with various diseases and torments, and those who were possessed with demons, and those who were insane, and those that were paralyzed: and he healed them.

C And great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan, followed him.

C And seeing the multitudes, he went up into a mountain.

U And when he was set down, his disciples came to him.

Comment: The second paragraph Golden Ratio design is OOCUU:

- O Jesus went about all Galilee: teaching, preaching, and healing
- O The people of Syria brought to Him all sick, demon-possessed, insane, and paralyzed; and He healed them
- C Great multitudes of people from all over the region followed him
- C Seeing the multitudes, Jesus went up into a mountain
- U And when he was set down, his disciples came to him

Comment: You may have noticed that the last two subparagraphs are where the Traditional format begins “chapter 5”. In reality, the Introduction includes “4:12 - 4:25”, which clearly demonstrates the random nature of the Traditional format.

Robert Stephanus in the 16th Century is credited with creating the “verses” in the Traditional format that we all know so well. The “chapters” were made much earlier; but they also were not made based on any kind of consistent system.

The Introduction Section illustrates the great popularity of Jesus in the early stages of his ministry. It is clear from the reaction of the Scribes and Pharisees in later portions of Matthew and the other Gospels that they hadn’t yet had time to “process” this new preacher from Galilee. They were still in the listening stage to see what He was all about.

The people were certainly attracted to his power to heal sickness, paralysis, and insanity; and cast out demons. Later on, they were coming to see Him in great numbers because of his miraculous ability to multiply a little bread and fish into enough to feed many thousands of people. But the Gospel of John shows how once He began teaching strong doctrine about the true Bread of God, the false followers of Christ soon fell away, and only a few were left: including the Apostles.

The “Sermon on the Mount” is aimed at the true followers of Christ among the Jews of that day; not the “mixed multitude” who were there only for the free food and blessings.

Study #13: The Sermon on the Mount: Be salt and light to a lost and dying world to bring glory to your Father in Heaven

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Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

§U Introduction Section Theme: Jesus the Christ began his ministry to Israel

¶I: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)

¶I: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)

§C Body Section Theme: The good works of a Believer in this life

¶I: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)

¶I: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)

¶I: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)

¶I: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)

¶I: Do unto others as you would have them do unto you (7:1 - 12)

§C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

¶I: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)

¶I: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

We continue our study of Matthew Chapter 1.2 with the first two paragraphs of the Body Section.

Remember from previous studies that the Golden Ratio paragraph design for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU <-----

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.2, so the paragraph design is OOCUU for the Body Section, which we will see is exactly the case. The first two paragraphs show the internal Golden Ratio design of UCCOO-OOCUU, which is what we would expect to see for two paragraphs which oppose each other in their themes.

Because of the large amount of material in these two paragraphs, I will divide this study into two, one paragraph for each study.

§C Body Section Theme: The good works of a Believer in this life

¶I: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)

U “And he opened his mouth, and taught them, saying, “Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the land. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in Heaven: for so persecuted they the Prophets who were before you.”

C “You are the salt of the earth; but if the salt is rendered tasteless, on what shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trampled under foot of men.”

C “You are the light of the world. A city that is set on a hill cannot be hidden; neither do men light a candle, and put it under a bushel. But they put it on a candlestick; and it gives light to all that are in the house. Let your light so shine before men, that they may see your good works; and glorify your Father who is in Heaven.”

O “Think not that I have come to destroy the Law, or the Prophets. I have not come to destroy, but to fulfill: for truly I say to you, until Heaven and earth passes, not even one iota or one tittle shall pass from the Law, until all is fulfilled.”

O “Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven. But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven: for I say to you, that unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, you shall never enter into the Kingdom of Heaven.”

Comment: Can the Golden Ratio design get any clearer?

U **The Ten Beatitudes**

C **You are the salt of the Earth**

C **You are the light of the world**

O **I have not come to destroy the Law or the Prophets (Jesus)**

O **If your righteousness does not exceed the righteousness of the scribes and Pharisees, you shall never enter the Kingdom of Heaven (you)**

Within the Ten Beatitudes, you can find a special instance of the Golden Ratio design of UCCOO-OOCUU. However, it is not part of the “normal” Golden Ratio design, and so it is not shown here as part of the design.

This means that normally the Golden Ratio design does not go lower than the sub-subparagraph. But in this situation, we have a sub-paragraph which divides into two parts with five text divisions each: which is exactly the same design that is seen elsewhere in the Bible, such as the Book, which has two Parts with five Chapters each.

There are a few other places in the Bible where a similar Golden Ratio design can be found like this, but it is out of the ordinary, so I do not include them in these studies for the sake of simplicity. I feel that this one is important, so here it is:

Division 1: Upward relationship with God

U “And he opened his mouth, and taught them, saying, “Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.”

C “Blessed are they that mourn: for they shall be comforted.”

C “Blessed are the meek: for they shall inherit the land.”

O “Blessed are they who hunger and thirst after righteousness: for they shall be filled.”

O “Blessed are the merciful: for they shall obtain mercy.”

These texts describe the inner character of an obedient child of God, who thinks little of himself, but thinks much about God; who cries about their own sinfulness; who is meek of heart rather than proud; who seeks justice in his soul, and is merciful to others.

Division 2: Outward relationship with others

O “Blessed are the pure in heart: for they shall see God.”

O “Blessed are the peacemakers: for they shall be called the children of God.”

C “Blessed are they who are persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven.”

C “Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”

U “Rejoice, and be exceedingly glad: for great is your reward in Heaven: for so persecuted they the Prophets who were before you.”

These texts describe the outward persecution suffered by those who are righteous within.

Jesus is not telling sinners how to be saved and go to Heaven with these words! This is very important to understand, because many lost people love to read these words of Jesus and falsely imagine that Jesus is talking to them. That is not true.

The Sermon on the Mount is a message from Jesus to those who are **already** saved, not to those who are still outside the Kingdom of God. A sinner must first be forgiven of their sins by receiving Jesus Christ as their personal Savior. Then, and only then, can you claim these words for yourself.

Study #14: The Sermon on the Mount: Go above and beyond what the Law of Moses requires of you

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

- §U Introduction Section Theme: Jesus the Christ began his ministry to Israel
¶O: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)
¶O: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)
- §C Body Section Theme: The good works of a Believer in this life
¶O: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)
¶O: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)
¶C: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)
¶C: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)
¶U: Do unto others as you would have them do unto you (7:1 - 12)
- §C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ
¶C: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)
¶C: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

Comment: There is so much to talk about in the Sermon on the Mount that we need to go a bit slower than normal.

This is the second paragraph in the Introduction Section of Chapter 1.2. It contains the famous “You have heard that it has been said...” statements by Christ.

I would like you to notice that even though there are actually six statements like that with similar words in this group, in the second subparagraph below, you can see that the content is tightly related:

“You have heard that it was said by them of old, ‘You shall not commit adultery’; but I say to you, ...”
“Also, it has been said, ‘Whosoever shall put away his wife, let him give her a writing of divorce’; but I say to you...”

Both portions are about marriage: adultery and divorce. Adultery and divorce frequently go hand in hand; therefore in the context of the Golden Ratio design, which only has 5 subparagraphs in a paragraph, these two belong together according to a general rule which I have stated in other studies: “Whatever belongs together, stays together.” I inserted the word “Also” in italics before the text about divorce to show the link between the two portions.

I believe that the word “Again”, which begins the third paragraph is significant, because this is the beginning of the second group within the OOCU group. I believe this confirms my thesis that the two portions about adultery and divorce belong together in the same subparagraph.

Note: I don’t normally show the italicized words in these studies, because they are first posted on Facebook, which does not allow italics in posts. I make an exception now and then if they are especially important. For the most accurate text that includes italics, please go to my website: http://www.phibible.org/Bible_Pages/KBVMMain.html.

¶O: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)

O “You have heard that it was said by them of old, “You shall not murder’; and whosoever shall murder shall be in danger of the judgment’; but I say to you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. And whosoever shall say to his brother, ‘You worthless fellow’, shall be in danger of the council. But whosoever shall say, ‘You wicked fool’, shall be in danger of Hellfire. Therefore if you bring your gift to the altar and remember there that your brother has something against you, leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are in the way with him, lest at any time the adversary delivers you to the judge, and the judge delivers you to the officer, and you are cast into prison. Truly I say to you, that you shall never come out from there, until you have paid the uttermost kodrantes coin.”

O “You have heard that it was said by them of old, ‘You shall not commit adultery’; but I say to you, that whosoever looks on a woman to lust after her has committed adultery with her already in his heart. And if your right eye causes you to sin, pluck it out, and cast it from you: for it is better for you that one of your members should perish, and not that your whole body should be cast into Hell. And if your right hand causes you to sin, cut it off, and cast it from you: for it is better for you that one of your members should perish, and not that your whole body should be cast into Hell. *Also*, it has been said, ‘Whosoever shall put away his wife, let him give her a writing of divorce’; but I say to you, that whosoever shall divorce his wife, except for the cause of fornication, causes her to commit adultery; and whosoever shall marry her that is divorced commits adultery.”

C “Again, you have heard that it has been said by them of old, “You shall not swear falsely’, but shall perform to [Jehovah] your oaths’; but I say to you, swear not at all; neither by Heaven, because it is God’s throne; nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great King. Neither shall you swear by your head, because you cannot make even one hair white or black. But let your word be, ‘Yes, yes’ or ‘No, no’: for whatsoever is more than these comes of evil.”

C “You have heard that it has been said, ‘An eye for an eye, and a tooth for a tooth’; but I say to you, to not resist evil; but whosoever shall strike you on your right cheek, turn to him the other also. And if any man will sue you at the Law, and take away your coat, let him have your cloak also. And whosoever shall compel you to go a mile, go with him twice as far. Give to him that asks you; and from him that would borrow of you, turn him not away.”

U “You have heard that it has been said, “You shall love your neighbor’, and hate your enemy’; but I say to you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that you may be the children of your Father who is in Heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love them who love you, what reward do you have? Do not even the tax collectors the same? And if you greet only your brethren, what are you doing differently than others? Do not even the tax collectors the same? Therefore be perfect, even as your Father, who is in Heaven, is perfect.”

The Golden Ratio design for paragraph 2 of the Introduction Section:

- O Murder
- O Marriage: adultery and divorce
- C Do not speak evil words
- C Do not resist evil people
- U Love your enemies, that you may be the children of your Father in Heaven

Do you see how the first two themes are much different than the last three? Murder and marriage are two Opposites in their themes, when compared to the other themes in the same group.

But swearing (using profanity) is actually used in the context of hatred for another. People normally curse and use profanity because they are angry at something or someone.

But “Do not resist evil” is the “flip side” of using profanity. Instead of speaking evil words, Jesus said, “Do not resist evil (people)”. So these two subparagraphs Complement each other in their themes.

And the last subparagraph: love your enemies, “that you may be the children of your Father who is in Heaven”, is Unique in this group of five subparagraphs.

The theme of this paragraph is “Go above and beyond what the Law of Moses requires of you.” The Lord Jesus is commanding his disciples to do more than mere outward obedience to the Law of Moses: He is commanding us to “be perfect, even as your Father, who is in Heaven, is perfect.”

In other words, instead of merely not physically committing the act of adultery, we are not even to LOOK with lust at a woman we are not married to. We are not to think evil toward our brother in Christ; instead of swearing by God’s Name, we are not to swear at all; instead of taking revenge against our enemies, we are to turn the other cheek when we are reproached for the Name of Christ; we are to bless them that curse us, and pray for them who despitefully use us.

Even the thought of adultery is wickedness, not just the act itself. God judges and will judge at the Bema Seat of Christ the intents of our hearts, not only our actions. By going above and beyond what the Law outwardly requires of us, we are exceeding “the righteousness of the scribes and Pharisees”, because that is all they cared about: outward observance of the letter of the Law.

But Jehovah said to Samuel, “Look not on his countenance, or on the height of his stature, because I have refused him: for Jehovah sees not as man sees: for man looks on the outward appearance, but Jehovah looks on the heart.” (1 Samuel 16:7)

“For when the Gentiles (who do not have the Law), by nature do the things contained in the Law, these, having not the Law, are a Law unto themselves; who show the work of the Law written in their hearts (their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another): in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” (Romans 2:14-16)

Think about it: don’t many religious people do the same as the scribes and Pharisees today? They get drunk on Saturday night, and then confess their sins to another sinner on Sunday morning, falsely imagining that another sinner could actually forgive their sins against God. Then the next Saturday night, they do the very same thing all over again! But their thinking is: “I go to church on Sunday; I put some money in the offering plate; I’ve been baptized, so I’m probably ok with God.” Even though all week long they curse, they drink beer/booze, they smoke, they laugh at the sins of others, and blaspheme God’s holy Name.

Do you see the problem? Many folks today have the very same problem as the scribes and Pharisees: they believe all of the right things, but inwardly their hearts are evil; and they have never repented of their sins and asked Jesus Christ to save them from their sins and going to Hell. This is why they cannot stop sinning. This is why they curse, they drink, they smoke, they commit adultery and fornication.

They want to have an appearance of religion, but not Jesus Christ. They want their friends to think of them as “regular guys”, not as “Bible-thumpers” or as an “extremist”. They say, “Yes, it’s ok to be a Christian; just don’t be a fanatic!”

Jesus said, “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly; but within are full of dead men’s bones, and of all uncleanness. Even so you also outwardly appear righteous to men; but within you are full of hypocrisy and iniquity.” (Matthew 23:27-28)

It is important to be reminded that Jesus was speaking to believing Jews (i.e. saved Jews) under the Old Covenant, not Christians under the New Covenant, because Matthew was written to the Jews, not to Christians. The context is vital to understand, because we cannot interpret these texts directly to us today. However, we can apply these wonderful truths to our lives as Gentile Christians under the New Covenant.

Does this part of the Bible speak about you? Are you a “Pharisee” who thinks that you will get to Heaven by going to church, but you cannot stop sinning? Jesus paid for ALL of your sins on the cross, my friend. And He rose again from the dead the third day. A priest cannot forgive your sins. Mary cannot hear your sins, because she is in Heaven; and she is only a saint like all other saints in Heaven: she is not a God. Only Jesus can hear your prayer and forgive your sins, because He is God Almighty and loves you very much.

Repent of your sins right now, and ask Jesus to come into your life and be your personal Lord and Savior. He wants to save you, right now.

Study #15: The Sermon on the Mount: The good works of a Believer in this life

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

§U Introduction Section Theme: Jesus the Christ began his ministry to Israel

¶I: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)

¶I: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)

§C Body Section Theme: The good works of a Believer in this life

¶I: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)

¶I: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)

¶I: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)

¶I: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)

¶I: Do unto others as you would have them do unto you (7:1 - 12)

§C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

¶I: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)

¶I: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

We continue our study of Matthew Chapter 1.2 with the last three paragraphs of the Body Section. Recall from the last study that the Body Section design is OOCUU for Chapter 1.2, so the design for these is CCU.

¶I: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 6:18)

U Take heed that you do not your charity before men, to be seen of them; otherwise you have no reward of your Father, who is in Heaven. Therefore when you do your charity, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you: they have their reward. But when you do charity, let not your left hand know what your right hand is doing, that your charity may be in secret; and your Father who sees in secret himself shall reward you openly.

C And when you pray, you shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you: they have their reward. But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father who is in secret; and your Father who sees in secret shall reward you openly.

C But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Therefore, do not be like them: for your Father knows what things you have need of, before you ask him.

O After this manner therefore pray: 'Our Father who is in Heaven, sanctify your Name. Your Kingdom come. Your will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the Evil one: for yours is the Kingdom, and the power, and the glory, forever. Amen.' For if you forgive men their trespasses, your Heavenly Father will also forgive you. But if you do not forgive men their trespasses; neither will your Father forgive your trespasses.

O Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Truly I say to you: they have their reward. But you, when you fast, anoint your head, and wash your face, that you do not appear unto men to fast, but to your Father who is in secret; and your Father, who sees in secret, shall reward you openly.

Comment: The Golden Ratio design of the subparagraphs for paragraph 3 (the theme of which complements paragraph 4):

U Do not do your charitable works to be seen of men

C When you pray, do not do it to be seen of men

C When you pray, do not use vain repetitions

O Pray with forgiveness toward others who have done you wrong

O Do not fast to bring attention to yourself

¶I: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 6:34)

U Lay not up for yourselves treasures upon earth, where moth and rust corrupts, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust corrupts, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

C The light of the body is the eye; if therefore your eye is single, your whole body shall be full of light. But if your eye is evil, your whole body shall be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

C No man can serve two masters: for either he will hate one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and earthly wealth.

O Therefore I say to you, be not anxious for your life: what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more important than food, and the body more important than clothing? Behold the birds of the air: for they sow not; neither do they reap, nor gather into barns; yet your Heavenly Father feeds them. Are you not much better than they? Which of you by being anxious can add one cubit to his stature? And why are you anxious for clothing? Consider the lilies of the field, how they grow; they toil not; neither do they spin; and yet I say to you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O you of little faith? Therefore be not anxious, saying, 'What shall we eat?', or 'What shall we drink?', or 'With what shall we be clothed?' (for the heathen seek after all these things): for your Heavenly Father knows that you have need of all these things. But seek first the Kingdom of God, and his righteousness; and then all these things shall be added to you.

O Therefore be not anxious for the next day: for the next day shall be anxious for the things of itself. Sufficient to the day is its own evil.

Comment: The Golden Ratio design of the subparagraphs for paragraph 4 (the theme of which complements paragraph 3):

U Lay up treasures for yourself in Heaven, and not upon Earth

C Your eyes show whether your soul is full of light or darkness

C Your heart cannot love both God and earthly wealth

O Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you

O Do not be anxious for the next day

¶I: Do unto others as you would have them do unto you (7:1 - 7:12)

O Judge not, that you be not judged: for with what judgment you judge, you shall be judged; and with what measure you use, it shall be measured to you again.

O And why do you behold the speck that is in your brother's eye, but consider not the log that is in your own eye? Or how will you say to your brother, 'Let me pull the speck out of your eye'; and, behold, a log is in your own eye? You hypocrite, first cast the beam out of your own eye, and then shall you see clearly to cast the speck out of your brother's eye.

C Give not that which is holy to the dogs; neither cast your pearls before swine, lest they trample them under their feet, and turn again and tear you.

C Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you: for every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened. Or what man is there of you, whom if his son asks for bread, will he give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father, who is in Heaven, give good things to them that ask him?

U Therefore all things whatsoever you would that men should do to you, do even so to them: for this is [the essence of] the Law and the Prophets.

Comment: The Golden Ratio design of the subparagraphs for paragraph 5 (the theme of which is Unique compared to paragraphs 3 and 4):

O Judge not others, that you be not judged

O Judge yourself before you judge others

C Give not that which is holy unto the dogs

C God wants to give good things to you if you ask

U Do unto others, as you would have others do unto you

Comment: There are so many good things to talk about in this Chapter, but I will focus on the themes and structure rather than get lost in the weeds, as it were. Isn't it amazing how the Golden Ratio structure is built into the text of the Word of God? It demonstrates clearly that God has preserved his Word from when it was first penned by the Apostle Matthew until this very day. Praise the Lord!

Study #16: The Sermon on the Mount: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

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Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

§U Introduction Section Theme: Jesus the Christ began his ministry to Israel

¶O: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)

¶O: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)

§C Body Section Theme: The good works of a Believer in this life

¶O: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)

¶O: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)

¶C: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)

¶C: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)

¶U: Do unto others as you would have them do unto you (7:1 - 12)

§C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

¶C: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)

¶C: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

We conclude our study of Matthew Chapter 1.2 with the two paragraphs of the Conclusion Section, which complement each other in their themes and in the direction of their sub-paragraphs.

§C Conclusion: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

¶C: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 7:20)

O “Enter in at the strait gate: for wide is the gate and broad is the way that leads to destruction, and many there are who go in there;”

O “because confined is the gate and narrow is the Way which leads to Eternal Life, and few there are that find it.”

C “Beware of false prophets, which come to you in sheep’s clothing; but inwardly they are hungry wolves.”

C “You shall know them by their fruits: do men gather grapes from thorns, or figs from thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.”

U “Every tree that does not bring forth good fruit is cut down, and cast into the fire; therefore by their fruits you shall know them.”

Comment: The Golden Ratio design of the subparagraphs for paragraph 1 of the Conclusion Section:

O Many go into destruction on the broad road to Hell

O Only a few find the narrow gate to Eternal Life

C Beware of false prophets, who pretend to be sheep, but are actually wolves

C You shall know the false prophets by their fruits

U All those without good fruit will be cut down and cast into the fire

Notice how the main action is in the CCU sub-paragraphs, while the OO sub-paragraphs provide background information.

¶C: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 7:29)

O “Not every one that says to me, ‘Lord, Lord’, shall enter into the Kingdom of Heaven; but only he that does the will of my Father, who is in Heaven.”

O “Many will say to me in that day, saying, ‘Lord, Lord, have we not prophesied in your Name? And in your Name have cast out demons? And in your Name done many wonderful works?’ And then will I profess to them, ‘I never knew you; depart from me, you that work iniquity.’”

C “Therefore whosoever hears these sayings of mine, and does them, I will liken him to a wise man, who built his house upon solid rock; and the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell not: for it was founded upon solid rock.”

C “And every one that hears these sayings of mine, and does them not, shall be likened to a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell; and great was its fall.”

U “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority; and not as the scribes.”

Comment: The Golden Ratio design of the subparagraphs for paragraph 2 of the Conclusion Section:

O Only those who do the will of the Father will enter into Heaven

O Jesus will reject many who claim to have done many wonderful works in his Name

C A wise man builds his house upon the words of Jesus

C A foolish man does not build his house upon the words of Jesus

U The people were astonished at the words of Jesus

I want to close Chapter 1.2 by explaining how the term “The Kingdom of Heaven” is used, because it can be confusing.

The Kingdom of Heaven is synonymous with the nation of Israel under the Old Covenant. It is also synonymous with the Millennial Kingdom of Jesus Christ which will occur after the Great Tribulation period when Jesus returns to rule and reign on the Earth.

But it is also synonymous with a relationship with the one true God, Jehovah, through the Old Covenant system of animal sacrifice by way of the priests of Aaron in the Temple in Jerusalem. Under the Old Covenant, a true Israelite was assumed to have a genuine saving relationship with Jehovah, because he had obeyed the Law of Moses in offering an animal sacrifice for sin according to the Law at some point in his life, and sought forgiveness for his/her sins from Jehovah God, as described in the Book of Leviticus.

So to “enter into the Kingdom of Heaven” under the Old Covenant system meant that you had fulfilled the requirements of the Mosaic Law by repenting and offering by faith an animal sacrifice through the Temple. This meant that the Israelite was now a true Believer and, effectively, he was Born again (even though sin had not yet been put away by the sacrifice of Christ on Calvary, yet a Believer is a Believer is a Believer. You cannot be “half a Believer”).

In the Sermon text that we just read, Jesus said, “Not every one that says to me, ‘Lord, Lord’, shall enter into the Kingdom of Heaven; but only he that does the will of my Father, who is in Heaven.” If a Jew had entered into fellowship with Jehovah through the Temple sacrifices according to the Law, then he had also entered into the Kingdom of Heaven at that time.

But since Jesus was about to offer the Kingdom of Heaven (i.e. the Millennial Kingdom) at a time not far from when He spoke the Sermon on the Mount (Chapter 1.4), his words have another meaning: Jesus would not allow any Israelite to enter into THAT Kingdom unless he/she had experienced a genuine conversion to Him, and was not merely giving “lip service” to God.

In all cases, “the Kingdom of Heaven” is an Earthly Kingdom: either it was the earthly nation of Israel under the Old Covenant; or it was the offered Millennial Kingdom later in Matthew (which the Jews rejected); or it is the future Millennial Kingdom of Christ. It is a Kingdom with Christ as its King; and those who enter into it are born-again Believers in Christ.

It never refers directly to Gentiles; the Kingdom of Heaven is only for Jews who believe in Jesus Christ (from the time of Christ going forward).

The Kingdom of Heaven does not exist today, because Israel is not a Kingdom: it is a democracy; and Israel today (as a nation) does not believe in Jesus. Some Jews today do believe in Jesus, but they are not in the Kingdom of Heaven, because the Kingdom of Heaven does not exist in this Dispensation. When Jesus returns to set up his Kingdom on Earth, then the Kingdom of Heaven will exist again; and Israel will believe in Jesus at that time, and Jesus will be their King and their God.

Nonetheless, we may APPLY many of the truths taught in the Sermon on the Mount to ourselves as Gentile Christians, because we are also subjects in the same Kingdom of GOD (i.e. a Universal Kingdom composed of all Believers of all Ages).

The Kingdom of God: universal, God the Father as the King, and all believers in Jesus (both Jews and Gentiles) as its subjects; no pastors or deacons. The Kingdom of God includes the Kingdom of Heaven and local churches today and all Believers wherever they might be on Earth, and in all Ages and Dispensations.

The Kingdom of Heaven: local, on Earth with a King (Jesus), and believing Jews as its subjects. It existed under the Old Covenant, but it does not exist today. When Jesus returns, the Kingdom of Heaven will include all the Earth and the Universe as well. During the Old Covenant, the Kingdom of Heaven existed only in the land of Israel. It has no pastors or deacons.

The churches: local, existing in many places on Earth, with Jesus Christ as its Lord and Savior, with pastors and deacons, and both Jews and Gentiles as members who have professed faith in Jesus Christ, and have been baptized in deep water.

This isn’t simple theology, but it is important if you want to understand the meaning of the words of Jesus in Matthew.

Study #17: Jesus was able to heal instantly, whether near or far away

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.
<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

§U Introduction Section: Jesus was able to heal instantly, whether near or far away (8:1 - 8:13)

¶O: Jesus touched a leper and healed him instantly (8:1 - 8:4)

¶O: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

§C Body Section: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

¶O: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

¶O: Jesus rebuked the verbal criticism of the Pharisees, which accused Him of unholiness (9:9 - 9:17)

§C Conclusion Section: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

Comment: Remember the context of Chapter 1.3. At this point in Matthew, Jesus was still reaching out to the Jews with the Gospel of the Kingdom of Heaven, as He had been doing in Chapter 1.2, which we call “The Sermon on the Mount.”

But when we get to Chapter 1.4, the content begins to change dramatically, because Jesus then sent out his disciples in teams to preach the Gospel of the Kingdom to all Israel. In that Chapter, He implicitly offered the Kingdom of Heaven to the Jews, which was an offer to give them the Millennial Kingdom right then and there, IF they fully accepted his claims to be the Messiah.

In Chapter 1.5, it is clear that Israel did NOT fully accept the claims of Jesus to be the Messiah, even though many did; and so the offer of the Kingdom was withdrawn, and Jesus began to focus his ministry on his disciples rather than on Israel in Part 2 of the Book of Matthew.

The overall theme of this Chapter shows how Jesus (as the Son of David whom the Jews were expecting to come) fulfilled all of the expectations of the Jews with regard to the Messiah: He healed lepers instantly with a touch; He healed a Roman centurion's servant from far away; He healed the two demoniac men of the Gergesenes (in 3 stages); He healed a man on a stretcher let down through the roof; He rebuked the criticism of the Pharisees; He raised a young girl from the dead; and He healed the blind and the mute.

Let's look at the details of the Introduction:

§U Introduction: Jesus was able to heal instantly, whether near or far away

¶O: Jesus touched a leper and healed him instantly (8:1 - 8:4)

U When he came down from the mountain, great multitudes followed him.

C And, behold, a leper came and worshiped him, saying, “Lord, if you will, you can make me clean.”

C And Jesus put forth his hand, and touched him, saying, “I am willing; be clean.” And instantly his leprosy was cleansed.

O And Jesus says to him, “See that you tell no man.

O But go your way; show yourself to the priest and offer the gift that Moses commanded, for a testimony to them.”

Comment: The Golden Ratio structure of paragraph 1:

U Jesus came down from the mountain

C A leper came to Jesus asking for healing

C Jesus touched him and healed him instantly

O Jesus told him to tell no one

O Jesus told him to show himself to the priest in obedience to the Law of Moses

This story is very important, because lepers were kept separated from the general population in those days, because there was no medicine to cure leprosy, as there is now. Touching a leper carried the risk that you might become a leper also; but Jesus touched the leper, making him instantly whole of his disease! Only God could do that, so this miracle testified loudly that Jesus, at the very least, was a prophet of God who was doing the will of God. So a Jew reading this would know and understand that Jesus was no ordinary preacher.

¶O: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

O And when Jesus entered into Capernaum, a centurion came to him, begging him, and saying, “Lord, my servant lies at home paralyzed, grievously tormented.” And Jesus says to him, “I will come and heal him.”

O The centurion answered and said, “Lord, I am not worthy that you should come under my roof; but speak the word only, and my servant shall be healed: for I am also a man under authority, having soldiers under me; and I say to this man, ‘Go’, and he goes; and to another, ‘Come’, and he comes; and to my servant, ‘Do this’, and he does it.”

C When Jesus heard this, he marveled; and he said to them that followed, “Truly I say to you, I have not found such great faith; no, not even in Israel.

C And I say to you, that many shall come from the east and west; and they shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.”

U And Jesus said to the centurion, “Go your way; and as you have believed, so be it done to you.” And his servant was healed in the very same hour.

Comment: The Golden Ratio structure of paragraph 2:

O Jesus agreed to go to the home of a Roman centurion Jewish convert and heal his servant

O But instead the centurion asked that Jesus merely speak the word and heal his servant from afar

C Jesus marveled at the faith of the Gentile convert compared to his own people Israel

C Jesus prophesied that the Gentiles would share in the blessings of the Kingdom of Heaven with Abraham, Isaac, and Jacob rather than many of the Jews

U Jesus told the centurion that his request had been granted

paragraph 2 of the Introduction is the Opposite of paragraph 1 in the content and theme. Instead of touching a sick man in person, Jesus merely spoke the word “so be it done to you”, and the servant of the centurion was healed instantly (in the very same hour).

And the internal Golden Ratio structure goes in reverse of paragraph 1, just as it does in every Introduction in every Chapter in Matthew.

The significance of Jesus granting the request of a Gentile convert to Israel is that Jesus was giving a big hint about the future of the Gospel of Christ: that the Gentiles would share in the future Millennial Kingdom of Christ (which is the Kingdom of Heaven) with Abraham, Isaac, and Jacob, because the Gospel would go out to all nations over the next 2,000 years +, bringing countless millions of born-again Believers into the Kingdom of God.

This was an implicit rebuke to the dead, faithless religion that many of the Jews (such as the Sadducees and Herodians) were following. The Roman centurion demonstrated faith that Jesus had never seen in his own people, the Jews.

These two mini-stories serve as a great introduction to the Body Section of this Chapter, which detail a tremendous story about the power of Jesus over both nature and the spirit world of demons, demonstrating clearly that all Heaven and Earth was at the command of Jesus of Nazareth, the Son of David.

Study #18: Jesus exercised the authority and power of God over all things

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Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

§U Introduction Section: Jesus was able to heal instantly, whether near or far away (8:1 - 8:13)

¶I: Jesus touched a leper and healed him instantly (8:1 - 8:4)

¶I: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

§C Body Section: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

¶I: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

¶I: Jesus rebuked the verbal criticism of the Pharisees, which accused Him of unholiness (9:9 - 9:17)

§C Conclusion Section: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

We continue our study of Matthew Chapter 1.3 with the first paragraph of the Body Section.

Remember from previous studies that the Golden Ratio paragraph design for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO ←-----

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.3, so the paragraph design is UCCOO for the Body Section, which we will see is exactly the case. The five paragraphs show the Golden Ratio design of UCCOO, so the first paragraph is Unique among these five paragraphs; and the second and third are like two sides of the same coin in their content and themes.

These three paragraphs are three mini-stories within a single larger story, which is the story of Jesus and his disciples getting into a boat, traveling across the Sea of Galilee to the country of the Gergesenes, which seems to be an area on the eastern shore of the Sea of Galilee, populated by Gentiles. Jesus meets with 2 men filled with demons (Luke says a "legion", which is about 6,000 in number, similar to about two Brigades of soldiers in the modern US Army). That is a LOT of demons!

Jesus used this meeting to demonstrate his complete authority and power over the spirit world. The demons asked for permission from Jesus to depart out of the men into a huge herd of pigs/swine that were grazing nearby; and Jesus granted them permission to do so. Only God Almighty has this kind of authority and power over Satan and his demons; and Jesus demonstrated that He was God Almighty walking in a tabernacle/tent of human flesh. Naturally, any Jew reading this account would be led to conclude that Jesus must be the Messiah; or they would have to reject the story outright as a fabrication of some kind, which is what Liberals have been doing for centuries. They cannot accept these stories as being literally true, without also accepting that Jesus was and is the Christ of God; and also that the Bible must be the Word of God.

The Golden Ratio design of this text clearly shows that these words conform perfectly to the Golden Ratio structure, which is found in every part of the Bible; therefore, it is the true Word of God.

Here is a bit of historical trivia about the city/area of Gadara: The three Gospels refer to 2 different names of this area: Gergesene (Matthew) and Gadarenes (Luke and Mark). I found some interesting information on Wikipedia about this area:

"The name is derived from either a lakeside village, Gergesa, the next larger city, Gadara, or the best-known city in the region, Gerasa." <https://en.wikipedia.org/wiki/Gergesa>

The three Gospels use two different names: Gadara and Gergesa, both of which refer to real places in the same general area on the eastern shore of Galilee in the Golan Heights area of today; so there is no contradiction between the Gospel stories, even though you might think that there is a contradiction if you were not aware of the fact that both names refer to a village and a city in the same area. So it is important to take the Bible at face value, and not assume that there are errors in the text. There are probably things in the background that you do not know about, because the Bible doesn't tell us clearly.

Also, Matthew refers to two men filled with or controlled by demons; and both Luke and Mark refer only to one man filled with demons. One man was apparently the leader of the two; and so Mark and Luke refer to the leader rather than including the follower. The story is the same story and there are no contradictions in the Word of God.

The Golden Ratio design that the Word of God conforms to is witness to the fact that God has preserved his Word for us today in the Received Text. The Critical texts (Aleph and B) do not perfectly conform to the Golden Ratio design, which witnesses to their corruption. We will cover this in more detail in the detailed studies of Mark and John.

§C Body: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

O And when Jesus came into Peter's house, he saw his mother-in-law laid down, and sick of a fever. And he touched her hand; and the fever departed from her. And she arose, and ministered to them.

O When the evening came, they brought to him many that were possessed with demons; and he cast out the spirits with his Word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, "Himself took our ailments, and bore our sicknesses."

C Now when Jesus saw great multitudes around him, he gave command to go to the other side of the sea. And a certain scribe came, and said to him, "Master, I will follow you wheresoever you go." And Jesus says to him, "The foxes have holes, and the birds of the air have nests; but the Son of man has no place to lay his head."

C And another of his disciples said to him, "Lord, allow me first to go, and bury my father." But Jesus said to him, "Follow me; and let the spiritually dead bury their dead."

U And when he went into the boat, his disciples followed him.

The Golden Ratio design of paragraph 1:

- O Jesus healed the mother-in-law of Simon Peter
- O Jesus cast out the demons of many, and healed all that were sick

- C Jesus warned a scribe that if he followed Jesus, he would be a poor man
- C Jesus encouraged a disciple to put Him before all other concerns
- U The disciples of Jesus followed Him into a boat on the Sea of Galilee

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

U And, behold, a great tempest arose in the sea, insomuch that the boat was covered with the waves; but he was asleep.

C And his disciples came to him, and awoke him, saying, "Lord, save us; we are perishing!"

C And he says to them, "Why are you fearful, O you of little faith?"

O Then he arose, and rebuked the winds and the sea; and there was a great calm.

O But the men marveled, saying, "What manner of man is this, that even the winds and the sea obey him?!"

Comment: The Golden Ratio design for paragraph 2:

- U A great storm arose on the Sea of Galilee, putting the boat and passengers into jeopardy
- C The disciples awoke Jesus, begging Him to save them
- C Jesus reproved their unbelief and fear

- O Jesus rebuked the winds and the sea; and they immediately became calm
- O The disciples marveled at the authority of Jesus over nature

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

U And when he came to the other side into the country of the Gergesenes, two men controlled by demons met him, coming out of the tombs: exceedingly fierce, so that no man might pass by that way. And, behold, they cried out, saying, "What have we to do with you, Jesus, you Son of God?! Have you come here to torment us before the Time?!"

C And there was a good way off from them a herd of many swine feeding. So the demons begged him, saying, "If you cast us out, allow us to go away into the herd of swine." And he said to them, "Go."

C And when they came out of the men, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

O And they that kept them fled; and they went their ways into the city, and told everything, and what happened to the men controlled by the demons.

O And, behold, the whole city came out to meet Jesus; and when they saw him, they begged him that he might leave their area; and he entered into a boat; and passed over, and came into his own city.

Comment: The design for paragraph 3:

- U Two men controlled by demons met Jesus, who announced their absolute terror of the Son of God
- C The demons ask for and receive permission from Jesus to go away into the herd of pigs
- C The presence of the demons in the herd of pigs causes them to drown in the Sea of Galilee

- O The pig herders went into the city and told everyone what happened to the pigs and the men controlled by the demons
- O The entire city came out and begged Him to go away

Recall that the "UCC" in the Golden Ratio structure of UCCOO is a group within the larger group of five, and they are closely related. The "OO" part of the group of five is related in some way to the "UCC" part, but is more distant. In the three paragraphs above, this principle is clearly shown, in that the "UCC" paragraphs are closely linked together as 3 mini-stories within a larger story. The first paragraph (about Jesus conversing with 2 people who professed their desire to follow Him) is Unique in this group; the next two paragraphs about the journey across the Sea of Galilee and his meeting with the demoniacs are like "two sides of the same coin": in both cases, Jesus demonstrates his absolute authority over 1) nature, and 2) the spirit world.

In the following study, we will see two more mini-stories which further demonstrate the authority of Jesus as the Messiah, the God-man: He forgives sin (which only God can do); and he loves sinners, which is part of the main reason that He came to Earth in the first place, to save the souls of those who believe in Him.

Those two paragraphs oppose each other in their themes, so they fit perfectly into the UCCOO design for the Body Section of Chapter 1.3 of Matthew.

Study #19: The Pharisees found fault in Jesus

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Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

§U Introduction Section: Jesus was able to heal instantly, whether near or far away (8:1 - 8:13)

¶O: Jesus touched a leper and healed him instantly (8:1 - 8:4)

¶O: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

§C Body Section: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

¶O: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

¶O: Jesus rebuked the verbal criticism of the Pharisees, which accused Him of unholiness (9:9 - 9:17)

§C Conclusion Section: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

We continue our study of Matthew Chapter 1.3. Recall that the Golden Ratio design for the Body section of this Chapter is UCCOO. We have already studied the first three paragraphs, which were UCC in their design, so the fourth and fifth paragraphs of the Body Section oppose each other in their themes.

In light of the overall theme of this Chapter, it should be easy to see how the content and themes of these two paragraphs support it. The first paragraph in this group shows that Jesus not only can read the thoughts of people (an amazing concept all by itself), but He can also forgive their sins (which only God can do), and He can heal even the worst physical problems (like paralysis) instantly. These are things that ordinary people cannot do. So this mini-story provides yet more evidence that Jesus is the Messiah (the God-man) of the Jews.

There is one thing that should be noticed about the paralyzed man: Jesus called him “son”. That means that the paralyzed man was a child of God, not a lost man. So the story cannot be read as “Four men brought their lost friend to Jesus to be healed (and saved)”; instead, it should be read as “Four men brought their sinning Believer friend to Jesus, in hope that he would be healed (and forgiven).”

I have heard sermons in which this story was characterized in this manner: four men brought their sinner friend to Jesus to be saved. Jesus saw “their faith” and “saved the paralyzed man” etc etc. Which teaches that the faith of one or more persons can persuade God to save another person. This is not correct. The man was a Believer already, but he evidently had sins in his life, because Jesus assured him that his sins were forgiven. I believe that “their faith” included the faith of the paralyzed man, so Jesus did not forgive the paralyzed man because of someone else’s faith, but because of his own faith. The paralyzed man no doubt heard about Jesus in the area, and asked his friends to carry him on his bed/stretchers to get to Jesus. So his faith was included in “their faith” that Jesus saw.

This is not a story about a sinner getting saved; it is about a sinning Believer getting right with God; and perhaps the paralysis was related to his backslidden condition (i.e. God was dealing with him about his sins and wanted him to get right with the Lord).

¶O: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

U And, behold, they brought a paralyzed man to him, lying on a bed. And Jesus, seeing their faith, said to the paralyzed man, “Son, be of good cheer! Your sins have been forgiven you.”

C And, behold, certain of the scribes said within themselves, “This man is blaspheming.”

C And Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier: to say, ‘Your sins have been forgiven you’; or to say, ‘Arise, and walk’? But that you may know that the Son of man has power on earth to forgive sins: (then he says to the paralyzed man) arise, take up your bed, and go to your house.” And he arose, and went to his house.

O But when the multitudes saw this, they marveled.

O And they glorified God, who had given such power to men.

Comment: The Golden Ratio design for paragraph 4:

U Jesus forgave the sins of the paralyzed man on a stretcher

C The scribes accused Jesus of blaspheming in their thoughts

C Jesus rebuked the thoughts of the scribes by healing the paralyzed man instantly

O The multitudes marveled at the miracle

O The multitudes glorified God, who was the source of the miracle

¶O: Jesus instructed the disciples of John the Baptist about the coming of the New Covenant (9:9 - 9:17)

O And as Jesus passed forth from there, he saw a man, named Matthew, sitting at the tax office; and he says to him, “Follow me.” And he arose, and followed him.

O And it came to pass, as Jesus reclined to eat in the house, behold, many tax collectors and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples, “Why does your Master eat with tax collectors and sinners?” But when Jesus heard it, he said to them, “They that are whole do not need a doctor, but they that are sick. But go and learn what this Scripture means: ‘I want mercy, and not sacrifice’: for I have not come to call the righteous, but sinners to repentance.”

C Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often; but your disciples do not fast?” And Jesus said to them, “Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them; and then shall they fast.

C No man puts a piece of new cloth into an old garment: for that which is put in to fill it up takes from the garment; and the tear is made worse.

U Neither do men put new wine into old wineskins; otherwise the wineskins break, and the wine runs out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved.”

Comment: The Golden Ratio design for paragraph 5:

O Jesus called Matthew to be his disciple

O Jesus reproved the Pharisees for their lack of concern for the spiritually sick

C The disciples of Jesus could not fast until the New Covenant had begun

C The New Covenant cannot be mixed with the Old

U The New Covenant must have New Covenant ordinances

When Jesus said, “But go and learn what this [Scripture] means..”, He was rebuking the Pharisees for their lack of Bible knowledge. No doubt they took it as an insult, because they and the scribes prided themselves on their minute knowledge of the Law and the Prophets. But, like many Believers today, they had a head knowledge of the truth, but did not apply the truth to their own lives. We can only learn what Scripture truly means when we apply the Word of God to our own lives. Merely being able to quote the Bible is worth little without practical application to ourselves.

This paragraph is the opposite of the first; instead of rebuking the silent thoughts of the scribes, Jesus instructed the disciples of John the Baptist about the coming of the New Covenant in the last 3 subparagraphs (CCU), which have the main theme of the paragraph.

The New Covenant was completely different than the Old Covenant: instead of a single place on Earth where Believers were supposed to worship the one true God, someday there would be many tens of thousands of places on Earth (if not millions), where the one true God through Jesus Christ would be worshipped in churches, homes, and even outside without any building at all.

Instead of animal sacrifices in a temple made of stone, there would only be the Finished Work of Jesus on the cross with his Blood in the true Temple of God in Heaven: once and for all time putting away sin by the sacrifice of Himself.

Instead of circumcision which made a person part of a physical race of people (the Jews), there would be faith in Christ, which makes us part of the spiritual Family of God; which any person, regardless of race, can enter by faith in Jesus.

Instead of three main celebrations or feasts held each year in Jerusalem, Christians celebrate only the Lord’s Table (communion), and water baptism of new Believers.

The differences between the Old and the New Covenant are so many that they cannot be mixed at all.

These two paragraphs also show that opposition to the ministry of Jesus was starting to build among the religious “elite” groups in Israel. The scribes and Pharisees were beginning to find fault with Jesus. As we will see, the fault-finding only became worse as time went on. But at this point in the Gospel of Matthew, they were not yet openly opposing the ministry of Jesus.

Study #20: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

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Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

§U Introduction Section: Jesus was able to heal instantly, whether near or far away (8:1 - 8:13)

¶O: Jesus touched a leper and healed him instantly (8:1 - 8:4)

¶O: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

§C Body Section: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

¶O: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

¶O: Jesus rebuked the verbal criticism of the Pharisees, which accused Him of unholiness (9:9 - 9:17)

§C Conclusion Section: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

We conclude our study of Matthew Chapter 1.3 with the first and second paragraphs of the Conclusion Section, which complement each other in their themes and in their Golden Ratio patterns.

“Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, ‘Be strong, and fear not; behold, your God will come with vengeance, even God with a recompense: he will come and save you.’ Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap like a stag, and the tongue of the mute shall sing: for water shall break out in the wilderness, and streams in the desert.” (Isaiah 35:3-6)

“Thus says Jehovah God (he that created the heavens, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to them that walk in it): ‘I Jehovah have called you in righteousness, and will hold your hand, and will keep you, and give you for a Covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.’ (Isaiah 42:5-7)

The Jews were expecting their Messiah to be one who worked miracles of healing, including giving sight to the blind, raising the dead, and healing the mute. These two mini-stories (each of which is divided into two sub-stories by the Golden Ratio design) show Jesus doing exactly that.

§C Conclusion: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

O While he spoke these things to them, behold, a certain ruler came and worshiped him, saying, “My daughter is even now dead; but come and lay your hand upon her, and she shall live.” And Jesus arose, and followed him; and so did his disciples.

O And, behold, a woman, who was diseased with a flow of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, “If I may but touch his garment, I shall be whole.” But Jesus turned himself around; and when he saw her, said, “Daughter, be of good comfort; your faith has made you whole.” And the woman was made whole from that hour.

C And when Jesus came into the ruler’s house, and saw the minstrels and the people making noise, he said to them, “Make room: for the girl is not dead, but sleeps.” And they laughed him to scorn.

C But when the people were put forth, he went in, and took her by the hand; and the girl arose.

U And the fame of this went abroad into all that land.

Comment:

O A ruler asked Jesus to come and raise his daughter from the dead; and he agreed

O A woman touched the garment of Jesus and was healed instantly

C Jesus was mocked and scorned for claiming the girl was only sleeping

C Jesus raised the girl from the dead

U The fame of this miracle of Jesus went abroad into all that land

When Jesus said that the girl was not dead, but sleeping, I believe that He meant that the girl was not “spiritually” dead; in other words, she was a Believer. In the parallel account in Luke 8:53, the text says, “But they laughed him to scorn, knowing that she was dead.” So her body really was dead.

From the perspective of God, the girl was not dead, but spiritually alive in Heaven (or, more precisely, for this girl at this time in history, she was in Paradise in “Abraham’s bosom” (Luke 16:22). Her body looked like she was sleeping.

“After that, he was seen by over five hundred brethren at one time; of whom the greater part remain until now, but some have fallen asleep.” (I Corinthians 15:6)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

O And when Jesus left there, two blind men followed him, crying and saying, “Son of David, have mercy on us!” And when he came into the house, the blind men came to him; and Jesus says to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” Then he touched their eyes; saying, “According to your faith be it unto you.” And their eyes were opened.

O And Jesus strictly commanded them, saying, “See that no man knows it.” But they, when they left, spread abroad his fame in all that country.

C As they went out, behold, they brought him a mute man, controlled by a demon.

C And when the demon was cast out, the mute spoke; and the multitudes marveled, saying, “It was never so seen in Israel!”

U But the Pharisees said, “He casts out demons through the prince of the demons.”

Comment: The Golden Ratio design for paragraph 2:

O Jesus healed two blind men

O Jesus commanded them to say nothing about the miracle

C A mute man, controlled by a demon, was brought to Jesus

C Jesus cast out the demon, and the mute spoke

U The Pharisees accused Jesus of being a servant of Satan himself

Before Jesus had even offered the Kingdom of Heaven to Israel, opposition among the religious “elite” of Israel was already hardening. They had gone from being mere critics to being blaspheming enemies of Jesus.

In Chapter 1.4, there is a “sea change” in Matthew: the proofs have been shown to Israel, and it is time for Israel to decide: believe in Jesus Christ as your Messiah and inherit the promises of God to Abraham, Isaac, and Jacob right now; or suffer the consequences. Jesus sent his disciples to all Israel to announce the Kingdom of Heaven and call them to repentance and faith in Him.

In Chapter 1.5, we will see what happened when it became clear that Israel’s answer as a whole was “no” to Jesus. Some did believe, but many did not. Israel was not ready to receive their Messiah.

Study #21: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

§U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)

¶O: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)

§C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King

¶O: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)

¶O: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)

¶C: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)

¶C: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:29)

¶U: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)

§C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus

¶C: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba (12:38 - 12:45)

¶C: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded (12:46 - 12:50)

Comment: We begin our study of Chapter 1.4 of Matthew with the Introduction Section. As the theme of Chapter 1.4 indicates clearly, this text begins a “sea change” in Part 1 of Matthew. The time of presenting Himself to Israel with the proofs of being the Messiah were over. Jesus had spoken from the mountaintop with the authority of God Himself in Chapter 1.2. Then Jesus went about doing good, healing the sick, raising the dead, and giving sight to the blind. This was predicted in the Prophets and expected by the children of Israel; this happened in Chapter 1.3.

Now, however, it was “crunch time” or an “hour of decision”. Israel now had to decide to believe on Jesus Christ and accept Him as their Messiah, or reject Him.

§U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)

U And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

C But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

C Then he says to his disciples, “The harvest truly is plentiful, but the laborers are few; therefore pray the Lord of the harvest, that he will send forth laborers into his harvest.”

O And when he had called his twelve disciples to him, he gave them authority over unclean spirits, to cast them out; and to heal all manner of sickness and all manner of disease.

O Now the names of the twelve Apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Comment: In the first paragraph of the Introduction to Chapter 1.4, Jesus first called his twelve disciples to Him, and gave them the authority they needed to represent Him as itinerant preachers, going about from city to city, calling the children of Israel to repentance, announcing the Kingdom of Heaven (what we know today as the Millennial Kingdom of Christ), and authenticating their message with healing of the sick, cleansing the lepers, raising the dead, and casting out demons.

The Golden Ratio design of the subparagraphs:

U Jesus went about all the cities and villages, teaching, preaching, and healing

C Jesus was moved with compassion on the multitudes, because they were like sheep without a shepherd

C Jesus told his disciples to pray for the Lord of the harvest to send forth laborers into his harvest

O Jesus called his twelve disciples and gave them his authority over evil spirits, and to heal

O The names of the twelve Apostles

¶O: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)

O These twelve Jesus sent forth, and commanded them, saying, “Go not into the way of the Gentiles; and enter not into any city of the Samaritans; but rather go to the lost sheep of the family of Israel.

O And as you go, preach, saying, “The Kingdom of Heaven is near!” Heal the sick, cleanse the lepers, raise the dead, and cast out demons. Freely you have received, freely give. Put neither gold, nor silver, nor brass in your money belts or bag for your journey; neither take two tunics; neither sandals, nor yet staffs: for the workman is worthy of his food. And into whatsoever city or town you shall enter, inquire who in it is worthy; and stay there until you go from there. And when you come into a house, greet it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Truly I say to you, that it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city.

C Behold, I send you forth as sheep in the midst of wolves; therefore be wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and scourge you in their synagogues; and you shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak: for it is not you that speak, but the Spirit of your Father who speaks in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And you shall be hated of all men for my Name's sake; but he that endures to the end shall be delivered. But when they persecute you in this city, flee into another: for truly I say to you, that you shall not have gone over the cities of Israel, until the Son of man has come.

C The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Therefore fear them not: for nothing is covered, that shall not be revealed; and hidden, that shall not be known. What I tell you in darkness, speak in the light; and what you hear in the ear, preach upon the housetops. And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Hell. Are not two sparrows sold for an assarion coin? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered; therefore fear not, you are more valuable than many sparrows. Therefore whosoever shall confess me before men, him will I also confess before my Father, who is in Heaven; but whosoever shall deny me before men, him will I also deny before my Father, who is in Heaven. Do not think that I have come to send peace on earth; I did not come to send peace, but a sword: for I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me. And he that does not take his cross, and follow after me, is not worthy of me. He that finds his life shall lose it; and he that loses his life for my sake shall find it. He that receives you receives me; and he that receives me receives him that sent me. He that receives a Prophet in the name of a Prophet shall receive a Prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, truly I say to you, he shall never lose his reward.”

U And it came to pass, when Jesus had made an end of commanding his twelve disciples, he left there to teach and to preach in their cities.

Comment: Then in the second paragraph, Jesus gave the twelve disciples specific instructions on how they were to conduct themselves among the people and support themselves.

The Golden Ratio design of the subparagraphs:

O Their audience: go only to the children of Israel

O Their message and conduct: freely minister the gifts of the Spirit and trust in God

C They would be persecuted and attacked for the Name of Jesus

C They were not to fear their enemies, but to take their cross and follow Jesus no matter the cost

U Jesus departed from there to teach and preach in their cities

Study #22: Jesus offered the Kingdom to the Jews

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Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

- §U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven
 - ¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)
 - ¶O: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)
- §C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King
 - ¶O: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)
 - ¶O: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)
 - ¶C: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)
 - ¶C: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:29)
 - ¶U: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)
- §C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus
 - ¶C: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba (12:38 - 12:45)
 - ¶C: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded (12:46 - 12:50)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating design in the paragraphs:

Chapter 1.1: UCCOO
Chapter 1.2: OOCUU
Chapter 1.3: UCCOO
Chapter 1.4: OOCUU <-----
Chapter 1.5: UCCOO
Chapter 2.1: OOCUU
Chapter 2.2: UCCOO
Chapter 2.3: OOCUU
Chapter 2.4: UCCOO
Chapter 2.5: OOCUU

This is Chapter 1.4, so the first two paragraphs should have the OO design; and this is exactly what we find.

§C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King
¶O: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)

U Now when John had heard in the prison the works of Christ, he sent two of his disciples; and they said to him, "Are you he that should come? Or should we look for another?" Jesus answered and said to them, "Go and show John again those things which you hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me."

C And as they departed, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken with the wind?"

C But what did you go out to see? A man clothed in soft clothing? Behold, they that wear soft clothing are in kings' houses.

O But what did you go out to see? A Prophet? Yes, I say to you, and more than a Prophet: for this is he, of whom it is written, 'Behold, I send my messenger before your face, who shall prepare your way before you.' Truly I say to you, that among them that are born of women, a greater than John the Baptist has not arisen; notwithstanding he that is least in the Kingdom of Heaven is greater than he.

O And from the days of John the Baptist until now the Kingdom of Heaven suffers violence, and the violent take it by force: for all the Prophets and the Law prophesied until John. And if you will receive *the Kingdom of Heaven*, this is Elijah, the one who was planned to come; he that has ears to hear, let him hear.

The Golden Ratio design of the subparagraphs:

- U Jesus sends a message to John the Baptist to reassure him
- C John the Baptist was not a figurative reed shaken with the wind
- C John the Baptist was not a wealthy man
- O John the Baptist was the greatest Prophet who ever lived, outside of Christ Himself
- O The old Kingdom of Heaven (Israel) has suffered violence at the hand of the Romans, but John the Baptist is the promised Elijah for the final Kingdom of Heaven, if you will receive it

Comment: John the Baptist was the Prophet spoken of by Malachi the Prophet (4:5 - 4:6):

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of Jehovah; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

The "Day of Jehovah" in this case was the coming of Jesus Christ, the Son of God (who is Jehovah in the flesh, John 1:14). The term "Day of Jehovah" normally refers to a time of great trouble and catastrophe visited upon the Earth by Jehovah. A study of the usage of this term by the Old Covenant prophets will show this.

In the case of Jesus Christ, I believe that the terrible suffering upon the cross that Jesus endured for you and me on a particular Day about 33 A.D., so that we might be saved, was a "Day of Jehovah" also. God the Father poured out his fierce wrath against our sins upon Jesus, the sinless, perfect Son of God, on that Day, so that we might be saved, if we repent and ask Him to come into our hearts and save us from our sins.

Jesus became a curse for us, and turned away God's wrath against us because of his Finished Work upon the cross on Calvary.

"Christ has redeemed us from the curse of the Law, having become a curse for us: for it is written, "Cursed is everyone that hangs on a tree", that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." (Galatians 3:13-14)

It is also important to notice in the last subparagraph above, that Jesus was implicitly offering the Kingdom of Heaven to the Jews: (paraphrased for clarity)

"The nation of Israel (i.e. the Kingdom of Heaven) was suffering violence at the hand of the ruthless Roman empire. All the Prophets and the Law prophesied until John, because John was the herald of the promised Kingdom that the Jews had been hoping and waiting for for centuries. This final Kingdom will replace the current Kingdom of Heaven which is being brutalized by the Romans. I (Jesus) am your Messiah, whom John has been pointing to for years, and declaring this as a fact. If you will receive John's message about me (Jesus), he is the promised Elijah. My message is the Kingdom of Heaven. Will you receive it now?"

Matthew 11:14 is a text which has to be read with a full knowledge of everything that is going on at this point in the earthly Life of Jesus, and in the portrait of Jesus that is being painted through Matthew by the Holy Spirit. Just looking at the bare words, it is hard to understand; but when you look at the entire context of Matthew and the themes of each Chapter as shown by the Golden Ratio structure, there is no doubt about the meaning of these words.

It is also important to consider John 6:15:

"When Jesus therefore perceived that they would come and take him by force to make him a king, he went again into a mountain himself alone."

How to reconcile that text with the concept that Jesus was inviting the Jews to make Him their King? Clearly, Jesus did not want to be the King of the Jews at that point. The answer is found in the Golden Ratio structure and the themes of the Bible.

The Gospel of John is concerned with showing Jesus as a personal Evangelist, and is not concerned with the issue of offering the Kingdom to the Jews, as Matthew does. The context of John 6:15 is the event when Jesus fed 5,000 men with 5 loaves of bread and 2 fish.

The Golden Ratio structure of Matthew shows that this event happened AFTER the offering of the Kingdom in Matthew 11:14, not before. As you will see in the rest of the studies on this Chapter, after this text, Jesus began to reject Israel for their unbelief in Him. He offered the Jews their promised Kingdom, but they refused it out of unbelief.

In Chapter 1.5 of Matthew, after it was now too late to receive the Kingdom, Jesus fed the 5,000 men; and the Gospel of John shows that some of them wanted to make him a King by force, but it was too late, and at that point Jesus refused to allow them to do that. Matthew does not include that text in his account, but it is the same event. So there is no conflict in the Gospels, only a difference in how Jesus is presented.

¶O: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)

O But what shall I liken this generation to? It is like children sitting in the markets, and calling to their companions, and saying, 'We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.' For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of man came eating and drinking, and they say, 'Behold a gluttonous man and a wine; a friend of tax collectors and sinners!' But wisdom is justified of her children."

O Then he began to upbraid the cities in which most of his mighty works were done, because they did not repent, saying, "Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you. And you, Capernaum, which are exalted to Heaven, shall be brought down to Hell: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day. But I say to you, that it shall be more tolerable for the land of Sodom in the Day of Judgment, than for you."

C At that time Jesus answered and said, "I thank you, O Father, Lord of Heaven and earth, because you have hidden these things from the wise and prudent, and have revealed them to infants. Even so, Father: for so it seemed good in your sight.

C All things are delivered to me by my Father; and no man knows the Son, but the Father; neither does any man know the Father, except the Son, and he to whomsoever the Son will reveal him.

U Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light."

The Golden Ratio design of the subparagraphs:

- O This generation of Jews are like quarrelsome children who cannot be pleased
- O Jesus condemned the cities of Galilee, which had heard and seen his many miracles, and yet rejected them
- C Jesus thanked God the Father
- C Jesus is the Gateway to God the Father
- U Jesus invited all who labor and are heavily burdened to come to Him and receive his rest

Comment: Notice the change in theme from ¶1 to ¶12: Jesus offered the Kingdom, but now Jesus is condemning the Jews for their unbelief, and calling individuals to faith in Himself. In this text, Jesus did not condemn the Pharisees, the Sadducees, or the chief priests for their unbelief; but he condemned "the cities in which most of his mighty works were done, because they did not repent." No doubt there were some that did repent; but the great majority did not respond with repentance and faith to the message of either John the Baptist or Jesus the Christ.

In the paragraphs that follow these two, you can easily see in their themes that the rejection of Jesus as their Messiah is starting to build with plots to destroy Him, and wild accusations that Jesus was demon-possessed. These paragraphs are the outcome of the offering of the Kingdom by Christ to the Jews.

Jesus began to turn away from Israel as a nation from this point going forward, and began focusing on individuals and his own Assembly that followed Him around on foot that would one day become the Assembly (or church) in Jerusalem. But this is still not the mid-point of Matthew: that occurs when Jesus announces the formation of his very first church in Matthew 16:18.

Study #23: The Pharisees rejected Jesus as their King

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Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

§U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)

¶O: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)

§C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King

¶O: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)

¶O: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)

¶C: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)

¶C: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:29)

¶U: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)

§C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus

¶C: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba (12:38 - 12:45)

¶C: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded (12:46 - 12:50)

We continue our study of Chapter 1.4 with the last 3 paragraphs of the Body Section, which follow the CCU design. There is a lot of text to read here, but if you scan through it, it will help you not to get bogged down in details. The themes of the text divisions tell you clearly what the meaning of the text is. I will keep comments to a minimum to keep this study to a reasonable length.

¶C: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)

U At that time Jesus went on the Sabbath day through the fields of grain; and his disciples were hungry, and began to pluck the ears of grain, and to eat. But when the Pharisees saw this, they said to him, "Behold, your disciples do that which is not lawful to do upon the Sabbath day." But he said to them, "Have you not read what David did, when he was hungry, and they that were with him: how he entered into the House of God, and ate the showbread, which was not lawful for him to eat; neither for them who were with him, but only for the priests? Or have you not read in the Law, how that on the Sabbath days the priests in the Temple profane the Sabbath, and are blameless? But I say to you, that in this place is one greater than the Temple. And if you had known what this *Scripture* means, 'I want mercy, and not sacrifice', you would not have condemned the guiltless: for the Son of man is Lord even of the Sabbath day."

C And when he left there, he went into their synagogue; and, behold, a man was there who had a withered hand; and they asked him, saying, "Is it lawful to heal on the Sabbath days?" (That they might accuse him.) And he said to them, "What man shall there be among you, that shall have one sheep, and if it falls into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Therefore it is lawful to do well on the Sabbath days."

C Then he says to the man, "Stretch forth your hand." And he stretched it forth; and it was restored whole, like the other.

O Then the Pharisees went out, and held a council against him, how they might destroy him.

O But when Jesus knew this, he withdrew himself from there. And great multitudes followed him, and he healed them all. And he commanded them that they should not make him known, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, "Behold my Servant, whom I have chosen; my Beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, until he sends forth judgment unto victory. And in his Name shall the Gentiles trust."

The Golden Ratio design of paragraph #3:

U The Pharisees indirectly (and falsely) accused Jesus of breaking the Law of Moses, but Jesus reminded them that God wants mercy rather than empty religion

C Jesus affirmed that it is lawful to do well on the Sabbath days

C Jesus miraculously healed the man's withered hand without doing anything outwardly

O The Pharisees went out and conspired to destroy Jesus in spite of the obvious miracle

O Jesus withdrew Himself from the Pharisees who wanted to destroy him

¶C: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:37)

U Then one controlled by a demon was brought to him: blind and mute; and he healed him, insomuch that the blind and mute both spoke and saw. And all the people were amazed, and said, "Is this not the Son of David?" But when the Pharisees heard this, they said, "This man does not cast out demons, but by Beelzebub the prince of the demons."

C And Jesus knew their thoughts, and said to them, "Every kingdom divided against itself is brought to desolation; and every city or household divided against itself shall not stand; and if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand?"

C And if I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they shall be your judges.

O But if I cast out demons by the Spirit of God, then the Kingdom of God has come to you.

O Or else how can one enter into a strong man's house, and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

The Golden Ratio design of paragraph #4:

U The Pharisees falsely claimed that Jesus was casting out demons by the power of Beelzebub (Satan)

C If Satan casts out Satan, he is divided against himself, so his kingdom cannot stand

C If Jesus cast out demons by Beelzebub, then by whom did the Pharisees cast them out?

O Jesus cast out demons by the Spirit of God, not by Beelzebub

O The proof was that Jesus was able to bind the strong man (the demons) and plunder their house (deliver the person from their control)

¶U: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)

O He that is not with me is against me; and he that gathers not with me scatters abroad.

O Therefore I say to you, all manner of sin and blasphemy shall be forgiven to men, but the blasphemy against the Holy Spirit shall not be forgiven to men. And whosoever speaks a word against the Son of man, it shall be forgiven him; but whosoever speaks against the Holy Spirit, it shall not be forgiven him; neither in this Age, nor in the Age to come.

C Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

C O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of the heart brings forth good things; and an evil man out of the evil treasure brings forth evil things.

U But I say to you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment: for by your words you shall be justified, and by your words you shall be condemned."

The Golden Ratio design of paragraph #5:

O Those who speak evil words against the work of the Holy Spirit cannot be forgiven now or ever

O Those who speak evil words against the Holy Spirit shall give account for their words in the Day of Judgment

C The tree is known by his fruit

C Out of the abundance of the heart the mouth speaks

U Every idle word that men shall speak, they shall give an account thereof in the Day of Judgment

Comment: In the Introduction Section, Jesus sent his disciples out to preach the Gospel of the Kingdom.

In the first two paragraphs of the Body Section, Jesus offered the Kingdom; and in the three paragraphs of this study, the Pharisees and scribes began to openly oppose Him and blaspheme both Him and the Holy Spirit of God, making it impossible for them to ever be saved.

These were the spiritual leaders of the Jews; and where the leaders went, most of the people followed.

Study #24: The Judgment will separate the false Believers from the true disciples of Jesus

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

§U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)

¶IO: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)

§C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King

¶IO: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)

¶IO: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)

¶IC: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)

¶IC: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:29)

¶IU: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)

§C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus

¶IC: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba (12:38 - 12:45)

¶IC: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded (12:46 - 12:50)

We conclude our study of Chapter 1.4 with the Conclusion Section, which, as always in the Book of Matthew, has two paragraphs with Complementary themes and identical sub-paragraph Golden Ratio patterns: OOCUU.

§C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus

¶IC: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba

O Then certain of the scribes and of the Pharisees answered, saying, "Master, we want to see a sign from you."

O But he answered and said to them, "An evil and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of the Prophet Jonah: for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

C The men of Nineveh shall rise in the Judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

C The queen of the south shall rise up in the Judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

U When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none. Then he says, 'I will return into my house where I came out'; and when he has come, he finds it empty, swept, and set in order. Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also to this wicked generation."

The Golden Ratio design of paragraph #1:

O The scribes and Pharisees ask Jesus for a sign

O Jesus refuses to give them a sign

C The men of Nineveh shall rise up in the Judgment and condemn that generation

C The queen of Sheba shall rise up in the Judgment and condemn that generation

U The demons that were cast out by Jesus would return to that generation with seven times more demons than before because they did not trust in Christ

Comment: The Lord Jesus (being God) knew that the Gospel of the Kingdom would be rejected by that generation of Jews. The scribes and Pharisees were the first ones to reject it, and soon the people would follow their lead, in Chapter 1.5.

In the Great White Throne Judgment at the end of the Millennial Kingdom, Jesus said that the men of Nineveh and the queen of Sheba would condemn that generation, because they repented, when there was far less spiritual Light given to them; but the Jews of that generation largely did not repent, even though they saw and lived with the incarnate Son of God among them, performing countless miracles of healing and demon exorcisms.

And Jesus made it clear that the demons who had been cast out by Him and his Apostles would return after He was gone, 7 times more powerful than before. This came to pass, because we know that most of the Jews during the years that the Apostles ministered and preached in Jerusalem refused to repent in the face of many miracles performed by the Apostles; and they went insane with hatred and persecution of the Christians of that day, led by Saul of Tarsus, who later became the Apostle Paul.

Eventually in 70 A.D., God ceased to wait for them to respond to the Gospel call, and sent the Roman army of Titus against Jerusalem, killing over 1 million Jews in the siege and razing the city and the Temple to the ground.

The lesson for us and everyone of every generation is that we need to respond with meekness and obedience to the Light of God's Word instead of rebellion, because the consequences are both physical and Eternal.

¶IC: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded

O While he still talked to the people, behold, his mother and his brothers stood outside, asking to speak with him.

O Then one said to him, "Behold, your mother and your brothers stand outside, asking to speak with you."

C But he answered and said to him that told him, "Who is my mother? And who are my brothers?"

C And he stretched forth his hand toward his disciples; and he said, "Behold my mother and my brothers!

U For whosoever shall do the will of my Father, who is in Heaven, the same is my brother, and sister, and mother."

The Golden Ratio design of paragraph #2:

O The mother and half-brothers of Jesus stood outside, asking to speak with Him

O Someone told Jesus that his mother and half-brothers wanted to speak with Him

C Jesus rejected the assumed priority of his mother Mary and his half-brothers to speak with Him

C Jesus showed his preference toward those who believed and obeyed Him

U Whosoever shall do the will of his Father in Heaven is Jesus' brother, sister, and mother

Comment: The Catholic religion has taught for many years the lie that the mother of Jesus has some kind of influence over her Son in Heaven, because supposedly she is "the Queen of Heaven". We should pray to Mary instead of Jesus (they say), because she can use her influence with Jesus (who is supposedly perpetually angry with us) to calm Him down and get Him to do what we wish.

But this text clearly shows that Jesus rejected this idea. His family according to the flesh was important to Him, but He preferred to fellowship with his disciples (his spiritual family) who trusted in Him and obeyed Him, rather than his physical family. God made certain that this event was recorded in his Word for all Eternity, so demonstrate that Mary was not more important to Jesus than any of his disciples.

The teaching that Mary is a "mediatrix" is false.

The Bible says, "for there is only one God, and one Mediator between God and men: the Man Christ Jesus;" (1 Timothy 2:5)

Now if Mary were truly a "Mediatrix" as the popes of Rome claim, then surely the Apostle Paul who wrote 1 Timothy would have agreed with them; but Paul wrote no such thing! Jesus is the "one Mediator between God and men", not Mary.

In fact, Mary is not mentioned in any of the writings of the Apostles at all; only in the Gospels, and only in connection with the birth, the death, and the resurrection of Christ; and a very few mentions in texts such as this one. Mary is not what the popes of Rome claim her to be.

Nowhere does the Bible, either in the Gospels or in the writings of the Apostles of Christ, teach that Mary was anything more than a vessel that God used to bring his Son into the world. She was not the "mother of God"; she was the mother of Jesus only; God has no mother.

1) Mary was born in sin and needed a Savior, and admitted it: "And Mary said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior." (Luke 1:46-47) This means that the Catholic religion lies when they claim that Mary was born without sin.

2) There is only one Mediator between God and mankind, Jesus Christ (1 Timothy 2:5). This means that the Catholic religion lies when they claim that Mary is a Mediator between Jesus and men. The Bible says that there is only one Mediator, who is Jesus.

3) Jesus said, "I am the Way, the Truth, and the Life: no man comes to the Father, but by me." (John 14:6)

Jesus is God, and He is also our one and only Mediator between us and God the Father. Jesus loves us and prays for us constantly. He is not perpetually angry. In fact, Jesus loves us so much that He came to Earth to die for our sins. After the Great Tribulation begins, then Jesus will begin to exercise his authority to judge the world; but not until then. Now, Jesus calls us to repentance and faith in Him to be saved:

"Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light." Matthew 11:28-30

This teaching is also contradicted by these words of our Lord Jesus Christ:

"Jesus says to him, "I am the Way, the Truth, and the Life: no man comes to the Father, except through me." (John 14:6)

"I am the Door: by me if any man enters in, he shall be saved; and shall go in and out, and find pasture." (John 10:9)

"Truly, truly, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber." (John 10:1)

If you try to enter into Heaven by "some other way" like Mary, or Buddha, or Mohammed, or Joseph Smith, or countless other false prophets, then you are a thief and a robber and will not be allowed into Heaven.

For more information about Catholicism, please read "The Two Babylons" by Alexander Hislop. There are some inaccuracies in that book, but overall it is an excellent work. Another book which could be helpful is "Babylon Religion" by David Daniels, available through Chick Publications. www.chick.com.

Here is a link to another website which provides additional details about the history of Semiramus and Baal:

<http://ldolphin.org/semirhtml>

Study #25: The Parables of the Old Kingdom

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

- §U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns
¶IO: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 35)
¶IO: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 52)
- §C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment
¶IU: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)
¶IC: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)
¶IC: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)
¶IO: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)
¶IO: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)
- §C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ
¶IC: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)
¶IC: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

Comment: The parables of the Kingdom of Heaven are directly related to the context of Matthew up to this point. If you have missed those studies, please go and read through those before continuing; otherwise, you will not understand my interpretation of these parables, which is based upon the Golden Ratio design of the Bible.

The cultists (like the Mormons and Jehovah's Witnesses) take parts of Scripture out of their context and string them together in a wrong way, in a lame attempt to justify their false teachings. Christians who believe the Bible cannot do this.

Unfortunately, even many good pastors have taught errors when discussing these parables of Jesus. And this happens, because they have learned the Bible by putting verses together from all over the Bible, like the cultists.

This way can work well, if you understand the larger context of the text; and you do not try to make the Bible say something that it doesn't actually say. For something as difficult as the parables of Jesus, you cannot learn or teach them correctly, until you understand their broader context.

The Golden Ratio design of the of the Bible corrects this problem and makes the broader context easier to understand. Once you understand the broader context, then you can read the text correctly; and that is what we will do now, with the help of God.

First, I will explain the Golden Ratio structure of these parables; and then I will provide an interpretation of the parables themselves that is based upon the context of Matthew. There is so much material in these parables that I have divided the Introduction studies into two parts.

- §C Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns
¶IC: The Sower (Christ) sowed good seeds into the Kingdom of Heaven, but it was corrupted by the bad seeds sown by Satan (13:1 - 13:35)

U The same day Jesus went out of the house, and sat by the seaside. And great multitudes were gathered together to him, so that he went into a boat; and he sat, and the whole multitude stood on the shore. And he spoke many things to them in parables, saying, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the birds came and devoured them up. Some fell upon stony places, where they did not have much earth; and immediately they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some seeds fell among thorns, and the thorns sprung up, and choked them; but other seeds fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who has ears to hear, let him hear."

C And the disciples came, and said to him, "Why do you speak to them in parables?" He answered and said to them, "Because it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given: for whosoever has, to him shall be given, and he shall have more abundance; but whosoever does not have, from him shall be taken away even that which he has. Therefore I speak to them in parables, because they seeing do not see; and hearing they do not hear; neither do they understand. And in them is fulfilled the prophecy of Isaiah, which says, 'By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: for this people's heart has become callous, and their ears are dull of hearing, and they have closed their eyes, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' But blessed are your eyes, because they see; and your ears, because they hear: for truly I say to you, that many Prophets and righteous men have desired to see what you see, and have not seen them; and to hear what you hear, and have not heard them. Hear therefore the parable of the sower: When anyone hears the Word of the Kingdom, and does not understand it, then the Wicked one comes, and catches away that which was sown in his heart: this is he who received seed by the wayside. But he that received the seed into stony places, the same is he that hears the Word, and immediately receives it with joy; yet he has no root within himself, but is only temporary: for when tribulation or persecution arises because of the Word, instantly he falls away. He also that received seed among the thorns is he that hears the Word; and the care of this world, and the deceitfulness of riches, chokes the Word, and he produces no fruit. But he that received seed into the good ground is he that hears the Word, and understands it, who also bears fruit, and brings forth: some a hundredfold, some sixty, some thirty."

C He put forth another parable to them, saying, "The Kingdom of Heaven is likened to a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade had sprung up, and brought forth fruit, then the tares also appeared. So the servants of the householder came and said to him, 'Sir, did you not sow good seed in your field? From where then does it have tares?' He said to them, 'An enemy has done this.' The servants said to him, 'Will you then that we go and gather them up?' But he said, 'No, lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, 'Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

O He put forth another parable to them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it has grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

O He spoke another parable to them: "The Kingdom of Heaven is similar to yeast, which a woman took, and hid in three measures of meal, until the whole was leavened." Jesus spoke all these things to the multitude in parables. And he did not speak to them without a parable, that it might be fulfilled which was spoken by the Prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

The Golden Ratio design of paragraph #1:

- U Jesus spoke the parable of the Sower to the multitude
- C Jesus explained the parable of the Sower to his disciples
- C Jesus told the parable of the tares of the field to his disciples

- O Jesus told the parable of the grain of mustard seed
- O Jesus told the parable of the woman hiding yeast in meal

Comment: Notice how these parables are divided into two groups (paragraphs): In the first paragraph, Jesus spoke to the multitudes first, then explained the purpose of the parables and the interpretation of the Sower to his disciples; then He gave two more parables to the multitude by the side of the Sea of Galilee. Then, in the second paragraph, he went into "the house" (probably Peter's house in Capernaum). So there is a definite break between these two groups: one outside the house; and the other inside the house. These are the two paragraphs of the Introduction. This study only covers the first paragraph.

The parable of the Sower is relatively uncontroversial and well understood. "The Word of the Kingdom" is synonymous with the Gospel of Jesus Christ. This is the part that we can apply to our generation, because it is a universal truth. Only 1 out of 4 hearers of the Gospel of Christ (or 25%) are genuinely saved and produce spiritual fruit that demonstrates true saving faith in Christ. This doesn't count the vast multitudes who have never heard the Name of Jesus Christ or a clear presentation of the Gospel.

For most churches, even the most rock-solid, Bible-preaching, Fundamental churches, this means that there is a high likelihood that the majority of the church members are not truly saved. They have heard the Gospel message of salvation through Christ, but they responded the wrong way and were not truly converted.

For the Jews under the Old Covenant in the days of Jesus on Earth, the "Word of the Kingdom" was the Gospel of the Kingdom of Heaven, which was an invitation to believe in Jesus Christ as their Messiah and become part of the spiritual Kingdom of Heaven.

Saved Jews were in both the physical and spiritual Kingdom of Heaven, and lost Jews were living in the physical Kingdom of Heaven (the nation of Israel), but were not part of the spiritual Kingdom of Heaven that had fellowship with the God of Israel, Jehovah.

A parallel situation exists in churches everywhere: there are many who attend church and participate in worship, but have never been born-again. They are members of a church, but are not true Believers in Jesus Christ.

Then there are Believers in Jesus Christ, who have been born-again, and also attend church and participate in worship. Outwardly, both are "Christians"; but in reality, only one group is composed of genuine born-again Believers.

So it is with the Jews of Israel during this time in history with Jesus Christ among them: some were saved and some were not saved, although both were outwardly subjects and participants in the Kingdom of Heaven (Israel).

So the "Gospel of the Kingdom" was an invitation to be more than just a "church member" (as it were); it was to become part of the spiritual Kingdom of Heaven and a believer in the King of the Kingdom of Heaven, Jesus Christ. Meditate on that until you understand it, because it will help explain a lot of the context of Matthew.

Keep in mind also that these parables were aimed at Jews during a particular time in history, not Gentiles; so today, even if we are born-again Believers in Jesus (whether we are Jews or Gentiles), we are on the outside looking in (as it were). The parables are about Jews under the Old Covenant: not to anyone living today. We can apply the spiritual principles of the Sower and the seed to us today in a general sense; but only in that way. This is important to understand.

The parable of the tares of the field is explained in the second paragraph (the next study). The "tare" is a plant which looks similar to a wheat plant, but isn't. The analogy is perfect for illustrating people who have been baptized, attend church, outwardly believe in Christ and the Bible; and yet they are not genuinely saved, because their faith in Christ was in their head, but it did not penetrate their hard hearts of unbelief. They do not know that they are lost; they think that they are saved.

You can frequently find these people on Facebook, posting nice words about Jesus Christ and the Bible; and then suddenly you are shocked to see them posting something incredibly blasphemous, profane, or pornographic for all the world to see; and you wonder, "Does this person not realize what they are doing? Can they not see that profanity, blasphemy, and/or pornography is wicked and wrong?" Open hypocrisy is often (but not always) the fruit of an unbelieving heart that has never known Jesus Christ as their Savior and Lord.

I have known a number of church members who outwardly were "good people" (as viewed by other people): they knew how to pray, they read the Bible, they attended church regularly.

One of them was the head of the deacons in the church I attended at the time, so the pastor called on him often to pray during services. His name was George. But one day an evangelist came to the church and preached the Gospel message. George went home and couldn't sleep that night. He said later that God spoke to his heart and told him (not an audible voice, just a thought): "If you don't get saved right now, you will never get a chance to be saved again." The words are paraphrased from what I remember. George immediately called his pastor and asked him to come over and lead him to Christ, and he was saved.

From that day forward, George looked "different" when I saw him in church. His face was happier and more peaceful; and you could tell that there was a real change in his life for Christ. You can pretend to be a Christian, and many do; but a genuinely saved Believer, while not perfect by any means, is a completely different person than the person that they were before they accepted Jesus Christ in truth. You just can't fake it!

Just as Jesus explained that the last hearer of the Word produced fruit, "some a hundredfold, some sixtyfold, some thirtyfold", and the second and third hearers produced either no fruit or the kind of fruit that evaporated in the face of persecution, so it is with the true and false believers in our churches.

The first hearer is completely unresponsive to the Gospel message, and Satan steals the Word out of their hearts; and so they are lost.

The second hearer is a person who outwardly responds with faith to the Gospel message. They go forward in church and enthusiastically proclaim that they are now Christians; and for a while they read the Bible and go through the motions of being a Christian. But soon he or she falls away from Christ "when the chips are down" and they are forced to take a stand on Christ with their friends. Their "fruit" is shown to be false fruit. Some of these people even become atheists, and claim that they "used to be a Christian". Their failure to continue following Christ is outward evidence that they were never truly saved in the first place; and they are lost.

The third hearer is a person similar to the second, who outwardly believes in Christ, but afterward gets very busy focusing their life on worldly pleasures and chasing after money and materialism; and he/she never bothers to check to see whether their "faith in Christ" was real or not. Christ and the Bible are an afterthought rather than a reality in their lives. This person is also lost.

But the true believer in Christ not only hears the Gospel of Christ, and responds enthusiastically, but there is a real change in their lives which continues on in the face of persecution. The saved person has a genuine interest in the Bible and learning more about his/her newfound Savior and Lord Jesus Christ. They want to pray, something that they had no interest in before. They like to be around other born-again believers in Christ, something that they abhorred in the past. They find less and less pleasure and interest over time in worldly things like ungodly movies or television programs. They feel sadness when hearing people take the holy Name of their Savior in vain.

The first, second, and third hearer of the Gospel message has no problem using profanity, perhaps even smoking, drinking liquor, looking at pornography, going to strip clubs, bars, and so on. The world of sin is normal for him or her. But a genuinely saved person cannot enjoy sin anymore after they have met the Son of God by faith, and realize the suffering that He endured on Calvary for those sins. Sin causes grief in the heart of a true Believer, because the Holy Spirit is there; and only the Holy Spirit in the heart of a true believer in Christ can produce the fruit that demonstrates saving faith.

Having said that, it is difficult to tell whether a person is genuinely saved or not, unless you can observe them close up over a long period of time. Just observing someone in church doesn't really tell you much, because people like George outwardly do and say all the "right things"; we cannot see their hearts as God can. Be careful about being a "fruit inspector"; stay focused on your own relationship with Christ and make sure that you are producing "fruit that remains".

"You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever you shall ask of the Father in my Name, he may give it to you." John 15:16

The parable of the grain of mustard seed is not explained by Christ; but the meaning in the context is clear: like the mustard seed which had grown into a huge ugly caricature of what it should be (mustard plants are normally the size of ordinary weeds), the Kingdom of Heaven (the nation of Israel) had become an overgrown, ugly caricature of what it should be. It was filled with false teaching, false believers, and sin.

This parable is also found in the Gospels of Luke and Mark; however, the meaning of the parable is different in those contexts, especially because instead of "Kingdom of Heaven", Jesus is quoted as saying, "Kingdom of God", which is not an earthly Kingdom, but a universal Kingdom.

I will cover the second paragraph of the Introduction in the next study.

Study #26: The Parables of the New Kingdom

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

§U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns

¶O: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 35)

¶I: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 52)

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶I: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

¶I: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶C: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

¶I: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

¶O: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 13:52)

O Then Jesus sent the multitude away, and went into the house. And his disciples came to him, saying, "Explain to us the parable of the tares of the field." He answered and said to them, "He that sows the good seed is the Son of man; the field is the world; the good seed are the children of the Kingdom; but the tares are the children of the Wicked one; the enemy that sowed them is the devil; the harvest is the end of the Age; and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so shall it be in the end of this Age. The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and them who do iniquity, and shall cast them into the Oven of Fire; there shall be wailing and gnashing of teeth.

O Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who has ears to hear, let him hear.

C Again, the Kingdom of Heaven is like treasure hidden in a field; which when a man has found, he hides; and for joy of it goes and sells all that he has, and buys that field.

C Again, the Kingdom of Heaven is like a merchant man, seeking beautiful pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

U Again, the Kingdom of Heaven is like a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the Age: the angels shall come forth, and separate the wicked from among the just. And they shall cast them into the Oven of Fire; there shall be wailing and gnashing of teeth." Jesus says to them, "Have you understood all these things?" They say to him, "Yes, Lord." Then he said to them, "Therefore every scribe which is instructed to the Kingdom of Heaven, is like a man that is a householder, who brings forth out of his treasure things new and old."

Comment: Because this is the Introduction Section, the sub-paragraph design of ¶2 is the reverse of ¶1:

- O At the end of that Age, Christ will send forth his angels to gather the children of Satan out of his Kingdom and burn them in the Oven of Fire
- O Then the righteous shall shine forth as the sun in the Kingdom of God

C The Kingdom of Heaven is like treasure hidden in a field, which a man sells all that he has and buys the field

C The Kingdom of Heaven is like a pearl of great price, which a merchant man sells all that he has and buys the pearl

U The Kingdom of Heaven is like a net, which gathers both righteous and wicked; at the end of the Age, the angels shall cast the wicked into the Oven of Fire

Comment: The parable of the tares of the field is a difficult parable to interpret, for the reasons that I stated at the beginning of this study. As a young Christian, when I read this, I thought that the "children of the Kingdom" must be Christians, and the "tares" must be the lost/false believers. I think that most Christians read it like that.

But this is not correct, because the interpretation ignores the context of Matthew, and the meaning of the "Kingdom of Heaven".

The Kingdom of Heaven is the nation of Israel, which contained both true and false believers in Jehovah under the Old Covenant, similar to churches today which contain both true and false believers in Christ. And in the context of Chapter 1.4 and 1.5, the Pharisees had risen up in rebellion and blasphemy against the work of the Holy Spirit through Christ and shown themselves to be the seed of Satan, in the context of these parables.

In this parable, the "children of the Kingdom" are the genuinely saved Believers in Israel; the tares are the false teachers in Israel, the seed of Satan that was openly opposing Jesus Christ at the time of this parable. The interpretation of this parable has nothing to do with Christians and churches. It is true that we may apply the general truths to ourselves, but we have to be very clear and strict in not allowing the application to become the interpretation. It is the careless use of the Bible by many pastors in their preaching that causes this error to grow and take root in the minds of their church members.

Now here is the hard part of this parable: "the harvest is the end of the Age." The KJV translates the Greek word "αἰων" as "world", which is not the best translation; "Age" is the most correct rendering of "αἰων".

If you try to make the parables in this group apply to the Jews in the days of Jesus on Earth, then things get difficult very quickly. "So shall it be at the end of the Age: the angels shall come forth, and separate the wicked from among the just. And they shall cast them into the Oven of Fire; there shall be wailing and gnashing of teeth." How exactly can that text be explained if these events have already occurred? It just doesn't make sense.

The only interpretation that makes sense in light of Matthew as a whole, and in light of other passages within Matthew (Context is King) is the interpretation that places these events at the end of the Great Tribulation.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And all nations shall be gathered before him; and he shall separate them one from another, as a shepherd divides his sheep from the goats; and he shall set the sheep on his right hand; but the goats on the left.....And these shall go away into Everlasting punishment, but the righteous into Life Eternal." (Matthew 25:32-33, 25:46)

Using the "Context is King" rule of interpretation, Jesus used similar language to the parable of the tares of the field when describing the end of the Great Tribulation: there shall be a separation of the wicked from the just; and the wicked shall go away into everlasting punishment, but the righteous into Life Eternal ("but gather the wheat into my barn").

Now we know what Jesus meant by "the end of the Age"; clearly, He did not mean the end of the Old Covenant Age in 33 or 70 A.D. Instead, Matthew is totally and completely focused on the Jews (the children of the Kingdom) and Christ as their Messiah. The Gentiles and the almost 2,000 years of history between the first and second Comings of Christ are ignored in these parables.

So this helps us to understand the other parables:

1) The Treasure hidden in the field: The "field" is the world, so the "treasure hidden in the field" is the Kingdom of Heaven which is hidden during the 2,000 years of history between the first and second Comings of Christ.

The Jews are still the children of the Kingdom today (but only in the physical sense, not the spiritual); but there is no Kingdom in Israel: it is a democracy, not a Kingdom; and currently most of them still want nothing to do with their King, Jesus Christ; thus the Kingdom is hidden from the eyes of man, but it is there waiting to be reconstituted at the Return of Christ.

But Jesus "went and sold all that he had" by dying on the cross and rising again, thus purchasing the field (the world) with his sacrifice, and also gaining the hidden treasure in the world (the future Kingdom of Heaven in the Millennial Kingdom).

2) The Pearl of Great Price: The pearl is again obviously the Kingdom of Heaven (Israel), which was purchased by a merchant man (a businessman) who "sold all that he had, and bought it"; again, another clear reference to the sacrifice of Jesus on the cross, an act of eternal merit which redeemed both Jews and Gentiles; but in the context of Matthew, Jesus purchased the Kingdom with his own blood.

So the treasure in the field and the pearl of great price are references to Israel; however, this was not a reference to the Israel of Jesus' day on Earth, but to the Israel of the future Millennial Kingdom of Heaven, which will encompass not just Israel, but the Universe.

"Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matthew 13:43)

"And at that time shall Michael stand up, the great prince which stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time your people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to Everlasting Life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness shall shine as the stars forever and ever." (Daniel 12:1-3)

So the Introduction is divided into two pieces/paragraphs: in ¶1, the Seed and the Sower, the Frankenstein-like mustard tree, and the dough inflated with air because of the leaven/yeast all spoke of corruption of the Old Covenant Kingdom, which was in its death throes during the days of Jesus upon Earth: the religious leaders were largely apostate and used the Law of Moses as a tool to enrich themselves and keep themselves in power; and the people were like blind people being led by blind leaders. The number of Jews who truly believed in Christ and were saved were few by comparison with the entire population.

In ¶2, Jesus spoke of the future Kingdom: the treasure in the field, the pearl of great price, and the coming Day of Judgment of the nations also spoken of in Matthew 25, in which shall come a separation of the righteous from the wicked. The righteous Jews of that Day will go into the Kingdom of Heaven during the Millennium, and the wicked will be cast into the Furnace of Fire (Hell), to await the Great White Throne Judgment at the end of the Millennial Kingdom.

Of course, the Gentiles, including all who have been born again from the beginning until that time, will also "go into the Kingdom" with the Jews; however, the Gentiles will not inherit the land of Israel, because that belongs to the Jews, and the Jews alone because of Abraham's Covenant with Abraham, Isaac, and Jacob. See also Ezekiel 48. But the Gentiles are not mentioned in these events in Matthew, because it is focused on the Jews and not the Gentiles in the context of the Gospels.

Study #27: The people had little spiritual discernment

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

§U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns

¶O: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 35)

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§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶I: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

¶I: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶C: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

¶I: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating design in the paragraphs:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO ←-----

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.5, so the first three paragraphs should have the UCC design; and so it does. In this study, we will only make minimal comments, since it contains so much text.

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

O And it came to pass, that when Jesus had finished these parables, he departed from there. And when he came into his own country, he taught them in their synagogue; inasmuch that they were astonished, and said, "Where does this man have this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? From where then does this man have all these things?" And they were offended in him.

O But Jesus said to them, "A Prophet is not without honor, except in his own country, and in his own house." And he did not many mighty works there because of their unbelief.

C At that time Herod the tetrarch heard of the fame of Jesus; and he said to his servants, "This is John the Baptist; he has risen from the dead; and therefore mighty works do show forth themselves in him." For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife: for John had said to him, "It is unlawful for you to have her." And when he would have put him to death, he was afraid of the multitude, because they counted him as a Prophet.

C But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed by her mother, said, "Give me here John Baptist's head on a platter." And the king was sorry; nevertheless for the oath's sake, and them who reclined to eat with him, he commanded it to be given her. And he sent, and beheaded John in the prison; and his head was brought on a platter, and given to the girl; and she brought it to her mother.

U And his disciples came, and took up the body, and buried it; and they went and told Jesus.

The Golden Ratio design of paragraph #1:

O The people of Jesus' hometown did not believe his claim to be the Messiah

O Jesus did few mighty works in Nazareth because of their unbelief

C Herod had imprisoned John the Baptist, but spared his life because he feared the multitude

C Herod had John the Baptist executed, because he feared not honoring his oath

U The disciples of John buried him and told Jesus

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

U When Jesus heard this, he left there by boat into a desert place apart; and when the people had heard of it, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude; and he was moved with compassion toward them, and healed their sick.

C And when it was evening, his disciples came to him, saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves food." But Jesus said to them, "They do not need to leave; you give them something to eat." And they say to him, "We have here only five loaves of bread, and two fish." He said, "Bring them here to me." And he commanded the multitude to sit down on the grass; and he took the five loaves, and the two fish; and looking up to Heaven, he blessed, and broke; and gave the loaves to his disciples, and the disciples to the multitude. And they all ate, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

C And immediately Jesus compelled his disciples to get into a boat, and go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening came, he was there alone.

O But the boat was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, "It is a spirit!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer; I AM; be not afraid." And Peter answered him and said, "Lord, if it is you, invite me to come to you upon the water." And he said, "Come." And when Peter came down out of the boat, he walked upon the water, to go to Jesus. But when he saw the violent wind, he was afraid; and beginning to sink, he cried, saying, "Lord, save me!" And immediately Jesus stretched forth his hand, and caught him, and said to him, "O you of little faith, why did you doubt?"

O And when they came into the boat, the wind ceased. Then they that were in the boat came and worshiped him, saying, "Truly you are the Son of God."

The Golden Ratio design of paragraph #2:

U Jesus had compassion on a great multitude and healed their sick

C Jesus fed the multitude with 5 loaves and 2 fish

C Jesus sent the multitude away and his disciples over the sea while He prayed

O The faith of the disciples in Christ was weak

O The faith of the disciples in Christ was strengthened

¶C: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

U And when they went over the sea, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about; and brought to him all that were diseased. And they implored him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

C Then scribes and Pharisees, who were of Jerusalem, came to Jesus, saying, "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." But he answered and said to them, "Why do you also transgress the Commandment of God by your man-made tradition? For God commanded, saying, 'Honor your father and mother'; and, 'He that curses father or mother, let him die the death.' But you say, 'Whosoever shall say to his father or his mother, 'I am a gift, by whatsoever you might be profited by me'; and does not honor his father or his mother, he shall be free. In this way you have made the Commandment of God of no effect by your tradition. You hypocrites, well did Isaiah prophesy of you, saying, 'This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me. But in vain do they worship me, teaching as doctrines the commands of men.'"

C And he called the multitude, and said to them, "Listen and understand: that which goes into the mouth does not defile a man; but that which comes out of the mouth, this defiles a man."

O Then his disciples came and said to him, "Do you know that the Pharisees were offended, after they heard this saying?" But he answered and said, "Every plant, which my Heavenly Father has not planted, shall be rooted up. Let them alone; they are blind leaders of the blind. And if the blind leads the blind, both shall fall into the ditch."

O Then Peter answered and said to him, "Explain this parable to us." And Jesus said, "Are you also yet without understanding? Do you not yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the latrine? But those things which proceed out of the mouth come forth from the heart, and they defile the man: for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies: these are the things which defile a man. But to eat with unwashed hands does not defile a man."

The Golden Ratio design of paragraph #3:

U The multitudes came to Jesus to be healed

C Jesus rebuked the scribes and Pharisees for their false teachings

C Jesus tried to counter the false teachings of the scribes and Pharisees among the multitude

O Jesus exposed the Pharisees as blind leaders of the blind

O Jesus instructed his disciples about true holiness

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶I: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

The key to understanding these 3 paragraphs is understanding the themes of each one in light of all that has gone before: especially the last Chapter, and the Introduction of this Chapter, in which we studied the parables of the Old and New Kingdoms.

The people of Israel of Jesus' day were polluted with false teachings from their religious leaders: the scribes, the Pharisees, the Herodians, and a number of others. They had long ago departed from the true understanding of the Law of Moses taught by the returnees from exile in Persia more than 400 years previous to those days. Most of the Jews were taught that doing good works was the Way to God: follow the teachings of their religious elders and leaders, and "you'll probably be all right."

If that saying sounds familiar, it should, because it is being taught today all over the world. Most people think that doing good works of some kind is the Way to go to Heaven when they die. The thinking goes something like this: "If my good works outweigh my bad works, I will go to Heaven. If my bad works outweigh my good works, I will go to Hell." Unfortunately, this teaching is completely wrong, and will only lead to one Destination: Hell and the Lake of Fire.

Jesus said, "Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light." Matthew 11:28-30

Jesus came to the Jews, inviting them to trust only in Him for Eternal Life, not their works. But the Jews had many teachers in many Synagogues (similar to a church or an assembly in principle), most of whom taught salvation by works through the Law of Moses, not by faith through grace. So even though Jesus told them the truth, they had a difficult time casting aside the teachings they had heard all their lives and trusting only in Christ for salvation. Even his own disciples were confused, and needed a lot of instruction by Christ.

In the final two paragraphs of the Body Section, we will see that Christ finally gave up on trying to reach the Jews as a nation; and began an important turn toward his disciples in Part 2 of Matthew.

Study #28: Jesus made them wait

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

§U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns

¶O: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 35)

¶I: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 52)

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶I: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

¶I: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶I: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

¶C: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

Comment: We continue our study of Chapter 1.5 of Matthew with the fourth and fifth paragraphs of the Body Section. These oppose each other in their themes, and round out the UCC OO pattern for this Section that I mentioned in the last study.

Recall from the last study that Jesus was still reaching out to the Jews; but he was getting little real results, because the people had been thoroughly indoctrinated with the false teachings of the scribes and Pharisees.

But now the text “switches gears” and covers two short stories that are only distantly related to the first three paragraphs in the Body Section, which is typical of the UCCOO pattern design.

In the first paragraph, Jesus left Israel (or Judea) temporarily and went into the territory of Tyre and Sidon, which was of the Gentiles, where He encounters a Gentile woman of Canaan. Evidently, however, she was a Believer in the claims of Christ, because she came to Him with incredible persistence, asking Him to cast a demon out of her daughter.

I believe that this little story is a hint of the underlying storyline of Matthew: Jesus had been patiently going to the children of Israel for years, explaining that He was their Messiah and performing many, many miracles before them; and yet they were mainly only interested in free food and healings.

And here is a story of a Gentile woman, despised as a “heathen” by the chosen people of God, Israel, who diligently sought the help of Christ in casting out the demon from her daughter. Her faith was much greater than most of the Jews.

So what was the Lord’s reaction? If my people of Israel do not want Me, I will go to the Gentiles who do (my words).

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

U Then Jesus left there, and went into the territory of Tyre and Sidon.

C And, behold, a woman of Canaan came out of the same area, and cried to him, saying, “Have mercy on me, O Lord, you Son of David! My daughter is grievously troubled with a demon.” But he did not answer her a word.

C And his disciples came and urged him, saying, “Send her away: for she cries after us.” But he answered and said, “I am not sent, except to the lost sheep of the house of Israel.”

O Then she came and worshiped him, saying, “Lord, help me!” But he answered and said, “It is not fit to take the children’s bread, and to cast it to little dogs.” And she said, “Truth, Lord; yet the little dogs eat of the crumbs which fall from their masters’ table.”

O Then Jesus answered and said to her, “O woman, great is your faith; be it to you even as you wish.” And her daughter was made whole from that very hour.

The Golden Ratio design of paragraph #4:

U Jesus left there, and went into the territory of Tyre and Sidon

C A woman of Canaan cried to Jesus asking for deliverance for her daughter

C The disciples of Jesus urged Him to send her away

O The woman completely humiliated herself before Jesus

O Jesus granted her request and her daughter was made whole

¶O: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

O And Jesus departed from there; and he came near to the sea of Galilee, and went up into a mountain, and sat down there.

O And great multitudes came to him, having with them those that were lame, blind, mute, maimed, and many others, and they cast them down at Jesus’ feet. And he healed them: insomuch that the multitude wondered, when they saw the mute to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

C Then Jesus called his disciples to him, and said, “I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.” And his disciples say to him, “Where can we get so much bread in the wilderness, as to fill such a great multitude?” And Jesus says to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

C And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fish; and he gave thanks, and broke them, and gave to his disciples; and the disciples to the multitude.

U And they all ate, and were filled. And they took up of the broken food that was left seven baskets full. And they that ate were four thousand men, beside women and children.

The Golden Ratio design of paragraph #5:

O Jesus went up into a mountain and sat down there

O A great multitude of people came to Him and he healed them

C Jesus asked his disciples to give Him what food they had at hand

C Jesus multiplied the 7 loaves and 2 fish among several thousand people

U The people ate and were filled

Comment: The second paragraph is opposite in theme to the first, because Jesus returned to the sea of Galilee from Tyre in Sidon, and first healed a great multitude of people, and then fed them with 7 loaves of bread and 2 fish. This story is the last recorded instance in Matthew of Jesus reaching out to the nation of Israel. Notice the great multitude of miracles:

“And he healed them: insomuch that the multitude wondered, when they saw the mute to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.”

Notice also that in both of these paragraphs, Jesus made them wait for something. In paragraph 4, Jesus made the woman of Canaan wait until He answered her prayer. In paragraph 5, Jesus made the people wait for 3 days in the wilderness without food before feeding them with the 7 loaves and 2 fish.

This waiting is another way of setting these two stories apart from the first three paragraphs in the Body Section.

Study #29: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

§U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns

¶O: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 35)

¶I: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 52)

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶I: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

¶I: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶C: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

¶I: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

Comment: We conclude our study of Chapter 1.5 with the Conclusion Section, which (as in all Conclusions in Matthew) has 2 paragraphs. These two short stories complement each other in their themes, and in their sub-¶ Golden Ratio patterns.

In the first, Jesus rebuked the Pharisees and Sadducees for their continued unbelief in Him, even after they had just seen a huge number of miracles that were mentioned in the last study:

“And great multitudes came to him, having with them those that were lame, blind, mute, maimed, and many others, and they cast them down at Jesus’ feet. And he healed them: insomuch that the multitude wondered, when they saw the mute to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel!” (Matthew 15:30-31)

How could anyone reject all of that spiritual Light and yet still ask for a sign from Heaven that Jesus was really the Messiah? These spiritually blind guides did just that.

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶C: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

O And he sent away the multitude, and took a boat, and came into the area of Magdala.

O The Pharisees also with the Sadducees came; and tempting, requested him that he would show them a sign from Heaven.

C He answered and said to them, “When it is evening, you say, ‘It will be fair weather: for the sky is red.’ And in the morning, ‘It will be foul weather today: for the sky is red and overcast.’

C O hypocrites, you can discern the face of the sky; but can you not discern the signs of the times?

U A wicked and adulterous generation seeks after a sign; and no sign shall be given to it, but the sign of the Prophet Jonah.” And he left them, and departed.

The Golden Ratio design of paragraph #1:

O Jesus took a boat into the area of Magdala

O The Pharisees and Sadducees asked Jesus for a sign from Heaven

C The Pharisees and Sadducees could discern the weather by looking at the sky

C The Pharisees and Sadducees could not (or would not) discern the truth about Jesus

U Jesus refused to give them a sign, except the sign of Jonah the Prophet

¶C: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

O And when his disciples came to the other side, they had forgotten to take bread.

O Then Jesus said to them, “Take heed and beware of the leaven of the Pharisees and of the Sadducees.” And they reasoned among themselves, saying, “It is because we have taken no bread.”

C When Jesus perceived this, he said to them, “O you of little faith, why do you reason among yourselves, because you have brought no bread? Do you not yet understand; neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many baskets you took up?

C Why is it that you do not understand that I did not speak to you concerning bread, but that you should beware of the leaven of the Pharisees and of the Sadducees?”

U Then they understood how that he told them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

The Golden Ratio design of paragraph #2:

O The disciples had forgotten to bring bread with them

O Jesus warned the disciples of the leaven of the Pharisees and Sadducees

C Jesus rebuked his disciples for their lack of discernment

C Jesus helped his disciples understand that He wasn’t talking about bread

U The disciples finally understood that the leaven was a reference to the false teachings of the Pharisees and Sadducees

The common thread in all of these stories of Chapter 1.5 is the lack of discernment of the people, and even in the disciples of Jesus. Israel had grown into a Frankenstein monster-like mustard tree, which was overgrown and evil, filled with the leaven of false teaching from their spiritual leaders.

The people were hungry, but mostly not for the Word of God. The people were suffering from demonic afflictions and possession, so they wanted Jesus to cast out their demons; but didn’t really want to do what it took to keep them out for good, which was to trust in Christ alone for their salvation.

In the next Chapter, Jesus makes an announcement concerning his Assembly which marks an important turning-point in the Book of Matthew: from that point forward, Jesus was going to focus his ministry upon his small band of disciples to prepare them for his coming crucifixion, burial, resurrection, and ascension into Heaven. Soon He would no longer be there in person to guide them, so in Chapter 2.1 of Part 2, Jesus spends much time preparing them for his imminent departure.

This also concludes Part 1 of Matthew: the theme of which is “The Son of David presented himself to the Old Covenant Jews as their King and Messiah.”

The Lord Jesus presented Himself to the Jews, but most of the people rejected Him. The studies on Chapter 1.4 and 1.5 show clearly that the reason was that the people had been polluted by false teachings, and their spirit was unable to receive the blessing that Jesus had come to offer to them, which was the promised Kingdom of Zion, right then and there, if only they believed and received Him as their Messiah.

But their religious leaders were controlled by demons and rose up against the Lord Jesus Christ as if HE were the one controlled by demons instead of them.

One could ask, God has all power: God is able to open people’s eyes and hearts when He wants to; there are no limitations on God’s power; so why didn’t God “force Himself” upon the Jews and “make them” believe in Jesus?

I think the only answer is that God allowed the Jews to reject Jesus; He could have “forced Himself” upon them, and “made them” believe; but how would that have glorified Him?

The old preacher said, “He got what he wanted, but lost what he had.” God often allows us to have our own way when we rebel against Him; but also allows the consequences for our disobedience to come upon us.

God is glorified most when we choose to believe in Him and obey Him. I believe that God does “make things happen” in the world in order to keep history moving in the direction that He wants things to go to fulfill his Word; but God wants us to choose Him and love Him for who and what He is and has done.

Psalm 81: 8 - 16: “Hear, O my people, and I will testify to you; O Israel, if you will listen to me: ‘No strange god shall be in you; neither shall you worship any strange god. I am Jehovah your God, who brought you out of the land of Egypt: open your mouth wide, and I will fill it.’

But my people would not listen to my voice, and Israel wanted none of me. So I gave them up to their own hearts’ lust, and they walked in their own counsels.

Oh that my people had listened to me, and Israel had walked in my ways! I would soon have subdued their enemies, and turned my hand against their adversaries. The haters of Jehovah should have submitted themselves to him, for then their time would have endured forever. He would have fed them also with the finest of the wheat; and with honey out of the rock would I have satisfied you.”

Study #30: Introduction to the second part of Matthew

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)

C Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah

U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

C Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

C Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

O Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

O Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

The story of Part 2 of Matthew is the final rejection of the Old Covenant Kingdom of Zion (Israel under the Old Covenant) by Christ, because they rejected Him in Part 1.

Chapter 2.1 shows Christ focusing his ministry on his small band of disciples, preparing them for his coming crucifixion, burial, resurrection, and ascension into Heaven. This means that He would no longer be there in person to guide and instruct them each moment of each day; but He promised to send the Holy Spirit to do that in his place (John 14-16). In this Chapter, Christ is shown teaching his disciples special lessons that apply to them now and on into their future, both for their church, and for all other genuine Bible-believing churches. This Chapter is unique in Part 2, because it is the only chapter to focus on the Assembly (or “the church”).

In Chapter 2.2, Christ went to Jerusalem, and faced his enemies, knowing full well that he would be arrested by them and delivered to the Romans for crucifixion in just a few days. Jesus their King prophesied the destruction of the Old Covenant Kingdom of Zion (Israel) in parables; and the chief priests and Pharisees knew exactly what He meant.

In Chapter 2.3, Christ went to the Mount of Olives and spoke to his disciples about the future course of history, which will culminate with the Great Tribulation and his Second Coming to judge the nations and bring in the Millennial Kingdom.

Chapters 2.2 and 2.3 complement each other, because Christ prophesied in both: in 2.2, He prophesied to the evil leaders of the Jews of the imminent destruction of the Old Covenant Kingdom; and in 2.3, He prophesied to his disciples about the end of the Age and his Second Coming.

But in the last 2 Chapters, Matthew takes a completely different turn: in 2.4, Christ was betrayed and denied by his closest friends, the Apostles; and in 2.5, Christ was crucified, buried, and rose again from the dead. Both of these Chapters oppose themselves in their themes.

So the overall pattern for Part 2 of Matthew is UCCOO, which is identical to Part 1 of Matthew. All complete “Books” in the Bible have this same type of structure.

The overall theme for Part 2 is “The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant.” In Part 1, Christ was reaching out to Israel with the Gospel of the Kingdom: that is to say, He offered them the Millennial Kingdom immediately, instead of waiting another 2,000 years plus.

But they were totally saturated with false teaching about the Law of Moses, which led them to trust in their works rather than the grace of God through repentance and faith through the system of animal sacrifice through the Temple.

In order to be saved under the Old Covenant, a person had to act upon his faith and bring an animal to the Temple according to the Law of Moses to die in his place. The presumption taught in Leviticus and Deuteronomy is that one would not be motivated to do this unless he felt guilt for breaking God’s law and wanted to be forgiven by the one true God Jehovah.

Just like in many churches today, “the system” was abused by those who either didn’t understand the Bible correctly or didn’t care; and so Israel (the Kingdom of Zion) became filled with “tares”, and became more of a curse than a blessing to the world. And so they could not or would not receive what Jesus was offering to them.

And now (in Part 2 of Matthew), their day of grace was over and God was moving on into the New Covenant without Israel, temporarily. After Christ arose from the dead and returned into Heaven, the Apostles were led by the Holy Spirit to take the Gospel to the Gentiles; and eventually Israel (called Judea in those days) was destroyed in 70 AD, because they missed their opportunity to receive the offer of Christ.

But that isn’t the end of the story: after Christ returns, the nation of Israel that remains alive after the Great Tribulation will believe in Him and inherit the land of Israel that was promised to Abraham, Isaac, and Jacob; and Christ will become the King of Israel forever and ever, according to the promises of Jehovah to David. God hasn’t given up on Israel; their current apostasy as a nation is only temporary.

Study #31: Introduction to Chapter 2.1 of Matthew

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

- U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles
- C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion
- C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion
- O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets
- O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

Comment: Here is the overall Golden Ratio structure of Chapter 2.1 of Matthew:

Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

- ¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
- ¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

§C Body: Good relationships are vital in the Christian Life

- ¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
- ¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)
- ¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
- ¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
- ¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

- ¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
- ¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

Let's examine the overall Section and paragraph-level themes briefly to understand their meaning and get an overall view of this Chapter.

When Peter professed his faith in Jesus Christ as the Son of God, this marked the beginning of the Age of the Assembly, or the local church. Jesus needed to teach them some very basic truths about the Christian life before He died, rose again, and returned to Heaven to await the end of the Age; and He didn't have much time. He left the theological details about the application of the New Covenant to his Apostles; and primarily to the Apostle Paul, who wrote the vast majority of the body of New Covenant doctrine in the Bible.

So under the guiding Hand of the Holy Spirit and unknowingly incorporating the Golden Ratio structure into his text, Matthew gave us a wonderful sketch of the Christian Life in this Chapter.

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

- ¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
- ¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

The Christian Life begins with a profession of faith in Christ, which immediately brings both privileges and responsibilities from God, relating to the Assembly:

“And I will give to you the keys of the Kingdom of Heaven; and whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven.” (16:19)

In other words, the Assembly of Jesus is the first place that you should be found if you profess to believe in Jesus Christ; and there are serious, eternal responsibilities associated with the local church and being a member in one: soul-winning, giving, participation in the services, leadership, etc.

The next step is to learn to pick up our cross daily and follow Christ. If we do that, then there will be rewards when Jesus returns:

“For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.” (16:27)

§C Body: Good relationships are vital in the Christian Life

- ¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
- ¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)

The next step is to have a very close relationship with Jesus Christ, because He is the one true God.

“While he still spoke, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, “This is my beloved Son, in whom I am well pleased; hear him!” (17:5)

Next, the disciple (or Believer) in Jesus Christ must have a very distant relationship with Satan and his demons, which 17:9-23 illustrates so well:

“And Jesus rebuked the demon; and he went out of him. And the child was cured from that very hour.” (17:18)

Walking with the one true God, and also walking with Satan and/or his demons is an impossibility. You must choose whom you will serve, because One is the true Light, and the other is complete darkness and evil; they cannot be mixed together, although many try to do just that.

- ¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
- ¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
- ¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

Next, the disciple must have a respectful relationship with earthly authorities, illustrated by the story of the tax collector asking Peter for the Temple tax. Jesus gave the tax man what he asked for: not because He really had to, but because He didn't want to offend them. Giving taxes to the government is a very small thing, compared to the much greater issues of the Gospel and the souls of people.

“Notwithstanding, lest we should offend them, go to the sea; and cast a hook; and take up the fish that first comes up. And when you have opened his mouth, you shall find a stater coin. Take that, and give it to them for both you and me.” (17:27)

Next, the disciple must have a forgiving relationship with other Believers, because we often sin against each other without even being aware of it. Jesus made it clear that if we will not forgive others who sin against us, God will not forgive us and will deliver us to the tormentors (the demons).

“And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So likewise shall my Heavenly Father do also to you, if you from your hearts forgive not every one his brother their trespasses.” (18:34-35)

Next, the disciple must have a committed relationship with their spouse, or risk sinning against God through remarriage:

“And I say to you, whosoever shall divorce his wife, unless it is for fornication, and shall marry another, commits adultery; and whoso marries her which is divorced commits adultery.” (19:9)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

- ¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
- ¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

Finally, the Lord concludes this Chapter with two paragraphs about eternal rewards.

The first paragraph speaks of the fact that rewards given at the Judgment will be according to the will of God, and not according to our expectations:

“Then Peter answered and said to him, “Behold, we have forsaken all, and followed you. Therefore what shall we have?” And Jesus said to them, “Truly I say to you, that you who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive a hundredfold, and shall inherit Everlasting Life. But many that are first shall be last; and the last shall be first:And when they had received it, they murmured against the master of the house, saying, “These last have worked but one hour, and you have made them equal to us, who have borne the burden and heat of the day.” But he answered one of them, and said, “Friend, I do you no wrong. Did you not agree with me for a denarius? Take what is yours, and go your way. I will give to the last one, even as to you. Is it not lawful for me to do what I wish with my own? Is your eye evil, because I am good?” So the last shall be first, and the first last: for many are called, but few are chosen.” (19:27-30, 20:11-16)

The second paragraph speaks of the fact that the best rewards will be reserved for those who suffer for Christ and serve others selflessly.

“And he says to them, “You shall indeed drink of my cup, and be immersed in the baptism that I am immersed in; but to sit on my right hand and on my left is not mine to give, but only for whom it is prepared by my Father.” And when the ten heard this, they were moved with indignation against the two brothers. But Jesus called them to himself, and said, “You know that the princes of the Gentiles lord it over them, and they that are great exercise authority upon them. But it shall not be this way among you; but whosoever wishes to have great authority among you must be your servant; and whosoever wishes to be first among you must be your bondservant. Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.” (20:23-28)

And so the experienced Christian will recognize from this outline a very basic outline of the Christian Life. Yes, there are other things being taught in these texts, but I believe that these themes are a good reflection of the meaning of the content. I trust that it will be as much of a blessing to you, as it has been to my own soul.

Study #32: Faith in Christ and denial of self are the first steps of the Christian Life

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life
 ¶IO: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
 ¶IO: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

§C Body: Good relationships are vital in the Christian Life
 ¶IO: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
 ¶IO: The disciple must have a very distant relationship with Satan and his demons (17:9-23)
 ¶IC: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
 ¶IC: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
 ¶IU: The disciple must have a committed relationship with his wife (19:1 - 19:15)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth
 ¶IC: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
 ¶IC: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

¶IO: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)

U When Jesus came into the territory of Caesarea Philippi, he asked his disciples, saying, “Whom do men say that I the Son of man am?” And they said, “Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the Prophets.”

C He says to them, “But whom do you say that I am?” And Simon Peter answered and said, “You are the Christ, the Son of the living God.”

C And Jesus answered and said to him, “You are blessed, Simon Barjona: for flesh and blood has not revealed this to you, but my Father, who is in Heaven.

O And also I say to you, that you are a small pebble; but upon this foundation Rock will I build my Assembly; and the gates of Hell shall not withstand it.

O And I will give to you the keys of the Kingdom of Heaven; and whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven.”

Comment: There are many issues that could be discussed here (such as the Doctrine of the Church, or Ecclesiology), but I am going to post them as separate studies on my website in the future, because it can get quite involved; and I don't want to stray too far from the purpose of these studies, which is to show how the Bible text naturally conforms to the Golden Ratio design of UCCOO.

The Golden Ratio design of paragraph #1:

- U Jesus asked his disciples what others said about Him, and the answers were all wrong
- C Jesus asked his disciples what they thought about Him; and Peter gave the correct answer
- C Jesus commended Peter for his correct answer, because his Father had revealed it to him
- O Jesus compared Peter to his Assembly as a small pebble compared to a great Foundation stone
- O Jesus gave the keys of the Kingdom of Heaven to Peter

For a detailed discussion on the meaning of the Keys of the Kingdom of Heaven, please go to this link on my website.

http://www.phibible.org/info/Keys_of_Kingdom/keys_of_kingdom.html

What are the “Keys of the Kingdom” that Jesus gave to Peter?

The short version of the answer is this:

1) The Keys of the Kingdom that Jesus gave to Peter are keys of authority, not keys of salvation. In other words, a local church has been given the delegated authority of God in Heaven to make decisions with regard to their ministry and how they deal with church members. That doesn't mean that pastors and deacons are infallible and cannot make mistakes in judgment; it just means that they have delegated authority and God will judge them if they misuse that authority.

The same is true with human government in general.

The Bible says “Let every soul be subject to the higher authorities: for there is no authority but of God; the authorities that exist are appointed by God.” (Romans 13:1)

Likewise, the local Assembly of Believers has delegated authority from the Lord Jesus Christ to do business on his behalf on Earth in his absence. The local Assembly of Believers in Jesus Christ is authorized by Christ to:

- 1) Preach the Gospel
- 2) Baptize new Believers in Christ
- 3) Teach Believers in Christ all that He has commanded us to do
- 4) Start new churches in his Name in other places:
 “And Jesus came and spoke to them, saying, “All authority was given to me in Heaven and upon earth. Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even until the end of the Age.” (Matthew 28:18-20)
- 5) To administer the Ordinance of the Lord's Table (or Lord's Supper):
 “For I have received of the Lord that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, “Take, eat: this is a symbol of my body, which is broken for you; do this in remembrance of me.” After the same manner also he took the cup, after he had eaten, saying, “This cup is the New Covenant in my blood; do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread, and drink this cup, you are celebrating the death of the Lord until he comes again.” (1 Corinthians 11:23-26)

2) The keys of the Kingdom do NOT give authority to anyone to forgive the sins of another person against God (e.g. such as a Roman Catholic priest “forgiving” the sins against God by another person). The only One who can forgive sins is Jesus Himself. We can forgive the sins of another against ourselves; but we cannot forgive the sins of another against God; only God Himself can do that through Christ.

“And, behold, they brought a paralyzed man to him, lying on a bed. And Jesus, seeing their faith, said to the paralyzed man, “Son, be of good cheer! Your sins have been forgiven you.” And, behold, certain of the scribes said within themselves, “This man is blaspheming.” And Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier: to say, ‘Your sins have been forgiven you’; or to say, ‘Arise, and walk’? But that you may know that the Son of man has power on earth to forgive sins: (then he says to the paralyzed man) arise, take up your bed, and go to your house.” And he arose, and went to his house.” (Matthew 9:2-7)

“And also I say to you, that you are a small pebble; but upon this foundation Rock will I build my Assembly; and the gates of Hell shall not withstand it.” (Kingdom Bible Version)

This text is one of the most controversial statements ever made by Jesus Christ, because the Popes of Rome claim that Jesus made Peter the Rock upon which the “Church” was built. Unfortunately for the Popes of Rome, this claim is completely false and without merit.

1) The literal translation of the Greek in the Kingdom Bible Version clearly shows that Jesus was NOT saying that at all. Jesus said to Peter: “You are a petros” (meaning a small rock or pebble); “but upon this Rock (or Foundation Stone) will I build my Assembly”; the different Greek words “petros” and “petra” are proof that Peter was NOT the Rock upon which the Assembly was built. In fact, Peter himself said that Jesus was the Rock, not him:

“Therefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, as newborn babes, desire the pure milk of the Word, that you may grow thereby (if indeed you have tasted that the Lord is gracious); to whom continually coming, as to a Living Stone (being rejected indeed by men, but chosen by God, and precious), you also, as living stones, are being built up a spiritual House, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Therefore also it is contained in the Scripture: “Behold, I lay in Zion a chief corner Stone: elect, precious; and he that believes on him shall not be disappointed.” Therefore to you that believe he is precious; but to them that are disobedient: the Stone which the builders rejected, the same is made the head of the corner, and a Stone of stumbling, and a Rock of offence, even to them that stumble at the Word, being disobedient (to which also they were appointed).” (1 Peter 2:1-8)

So the claim of the popes that Peter was the Rock that “the Church” is built upon is a lie. They have no claim whatsoever to have delegated authority from Christ given to Peter. Peter himself denied their claim.

So what was the Foundation Stone that the Assembly was built upon? It was the profession of faith in Jesus Christ that Peter had just uttered:

And Simon Peter answered and said, “You are the Christ, the Son of the living God.”

No one can become a Christian without professing faith in Jesus Christ. Churches are made up of people who have repented of their sins and accepted Jesus Christ as their Lord and Savior.

“Now therefore you are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together is growing into a holy Temple in the Lord; in whom you also are being built together for a habitation of God through the Spirit.” (Ephesians 2:19-22)

In conclusion, isn't it interesting in this passage from Ephesians that Paul says nothing about Peter being the foundation or the Rock of the Assembly? If the claims of the popes were true that they are the spiritual descendants of Saint Peter, and therefore they have all authority vested in them, because Jesus gave “the keys of the Kingdom” to Peter, then this would have been the perfect place for Paul to support this teaching.

Yes, it would have been the perfect and proper place; but Paul said nothing at all about Peter or any popes, because Peter was not the Rock (even Peter agreed that he was not). Instead, he said that “Jesus Christ himself (was) the chief corner stone”.

In fact, Paul said that the Assembly (or the church) was built upon “the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.” It wasn't only one Apostle (i.e. Peter); no, it was built upon “the Apostles and Prophets”. In other words (just like all buildings made of stone), the Assembly (or church) is based upon Christ as the chief cornerstone and all of the Apostles and Prophets of God from the beginning of the Bible until the last one as the other stones which make up the entire foundation.

So the next time you hear the claim that the pope has the “keys of Peter” or he is sitting in the “chair of Saint Peter”, you now know that those claims are not based in the Word of God; those claims are “dogma”, which means that they want you to believe them, even though the Bible does not agree with them.

There are many “stones” that the Assembly (or church) is based upon, and they all agree with God that Jesus is the true Rock, and Peter was just another small stone among many others in the foundation of the truth of God that makes up the Assemblies of Christian Believers (of which there are hundreds of thousands around the world).

You can think of each writing of the Apostles and Prophets as one of the stones that Paul spoke of in Ephesians: Genesis through Deuteronomy (5 “stones”), the Minor Prophets (10 little stones that make up a larger “stone”), Matthew through Acts (5 “stones”), Hebrews, Romans, Revelation, etc. All of the documents in the Bible are “stones” which make up the Foundation of the faith of the true people of God, who have been born again by faith in Jesus Christ.

This truth of the Bible is what each true Assembly of Jesus Christ is teaching, if it is a true church. Beware! There are many false churches, and many false prophets who do not believe the Bible. If your church tells you to accept what they believe, no matter what the Bible says, then you need to leave that church and find one that believes the Bible 100%. A true church will preach that Jesus Christ is the only Way to be saved; and that the Bible is the entire Word of God.

¶IO: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

O Then he commanded his disciples that they should tell no man that he was Jesus the Christ.

O From that time forward Jesus began to show to his disciples, how that he must go to Jerusalem; and suffer many things of the elders and chief priests and scribes, and be killed; and be raised again the third day. Then Peter took him, and began to rebuke him, saying, “Be it far from you, Lord; this shall not be unto you.” But he turned, and said to Peter, “Get behind me, Satan! You are an offense to me: for you do not set your mind on the things of God, but the things of men.”

C Then Jesus said to his disciples, “If any will come after me, let him deny himself, take up his cross, and follow me: for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man benefited, if he shall gain the whole world, but lose his own soul? Or what shall a man give in exchange for his soul?

C For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.

U Truly I say to you, that there are some standing here, who shall not taste of death, until they see the Son of man coming in his Kingdom.”

The Golden Ratio design of paragraph #1:

- O Jesus commanded his disciples to tell no man that He was Jesus the Christ
- O Jesus called Peter Satan for telling Him not to go to the cross
- C If any will come after Christ, let him deny himself, take up his cross, and follow Him
- C The Son of man will return in glory, and then He shall reward every man according to his works
- U Some of the disciples of Jesus will soon see a preview of Christ's coming in his Kingdom

Study #33: The disciple of Jesus must have a very close relationship with the Son of God

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)

¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

§C Body: Good relationships are vital in the Christian Life

¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)

¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)

¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)

¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)

¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)

¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating design on the paragraph level:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU ←-----

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 2.1, so the first two paragraphs should have the OO design; and this is exactly what we find.

§C Body: Good relationships are vital in the Christian Life

¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)

U And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart. And he was transfigured before them; and his face shone as the sun, and his clothing was white as the light.

C And, behold, there appeared to them Moses and Elijah talking with him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here. If you wish, let us make here three tabernacles: one for you, one for Moses, and one for Elijah."

C While he still spoke, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear him!"

O And when the disciples heard this, they fell on their face, and were very afraid.

O And Jesus came and touched them, and said, "Arise, and be not afraid." And when they had lifted up their eyes, they saw no man, except Jesus only.

Comment: The Golden Ratio design of the subparagraphs for ¶1:

U Jesus was transfigured in glory before Peter, James, and John

C Peter babbled on about making 3 tabernacles for Jesus, Moses, and Elijah

C God the Father told Peter to be quiet and listen to his Son

O The disciples fell on their faces, were very afraid

O Jesus came and told them not to be afraid, and they lifted up their eyes

The "Transfiguration" of Jesus Christ is the high point of Chapter 2.1 of Matthew. From here on to the crucifixion in Chapter 2.5, it is all downhill, as it were. In Chapter 2.2, Christ enters Jerusalem, and confronts the chief priests and Pharisees in the Temple with their apostasy from the Law of Moses, and pronounces God's Judgment upon both them and the Old Covenant Kingdom of Zion, and so on. So Chapter 2.1 is sort of like a deep breath of fresh air before plunging into the darkness of the rest of Matthew; except, of course, for the empty tomb of Jesus and his glorious resurrection at the end of the Book.

The "Transfiguration" is one of the greatest miracles mentioned in the Gospels outside of the Resurrection of Jesus.

1) because it shows us that Jesus is Almighty God walking in a Temple of human flesh: "And the Word became flesh, and Tabernacled among us; and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth." (John 1:14)

2) because Moses and Elijah with Christ symbolize the Law and the Prophets in the Bible, which look forward to the Finished Work of Christ on the cross, his Resurrection, Ascension, and Return in glory to claim his Kingdom.

3) because it was a preview of the Second Coming of Christ in his resurrection glory:

"And I turned to see the voice that spoke with me. And having turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like the Son of man, clothed with a garment down to the foot, and girded around the chest with a golden band. His head and his hairs were white like wool, as white as snow; and his eyes were like a flame of fire; and his feet like fine bronze, as if they burned in a furnace. And his voice was like the sound of many waters. And he had seven stars in his right hand. And out of his mouth went a sharp two-edged sword. And his countenance was like the sun shining in his strength." (Revelation 1:12-16)

It is interesting to consider Moses and Elijah, who appeared with Christ in this miracle. The parallel passage of Luke offers some insight:

"And it came to pass about eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his clothing was white and radiant. And, behold, two men talked with him, who were Moses and Elijah; who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem." (Luke 9:28-31)

How exactly did Peter, James, and John know that it was Moses and Elijah standing there with Jesus? We don't know and the Bible doesn't say; but I presume that the Holy Spirit must have impressed this truth upon their minds as they were viewing the event, so no words were necessary: they just knew it. And events afterward with the Lord Jesus confirmed it.

It must have been an amazing thing indeed for these Jewish men to see Moses and Elijah standing there before them, talking with Jesus about his coming death at Jerusalem. These two men were the greatest of all the personalities in all of the Hebrew Bible. No doubt, the Jews venerated them as heroes of their faith; so to see them there in person must have been a huge shock; which explains why Peter babbled on about building 3 tabernacles (or Temples) for Jesus, Moses, and Elijah. He was totally stunned.

Peter did not mention Moses and Elijah in his letters, but he said,

"But we were eyewitnesses of his majesty: for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And this voice which came from Heaven we heard, when we were with him in the holy mountain." 2 Peter 1:16-18)

The fact that Moses and Elijah appeared with Christ at this event also tells us something else: the death of the body does not mean the death of the soul; and especially it does not mean "soul sleep". Obviously, the souls of Moses and Elijah were not sleeping; and yet their bodies were most certainly dead. So the false religions (such as the Jehovah's Witnesses, among many evil cults) are telling a lie when they claim that sinners do not go to Hell when they die; but only go to "sleep". Clearly, that is a false teaching.

Moses had died about 1500 years before, and Elijah had been taken into Heaven as in a Rapture roughly 500 years before. It is impossible by the normal laws of nature for a dead person to appear alive after they are dead; but that is exactly what happened here.

Peter, James, and John saw a preview of our own future, whether we are saved or not saved. A person who dies only sheds his/her physical body, because we are spirits, made in the image of God who will live somewhere as long as God lives, which is forever. If you are saved, you will go to be with Jesus Christ; if you are lost, you will go to Hell to await Judgment; and after the Great White Throne Judgment (Revelation 20), you will go into the Lake of Fire.

Those who teach Reincarnation are teaching a lie. Moses and Elijah did not become reincarnated into another body to live another human life: they stayed in their current state as spirits with bodies, waiting for Jesus to pay for their sins on the cross.

"And as it is appointed to men once to die (but after this the Judgment), so also Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time apart from sin unto salvation." (Hebrews 9:27-28)

As I explained in the introduction to Chapter 2.1, this experience of seeing Jesus in his glory along with Moses and Elijah was an illustration of something that we all need, if we are to grow as Christians: we all need to have a very close relationship with our Lord Jesus Christ.

I will complete the study of the second paragraph of the Body Section next time.

Study #34: The disciple of Jesus must have a very distant relationship with Satan and his demons

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

- ¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
- ¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

§C Body: Good relationships are vital in the Christian Life

- ¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
- ¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)
- ¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
- ¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
- ¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

- ¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
- ¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)

O And as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no man, until the Son of man has risen again from the dead."

O And his disciples asked him, saying, "Why then do the scribes say that Elijah must come first?" And Jesus answered and said to them, "Elijah truly shall come first, and restore all things. But I say to you, that Elijah has come already, and they did not know him, but have done to him whatsoever they wished. Likewise also shall the Son of man suffer of them." Then the disciples understood that he spoke to them of John the Baptist.

C And when they came to the multitude, a certain man came to him, kneeling down to him, and saying, "Lord, have mercy on my son: for he is crazy, and very sick: for oftentimes he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me." And Jesus rebuked the demon; and he went out of him. And the child was cured from that very hour.

C Then the disciples came to Jesus apart, and said, "Why could we not cast him out?" And Jesus said to them, "Because of your unbelief: for truly I say to you, that if you have faith as a grain of mustard seed, you shall say to this mountain, 'Move from this place to that place'; and it shall move, and nothing shall be impossible to you. Nevertheless this kind does not go out, except by prayer and fasting."

U And while they stayed in Galilee, Jesus said to them, "The Son of man shall be betrayed into the hands of men; and they shall kill him; and the third day he shall be raised again." And they were very sorry.

Comment: The Golden Ratio design of the subparagraphs for ¶12. The theme is Opposite of ¶1, so the design goes in the opposite direction.:

- O Jesus commanded them to tell no man the vision until after his resurrection
- O Jesus explained to the disciples the role of John the Baptist
- C Jesus cast a powerful demon out of a child and cured him
- C Jesus explained to his disciples why they could not cast that demon out
- U Jesus explained to his disciples that He would be betrayed, killed, and rise again the 3rd day

This event is very important, because it teaches us some important truths about demons:

- 1) Demons are very real
- 2) Demons want to take control of human beings, even children
- 3) Some demons are more powerful than others, and require extra spiritual preparation to cast out
- 4) Jesus is far more powerful than even the most powerful demon(s), by far; it isn't even a contest.

Deliverance is a complicated topic and requires a lot of background teaching for proper understanding. I cannot cover that in depth here, but I will cover some basic information.

Jesus has given to us (born-again Believers in Jesus Christ) the authority to cast out all demons, even the most powerful, because we are the children of the most High God (if we have been born again through repentance and faith in Jesus); and therefore we have the authority of our Lord and Savior Jesus Christ through his Name and through his mighty Blood that He shed on Calvary for our sins.

"And the seventy returned again with joy, saying, "Lord, even the demons are subject to us through your Name." And he said to them, "I beheld Satan as lightning having fallen from Heaven. Behold, I give you authority to tread on serpents and scorpions; and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, because your names are written in Heaven." (Luke 10:17-20)

Did you read that? Jesus said, "The spirits are subject to you." Some claim that this was only true because they were Apostles, but this claim is false. The principle of First Mention shows that what Jesus said is still true for us today. None of the Apostles in their writings ever said anything about this teaching not being true or being overridden by something else.

The key is "through your Name" (that is, through the Name of Jesus Christ). In other words, the power to cast out demons is granted to the believer in Jesus Christ, because of the Name of Jesus: not because of anything in the believer himself. The Name of Jesus is the Name of the Holy One of Israel, the Son of God most high. There is no Higher Power.

But, if you have never been born-again by faith in Jesus, you do not have the right to claim this authority over Satan and his demons. The example of an unbelieving Jew named Sceva and his sons should serve as a powerful warning to everyone: do not engage in exorcism unless you have been born-again by faith in Jesus Christ.

"Then certain of the vagabond Jews, exorcists, took upon themselves to call over them who had evil spirits the Name of the Lord Jesus, saying, "We command you by Jesus whom Paul preaches!" And there were seven sons of one Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19:13 - 16)

Why did this happen to Sceva and his sons, but not to the Apostle Paul? It happened, because Sceva and his sons belonged to Satan and not to Jesus.

A very basic principle in the Bible is that there are two spiritual Kingdoms: The Kingdom of God and the kingdom of Satan or the devil. Each one of us is a subject in one or the other.

"Little children, let no man deceive you; he that works righteousness is righteous, even as Jesus is righteous. He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. Whosoever is born of God does not practice sin: for his Seed remains in him; and he cannot practice sin, because he is born of God. In this the children of God and the children of the devil are revealed: whosoever does not do righteous works is not of God; neither he that does not love his Christian brother" (1 John 3:7 - 10)

If we are saved (i.e. we have repented of our sins and trusted only in the blood of Jesus Christ on Calvary to save us from going to Hell), then we have entered into the Kingdom of God by faith.

"Jesus answered and said to him, "Truly, truly, I say to you, unless a man is born from above [or born again], he cannot see the Kingdom of God." (John 3:3)

We belong to Jesus Christ, if our sins have been forgiven by our repentance and faith in Christ. We have become children of the King of kings and Lord of lords. This gives us the right to call on the glorious Name of Jesus the Son of God, because He is our Father, our Lord, our Savior, and our King. We are defended by God Almighty, because we are his children.

Just as a son or daughter has special rights with their father and mother, because they are their children by birth, it is also true that if we have become the children of God by faith in Jesus Christ, then we have special rights with the Triune God (Father, Son, and Holy Spirit) that a Lost person does not have. We belong to Jesus; therefore He hears our prayers, and answers them according to his will.

"But as many as received him, to them gave he authority to become the children of God: even to them that believe on his Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12 - 13)

But, if we have not been saved (born-again by faith in Jesus), then we belong to Satan, because our sins have not been forgiven. All of us are born into this world under a cloud of sin from our original father Adam.

"Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned" Romans 5:12

We are born with his sin-nature; and we do not know God at all in the beginning of life. We cannot know God at all unless God works in our heart to help us to understand that we are sinners and need his forgiveness.

Jesus said, "No man can come to me, unless the Father who has sent me draws him; and I will raise him up at the Last Day." (John 6:44)

The way that God draws us to Him is through his Holy Spirit, and through his Word, the Holy Bible. We must hear or at least read the Word of God in some way in order to be saved.

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Romans 10:14

Sceva and his seven sons were children of the devil; they were unbelievers in Jesus Christ; therefore they had no right before God to claim the Name of Jesus to cast out any demons. Therefore the evil spirit in the man said, "Jesus I know, and Paul I know; but who are you?" And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

By contrast, the Apostle Paul was a born-again Christian; and he was completely dedicated to the authority of the Word of God and the Spirit of God in his life. Therefore, when he commanded Satan and his demons to depart, they obeyed him. Not because he was an Apostle, but because he was a born-again Christian who was a faithful and true representative of the King of kings and Lord of lords:

"And it came to pass, as we went to prayer, a certain girl having a soothsaying demon met us, who brought her masters much gain by fortune-telling. The same followed Paul and us, and cried, saying, "These men are the servants of the most high God, who show to us the way of salvation!" And she did this many days. But Paul, being grieved, turned and said to the spirit, "I command you in the Name of Jesus Christ to come out of her!" And he came out the same hour." (Acts 16:16 - 18)

Satan is a defeated enemy! But he is also exceedingly dangerous, if you attempt to use the flesh to make war with him, as Sceva and his sons discovered the hard way.

Arm yourselves against him and his demon servants with the Sword of the Spirit, which is the Word of God. And use the authority of his Name, which is a Name that Satan and his demons tremble at, to bind and chase away the demons that trouble you. If you are a child of God by faith in Jesus, then you have the right to wield the Name and the Blood of Jesus Christ as your sword and shield.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this Age, and against evil spirits in high places. Therefore take to you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand. Stand therefore, having your waist girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, by which you shall be able to quench all the fiery darts of the Wicked one. And take the helmet of salvation, and the sword of the Spirit (which is the Word of God): praying always with all prayer and supplication in the Spirit; and in accordance with this, continually watching with all perseverance and supplication for all saints." (Ephesians 6:10-18)

We need to have a very distant relationship with Satan and his demons. If we compromise the Word of God and allow these evil beings to find a foothold in our lives, then we will become their slaves; and we will not be able to grow spiritually in our relationship with Christ our Savior.

And if you are not saved (born-again), then you have no hope of ever defeating Satan in your life. Repent, and turn to Jesus right now. Ask Him to forgive you of your sins; tell Him that you believe that He died for you and rose again from the dead the third day; and ask Him to save you right now; and He will, if you are being honest with God.

Study #35: The disciple of Jesus must have good relationships with others

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

- §U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life**
¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)
- §C Body: Good relationships are vital in the Christian Life**
¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)
¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)
- §C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth**
¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

We continue our study of Chapter 2.1 with the last 3 paragraphs of the Body Section, which follow the CCU design.

The content of this Chapter supports the theme of the Chapter, which is about Jesus establishing the very first Assembly (or church) after Old Covenant Israel had been rejected. In the course of establishing his first church, the Lord needed to teach them some basic lessons about living life as a Christian:

- 1) Christians must have a respectful relationship with the secular authorities, whoever they may be
- 2) Christians must have a forgiving relationship with other Believers
- 3) Christians must have a committed relationship with our spouse, if we are married
- 4) (in the Conclusion) Rewards in the resurrection afterlife

Jesus left the theological expositions of Christianity to his Apostles, mainly to Paul, who wrote most of the doctrinal letters of New Covenant theology and practice. In Matthew, however, we can see that Jesus was very concerned about relationships, which are the basic glue that holds a church together, both internally and externally in the world.

¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)

U And when they came to Capernaum, they that received Temple tax money came to Peter, and said, “Does your master not pay Temple tax?” He says, “Yes.”

C And when he came into the house, Jesus forestalled him, saying, “What do you think, Simon? Of whom do the kings of the earth take custom or taxes? Of their own children, or of strangers?” Peter says to him, “Of strangers.”

C Jesus says to him, “Then the children [of God] are free.

- O Notwithstanding, lest we should offend them, go to the sea; and cast a hook; and take up the fish that first comes up. And when you have opened his mouth, you shall find a stater coin.
O Take that, and give it to them for both you and me.”

The Golden Ratio design of the subparagraphs for paragraph 3:

- U The tax collectors asked Peter if Jesus paid Temple tax
C Jesus asked Peter if the kings of the Earth took taxes of their own children: the answer was no
C Then the children of the King of the Earth (Jesus) are also free from paying taxes
- O But in order not to offend them, Jesus told Peter to go fishing, and he would find a stater coin in the mouth of a fish
O The stater coin would pay the tax for both Jesus and Peter

Comment: There are some tremendous lessons in this paragraph for all Believers today:

1) We are the children of the true King of the Earth, Jesus Christ; therefore we are not subject to the laws of the nation we live in, but rather to the higher Laws of our Heavenly Father. In other words, it is not a sin to break a law written by mere men, because it was not written by God (e.g. a speed limit law). If it is a law that agrees with Scripture, then it is a sin to break it: such as a law against murder or theft.

2) Even though we are not subject to man’s laws, Jesus taught that we should obey them anyway, so as not to offend them; which is what Peter wrote in his letter:
“Dearly beloved, I urge you, as strangers and pilgrims: abstain from fleshly lusts, which war against the soul; having your behavior among the Gentiles noble; so that (whereas they speak against you as evildoers) they may (by your good works which they see) glorify God in the day of visitation. Therefore submit yourselves to every ordinance of man for the Lord’s sake: whether it is to the king, as supreme; or to governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that do well: for so is the will of God, that with well doing you may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of evil, but as the servants of God. Honor all men; love the brethren; fear God; honor the king.” (1 Peter 2:11-17)

When I was a young Believer, I was deeply confused about the difference between the laws of man and the Laws of God. One day the Lord used this Scripture to help me discern the difference, and I had much more peace in my life from that day forward. I knew then that if I went 1 mph over the speed limit, I had not sinned against God: the only penalty was a ticket at worst, plus some embarrassment. The same is true for any law or ordinance made by man that is not found in the Bible.

¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)

U At the same time the disciples came to Jesus, saying, “Who is the greatest in the Kingdom of Heaven?” And Jesus called a little child to him, and set him in their midst, and said, “Truly I say to you, that unless you are converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in my Name receives me.

C But whoso shall cause one of these little ones who believes in me to sin, it is better for him that a large millstone was hung around his neck, and that he were drowned in the depth of the sea. Woe to the world because of offences! For it is necessary that offences come; but woe to that man by whom the offence comes! Therefore if your hand or your foot causes you to sin, cut them off, and cast them from you; it is better for you to enter into Eternal Life crippled or maimed, rather than having two hands or two feet to be cast into Everlasting Fire. And if your eye causes you to sin, pluck it out, and cast it from you; it is better for you to enter into Life with one eye, rather than having two eyes to be cast into Hellfire. Be careful that you do not despise one of these little ones: for I say to you, that in Heaven their angels do always behold the face of my Father, who is in Heaven. For the Son of man has come to save that which was lost.

C What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine, and go into the mountains, and seek that one which has gone astray? And if it comes to pass that he finds it, truly I say to you, that he rejoices more of that one sheep, than of the ninety-nine which went not astray. Even so it is not the will of your Father, who is in Heaven, that one of these little ones should perish.

O Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he will hear you, then you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglects to hear them, tell it to the Assembly. But if he neglects to hear the Assembly, let him be to you as a heathen man and a tax collector. Truly I say to you, whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven. Again I say to you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father, who is in Heaven. For where two or three are gathered together in my Name, there am I in their midst.”

O Then Peter came to him, and said, “Lord, how often shall my brother sin against me, and I forgive him? Until seven times?” Jesus says to him, “I say not unto you, until seven times; but until seventy times seven. Therefore the Kingdom of Heaven is likened to a certain king, who would take account of his servants. And when he had begun to reckon, one was brought to him, who owed him ten thousand talents. But forasmuch as he was not able to pay, his lord commanded him to be sold, and also his wife, and children, and all that he had, and payment to be made. Therefore the servant fell down, and worshiped him, saying, ‘Lord, have patience with me, and I will pay you everything.’ Then the lord of that servant was moved with compassion; and released him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, who owed him one hundred denarii; and he laid hands on him, and took him by the throat, saying, ‘Pay me what you owe!’ And his fellow servant fell down at his feet, and begged him, saying, ‘Have patience with me, and I will pay you everything.’ And he would not, but went and cast him into debtor’s prison, until he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told their lord all that was done. Then his lord, after he had called him, said to him, ‘O you wicked servant, I forgave you all that debt, because you asked me. Should you not also have had compassion on your fellow servant, even as I had pity on you?’ And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So likewise shall my Heavenly Father do also to you, if you from your hearts forgive not every one his brother their trespasses.”

The Golden Ratio design of the subparagraphs for paragraph 4:

- U Unless we are converted and become as little children, we will not enter into the Kingdom of Heaven
C Be careful not to offend one of these little ones who trust in Jesus
C It is not the will of God that one of these little ones should perish
- O Where two or three are gathered together in Jesus’ Name, He is in their midst
O The Father shall deliver you to the tormentors if you do not forgive your brother their trespasses

Comment: I have to keep these comments short, because of the length of the content; but there is so much good instruction in this text. There are few topics that need to be taught more in churches than lessons on offending others and forgiveness.

“And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So likewise shall my Heavenly Father do also to you, if you from your hearts forgive not every one his brother their trespasses.”

The next time you are tempted to hold a grudge against someone else, remember these words; swallow your pride; and forgive them, even if they do not forgive you. If just isn’t worth it.

But notice that Jesus gives specific instructions on how to deal with a sinning brother or a sister:

“Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he will hear you, then you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglects to hear them, tell it to the Assembly. But if he neglects to hear the Assembly, let him be to you as a heathen man and a tax collector.”

If the Assembly (or church) was not in existence at the time that Jesus spoke, the words would have been meaningless; of course it was.

¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

O And it came to pass, that when Jesus had finished these sayings, he left Galilee, and came into the territory of Judea beyond Jordan.

O And great multitudes followed him; and he healed them there.

C The Pharisees also came to him, tempting him; and saying to him, “Is it lawful for a man to divorce his wife for any accusation?” And he answered and said to them, “Have you not read, that he who made them at the beginning made them male and female? And he said, ‘For this cause shall a man leave father and mother, and shall be joined to his wife; and they two shall be one flesh.’ Therefore they are no longer two, but one flesh. Therefore what God has joined together, let no man separate.”

C They say to him, “Then why did Moses command to give a writing of divorce, and to put her away?” He says to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives; but from the beginning it was not so. And I say to you, whosoever shall divorce his wife, unless it is for fornication, and shall marry another, commits adultery; and whoso marries her which is divorced commits adultery.”

U His disciples say to him, “If the case of the man is so with his wife, it is not good to marry.” But he said to them, “All men cannot receive this saying, except they to whom it is given: for there are some eunuchs, who were born this way from their mother’s womb; and there are some eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven’s sake. He that is able to receive it, let him receive it.”

The Golden Ratio design of the subparagraphs for paragraph 5:

- O Jesus left Galilee, and came into the territory of Judea beyond Jordan
O And great multitudes followed him; and he healed them there
- C What God has joined together, let no man separate
C Divorce from a Believer and remarriage is adultery
U Marriage is not for everyone

Comment: Marriage is not for everyone; but the Bible teaches that if you are married to another Believer, then that marriage relationship must be characterized by total commitment by both parties in the Lord. There are other considerations if a Believer is married to an unbeliever (some one who has not been Born-again by faith in Christ); see 1 Corinthians 7:1-17.

I created a detailed discussion on the subject of divorce and remarriage for Christians at this webpage:

http://www.phibible.org/info/DivorceMarriage/Divorce_Remarriage.html

As you can see from the themes of these paragraphs, “relationships” is the overall theme, and Christ was very concerned that his first Assembly or local church understand the critical role that a right relationship plays in the healthy life of an Assembly of Christ.

Study #36: Rewards in the resurrection life will be the result of our relationships here on Earth

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

- §U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life
¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)
¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)
- §C Body: Good relationships are vital in the Christian Life
¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)
¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)
¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)
¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)
¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)
- §C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth
¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)
¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

We conclude our study of Chapter 2.1 with the Conclusion Section, which (as in all Conclusions in Matthew and all of the “Whole Books”) has 2 paragraphs, which Complement each other in their themes, and in their sub-¶ Golden Ratio patterns.

Matthew, under the infallible guidance of the Holy Spirit of God, penned two paragraphs to conclude this Chapter with discussions about rewards in the Resurrected afterlife in Heaven. What shall we receive as our reward? Jesus taught that many people who think that they will receive a lot, may actually receive very little; and the reverse will be true for some who do not anticipate receiving much of anything, because they are humble and think little of themselves.

It is important to understand that Jesus was not speaking to people who have never been born-again by faith in Him. Rewards in Heaven will only be given to the true children of God, not to people who were not saved here on Earth first. Being saved has nothing to do with whether you are a church member, whether you have been baptized, whether you attend church often, whether you are a good person, and so on. Those things cannot save anyone.

Jesus said, “I am the Way, the Truth, and the Life: no man comes to the Father, but by me” (John 14:6). Have you been saved yet? If not, rewards in Heaven are not in your future, my friend. Put your trust in the Son of God right now; repent of your sins, and ask Jesus to come into your heart and save you right now. He will save you and make you his child, if you are sincere and true in your words of confession to Him. Then, and only then, can you look forward to rewards in Heaven someday.

Secondly, there will be special rewards (such as to sit on the right and left hand of Jesus in his Kingdom), but Jesus taught that only God the Father can make those kind of decisions; and those kind of rewards will only go to those who have made themselves a servant of all, in the design that Christ Himself has set for us. Those who seek the “special rewards” (like James and John did) may be asking for a baptism of fire, both figuratively and literally. James was killed by the sword by Herod the king; and John was boiled in oil for his faith and testimony for Christ.

We cannot know who will be chosen for those seats in Christ’s Kingdom, but we don’t need to know or even think about it, because it is out of our hands anyway.

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)

O Then little children were brought to him, that he should put his hands on them, and pray, but the disciples rebuked them. But Jesus said, “Allow little children, and forbid them not, to come to me: for of such is the Kingdom of Heaven.” And he laid his hands on them, and departed from there.

O And, behold, one came and said to him, “Good Master, what good thing shall I do, that I may have Eternal Life?” And he said to him, “Why do you call me good? None are good but one, that is, God. But if you wish to enter into Life, observe the Commandments.” He says to him, “Which?” Jesus said, ““You shall not commit murder”; ‘You shall not commit adultery’; ‘You shall not steal’; ‘You shall not bear false witness’; ‘Honor your father and your mother’; and, ‘You shall love your neighbor as yourself.’” The young man says to him, “All these things have I observed from my youth up. What do I lack yet?” Jesus said to him, “If you wish to be complete, then go, sell what you have, and give to the poor; and you shall have treasure in Heaven; and come, follow me.” But when the young man heard that saying, he went away sorrowful: for he had great possessions.

C Then Jesus said to his disciples, “Truly I say to you, that it is hard for a rich man to enter into the Kingdom of Heaven. And again I say to you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.”

C When his disciples heard this, they were greatly astounded, saying, “Who then can be saved?” But Jesus beheld them, and said to them, “With men this is impossible; but with God all things are possible.”

U Then Peter answered and said to him, “Behold, we have forsaken all, and followed you. Therefore what shall we have?” And Jesus said to them, “Truly I say to you, that you who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my Name’s sake, shall receive a hundredfold, and shall inherit Everlasting Life. But many that are first shall be last; and the last shall be first: for the Kingdom of Heaven is like a man that is a landowner, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for one denarius coin per day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said to them, ‘You also go into the vineyard, and whatsoever is right I will give you.’ And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and says to them, ‘Why do you stand here idle all day?’ They say to him, ‘Because no man has hired us.’ He says to them, ‘You also go into the vineyard; and whatsoever is right, that shall you receive.’ So when evening came, the lord of the vineyard says to his steward, ‘Call the laborers, and give them their pay, beginning from the last to the first.’ And when they came that were hired about the eleventh hour, they received every man a denarius. But when the first came, they supposed that they would have received more; and they likewise received every man a denarius. And when they had received it, they murmured against the master of the house, saying, ‘These last have worked but one hour, and you have made them equal to us, who have borne the burden and heat of the day.’ But he answered one of them, and said, ‘Friend, I do you no wrong. Did you not agree with me for a denarius? Take what is yours, and go your way. I will give to the last one, even as to you. Is it not lawful for me to do what I wish with my own? Is your eye evil, because I am good? So the last shall be first, and the first last: for many are called, but few are chosen.’”

The Golden Ratio design of the subparagraphs for paragraph 1, complementary to paragraph 2 of the Conclusion Section:

- O Jesus blessed little children who were brought to Him for prayer
- O The rich young ruler went away sorrowful because he coveted his money more than following Christ

- C It is easier for a camel to go through a needle than for a rich man to enter into the Kingdom of God
- C With men salvation is impossible; but with God all things are possible
- U The last shall be first, and the first last: for many are called, but few are chosen

¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

O And Jesus going up to Jerusalem took the twelve disciples apart in the road, and said to them, “Behold, we are going up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him.

O And the third day he shall rise again.”

C Then the mother of Zebedee’s children came to him with her sons, worshipping him, and asking something from him. And he said to her, “What do you want?” She says to him, “Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your Kingdom.”

C But Jesus answered and said, “You do not know what you ask. Are you able to drink of the cup that I shall drink of, and to be immersed in the baptism that I am immersed in?” They say to him, “We are able.” And he says to them, “You shall indeed drink of my cup, and be immersed in the baptism that I am immersed in; but to sit on my right hand and on my left is not mine to give, but only for whom it is prepared by my Father.”

U And when the ten heard this, they were moved with indignation against the two brothers. But Jesus called them to himself, and said, “You know that the princes of the Gentiles lord it over them, and they that are great exercise authority upon them. But it shall not be this way among you; but whosoever wishes to have great authority among you must be your servant; and whosoever wishes to be first among you must be your bonds slave. Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.”

The Golden Ratio design of the subparagraphs for paragraph 2, complementary to paragraph 1:

- O Jesus will go to Jerusalem to die
- O And the third day he shall rise again

- C The mother of James and John asked Jesus to allow her sons to sit beside Him in his Kingdom
- C Jesus warned James and John of the price of suffering they must pay for that privilege
- U Jesus taught the other ten Apostles that leadership in his Assembly was not attained in the same manner as the world

So we conclude our brief study of Matthew Chapter 2.1, which was all about Jesus the Son of David spending time with his Assembly, instructing them through both experience and teaching the various types of relationships that are important for spiritual growth in his Assembly.

In the next Chapter, we see a big change in the narrative as Jesus goes to Jerusalem to confront the evil leaders of the Old Covenant Kingdom of Zion and prophesy their imminent destruction at the hands of the Roman armies.

Study #37: Jesus went to Jerusalem

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.
<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

- §U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph
 - ¶O: Jesus healed two blind men on his way out of Jericho (20:29-34)
 - ¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1-17)
- §C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God
 - ¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18-22)
 - ¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23-32)
 - ¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)
 - ¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)
 - ¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34-46)
- §C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked
 - ¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1-12)
 - ¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem was destroyed in 70 A.D.

Comment: Recall the overall structure of Part 2 of Matthew.

In Chapter 2.1, we studied how Jesus taught his disciples (the first Assembly or local church) the importance of right relationships.

Now the Lord Jesus is ready for the final events of his Life on this Earth: his death by crucifixion for the sins of all mankind, his burial, and his resurrection in glory.

But first, He has two messages to send:

- Chapter 2.2) a prophetic message of Judgment to the Old Covenant Kingdom of Zion, which was ruled by the chief priests and Pharisees in Jerusalem through the Temple.
- Chapter 2.3) a prophetic message of Judgment to the Gentiles, especially during the Great Tribulation period leading up to his Second Coming as the Messiah-King of Israel

Chapter 2.2 begins with a pair of events that occurred as Jesus was going to the Temple in Jerusalem:

- 1) He healed two blind men
- 2) He fulfilled the prophecy of Zechariah of the Messiah riding a colt into Jerusalem in triumph

The text for these two events display the same Golden Ratio design for every other Introduction Section in Matthew: two paragraphs with 5 sub-paragraphs each; and the Golden Ratio design for the sub-paragraphs oppose each other, along with the themes for the paragraphs themselves.

In Chapter 2.2, Jesus healed the lame and the blind a number of times. First on the road out of Jericho, and then in the Temple. This is what the Jews were expecting of their promised Messiah, according to the Prophets. Of course, it was too late for the Jews at this point in history, since they had already rejected Christ as their Messiah; and Christ, in turn, had rejected them (for about 2,000 years until his Second Coming). The only thing left for the Jews now was his sentence of Judgment, which is why Jesus was going to the Temple now (in the Introduction), and in the Body Section of this Chapter, which was the next day after this one.

Either the healing of the blind men occurred the same day that Jesus entered into Jerusalem; or possibly the day before if He rested on the road.

I read an account on the web of a person who said it took him about 8 hours to walk from Jericho to Jerusalem. Assuming that Jesus departed from Jericho early in the morning, then it is possible that he entered into Jerusalem late that same afternoon and cleansed the Temple with the events described in the second paragraph. And finally in the late evening, He departed to Bethany to get some rest before confronting the chief priests and Pharisees in the Temple the next day, as described in the Body Section of this Chapter.

- §U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph
 - ¶O: Jesus healed two blind men on his way out of Jericho (20:29 - 20:34)

U And as they left Jericho, a great multitude followed him.

- C And, behold, two blind men sitting by the roadside, when they heard that Jesus passed by, cried out, saying, "Have mercy on us, O Lord, Son of David!"
- C And the multitude rebuked them, that they be quiet; but they cried even more, saying, "Have mercy on us, O Lord, you Son of David!"

O And Jesus stood still, and called them, and said, "What do you want me to do to you?" They say to him, "Lord, that our eyes may be opened."

O So Jesus had compassion on them, and touched their eyes; and instantly their eyes received sight; and they followed him.

Comment: The Golden Ratio design for ¶1:

- U As they left Jericho, a great multitude followed Jesus
- C Two blind men sitting by the roadside ... cried out, saying, "Have mercy on us, O Lord, Son of David!"
- C They cried even more, saying, "Have mercy on us, O Lord, you Son of David!"
- O Jesus asked them what they wanted Him to do to them; and they asked to be able to see
- O Jesus gave them sight, and they followed Him

Notice the break between sub-paragraphs 3 and 4: this is the break between the UCC and the OO parts of the Golden Ratio design.

- ¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1 - 21:17)

O And when they drew near to Jerusalem, and came to Bethphage, to the mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village over before you; and immediately you shall find a donkey tied, and a colt with her. Release them; and bring them to me. And if any man says anything to you, then you shall say, 'The Lord has need of them'; and immediately he will send them." All this was done, that it might be fulfilled which was spoken by the Prophet, saying, "Tell the daughter of Zion, 'Behold, your King is coming to you, meek, and sitting upon a donkey, and a colt the foal of a donkey.'"

O And the disciples went, and did as Jesus commanded them. And they brought the donkey, and the colt, and put their clothes on them; and they set him on it. And a very great multitude spread their garments in the road; others cut down branches from the trees; and spread them in the road. And the multitudes that went before, and that followed, cried, saying, "Hosanna to the Son of David! 'Blessed is he that comes in the Name of [Jehovah]!' Hosanna in the highest!"

C And when he came into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the Prophet of Nazareth of Galilee." And Jesus went into the Temple of God; and he cast out all them that sold and bought in the Temple; and he overthrew the tables of the money-changers, and the seats of them that sold doves. And he said to them, "It is written, 'My House shall be called the House of prayer.' But you have made it a den of thieves!"

C And the blind and the lame came to him in the Temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, "Hosanna to the Son of David!"; they were indignant, and said to him, "Do you hear what these say?" And Jesus says to them, "Indeed; have you never read, 'Out of the mouth of children and infants you have perfected praise?'"

U And he left them, and went out of the city into Bethany; and he lodged there.

Comment: The Golden Ratio design for ¶2:

- O Jesus sent two disciples to get a donkey and colt for Him
- O Jesus rode the colt into Jerusalem as the multitude cried Hosanna to the Son of David
- C Jesus cleansed the Temple of corruption
- C The children praised Jesus as He healed the blind and the lame in the Temple
- U Jesus departed from the Temple to Bethany and lodged there

Notice the break between sub-paragraphs 2 and 3: this is the break between the OO and the CCU parts of the Golden Ratio design.

How quickly the loud praise from the multitude of Jews turned into cries for his crucifixion only a few days later!

Study #38: Jesus confronted the chief priests and elders in the Temple

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

- §U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph
¶O: Jesus healed two blind men on his way out of Jericho (20:29-34)
¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1-17)
- §C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God
¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18-22)
¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23-32)
¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)
¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)
¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34-46)
- §C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked
¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1-12)
¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem was destroyed in 70 A.D.

Recall from previous studies that the Golden Ratio patterns of the Body Sections of each Chapter in a Book follow the same reversing design:

Chapter 1.1: UCCOO
Chapter 1.2: OOCUU
Chapter 1.3: UCCOO
Chapter 1.4: OOCUU
Chapter 1.5: UCCOO
Chapter 2.1: OOCUU
Chapter 2.2: UCCOO ←
Chapter 2.3: OOCUU
Chapter 2.4: UCCOO
Chapter 2.5: OOCUU

This is Chapter 2.2, so these five paragraphs should have the UCCOO design; and this is exactly what we see below.

§C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God
¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18 - 21:22)

O Now in the morning as he returned into the city, he was hungry.

O And when he saw a fig tree near the road, he came to it. And he found nothing on it, but leaves only; and he said to it, “Let no fruit grow on you anymore forever.” And immediately the fig tree withered away.

C And when the disciples saw this, they marveled, saying, “How quickly the fig tree withered away!”

C Jesus answered and said to them, “Truly I say to you, that if you have faith, and doubt not, you shall not only do this to the fig tree, but also if you shall say to this mountain, ‘Be removed, and be cast into the sea’, it shall be done.

U And all things, whatsoever you shall ask in prayer, believing, you shall receive.”

Comment: The Golden Ratio design for ¶1:

- O Now in the morning as he returned into the city, he was hungry.
- O Jesus cursed the fig tree because it had no fruit on it
- C The disciples marveled at the speed that the fig tree withered away
- C Jesus said that the disciples could do the same thing, if they have faith and doubt not
- U Believing prayer will receive answers from God

Notice the break between the cursing of the fig tree and Jesus’ conversation with his disciples. This is the break between the OO and the CCU parts of the Golden Ratio design.

Many have struggled with the words of Jesus here, including myself. I believe that these words are absolutely true; but I don’t have the same faith as Jesus. Someday, I hope that I will.

¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23 - 21:32)

U And when he came into the Temple, the chief priests and the elders of the people came to him as he was teaching; and they said, “By what authority do you do these things? And who gave you this authority?”

C And Jesus answered and said to them, “I will also ask you one thing, which, if you tell me, I in like manner will tell you by what authority I do these things: the baptism of John, where was it from? Out of Heaven, or out of men?” And they reasoned with themselves, saying, “If we shall say, ‘Out of Heaven’, he will say to us, ‘Why then did you not believe him?’ But if we shall say, ‘Out of men’, we fear the people: for all regard John as a Prophet.”

C And they answered Jesus, and said, “We cannot tell.” And he said to them, “Neither do I tell you by what authority I do these things.

O But what do you think? A certain man had two sons; and he came to the first, and said, ‘Son, go work today in my vineyard.’ He answered and said, ‘I will not’; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, ‘I go, sir’; but went not. Which of the two did the will of his father?” They say to him, “The first.”

O Jesus says to them, “Truly I say to you, that the tax collectors and prostitutes go into the Kingdom of God before you: for John came to you in the way of righteousness, and you did not believe him; but the tax collectors and prostitutes believed him; and you, when you had seen this, did not repent afterward and believe him.

Comment: The Golden Ratio design for ¶2:

- U The chief priests and elders demanded to know by what authority Jesus did these things
- C Jesus asked them a counter-question, to tell Him where the authority of John the Baptist came from
- C They refused to say, so He refused to answer them also
- O Jesus asked them which of the two sons did the will of his father; and they said, “The first”
- O Jesus replied that the tax collectors and prostitutes go into the Kingdom of God before them, because they believed John the Baptist; and they did not

What a put-down! “Truly I say to you, that the tax collectors and prostitutes go into the Kingdom of God before you.” The look on their faces as he said this must have been priceless!

The most despised class of people in Israel were more righteous than these self-styled “holy men”, because of one thing: they believed the Gospel, repented, and saved and cleansed from their sins. But the self-righteous “holy men” of Israel refused to repent, and so remained in their sins.

¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)

U Hear another parable: there was a certain man who was a landowner, who planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and leased it out to tenant farmers, and went into a far country. And when the time of the fruit drew near, he sent his servants to the farmers, that they might receive its fruit. And the farmers took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did to them likewise. But last of all he sent to them his son, saying, ‘They will reverence my son.’ But when the farmers saw the son, they said among themselves, ‘This is the heir; come, let us kill him, and let us seize on his inheritance.’ And they caught him, and cast him out of the vineyard, and slew him. Therefore when the lord of the vineyard comes, what will he do to those farmers?” They say to him, “He will miserably destroy those wicked men, and will lease out his vineyard to other farmers, who shall render him the fruits in their seasons.”

C Jesus says to them, “Did you never read in the Scriptures, ‘The Stone which the builders rejected, the same has become the head of the corner. This is [Jehovah]’s doing, and it is marvelous in our eyes?’ Therefore I say to you, the Kingdom of God shall be taken from you, and given to a nation bringing forth its fruits. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

C And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But, though wanting to lay hands on him, they were afraid of the multitude, because they took him for a Prophet.

O And Jesus answered and spoke to them again by parables, and said, “The Kingdom of Heaven is like a certain King, who made a wedding feast for his Son. And he sent forth his servants to call them that were invited to the wedding; but they would not come. Again, he sent forth other servants, saying, ‘Tell them who are invited, ‘Behold, I have prepared my dinner; my oxen and my fattened calves are killed, and all things are ready; come to the wedding feast.’ But they made light of it, and went their ways: one to his farm, and another to his merchandise; and the rest took his servants, and treated them spitefully, and slew them. But when the King heard this, he was furious, and sent forth his armies and destroyed those murderers, and burned up their city.

O Then he says to his servants, ‘The wedding is ready, but they who were invited were not worthy; therefore go into the highways; and as many as you shall find, invite to the marriage.’ So those servants went out into the highways; and they gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man who did not have on a wedding garment; and he says to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. Then the King said to the servants, ‘Bind him hand and foot; and take him away, and cast him into outer darkness.’ There shall be weeping and gnashing of teeth: for many are called, but few are chosen.”

Comment: The Golden Ratio design for ¶3:

- U Jesus pictured the chief priests and elders in a parable of tenant farmers who decided to kill the landowner’s Son
- C Jesus pronounced Judgment upon the chief priests and elders because they rejected the Stone (Himself)
- C The chief priests and elders understood his meaning, but were afraid to arrest Him in public
- O The first guests who were invited to the Wedding of the King’s Son refused to come
- O After the second invitation, the House of the King was filled with guests, both good and bad

The chief priests, Pharisees, elders, scribes, Herodians, and other religious groups were the spiritual leaders of the Old Covenant Kingdom of Zion. As servants of the most High God Jehovah in the Temple (at least in theory), they held the keys to the Kingdom of Zion, which were keys of authority.

But they had forfeited their right to hold those keys and rule over the Kingdom of Zion, because of their unbelief in both John the Baptist and Jesus their Messiah. So Jesus said, “the Kingdom of God shall be taken from you, and given to a nation bringing forth its fruits. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

What “nation” was Jesus speaking of? Ancient Rome? (That’s what the Roman Catholic church thought.) The United States of America? (That’s what many Christians have thought since its founding.) How about the Mormons in Utah? That’s what Mormon doctrine teaches. But none of these is correct. The “nation bringing forth its fruits” will be the Kingdom of Israel during the Millennial Kingdom, and no other.

Remember that in our studies of Matthew, we have learned over and over again that this Gospel is focused on the Jews and not the Gentiles. Only in Chapter 2.1, Jesus spent much time talking about his Assembly (or local church), which would eventually become mostly Gentile, and not Jewish. But in Chapter 2.1, it was only Jews who were in view at that time. Jesus never talked about Gentiles in the church in Chapter 2.1: all of the members of his church were Jews, so even there, Matthew is still all about the Jews. So when Jesus said that the Kingdom of God would be taken from the Old Covenant Jews and given to another nation, in the context of Matthew, He could not have been talking about Gentiles of any nation.

Recall also in our studies of the parables of the Seed and the Sower, that these parables completely ignore the Age that we are living in now: the parables go directly from the Old Covenant Era into the New Covenant Era with only the Jews in view. In other words, the parables go from the days of Jesus right on into the Great Tribulation, as if the Age of the Gentiles didn’t even exist. This is in agreement with all of Matthew being focused only upon the Gentiles. Context is King when trying to understand what the Bible means. We must not ignore the context of Matthew or any other document of the Bible, if we want to understand the message that God is trying to teach us.

But wait a minute, Jesus said, “...the Kingdom of God shall be taken from you.” The Kingdom of God is universal, not a physical Kingdom on Earth.

That is correct. As priests in the Temple of Jehovah, they were the ones who slew the animal sacrifices and offered the prescribed offerings before Jehovah on behalf of those who came to the Temple in repentance over their sins and looking to Jehovah for salvation and/or forgiveness for their sins. The sinner could not get into the Kingdom of God without the priesthood of Aaron under the Old Covevant system of animal sacrifice.

So what Jesus was saying was that their place of authority as gatekeepers to the Kingdom of God would be taken away forever. And that occurred when Jesus died on the cross and the veil in front of the Holy of Holies was torn in two pieces by the hands of either angels or God. They continued to execute their priest’s office in the Temple until the Romans came in 70 A.D. and “burned up their city” Jerusalem.

“But when the King heard this, he was furious, and sent forth his armies and destroyed those murderers, and burned up their city.”

The sentence of death upon the Old Covenant Kingdom of Zion had been pronounced, and there was no going back now for these rebellious and apostate religious men.

Notice how the first paragraph in the Body Section is Unique, because Jesus was outside of Jerusalem speaking with his disciples. But the next two paragraphs are about the confrontation between Jesus and his enemies, the chief priests and elders, in the Temple; which complement each other in their themes.

The last two paragraphs oppose each other in their themes, so the overall design is UCCOO in the Body Section. These two paragraphs are about Jesus’ confrontation with the Pharisees and the Sadducees, not the chief priests and elders; so there is a clear difference in the content between these two Golden Ratio groups of paragraphs.

Study #39: Jesus confounded the Pharisees and Sadducees

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Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

- §U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph
¶O: Jesus healed two blind men on his way out of Jericho (20:29-34)
¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1-17)
- §C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God
¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18-22)
¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23-32)
¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)
¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)
¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34-46)
- §C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked
¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1-12)
¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem was destroyed in 70 A.D.

We continue our study of Chapter 2.2 with the last two paragraphs of the Body Section. As always, the two “OO” paragraphs have opposing sub-paragraph patterns and opposing themes.

¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)

U Then the Pharisees went, and took counsel how they might entangle him in his talk; and they sent out to him their disciples with the Herodians, saying, “Master, we know that you are true, and teach the way of God in truth; neither do you care for any man: for you do not regard the person of men. Therefore tell us: what do you think? Is it lawful to pay tax to Caesar, or not?”

C But Jesus perceived their wickedness, and said, “Why do you tempt me, you hypocrites? Show me the tax money.” And they brought to him a denarius coin. And he says to them, “Whose is this image and inscription?” They say to him, “Caesar’s.”

C Then he says to them, “Therefore render to Caesar the things which are Caesar’s, and to God the things that are God’s.” When they had heard these words, they marveled, and left him, and went their way.

O The same day the Sadducees came to him, who say that there is no resurrection; and they asked him, saying, “Master, Moses said, ‘If a man dies, having no children, his brother shall marry his wife, and raise up seed to his brother.’ Now seven brothers were with us; and the first, having married a wife, died; and having no seed, he left his wife to his brother; likewise the second also, and the third, to the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? For they all had her.” Jesus answered and said to them, “You go astray, not knowing the Scriptures, nor the power of God: for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven.

O But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ God is not the God of the dead, but of the living.” And when the multitude heard this, they were astonished at his doctrine.

Comment: The Golden Ratio design for ¶4:

- U The Pharisees asked Jesus whether it was lawful to pay tribute tax to Caesar or not
- C The image on their money was Caesar’s image, so it belonged to him
- C Therefore render to Caesar that which was his, and to God the things that are God’s

- O Believers in Heaven do not marry nor are given in marriage
- O God is the God of the living, and not of the dead

To those who falsely believe that Christians should not pay taxes, take note of what Jesus said: “Render to Caesar the things which are Caesar’s.” In other words, pay taxes as your government demands, or suffer the consequences. Paul said the same thing:

“For this reason also pay taxes, because they are God’s ministers, attending continually upon this very thing.” (Romans 13:6)

Secondly, Jesus taught that the resurrection was real; and in the resurrection, there won’t be such a thing as marriage or physical relationships of any kind. It will be a completely different world than the one we live in now. We will be “as the angels of God in Heaven”; but notice He did not say, we WILL be angels of God; no, He said we will be AS the angels of God.

Have you ever heard someone say about someone who died, “They’re angels now”, or “they got their wings”? This is a completely false teaching. It is not based on Scripture. The parallel account in Luke refutes this myth also:

“And Jesus answering said to them, “The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that Age and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die anymore, because they are equal to the angels; and are the children of God, being the children of the resurrection.” (Luke 20:34 - 36)

We will be “equal to the angels” and “are the children of God”. The angels never died and never shall die, so they will never experience the resurrection. Believers in Jesus will be “separate, but equal” to the angels in Heaven; but not angels themselves.

Be careful that you do not participate in spreading false teachings like these, even if they seem harmless and innocent. No false teaching is harmless and innocent in God’s eyes. It is wrong and it is wicked in his sight; and we will give an account for such errors.

“This Book of the Law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for only then shall you make your way prosperous, and only then shall you have good success.” (Joshua 1:8)

¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34 - 22:46)

O But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

O Then one of them, who was a lawyer, asked him, testing him, and saying, “Master, which is the great Commandment in the Law?” Jesus said to him, “‘You shall love [Jehovah] your God with all your heart, and with all your soul, and with all your mind’: this is the first and great Commandment. And the second is similar: ‘You shall love your neighbor as yourself.’ All the Law and the Prophets depend on these two Commandments.”

C While the Pharisees were gathered together, Jesus asked them, saying, “What do you think of Christ? Whose son is he?” They say to him, “The Son of David.”

C He says to them, “How then does David in spirit call him Lord, saying, ‘[Jehovah] said to my Lord, ‘Sit on my right hand, until I make your enemies your footstool?’” If David then calls him Lord, how is he his son?”

U And no man was able to answer him a word; neither did any man from that day forth dare to ask him any more questions.

Comment: The Golden Ratio design for ¶5:

- O The Pharisees were gathered together
- O Jesus instructed a lawyer on which was the greatest Commandment in the Law
- C Jesus asked the Pharisees, Whose son was Christ?
- C Jesus asked the Pharisees again, How can Christ be both David’s Lord and his Son?
- U No man was able to answer Jesus a word

Jesus said, “You shall love [Jehovah] your God with all your heart, and with all your soul, and with all your mind: this is the first and great Commandment.”

This principle is very important, because it proves that loving God is at the center of the Old Covenant system of theology. Many have misunderstood the Law of Moses as primarily a system of works; and it is true that God gave Moses many Laws, Commandments, Ordinances, Statutes, and Judgments.

But the Lord Jesus highlighted two core principles of the Law of Moses that all of the rest of it depends, or “hangs upon”: Love God supremely, and Love your neighbor as yourself. Without these two principles, the rest of the Law is an empty shell.

But this is exactly what happened to the Jews during the Kingdom of Judah and Israel from about 900 B.C. up until their expulsion from the land from about 720 B.C. through about 586 B.C. The worship of the one true God Jehovah became only an empty shell of conformity to a system of religion rather than a vehicle for loving God with all of the heart, soul, and mind.

It is a problem with Believers today as well. It is very easy to backslide into empty religion, so that you go to church in body, but your mind and heart are somewhere else: thinking about sports, thinking about problems at home, problems at work, or even some sin that you are thinking about committing, or have committed but have not repented of it.

You go through the motions of giving, praying, singing, and worshipping; but your heart is far from God!

The solution (if you are saved) is to repent! Turn back to the Lord Jesus Christ! Rededicate yourself right now to serving the Lord with all of your heart, your soul, and your mind. God has a wonderful Plan for your life, but you will never know what that Plan is unless you are serving him with ALL of your heart, your soul, and your mind.

Do not return to the slavery of Satan in your life (like it was before you were born again). The great Deceiver and Liar only wants to destroy you. But the one true God wants to bless you. Give your life to Jesus and let Him take full control of everything.

Study #40: Jesus blasted the scribes and Pharisees as hypocrites

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Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

- §U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph
¶O: Jesus healed two blind men on his way out of Jericho (20:29-34)
¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1-17)
- §C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God
¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18-22)
¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23-32)
¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)
¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)
¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34-46)
- §C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked
¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1-12)
¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem was destroyed in 70 A.D.

We conclude our study of Chapter 2.2 with the two paragraphs of the Conclusion Section:

§C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked

¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1 - 23:12)

O Then Jesus spoke to the multitude, and to his disciples, saying, "The scribes and the Pharisees sit in Moses' seat; therefore all whatsoever they tell you to observe, that observe and do.

O But do not do according to their works: for they say, but do nothing: for they bind burdens which are heavy and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But they do all their works in order to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.'

C But do not be called Rabbi: for one is your Teacher, even Christ; and all you are brethren.

C And call no man your *spiritual* father upon the earth: for *only* One is your Father, who is in Heaven.

U Neither be called teachers: for one is your Teacher, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Comment: The Golden Ratio design for ¶1:

- O Because the scribes and Pharisees sit in Moses' seat, do what they tell you to do
- O But do not do according to their works

C Do not be called Rabbi

C Call no man your spiritual father on the earth

U Neither be called teachers, but be servants of one another

Comment: The "scribes and Pharisees" have been a presence in every age of mankind in various names and religions. And they always seem to follow the same pattern:

- 1) They tell others to "do", but they will not follow their own teachings
- 2) They enjoy the praise of men, and seek to be known as "religious". They wear crosses around their necks to make sure that everyone know they are a "Christian".
- 3) They make long prayers in public, but they also curse and blaspheme, smoke tobacco and drink liquor, look at pornography, commit adultery and fornication
- 4) They are scrupulous about religious ceremonies: they put ashes on their forehead and participate in public marches holding crosses.
- 5) They do not know the Lord Jesus Christ as their Savior: they are lost, blind leaders of the blind, going to Hell, but making everyone believe they are going to Heaven

If you have been a born-again Christian very long, you will meet them and recognize them in your neighborhood and on TV. They call themselves Catholic, Protestant, Baptist, Assemblies of God, Pentecostal, Hindu, Buddhist, Mormon, Jehovah's Witness, the list just goes on and on. Religious hypocrisy is found in all religions.

But true, born-again Christians should be different than all of the others. If you want to be a leader among the children of God, Jesus said, "But he that is greatest among you shall be your servant", not an arrogant seeker for fame and power.

Especially for Roman Catholics, Jesus said, "Call no man your father upon the Earth: for one is your Father, who is in Heaven." Every Catholic priest, from the lowest to the Pope, calls himself "father"; and all Catholics are expected to call him "father". The "Pope" in Spanish is "El Papa", or "the Father".

It is a sin to call another man your father, who really isn't your physical father. Jesus wasn't saying that you shouldn't call your real father "father"; the sin is in calling a religious man your "father" who isn't your father. (If you have been saved) our true spiritual Father is in Heaven, God the Father.

Do not sin against God by calling a Roman priest, or any other religious figure "father"; Jesus said, do not do this: it is a sin.

Notice the difference between this paragraph (Don't be like the scribes and Pharisees) and the next one (the scribes and Pharisees are hypocrites incapable of escaping the sentence of Hell). So there is a clear dividing line between the content of each paragraph.

¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem would be destroyed in 70 A.D. (23:13 - 23:39)

O But woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven against men. For you do not go in yourselves, nor do you allow them that are trying to enter to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses; and for a pretense make long prayer; therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! For you travel sea and land to make one convert; and when he is made, you make him twofold more the child of Hell than yourselves! Woe to you blind guides, which say, 'Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor.' You fools and blind! For which one is greater: the gold, or the Temple that sanctifies the gold? And you say, 'Whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty.' You fools and blind! For which is greater, the gift, or the altar that sanctifies the gift? Therefore whoso shall swear by the altar, swears by it, and by all things on it. And whoso shall swear by the Temple, swears by it, and by him that dwells in it. And he that shall swear by Heaven, swears by the throne of God, and by him that sits upon it. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin; and have omitted the weightier matters of the Law: judgment, mercy, and faith. These tithes you should have done, but not leave the other undone. You blind guides, which strain at a gnat, and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the plate; but within they are full of extortion and excess. You blind Pharisee, first cleanse that which is within the cup and plate, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly; but within are full of dead men's bones, and of all uncleanness. Even so you also outwardly appear righteous to men; but within you are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the Prophets, and adorn the tombs of the righteous; and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.' Therefore you are witnesses to yourselves, that you are the children of them who killed the Prophets. Fill up then the measure of your fathers.

O Snakes!! Generation of vipers!! How can you escape the sentence of Hell?!

C Therefore, behold, I send to you Prophets and wise men and scribes; and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachias, whom you slew between the Temple and the altar.

C Truly I say to you, that all these things shall come upon this generation.

U O Jerusalem, Jerusalem, you that kill the Prophets, and stone them that are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings; but you would not! Behold, your house is left to you desolate. For I say to you, that you shall not see me henceforth, until you shall say, 'Blessed is he that comes in the Name of [Jehovah].'

Comment: The Golden Ratio design for ¶2:

- O The scribes and Pharisees were totally Satanic in everything they did
- O They could not escape the sentence of Hell from the Lord Jesus Christ

C All the righteous blood shed on Earth would come upon that generation

C "Truly I say to you, that all these things shall come upon this generation."

U Jesus mourned over Jerusalem's unbelief in Him

For those who imagine that Jesus is some kind of limp-wristed lovey-dovey sap, I've got news for you: nothing could be further from the truth. Yes, God IS love; and Jesus loves sinners; but, as these passages loudly testify, God hates sin; and especially God hates a religious hypocrite.

A religious hypocrite is someone who represents him/herself as a genuine representative of the one true God, but in reality is a servant of Satan. Satan is not interested in bringing souls into the Kingdom of God; just the opposite: Satan wants to keep as many souls out of Heaven as possible; and a religious person who claims to be serving God, but actually serves Satan is the perfect vehicle to do that.

So we shouldn't be surprised to read these words of combined outrage and sadness: "Snakes!! Generation of vipers!! How can you escape the sentence of Hell?!" The last place that God wants to send anyone is Hell. Jesus would die on the cross for the souls of the men that were standing before Him, hating His guts, wanting Him dead. He wanted to save them, but they didn't want his forgiveness nor his mercy.

I believe that the Lord Jesus Christ, in his love and compassion for the souls of all who would believe in Him in the future, spoke these blistering words in the face of pure evil so that all would know that while God loves sinners, he also hates sin. He held nothing back; and at the end, wept over the hard hearts of the people He had come to save.

Study #41: The days leading up to the destruction of the Temple

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.
<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

- §U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple
 - ¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)
 - ¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)
- §C Body: The Time of Christ's Return
 - ¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)
 - ¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)
 - ¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)
 - ¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)
 - ¶U: The Return of Christ will be a surprise for false Believers (24:45 - 24:51)
- §C Conclusion: Christ will judge his servants and all nations
 - ¶C: Christ will return to dispense reward and punishment to his servants (25:1 - 25:30)
 - ¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

We come to Chapter 2.3 of Matthew, which is the complement of Chapter 2.2 in terms of their themes:

- C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion
- C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

In Chapter 2.2, Jesus prophesied the destruction of the Old Covenant Kingdom of Zion; in 2.3, Jesus prophesied the end of this Age, and his own Return to judge his servants and the nations.

- §U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple
 - ¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)

- U And Jesus went out, and departed from the Temple.
- C And his disciples came to him in order to show him the buildings of the Temple.
- C And Jesus said to them, “Do you not see all these things? Truly I say to you, there shall not be left here one stone upon another that shall not be thrown down.”
- O And as he sat upon the mount of Olives, the disciples came to him privately, saying, “Tell us, when shall these things be?
- O And what shall be the sign of your Coming, and of the end of the Age?”

Comment: The Golden Ratio design for ¶1:

The Golden Ratio design is so clear for this paragraph that I'm not going to repeat it again. Please notice that the disciples asked Jesus 3 questions:

- 1) When shall these things be? (When will the Temple be destroyed?)
- 2) What shall be the sign of your Coming?
- 3) What shall be the sign of the end of the Age?

Jesus answered the first question in the next paragraph. Jesus answered the second and third question in the remainder of this Chapter.

- ¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)

- O And Jesus answered and said to them, “Take heed that no man deceives you: for many shall come in my Name, saying, ‘I am Christ’; and shall deceive many.
- O And you shall hear of wars and rumors of wars; see that you are not troubled: for all these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, plagues, and earthquakes, in various places. All these are the beginning of sorrows.
- C Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated by all nations for my Name's sake.
- C And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall grow cold.
- U But he that shall endure to the end, the same shall be delivered.

Comment: The Golden Ratio design for ¶12:

- O Many shall come in Jesus' Name, saying, 'I am Christ'; and shall deceive many
- O You shall hear of wars and rumors of wars
- C Then shall they deliver you up to be afflicted, and shall kill you
- C Many shall be offended, and shall betray one another, and shall hate one another
- U But he that shall endure to the end, the same shall be delivered

Many Bible versions translate 24:13 as:

- “But he who endures to the end shall be saved.” (NKJV)
- “but the one who stands firm to the end will be saved.” (NIV)
- “But the one who endures to the end will be saved.” (CSB)

The last phrase is most important here: “shall be saved”, from the Greek “σωθησεται”.

The translated word “saved” seems to say that if we “endure to the end”, then we will be saved. In other words, many have misunderstood this to mean that we must accept Jesus by faith to be saved (which is true); but then they say that we must “hang on to Jesus”, and do good works in order to remain saved. Typically, groups in the United States such as the “Free will Baptists” or “Pentecostals/Charismatics” preach the doctrine that you can be saved, and then lost again if you fail to “endure to the end”. Is that true or false?

The Bible clearly teaches that salvation of the soul is by grace through faith alone in the Finished Work of Jesus Christ on the cross:

- “For by grace you have been permanently saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast” (Ephesians 2:8-9)
- “But then the kindness and love of God our Savior toward man appeared: (not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior)” (Titus 3:4-6)

The Greek word for “saved” is “σωθησεται”. The root Greek word is “σῴζω”, which means to save or to deliver. If you do a study on the way this root word is translated in the Bible, you will find that it can refer to saving of the soul or to delivering out of trouble or from death or some other physical danger; the meaning depends on the context in which it is used.

Since we know that salvation of the soul is not by works, but only by grace through our faith in Jesus Christ, then we know that this passage cannot mean the salvation of the soul, but the deliverance of the persons; specifically, the persons to whom Jesus spoke or their generation.

“Now as for the affairs of the Jews, they grew worse and worse continually, for the country was again filled with robbers and impostors, who deluded the multitude. Yet did Felix catch and put to death many of those impostors every day, together with the robbers.... These works, that were done by the robbers, filled the city with all sorts of impiety. And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God. And many that were prevailed on by them suffered the punishments of their folly; for Felix brought them back, and then punished them. Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said further, that he would show them from hence how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they were fallen down. Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more. And again the robbers stirred up the people to make war with the Romans, and said they ought not to obey them at all; and when any persons would not comply with them, they set fire to their villages, and plundered them.” The History of the Destruction of Jerusalem by Flavius Josephus Book XX, Chapter VIII, Section 5 and 6 (excerpted).

A reading of Josephus’ account of the days leading up to the destruction of Jerusalem by the Roman army led by Titus is quite revealing. There can be no doubt that after the death, burial, and resurrection of Christ, the Jews grew more and more agitated against Rome, and filled with wickedness. This was the result of their rejection of their Messiah, and fulfillment of Jesus’ prophecy concerning the Temple: “there shall not be left here one stone upon another that shall not be thrown down.”

But the Christians in Judea (Israel) were particular targets for the Jews:

- “Then shall they deliver you up to be afflicted, and shall kill you; and you shall be hated by all nations for my Name's sake. And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall grow cold.”

Those were very evil days to be living as a Jew in the land of Israel. According to Josephus’ account, over 1 million Jews perished in the destruction of the city of Jerusalem by starvation, by disease, and by the sword.

So what did Jesus mean when He said “But he that shall endure unto the end, the same shall be saved/delivered”? The clear meaning is that he that would last/endure until the city was destroyed would make it out alive, be preserved, etc. It has nothing to do with being “saved” as in the salvation of the soul from sin and Hell.

This means, my friends, that the correct translation of Matthew 24:13 is “But he that shall endure to the end, the same shall be delivered.” “Delivered” is very similar to “saved”, except that it has no spiritual implications. It is used when speaking of one nation or army being delivered by a timely intervention by another nation or army or even God.

- Joshua saved or delivered the Gibeonites: “And so did he to them, and delivered them out of the hand of the children of Israel, that they did not slay them.” Joshua 9:26
- “And when Jehovah raised them up judges, then Jehovah was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them.” Judges 2:18

The real problem is the translation process from Greek to English. One must carefully consider the context of the words being translated, as well as the many possible meanings of the English words (or the destination language, whatever it might be). The English language is constantly changing, so meanings of words can change from generation to generation. “Saved” and “delivered” are very close in meaning, but have different applications: “Saved” only applies to the salvation of the soul; “delivered” only has application to the physical body. The Bible translators who translated “sodzo” as “saved” failed to discern the context of the word and translate it correctly as “delivered”; and the result of their failures has been a multiplication of the theological errors being preached in many Christian churches; and these theological errors cause great harm among the Christian Believers who believe them, because they struggle daily to remain saved, not discerning the truth that they are a child of the King of kings and can never be lost, if they were truly saved when they professed faith in Christ at the beginning. Many of them give up on their faith and go back into sin, because they falsely believe that they sinned, and therefore were lost; and they just get tired of constantly fighting to stay saved. If they simply understood that their salvation was settled in Christ when they first accepted Him as their Savior, and that they didn’t need to struggle to stay saved, then they could actually enjoy their salvation each day, celebrating the fact that they were children of the Almighty God, and can never be lost. Yes, there is a struggle daily against sin for every born-again Christian, but that is much different than trying to “remain saved”.

This is yet another reason why the context of any text in the Bible needs to be carefully examined to see whether it actually carries the meaning that many people apply to it in ignorance of the truth. CONTEXT IS KING.

The passages from Ephesians 2:8-9 and Titus 3:4-6 clearly show and prove that salvation is a gift from God, and is not something that can be earned. We can never be good enough to earn salvation! That is impossible. Only Jesus is good enough to enter Heaven on his own merits, because not only did Jesus never sin, Jesus could not sin.

When Jesus died on the cross for our sins, we were still in his future (humanly speaking). God has always known that you and I would one day be born and need to be saved. God knows everything: past, present, and future; nothing is hidden from his eyes! So when the Son of God paid for our sins on the cross, we had not been born yet! We were almost 2,000 years in the future to come, so that means that not only the sins that we have committed to this day were paid for on the cross: it also means that the sins that are in our future as of this moment were also paid for on the cross! So, when we accepted Jesus Christ as our Savior (if you have done that), Jesus forgave us ALL of our sins, both past, present, and future until the moment we die. All of those sins were placed on Jesus, and He paid for them in full! So when we repent of our sins and accept Jesus as our Savior, there are no more sins to be atoned for. We are 100% saved, forever and ever!

But what happens when we sin? We became a child of God when we accepted Jesus Christ as our Savior and Lord. We are now his children by the New Birth (we were born again). So, just like a child who does something bad, his parents may chastise or punish him/her and make them cry for a while; but the child doesn’t stop being the son or daughter of their parents! No, a child will always be the child of their parents, and that can never change, no matter what happens. You cannot stop being the child of your parents!

When you accepted Christ as your Savior, you were Born Again from the sinful family of Adam and Eve into the holy Family of God. God is now your Father because He has adopted you into his wonderful Family! His family is the Triune God: Father, Son, and Holy Spirit; and many millions of Born-again people who have been adopted into his Family when they repented of their sins and asked Jesus to come into their heart to save them.

Once you have been truly saved by faith in Jesus, you are always saved. But if you sin against God after you are saved, you will suffer punishment from the Lord; nonetheless, you will remain his child forever.

“And you have forgotten the exhortation which speaks to you as to children, “My son, despise not the discipline of [Jehovah], nor faint when you are rebuked by him: for whom [Jehovah] loves he disciplines, and scourges every son whom he receives.” If you endure discipline, God deals with you as with sons: for what son is he whom the father does not discipline? But if you are without discipline, whereof all are partakers, then you are illegitimate, and not truly sons of God. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they truly disciplined us for a few days after their own pleasure; but he for our spiritual good, that we might be partakers of his holiness. Now no discipline seems to be joyful, (for the present) but painful; yet afterward, it yields the peaceful fruit of righteousness to those exercised through it. Therefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the Way; but let it rather be healed.” (Hebrews 12:5-13)

Study #42: The Great Tribulation Period

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

§U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple

¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)

¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)

§C Body: The Time of Christ's Return

¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)

¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)

¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)

¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)

¶U: The Return of Christ will be a surprise for false Believers (24:45 - 25:13)

§C Conclusion: Christ will judge his servants and all nations

¶C: Christ will return to dispense reward and punishment to his servants (25:14 - 25:30)

¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating design on the paragraph level:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU <-----

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 2.3, so the Body Section should have the OOCUU design; and this is exactly what we find. The first two paragraphs oppose each other in their themes; and the last three paragraphs have the CCU design.

§C Body: The Time of Christ's Return

¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)

U And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the End come.

C Therefore when you shall see the Abomination of Desolation spoken of by Daniel the Prophet, stand in the Holy Place (whoso reads, let him understand), then let them who are in Judea flee into the mountains. Let him who is on the housetop not come down to take anything out of his house; neither let him who is in the field return back to take his clothes. And woe to them that are with child, and to them that nurse in those days!

C But pray that your flight is not in the winter; nor on the Sabbath day: for then shall be a Great Tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.

O And unless those days were shortened, no flesh would be saved;

O but for the elect's sake those days shall be shortened.

Comment: The Golden Ratio design for ¶1:

U The Gospel of the Kingdom will be preached in all the world for a witness to all nations before the Antichrist is revealed

C The Antichrist standing in the Holy of Holies as "a god" is a sign for all to flee from Jerusalem into the mountains

C The Great Tribulation will be the most terrible event that has ever occurred on Earth since the Creation

O And unless those days were shortened, no flesh would be saved;

O but for the elect's sake those days shall be shortened.

In order to understand the timeline of events during the Great Tribulation, we have to do a thorough study of Revelation, because that is the only place in the Bible that gives a detailed walk-through of the Great Tribulation. I have already done a thorough study of Revelation, and it is available on my website for free.

In that study, I show how the most plausible scenario for the Great Tribulation is that the first 3 1/2 years is begun by the Rapture, in which 144,000 Jewish evangelists are chosen by God to carry the Gospel to the world. The seven seals are broken by Christ during this period, which leads to increasingly terrible events: war, famine, disease, asteroid/meteor strikes on the earth, and the deaths of billions of people on the Earth, most likely through all-out nuclear war.

At the beginning of the first 3 1/2 years, the Antichrist will appear, but he will seem to be a man of peace and wisdom, bringing the world together under his leadership; but I believe that he will not be able to unite the entire world yet. In my opinion, it is these terrible events spoken of in Revelation 8:1 - 9:21 that will finally lead the world powers to surrender their sovereignty to an all-powerful world ruler, the Antichrist.

With billions dead from all-out nuclear war, and the entire world seeking someone to "save them" (remember 9-11 in the United States?) and lead them to a better world, the Antichrist will be "the man of the hour". With the entire world at his feet, he will go to the Temple in Jerusalem (which he probably helped to rebuild), and go into the Holy of Holies and proclaim himself as "god" with the entire world watching. This is the event that Jesus spoke of, I believe.

So with this information in mind, the words of Jesus "And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the End come" can now be understood to mean (paraphrased):

The Gospel of the New Covenant Kingdom of Zion shall be preached in all the world for a witness to all nations [during the first 3 1/2 years of the Great Tribulation]. At the mid-point of the Great Tribulation [the End], the Antichrist will stand in the Holy of Holies as a "god". From this point onward, the Great Tribulation will become so terrible that unless God intervened, the entire human race would die.

Recall what "the Gospel of the Kingdom" is, from our earlier studies in Matthew. It is the proclamation that the Millennial Kingdom of Christ is at hand. Jesus and his Apostles went about Judea and Galilee proclaiming this Gospel; but the Jews of his day rejected it for all the reasons that have already been discussed in previous studies.

After Jesus rejected the Old Covenant Kingdom of Zion (from Chapter 2.1 forward in Matthew), the "Gospel of the Kingdom" was no longer being preached, because it was "out of date". Now, the Gospel of entering the Kingdom of God through faith in Christ is the only valid "Gospel", from the events in Matthew 2.1 to the present day, because there is no "Kingdom of Zion" in the world today on Earth: there are only local churches of Believers, which are like outposts of the Kingdom of God wherever they may be on Earth; and those outposts can be dissolved and/or moved at any time. They are not bound to any particular location on planet Earth.

The "Gospel of the Kingdom [of Zion]", on the other hand, IS bound to a particular location on planet Earth; and that location is Israel; and the Kingdom will be led by Jesus Christ the Messiah-King of the Jews. So that means that during the first half of the Great Tribulation, the 144,000 Jewish evangelists will be preaching the "Gospel of the Kingdom", just as Jesus said. After that, the Man of Sin will reveal himself in all his wickedness at the mid-point of the Great Tribulation.

I believe that these are the events that Jesus spoke of in his very brief prophecy to his disciples on the Mount of Olives. We have to compare Scripture with Scripture in order to get the full picture of these events, including Daniel and Revelation. Trying to understand Jesus' words apart from those documents is truly impossible.

One last thing I want you to notice is that Jesus' narrative jumped from the destruction of Jerusalem in 70 A.D. to the beginning of the Great Tribulation without even mentioning the ~2,000 year interval in between.

Remember that Matthew is focused on Israel and the Jews. Chapter 2.1 of Matthew was focused on his first Assembly (or church), but the rest of Matthew up to the crucifixion and burial is all about Israel. After the Resurrection, Jesus gave his Great Commission to his Assembly to evangelize the world (28:18-20); but the vast majority of Matthew is all about Israel.

This is why Jesus ignored the "church Age" or the "Age of the Assembly" that we are still in at this moment. Gentiles and "the church age" are secondary to the narrative of Matthew. Understanding this helps to rightly understand the meaning of his words.

¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)

O Then if any man shall say to you, 'Look, here is the Christ', or 'Look there', do not believe it; for false Christs and false prophets shall arise and show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

O Behold, I have foretold you.

C Therefore if they shall say to you, 'Behold, he is in the desert', do not go forth; 'Behold, he is in the secret chambers', do not believe it:

C for as the lightning comes out of the east, and flashes even to the west, so also shall the coming of the Son of man be.

U For wherever the corpse is, there will the eagles be gathered together.

The Golden Ratio design for ¶12:

O False Christs and false prophets shall abound in the 2nd half of the Great Tribulation

O "Behold, I have foretold you."

C Christ will not be found in the desert or in secret chambers

C The coming of Christ will be like a flash of lightning

U There will be many dead when Christ returns

"Then" (at the end of the Great Tribulation when Christ returns) "if any man shall say to you..." Christ did not try to provide a detailed account of all of the events of the Great Tribulation, only highlights, and what was important to know at that moment in time.

The details of the Great Tribulation (as far as God has allowed us to have those details) are found in a combination of Scriptures: mostly Revelation, but also Daniel, and 1 & 2 Thessalonians (not a complete listing). Jesus gave us only a very brief outline in these words recorded for us in Matthew.

What this paragraph does tell us is that in the days just prior to the Return of Christ, there will be a huge number of false prophets, proclaiming themselves to be Christ. Actually, this is happening right now, in our generation: Jim Jones (who led over 900 of his followers to drink cyanide Kool-aid in 1978); David Koresh, "Daddy grace", and tens of thousands of others all over the world for many hundreds of years. But near the end of the Great Tribulation, Jesus said it would be even worse than now.

The rest of the Body Section of this Chapter deals with the characteristics of the time of Christ's Return in Judgment:

C Christ's Return will be after the Great Tribulation

C Christ's Return cannot be known for certain

U Christ's Return will be a surprise for false Believers

Study #43: The Time of Christ's Return

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

§U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple

¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)
¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)

§C Body: The Time of Christ's Return

¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)
¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)

¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)
¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)
¶U: The Return of Christ will be a surprise for false Believers (24:45 - 25:13)

§C Conclusion: Christ will judge his servants and all nations

¶C: Christ will return to dispense reward and punishment to his servants (25:14 - 25:30)
¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

We continue our study of Chapter 2.3 with the last 3 paragraphs of the Body Section, which follow the CCU design.

¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)

U Immediately after the Tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken.

C And then shall appear the sign of the Son of man in the heaven; and then shall all the tribes of the land of Israel mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory.

C And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.

O Now learn a parable of the fig tree: when his branch is still tender, and is putting forth leaves, you know that summer is near. So likewise you, when you shall see all these things, know that he is near, even at the doors.

O Truly I say to you, this generation shall not pass, until all these things are fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

Comment: The Golden Ratio design for ¶3:

U After the Tribulation is over, there will be great darkness in the sky
C The Son of man will return in the clouds with power and great glory
C And he shall send his angels to gather together his elect from the four winds

O When you see these signs in the sky, then you will know that the Return of Christ is imminent
O "This generation shall not pass, until all these things are fulfilled"

The first words of Jesus in this paragraph tells us where we are in his narrative about the time of His Return: "Immediately after the Tribulation..." The rest of this paragraph talks about what Christ will do at his coming.

What about "This generation shall not pass, until all these things are fulfilled"? What does that mean? Liberals have often grabbed this sentence and said, "See? Jesus said that his generation would not pass until all those things were fulfilled! So that means that Jesus didn't know what he was talking about, and the Bible isn't true, because that generation did pass and those things weren't fulfilled!"

But is that really what Jesus said? Remember what I've said time and again: "Context is King" when it comes to understanding what the Bible means.

The context is the generation of Jews during the Great Tribulation period, just prior to his return from Heaven.

"Then if any man shall say to you, 'Look, here is the Christ', or 'Look there', do not believe it; for false Christs and false prophets shall arise and show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have foretold you" (24:23-25)

Why are only the Jews in view in this text? Remember that Matthew is a Gospel written to the Jews, not the Gentiles. It is the greater context of this passage, and cannot be ignored. The "elect" that Jesus spoke of are the elect Jews who will enter the Millennial Kingdom as their inheritance. That doesn't mean that Gentiles are not elect; it only means that some Jews will be saved and inherit the Kingdom promised to Abraham, Isaac, Jacob, Moses, and David.

Jesus was speaking in person to his disciples in ~33 A.D., but He was also speaking to a future generation of disciples (both Jews and Gentiles) who will be living during the Great Tribulation period.

The Golden Ratio design clearly organizes the text of his prophecies into time periods. The first two paragraphs of the Introduction belong only to the time going up to the destruction of the Temple in Jerusalem in 70 A.D.

After that, the first two paragraphs of the Body Section speak of the Great Tribulation itself. Then, Jesus said, "Immediately after the Tribulation of those days the sun shall be darkened..." Which clearly means that He is now talking about the events that will occur at his Return after the Great Tribulation, which are still in the future from today.

Then He says, "This generation shall not pass, until all these things are fulfilled." Which generation? The context is the generation of people who will be living during the Great Tribulation, not the people Jesus was speaking to on the Mount of Olives in 33 A.D.!

So to extract that statement from its context, and try to claim that Jesus was either ignorant or the Bible contains errors is completely wrong. The method is very devious and dishonest, because it originated with Satan, who did the same thing with Jesus in the wilderness when He was fasting for 40 days. Satan selectively quoted a portion of a psalm in order to try and convince Jesus that the angels would hold Him up if He jumped off the top of the Temple! Cultists and false teachers use this method all the time today.

It only works with people who are ignorant of the Bible and are not properly trained in interpretation. Unfortunately, most people (Christians or not) fit into this category, so when the cultists and false teachers employ it, the method is quite successful. That is yet another reason why the Golden Ratio design of the Bible is so needed, because it helps to properly arrange the Bible in advance and doesn't give the cultists and liberals any room to twist the Bible to their advantage.

Do you see how easy it is to debunk the Liberals? They don't know anything about the Golden Ratio design of the Bible. If they did, they would see that their "argument" against the Bible by using this passage makes no sense at all.

Literal, grammatical, historical interpretation always destroys liberal arguments, because (like the cults who take the Bible out of context to make it look like it supports their heretical teachings) their arguments always depend on selectively choosing texts which seem to support their arguments, except when the context is examined properly.

¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)

U^{24:36} But of that day and hour no man knows; no, not even the angels of Heaven, but my Father only.

C^{24:37} But as the days of Noah, so shall also the coming of the Son of man be: ^{24:38}for as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark; ^{24:39}and they did not know until the Flood came, and took them all away.

C So also shall the coming of the Son of man be: ^{24:40}then, two shall be in the field: the one shall be taken [to Judgment], and the other left; ^{24:41}two shall be grinding at the mill: the one shall be taken, and the other left.

O^{24:42} Therefore watch: for you know not what hour your Lord is coming.

O^{24:43} But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and not allowed his house to be broken into.
O^{24:44} Therefore you also be ready: for in such a hour that you do not think it is possible, the Son of man is coming.

Comment: The Golden Ratio design for ¶4:

U Only the Father in Heaven knows the day and hour of Christ's return
C In the days of Noah, the Flood came and took the people away when they were unaware that Judgment was coming
C In the days of the coming of the Son of man, some will be taken away when they are unaware that Judgment is coming

O Watch: for you know not what hour your Lord is coming
O Be ready: for when you do not think it is possible, the Son of man is coming

This text is self-explanatory: The time of Christ's Return cannot be known for certain. It should be a clear warning to anyone who wants to put an exact date on when Christ will return. But notice that Jesus said "You do not know what hour your Lord is coming." We cannot know the hour nor the day that our Lord Jesus will return, but I believe we can see that Jesus is returning very soon. The signs are everywhere: "gay" marriage, One-World government (i.e. globalism) is on the horizon, much of the world is at war with Islam or home-grown terrorism, disease, and so on (to make a very short list).

I believe that we can say with confidence that the Lord will return at some point during the 21st century; maybe even around the middle of the century, in my view. Even if the globalists are denied their cherished One-World government temporarily, they will inevitably succeed at some point, because the Bible says that they will. The Antichrist will arrive, and God's Word will be fulfilled, as it is written. You can take that to the bank, as it were.

¶U: The Return of Christ will be a surprise for false Believers (24:45 - 25:13)

O^{24:45} Who, then, is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season? ^{24:46}Blessed is that servant, whom his lord when he comes shall find doing this. ^{24:47}Truly I say to you, that he shall make him ruler over all his goods.

O^{24:48} But if that evil servant shall say in his heart, 'My lord delays his coming,' ^{24:49}and shall begin to beat his fellow servants, and to eat and drink with the drunken: ^{24:50}the lord of that servant shall come in a day when he is not looking for him, and in a hour that he is not aware of; ^{24:51}and he shall cut him in two, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

C^{25:1} Then shall the Kingdom of Heaven be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom. ^{25:2}And five of them were wise, and five were foolish: ^{25:3}they that were foolish took their lamps, and took no oil with them; ^{25:4}but the wise took oil in their vessels with their lamps. ^{25:5}While the bridegroom delayed, they all slumbered and slept.

C^{25:6} And at midnight a cry was made, 'Behold, the bridegroom is coming; go out to meet him!' ^{25:7}Then all those virgins arose, and trimmed their lamps. ^{25:8}And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ^{25:9}But the wise answered, saying, 'Not so, lest there is not enough for us and you; but go rather to them that sell, and buy for yourselves.' ^{25:10}And while they went to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. ^{25:11}Afterwards the other virgins came also, saying, 'Lord, Lord, open to us.' ^{25:12}But he answered and said, 'Truly I say to you, I do not know you.'

U^{25:13} Therefore watch, for you can never know the day nor the hour in which the Son of man is coming.'

Comment: The Golden Ratio design for ¶5:

O The faithful and wise servant will be rewarded when his Lord returns
O The evil servant will be cut in pieces and put with the hypocrites in Hell
C Both wise and foolish virgins slept while the bridegroom delayed his arrival
C The wise virgins went in to the wedding because they were prepared for the arrival of the bridegroom
U Therefore watch, for you can never know the day nor the hour in which the Son of man is coming.

The Return of Christ will be a surprise for false Believers. Yes, there are false Believers ("that evil servant") among God's people in the Assembly. Notice that Jesus was talking about the "faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season"; this is a clear reference to the pastor of a church/Assembly. Thank God, there are many of these "faithful and wise" servants of Christ in the world today; but it is just as true that there are far more "evil servants" of Christ in the world today. These are the liberals, the charlatans, the false prophets, the cultists, etc. These will be cut in two and appointed their portion with the hypocrites in Hell.

The wise and foolish virgins are related to the first two subparagraphs, because the wise virgins symbolize those who have "oil in their vessels", a symbol of the indwelling Holy Spirit, which only born-again Believers have. The foolish virgins symbolize those who know the truth, but fail to do what is required (have oil in their vessels) to be ready for the arrival of the Bridegroom (Christ). When the Bridegroom arrives, those who are saved will go to be with Christ; those who are not saved will not be allowed into the Kingdom of Heaven with Christ, but will be shut out.

The foolish virgins and the evil servants are one and the same, but describe the false Christian in different ways.

Study #44: Christ will judge his servants and all nations

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

§U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple

¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)

¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)

§C Body: The Time of Christ's Return

¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)

¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)

¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)

¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)

¶U: The Return of Christ will be a surprise for false Believers (24:45 - 25:13)

§C Conclusion: Christ will judge his servants and all nations

¶C: Christ will return to dispense reward and punishment to his servants (25:14 - 25:30)

¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

We conclude our study of Chapter 2.3 with the two paragraphs of the Conclusion Section:

§C Conclusion: Christ will judge his servants and all nations

¶C: Christ will return to dispense reward and punishment to his servants (25:14 - 25:30)

O For the coming of the Son of man is like a man traveling into a far country; who called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, and to another one: to each one according to his own ability; and immediately he took his journey.

O Then he that had received the five talents went and traded with the same; and he made them another five talents. And likewise he that had received two; he also gained another two. But he that had received one went and dug in the earth, and hid his lord's money.

C After a long time the lord of those servants comes, and reckons with them. And so he that had received five talents came and brought another five talents, saying, 'Lord, you delivered five talents to me; behold, I have gained beside them five more talents.' His lord said to him, 'Well done, you good and faithful servant; you have been faithful over a few things; therefore I will make you ruler over many things. Enter into the joy of your lord.'

C Also he that had received two talents came and said, 'Lord, you delivered two talents to me; behold, I have gained two other talents beside them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things; therefore I will make you ruler over many things. Enter into the joy of your lord.'

U Then he who had received one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not scattered; and I was afraid; and went and hid your talent in the earth. Look, there you have what is yours.' His lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I did not sow, and gather where I have not scattered; therefore you should have given my money to the bankers, and at my coming I would have received my own with interest. Therefore take the talent from him, and give it to him who has ten talents: for to everyone that has shall be given, and he shall have abundance; but from him that does not have shall be taken away even that which he has. And cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.'

Comment: The Golden Ratio design for ¶1:

- O The Lord gave his property to 3 servants, and went away on a long journey
- O Two of the servants invested the money and multiplied it, but one hid his Lord's money and did nothing
- C The first servant brought an additional five talents to his Lord, and was rewarded accordingly
- C The second servant brought an additional two talents to his Lord, and was rewarded accordingly
- U The evil servant was cast into Hell because he had hidden his talent in the earth

Everyone is created by God at conception, and given talents and gifts. If we are saved and use those gifts from God in his service, then Jesus will reward us according as we have invested his talents in our lifetimes. If we are not saved, and do not use those gifts from God for Him, then we will also be "rewarded", but it will be punishment, and not blessing.

The "evil servant" is a lost person who did not put the talents that were given him/her at conception to work for the Lord Jesus Christ (his/her Creator). They did not know their Creator, so those talents were wasted on sin or spoiled by disuse. Those talents will be given to those who have served Christ at his Return.

¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

O When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

O And all nations shall be gathered before him; and he shall separate them one from another, as a shepherd divides his sheep from the goats; and he shall set the sheep on his right hand; but the goats on the left.

C Then shall the King say to them on his right hand, 'Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world! For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.' Then shall the righteous answer him, saying, 'Lord, when did we see you hungry, and fed you? Or thirsty, and gave you drink? When did we see you a stranger, and took you in? Or naked, and clothed you? Or when did we see you sick, or in prison, and came to you?' And the King shall answer and say to them, 'Truly I say to you, inasmuch as you have done these things to one of the least of these my brethren, you have done it to me.'

C Then shall he say also to them on the left hand, 'Depart from me, you cursed, into Everlasting Fire, prepared for the devil and his angels! For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me.' Then shall they also answer him, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?' Then shall he answer them, saying, 'Truly I say to you, inasmuch as you did not do it to one of the least of these my brethren, you did not do it to me.'

U And these shall go away into Everlasting punishment, but the righteous into Life Eternal."

Comment: The Golden Ratio design for ¶2:

- O The Son of man shall sit upon the throne of his glory at his return
- O All nations shall be gathered before him; and He shall set the sheep on his right hand, and the goats on the left
- C The King shall invite those on his right hand to inherit the Millennial Kingdom of Christ
- C The King shall tell those on his left hand to depart from Him into everlasting fire, prepared for the devil and his angels
- U "And these shall go away into Everlasting punishment, but the righteous into Life Eternal"

The "Judgment of the nations" will be the one of the two main events to occur after the Return of Jesus to Earth to claim his Kingdom: the other is the Judgment of his servants in the first paragraph. We can only guess at which one will occur first, as the Bible is not clear on that point. I would guess that the Judgment of the nations would be first, since it would take a long time to judge his servants; and the entire world would have to wait to begin the Millennial Kingdom until that was done: but its' just a guess on my part.

Who is "my brethren" that Jesus refers to? Dispensational scholars will usually say that these are the Jews of that day who now believe in Him after his return. I believe that this is correct. The Jews are indeed "the brethren" of Jesus Christ: they are his flesh and blood, as far as his humanity goes. He was the Son of David and the Son of God.

For both he that sanctifies and they who are being sanctified are all of the same flesh. For which cause he is not ashamed to call them brothers, saying, "I will declare your Name to my brothers; in the midst of the Assembly will I sing praise to you." (Hebrews 2:11-12)

Remember that Matthew is almost exclusively about the Jews. It was written to the Jews to explain to them how Jesus was indeed their long-awaited Messiah, the Son of David. So these words of Jesus "Truly I say to you, inasmuch as you have done these things to one of the least of these my brethren, you have done it to me" should be understood as both a confession of our Lord Jesus of his relationship to his closest human relatives the Jews, and also a reason for his punishment of those who persecuted the Jews. Because these Gentiles did not help the Jewish people when they needed help the most, the Lord Jesus gave them punishment of the most severe kind: "Depart from me, you cursed, into Everlasting Fire, prepared for the devil and his angels!"

Beware of joining with the enemies of the Jewish people in their efforts to harm Israel, or harm the Jewish people in any way. They are indeed the "chosen people" of God. This doesn't mean that they don't have to believe in Jesus: yes, they must, or they will perish in Hell just like everyone else. Jesus said, "I am the Way, the Truth, and the Life: no man comes to the Father, but by me" (John 14:6).

But, the Jewish people as a whole have been chosen by God to receive the promises of Abraham, Isaac, and Jacob, which involve the Land of Israel (which is theirs in perpetuity), a Kingdom (the Millennial Kingdom of Christ), and a relationship with the Messiah-King Jesus Christ that Gentiles can only dream of. We have no physical kinship with Jesus our Lord and Savior as do the Jews. Thank God, we Gentiles do have a spiritual kinship with Christ as his adopted children; and we rejoice with the Jews in the blessings of the New Covenant of peace through the shed Blood of Christ our common Savior and Lord. But there is a definite difference between us, and we Gentiles should never try appropriate the promises of God to the Jews (such as the Land of Israel) as our own, for it never will be ours: it is written.

I don't have room to quote the entirety of the text, but please read Ezekiel 47:13 - 48:35. It leaves no doubt on this matter.

In Chapter 2.4 of Matthew, we see a sudden change in the narrative: Judas Iscariot plots to betray Christ, and the text shows the events of the next 24 hours or so which culminate in the "kangaroo court" of the Sanhedrin (the elite religious leaders of Israel) where Jesus is tried and convicted for crimes that He did not commit; and Peter denied Him three times.

Chapter 2.5 shows the Gentile government of Rome receiving Christ as a prisoner and crucifying Him; with the Conclusion showing his Resurrection and Great Commission.

Study #45: Judas plotted to betray Jesus

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

- §U Introduction: Judas planned to betray Jesus for a few pieces of silver
 - ¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)
 - ¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)
- §C Body: The last hours of Jesus with his disciples before his crucifixion
 - ¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)
 - ¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)
 - ¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)
 - ¶O: The disciples slept while Jesus prayed (26:36 - 46)
 - ¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)
- §C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter
 - ¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)
 - ¶C: Jesus was denied by Peter three times (26:69 - 75)

Comment: Chapter 2.4 is about the betrayal and denial of Jesus by his closest friends on Earth: Judas and Peter. Just before the Passover feast, Judas went to the chief priests and agreed to betray the Lord Jesus to them for a mere 30 pieces of silver. This was about one month of average income in those days (around \$20 for each piece of silver, approximately, for a total of about \$600).

After the Passover meal, Peter loudly declared that though he died with Jesus, he would never deny Him; and the other Apostles said the same thing. And yet, at the end of this Chapter, that is exactly what Peter did: three times.

The true character of Judas Iscariot is revealed in this text. First, Judas was annoyed when the woman gave a very expensive gift to the Lord Jesus; claiming that it was a waste of money, and that it might have been given to the poor. But in reality, Judas was a thief:

Then says one of his disciples (Judas Iscariot, Simon's son, who would betray him), ^{12:54}"Why was this ointment not sold for three hundred denarii, and given to the poor?" ^{12:6}He said this, not because he cared for the poor, but because he was a thief, and had the money bag, and carried what was put in it." (John 12:4-6)

Judas Iscariot was the "church treasurer", and carried the money given by others to support the ministry of Jesus. Judas no doubt joined the disciples of Jesus early in his ministry as an opportunist; in other words, he saw Jesus as someone who might become the next King of Israel; and this was his opportunity to become rich, if his gamble paid off.

So he "played the Christian game", pretended to believe in Jesus, and was baptized and joined the church of Jesus. He was probably overjoyed when Jesus chose him as one of his Apostles, thinking, "Yes! Now I'm really going to strike it rich!" But he never was a genuine Believer in Christ, and Jesus knew it. Yet they were friends and companions for three years. Judas saw his many miracles, but these only hardened his heart toward Christ.

Judas even went around with the other Apostles, preaching the Gospel and healing the sick! He was a real "Elmer Gantry"-type preacher. If you don't know who Elmer Gantry is, he was a character in a book and a movie who pretended to be an evangelist, but also committed fornication and drank liquor in secret. Gantry was a modern-day Judas Iscariot.

Finally, Judas grew tired of playing the "Christian game", and saw that Jesus wasn't going to be King, but was going to be crucified; so he went to the chief priests to try and get some money out of Jesus one last time by betraying Him to his enemies for thirty pieces of silver.

"But they that want to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: ^{6:10}for the love of money is the root of all evil; which while some coveted after, they have wandered from the Faith, and pierced themselves through with many sorrows." I Timothy 6:9-10

"Labor not to be rich; cease from your own wisdom. ^{23:5}Will you set your eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven." Proverbs 23:4-5

"For an Overseer must be blameless, as the steward of God, not self-willed, not quick-tempered, not close to wine, not a fighter, not greedy for dishonest gain" Titus 1:7

I wonder: are you playing the "Christian game" too? Do you really and truly believe in Jesus Christ, or are you a hypocrite? Who are you, in your heart? Be real and true with God, because someday the truth will come out; and there is no way for you to stop it.

§U Introduction: Judas plans to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plot to arrest Jesus and have Him killed (26:1 - 26:13)

U And it came to pass, when Jesus had finished all these sayings, he said to his disciples, "You know that after two days is the feast of the Passover; and the Son of man will be delivered up to be crucified."

C Then the chief priests, the scribes, and the elders of the people assembled together to the palace of the high priest, who was called Caiaphas; and they plotted that they might arrest Jesus by cunning, and kill him.

C But they said, "Not on the feast day, lest there be an uproar among the people."

O Now when Jesus was in Bethany, in the house of Simon the leper, a woman came to him having an alabaster box of very expensive oil; and she poured it on his head, as he reclined to eat. And when his disciples saw this, they were indignant, saying, "To what purpose is this waste? For this oil might have been sold for much, and given to the poor."

O But, having known this, Jesus said to them, "Why do you trouble the woman? For she has done a good work upon me: for you always have the poor with you; but me you have not always. For in that she has poured this oil on my body, she did it for my burial. Truly I say to you, wheresoever this Gospel shall be preached in the whole world, this gift, that this woman has done, shall also be told for a memorial of her."

Comment: The Golden Ratio design for ¶1:

- U Jesus warned his disciples of his imminent death by crucifixion
- C The chief priests, scribes, and elders plotted to arrest Jesus and kill him
- C But not on the feast day, lest there be an uproar among the people
- O Judas and some other disciples criticized a woman for pouring very expensive oil on Jesus' head as a waste of money
- O Jesus blessed the woman and prophesied that her act would be preached in the entire world for a memorial of her

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 26:19)

O Then one of the twelve, called Judas Iscariot, went to the chief priests; and he said to them, "What will you give me; and I will deliver him to you?" And they agreed with him for thirty pieces of silver.

O And from that time he looked for an opportunity to betray him.

C Now the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to him, "Where do you wish that we prepare for you to eat the Passover?" And he said, "Go into the city to such a man, and say to him, 'The Master says, 'My time is near; I will keep the Passover at your house with my disciples.'"

C And the disciples did as Jesus had appointed them.

U And they made ready the Passover.

Comment: The Golden Ratio design for ¶12:

- O Judas bargained with the chief priests to betray Jesus to them for 30 pieces of silver
- O From that time he looked for an opportunity to betray him
- C Jesus gave his disciples directions to find a home to keep the Passover feast with his disciples
- C The disciples did find a home to keep the Passover feast as Jesus had appointed them
- U And they made ready the Passover

Study #46: Jesus identified Judas as the traitor during the Passover meal

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

Recall from previous studies that the Golden Ratio patterns of the Body Sections of each Chapter in a Book follow the same reversing design:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO ←-----

Chapter 2.5: OOCUU

This is Chapter 2.4, so the first three paragraphs should have the UCC design; and this is exactly what we see below:

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 26:25)

O Now when the evening came, he sat down with the twelve.

O And as they ate, he said, "Truly I say to you, that one of you shall betray me."

C And they were very sorrowful; and every one of them began to say to him, "Lord, is it I?" And he answered and said, "He that dips his hand with me in the dish, the same shall betray me.

C The Son of man is going, as it is written of him; but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born."

U Then Judas, who betrayed him, answered and said, "Master, is it I?" He said to him, "It is *as* you said."

Comment: The Golden Ratio design for ¶1:

O Jesus sat down with the twelve Apostles, including Judas, to eat the Passover

O Jesus accused one of the Apostles of planning to betray Him

C The one who dipped his hand with Jesus in the dish would betray Him

C Woe to the man by whom the Son of man is betrayed

U Jesus told Judas that it was he who would betray Him

We continue our study of Chapter 2.4 with the first three paragraphs in the Body Section. In this study, we will look only at the first paragraph.

Scan the content of all three paragraphs, and you can see the UCC design right away. The first paragraph is about the conversation between Jesus and his disciples about the betrayal of Judas, whom he does not name at that time, but acknowledges Judas' question as a true statement. In addition, this occurred during the Passover meal.

The second paragraph is about Jesus and his disciples at the first Lord's Table. John 13:23-30 indicates that immediately after Jesus acknowledged Judas question, He told him to do what he had been planning to do all along: betray the Lord Jesus to the chief priests and scribes; and so Judas departed from the Passover meal at that point.

With that in mind, the Bible seems to clearly indicate that Judas was not at the table during the Lord's Table in the second paragraph and beyond. So that sets those two paragraphs apart from the first paragraph, even without knowing anything about the Golden Ratio design of the sub-paragraphs.

Naturally, the first paragraph has a sub-paragraph design of OOCUU; and the following two paragraphs have UCCOO as their sub-paragraph design. It is always this way throughout the Bible.

"The Son of man is going, as it is written of him; but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born."

These are frightening words from the mouth of the Son of God! What Judas did to the Lord Jesus, who is God Almighty in the flesh, was so terrible that Jesus told him, "It would have been good for that man if he had never been born." Even after hearing that, Judas did not believe Him; and he went out from the Table of the Lord to betray Jesus to the chief priests. Think about the terrible suffering that Judas has been suffering in Hell for almost 2,000 years now!

And it will only get worse at the Great White Throne Judgment:

"And I saw a Great White Throne, and him that sat on it; from whose face the earth and the Heaven fled away, and no place was found for them. And I saw the dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is *the Book of Life*; and the dead were judged out of those things which were written in the Books, according to their works. And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them; and they were judged every man according to their works. And Death and Hell were cast into the Lake of Fire: this is the second death; and whosoever was not found written in the Book of Life was cast into the Lake of Fire." Revelation 20:11-15

You say, "I am a Christian, so I will not be at the Great White Throne." Are you now? Are you 100% certain that you have been born-again? If you are wrong, then your error will last for an eternity. Think, my friend! Pray and ask God to show you whether you are truly a born-again child of the Living God.

If you are trusting in Mary to save you, then you are not saved: you are Lost and will be at the Great White Throne Judgment.

If you are trusting in your church membership to save you, then you are not saved: you are Lost and will be at the Great White Throne Judgment.

If you are trusting in your baptism to save you, then you are not saved: you are Lost and will be at the Great White Throne Judgment.

If you are trusting in your confirmation to save you, then you are not saved: you are Lost and will be at the Great White Throne Judgment.

If you are trusting in your good works to save you, then you are not saved: you are Lost and will be at the Great White Throne Judgment.

Only JESUS can save you! Jesus said, "I am the Way, the Truth, and the Life: no man comes to the Father, but by me" (John 14:6)

Study #47: The Last Passover and the first Lord's Table

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)
¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)
¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)
¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)
¶C: Jesus was denied by Peter three times (26:69 - 75)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 26:29)

U And as they were eating, Jesus took bread, and gave thanks;

C and he broke it; and gave to the disciples;

C and he said, "Take, eat; this is *a symbol of* my body."

O And he took the cup; and gave thanks, and gave it to them, saying, "Drink all of it: for this is *a symbol of* my blood of the New Covenant, which is shed for many for the forgiveness of sins.

O But I say to you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."

Comment: The Golden Ratio design for ¶2:

U Jesus took bread and gave thanks to his Father
C Jesus broke the bread and gave it to his disciples
C The broken bread was a symbol of his broken body on the cross

O The grape juice was a symbol of his Blood of the New Covenant, which was shed for many for the forgiveness of sins
O Jesus would not drink again of the grape juice until He drank it new with his disciples after the resurrection

I can't pass by this part of the Bible without discussing the very important doctrine of the Lord's Table and contrast it with the many false teachings.

Some of you are Roman Catholic, so I want to approach this subject with care for your feelings. However, I must tell you the truth, as it is found in the Word of God. We must not allow the opinion of a man, no matter who he might be, to overrule the Word of the Living God. We must follow the truth wherever it leads us.

1) Jesus took a loaf of bread, and broke it in pieces, and handed the pieces of bread to his disciples for them to eat. This is much different than in the Catholic mass, because there the wafers are not broken, but kept in one piece until it is eaten by the worshiper. This does not agree with the Bible:

1 Corinthians 11:23 - 26: "For I have received of the Lord that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, "Take, eat: this is a symbol of my body, which is broken for you; do this in remembrance of me." After the same manner also he took the cup, after he had eaten, saying, "This cup is the New Covenant in my blood; do this, as often as you drink it, in remembrance of me." For as often as you eat this bread, and drink this cup, you are celebrating the death of the Lord until he comes again."

2) Jesus gave the bread in chunks to his disciples, and said, "Take, eat: this is my body." Clearly, the bread was not Jesus, because Jesus was sitting there in front of his disciples. The Bible gives no indication at all that Jesus had spoken something like "abracadabra", and turned Himself into that piece of bread. In fact, is it even possible the Living Lord Jesus could be sitting there in front of the disciples, and at the same time, hand "himself" as "bread" to his disciples? No, no, no! The bread was bread, and Jesus was Jesus. There is only one Lord Jesus Christ, not many Christs; and He was sitting at the table. So the clear meaning of Jesus' words were that the broken bread in his hands was a symbol of his broken body on the cross in his near future. It was not literally his body.

3) We must accept the plain meaning of the Bible, and not allow anyone to twist it into something that makes no sense at all. Because if we accept the idea that the bread is magically turned into the real "body of Jesus Christ", the consequences are severe:

a) This means that there are many "Jesus Christs": millions, in fact, being "created" by the words of Roman Catholic priests all over the world every single day of the year. This makes the Catholic priest like some kind of god, does it not? He supposedly has the power to command God to multiply Himself every single day into a millions of "Jesuses" to be eaten by Catholics in the Mass. In fact, he must be more powerful than God Himself, if this is true! Is God so weak that He must submit to the commands of many thousands of sinful men each and every day?

b) No, my friends! No! There is only one Lord Jesus Christ, and He is sitting at the right hand of God the Father, waiting for the time to return to this Earth and claim his Kingdom! That is the Jesus Christ of the Bible.

"And every Levite priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins into perpetuity, sat down on the right hand of God, from henceforth waiting until his enemies are made his footstool: for by a single offering he has perfected into perpetuity them that are being sanctified." (Hebrews 10:11-14)

As you can see, the Bible teaches that Jesus is sitting at the right hand of God, waiting for his enemies to be made his footstool. In other words, He is waiting for the right time to return to Earth and claim it as his Kingdom. He is not multiplying Himself millions of times every day all over the Earth in obedience to the command of sinful men wearing robes. They do not have this power. It is a deception.

4) Jesus called the liquid in the cup "the fruit of the vine": indicating that it was not alcoholic wine, but grape juice. Alcohol causes intoxication and drunkenness. Do you honestly believe that God Almighty in the flesh (Jesus Christ), who is the Holy One of Israel, would give a substance to his disciples that would make them drunk? Drunkenness is associated with blasphemy, cursing, wife-beating, abuse of children, car accidents, and tens of thousands of deaths every year from drunk drivers. Have you ever been to a bar? Before I was saved I went to bars many times. Bars serve alcohol: beer, wine, and booze. In every single case, I guarantee you that bars are filled with cursing, blasphemy of the Name of Jesus, adultery, fornication, and all kinds of evil. There is nothing good that is associated with alcohol, so this is why I cannot believe that the most Holy God would give alcohol to his Apostles. This cannot be true.

5) The grape juice was NOT the real Blood of the Lord Jesus Christ, for the same reasons that the bread was not the real body of Jesus Christ. If the Apostles had tasted real blood in the cup, do you think that they would have remained silent? The Law of Moses forbids the drinking of blood of any kind. It was a sin to consume blood, so that means that it would have been a sin for the holy Apostles to drink the blood of Jesus. They said nothing; therefore it is obvious that it only tasted like grape juice, because it was grape juice.

"But flesh with the life thereof, which is its blood, you shall not eat." Genesis 9:4

"it shall be a perpetual Statute for your generations throughout all your dwellings, that you eat neither fat nor blood." Leviticus 3:17

God had commanded the people never to consume blood. Jesus is God, so if Jesus had give blood to his Apostles to drink, He would have contradicted Himself; and that is impossible. So the cup only contained grape juice, not the true blood of Jesus.

The Bible is clear, my friends: the bread and grape juice served by Jesus Christ to his Apostles at the first Table of the Lord was symbolic, not literal. This is why I translated this passage with the words "a symbol of" inserted into it: "This is [a symbol of] my body"; "This is [a symbol of] my blood of the New Covenant."

Salvation and forgiveness of sin is not found in symbolic bread and grape juice: it is only found in the real body and blood of Jesus Christ that was crucified and bled on the cross on Calvary.

"But now the righteousness of God apart from the Law is revealed (being witnessed by the Law and the Prophets), even the righteousness of God which is through faith of Jesus Christ unto all and upon all them that believe. For there is no difference, because all have sinned, and fallen short of the glory of God; being justified freely by his grace through the Redemption that is in Christ Jesus. Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the passing over of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, so that God might be just, and the justifier of him who believes in Jesus." Romans 3:21-26

"For when we were yet without strength, in due time Christ died for the ungodly: for scarcely for a righteous man will one die, yet perhaps for a good man some would even dare to die. But God demonstrated his love toward us, in that, while we were still sinners, Christ died in our place. Much more then, being now justified by his blood, we shall be saved from wrath through him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only this, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement." Romans 5:6-11

"but this man, after he had offered one sacrifice for sins into perpetuity, sat down on the right hand of God, from henceforth waiting until his enemies are made his footstool: for by a single offering he has perfected into perpetuity them that are being sanctified." Hebrews 10:12-14

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 26:35)

U And when they had sung a hymn, they went out into the mount of Olives.

C Then Jesus says to them, "All of you shall be offended because of me this night: for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.'

C But after I have risen again, I will go before you into Galilee."

O Peter answered and said to him, "Though all men shall be offended because of you, yet will I never be offended." Jesus said to him, "Truly I say to you, that this night, before the rooster crows, you shall deny me three times."

O Peter said to him, "Though I would die with you, yet will I not deny you!" Likewise also said all the disciples.

Comment: The Golden Ratio design for ¶3:

U Jesus and his disciples sang a hymn and went out into the mount of Olives
C Jesus prophesied that they would all be offended because of Him that night
C But after the resurrection, He would go before them into Galilee

O Jesus told Peter that he would deny Him 3 times that night
O Peter and the other Apostles loudly denied it

In this third paragraph, Peter loudly denied that he would deny Christ, along with the other disciples. Peter and the other Apostles were going into a cauldron of testing of their faith; and for Peter, especially, it wasn't going to be pretty.

Jesus knows our every weakness and fault, long before we do. Thank God for his long-suffering and mercy! There is not a single one of us who can say that we have been without sin in our lives.

Aren't you glad that God loves us, even though He already knows our weakness and knows that we will sin against Him? This does not excuse our sins. No, because along with sin comes regret, embarrassment, and shame. We must turn our backs on sin each and every day, if we want to please the Lord.

But we cannot do this in the power of our flesh, because our flesh is weak and unable to resist temptation by itself. We must be armed with the Word of God and the power of the Holy Spirit upon our lives. How can we do this?

1) Pray for at least ten minutes every day. Find a place to be alone behind a locked door, and prostrate yourself before the Lord. Confess all of your sins to Him. Tell the Lord everything that is on your heart. Pray for the people that you know (friends, family, co-workers), that they will be saved. Pray for the sick. Pray for the leaders of your country to make good decisions for the people. Pray for your own future: ask God for wisdom to know which paths to take. Allow Him to make the choice for you, because He always knows best.

2) Read the Bible every day. Not just Bible studies like this one, but the Bible itself. Read it for your own soul without paying attention to any arrangement; just read the text for about ten or fifteen minutes. This time with the Word of God will fortify your soul and strengthen you for the battles with sin, Satan, and the flesh, that lie ahead of you each day.

I realize that this is not easy to do; I myself struggle with time for prayer and Bible reading every day, even though I am making Bible studies every week! But we have to set aside time, and make it happen. When we do this regularly, we will grow in our faith in Jesus Christ, and become strong in Him, for the glory of God, and the blessing of others who see Jesus in us.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this Age, and against evil spirits in high places. Therefore take to you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand." Ephesians 6:10-13

Study #48: Jesus was betrayed by Judas

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Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

We continue our study of Chapter 2.4 with the last two paragraphs in the Body Section:

¶O: The disciples slept while Jesus prayed (26:36 - 26:46)

U^{26:36} Then Jesus comes with them to a place called Gethsemane; and he says to the disciples, “Sit here, while I go and pray over there.”

C^{26:37} And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and deeply distressed. ^{26:38} Then he says to them, “My soul is exceedingly sorrowful, even unto death. You wait here; and watch with me.”

C^{26:39} And he went a little further, and fell on his face, and prayed, saying, “O my Father, if it is possible, let this cup pass from me; nevertheless not as I will, but as you will.”

O^{26:40} And he comes to the disciples, and finds them asleep, and says to Peter, “What, could you not watch with me one hour? ^{26:41} Watch and pray, that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.”

O^{26:42} He went away again the second time, and prayed, saying, “O my Father, if this cup may not pass away from me, unless I drink it, your will be done.” ^{26:43} And he came and found them asleep again: for their eyes were heavy. ^{26:44} And he left them, and went away again; and he prayed the third time, saying the same words.

Comment: The Golden Ratio design for ¶4:

U Jesus told eight disciples to sit down and wait for Him

C Jesus took three disciples with Him to pray

C Jesus went a little further and prayed

O Jesus returned and rebuked Peter for sleeping instead of praying

O Jesus surrendered to the will of his Father

There is something else about this paragraph that is important: prayer is a form of spiritual warfare. Have you ever noticed how many people in church services will nod out while the pastor is trying to explain something that requires spiritual maturity to understand? That is probably because those same folks rarely ever read their Bible after they go home. Church is the only exposure many professing Christians have to the Bible all week, if they even bother to come to church.

I’ve noticed this even in my own spiritual life: when my mind and heart are full of the world and not filled with the Holy Spirit and the Word of God, when I then hear or read the Bible, I feel tremendously sleepy, even if I am already well-rested.

When our spirits are worldly, and we then are exposed to the Bible or preaching, our reaction is to feel sleepy. This is what happened with Peter and the other Apostles. It is true that they had just spent a large number of hours with the Lord Jesus Christ: hearing his Word and being blessed by his presence and teachings. But it is also true that they had just told the Lord that they would never deny Him, after He had told them that they would soon do exactly that! Instead of reacting with repentance and acknowledgement of the truth that Jesus had spoken to them, they reacted with pride: “Though I would die with you, yet will I not deny you!” So they were actually no longer in fellowship with the Lord, because they basically called Him a liar. The Lord was gracious and understood their situation, and so did not insist on them agreeing with his prophesy concerning them.

But this is the spiritual state of the disciples in the Garden, and it explains why they were unable to continue in prayer with the Lord and kept falling asleep. The reason? They were not right with God!

The next time you feel tremendously sleepy in church for no apparent reason, ask yourself what you have done (or not done) that made you slip out of fellowship with Christ your Savior and Lord. Ask the Lord, and He will show you, if you are genuinely sincere in seeking Him.

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 26:58)

O^{26:45} Then he comes to his disciples, and says to them, “Sleep on now, and take your rest! Behold, the hour is near; and the Son of man is betrayed into the hands of sinners. ^{26:46} Rise; let us be going; behold, he is near that betrays me.”

O^{26:47} And while he still spoke, lo, Judas (one of the twelve) came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. ^{26:48} Now he that betrayed him gave them a sign, saying, “Whomsoever I shall kiss, that same is he. Hold him fast.” ^{26:49} And immediately he came to Jesus, and said, “Greetings, Rabbi”; and he kissed him on the cheek. ^{26:50} And Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus, and took him.

C^{26:51} And, behold, one of them which were with Jesus stretched out his hand, and drew his sword; and he struck a servant of the high priest, and cut off his ear. ^{26:52} Then Jesus said to him, “Put up again your sword into his place: for all they that take the sword shall perish with the sword. ^{26:53} Do you think that I cannot now pray to my Father, and he shall instantly give me more than twelve legions of angels? ^{26:54} But then how shall the Scriptures be fulfilled, that thus it must be?”

C^{26:55} In that same hour Jesus said to the multitudes, “Have you come out as against a thief with swords and clubs in order to take me? I sat daily with you teaching in the Temple; and you laid no hold on me. ^{26:56} But all this was done, that the Scriptures of the Prophets might be fulfilled.”

U Then all the disciples forsook him, and fled; ^{26:57} and they, that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled. ^{26:58} But Peter followed him afar off to the high priest's palace; and he went in, and sat with the servants, to see the end.

Comment: The Golden Ratio design for ¶5:

O Jesus awoke his disciples to meet Judas Iscariot

O Judas betrayed Jesus with a kiss of death, and He was taken prisoner

C Peter tried to defend Jesus with a sword, but Jesus told him to put it away

C Jesus rebuked the group of men who had come to arrest Him, but submitted Himself to their will

U Jesus was taken captive to Caiaphas the High Priest, and Peter followed behind them

Comment: Jesus could have called twelve legions of angels from Heaven to defend Him from his enemies, if He asked his Father.

Thankfully, He did not avail Himself of their help and willingly surrendered his life to the powers of darkness, so that the words of the Prophets would be fulfilled, our sins would be paid for on Calvary with his voluntary sacrifice of his life and shed blood.

It was a necessary evil for Him to endure so that we might have Eternal Life through Him, if we repent of our sins and accept Him as our Lord and Savior.

This is the last paragraph of the Body Section of Chapter 2.4 of Matthew. Recall that this Chapter started after the sermon of Jesus on the Mount of Olives about the future course of human history, so there is a clear break in the content from Chapter 2.3 to Chapter 2.4. This is how you determine the boundary lines between Chapter, Sections, Paragraphs, and Sub-paragraphs: you look for where something begins and something ends. But without the Golden Ratio design of the Bible to help you know where those beginnings and endings are, you will not get it correct! Let me show you how it works, briefly.

The Introduction Section set the stage for this Chapter, which was all about the betrayal of Jesus to his enemies. The leaders of the Jews were looking for some way to find Jesus and arrest Him, in order to kill Him; and Judas Iscariot wanted to make some easy money; and he didn't care how he got it, so he went to the leaders of the Jews and made a devil's bargain with them: money for Jesus. So Jesus sent his disciples to prepare the Passover in such a way that Judas would not be able to tell the chief priests where He was eating the Passover.

The Golden Ratio design of the Introduction is “OO”: two paragraphs with “opposing” themes and content.

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

The Body Section is the core part of Chapter 2.4: Jesus ate the Passover meal with his 12 Apostles, including Judas (Paragraph 1). Later, Jesus ate the first Communion with his 11 Apostles, without Judas (Paragraph 2); and then warned his eleven Apostles, without Judas, that they would forsake Him that very night (Paragraph 3).

These first three paragraphs are the “UCC” part of the Body Section. They belong together as a group (UCC), but the first is Unique to the other two; and the second and third complement each other, like two sides of the same coin.

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

The last two Paragraphs are much different than the first three, because Jesus took his Apostles to the Garden of Gethsemane (a different location), where He prayed and they slept (Paragraph 4). In this last Paragraph, the Apostles aren't sleeping, but running away to save their lives; except for Peter and John, his most loyal Apostles. These two Paragraphs are the “OO” part of the Body Section. They have opposing themes and content.

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

In total, there are five paragraphs in the Body Section: the Golden Ratio design is UCCOO.

In the Conclusion Section, Jesus faced the wrath of the Sanhedrin Council, and Peter denied Him: two paragraphs, with Complementary themes; the Golden Ratio design is “CC”.

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

The overall Golden Ratio design of Chapter 2.4 is OO, UCCOO, CC.

Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25) [All twelve Apostles]

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29) [Eleven Apostles]

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35) [Eleven Apostles]

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

Now some of you are no doubt asking, “What is this UCCOO all about?” Where did that come from?” The answer requires another study to explain in detail, and you can find the explanation at this link: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioStudiesSpanish.html>. This website requires a large smartphone or a tablet or larger.

Here is the short explanation: The pattern of “UCCOO” is based on the Fibonacci Sequence of numbers: 1, 2, 3, 5, 8, 13, 21, 34 etc.... The Fibonacci Sequence is a special number series in mathematics. You can derive the Golden Ratio from these numbers by dividing the next number in the series by the one before it. For example 2/1, 3/2, 5/3, 8/5 etc. When you do this with the entire series, you will find that the result of each division (or ratio) is an irrational number which begins like this: 1.618..., and never ends. This is the Golden Ratio.

The first five numbers in this series are the ones that are important for the Bible:

1 is a Unique number among all numbers, because it is the addition of zero (or nothing) plus itself (1): 0 + 1 = 1.

The next two Fibonacci numbers 2 and 3 “complement” each other, because 1+1 = 2, and 1+2 = 3: both 2 and 3 share the same first addend (1), so they are like two sides of the same coin.

But the Fibonacci numbers 5 and 8 are “different”, because not only are they separated from 1, 2, and 3; but their addends are opposed to each other: 2+3 = 5, but 3+5 = 8. 3 is the last addend for 5, but 3 is the first addend for 8; which shows that they are opposed to each other. The characteristics of the Fibonacci numbers of 1, 2, 3, 5, and 8 are UCCOO: one Unique, two Complementary, and two Opposite.

Amazingly, this same Golden Ratio design is found on every page of the Holy Bible. I have published numerous studies on my website which prove this. Most of them are in English at this time, but I am translating them into Spanish as I find time to do so.

Do a Google search of “the Golden Ratio”, and you will find many websites which explain the principles; but very few which apply this ratio to the Bible. My website is the only one to do a detailed examination and organization of the Bible by way of the Golden Ratio design, because God called me to do this.

Unless your pastor is following these studies, he does not know about the Golden Ratio design of the Bible, because I only discovered this design in the Bible in about 2004; and not many people know about it, even today.

These detailed studies of the Bible that you are reading now will take a lot of time to complete. I expect several more years of work. If you really want to understand the Bible, you must follow these studies, because it not only explains the Bible thoroughly and completely; but it shows you how God is the true Author of the Holy Scriptures: it is definitely not the work of sinful man!

You also need the assistance of the Holy Spirit of God to understand the Bible. If you are not saved, you must repent and believe on Jesus Christ and accept Him as your personal Savior and Lord! Then God will give you Eternal Life through his Son, and He can teach you the Word of God one on one!

Study #49: Jesus faced the wrath of the Sanhedrin and Peter's denial

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

We conclude our study of Chapter 2.4 with the two paragraphs of the Conclusion Section:

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 26:67)

O Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death, but found none. Indeed, though many false witnesses came, yet they found none.

O At the last two false witnesses came and said, "This man said, 'I am able to destroy the Temple of God; and to build it in three days.'" And the high priest arose, and said to him, "Do you answer nothing? What is it which these witness against you?" But Jesus held his peace.

C And the high priest answered and said to him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God." Jesus says to him, "It is as you said. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of power; and coming in the clouds of heaven."

C Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Behold, now you have heard his blasphemy. What do you think?" They answered and said, "He is worthy of death."

U Then they spat in his face, and beat him; and others slapped him, saying, "Prophesy to us, you Christ! Who is the one beating you?"

Comment: The Golden Ratio design for ¶1:

- O The council looked for false witnesses to put Jesus to death, but found none
- O Finally, two false witnesses said Jesus claimed to be able to destroy and rebuild the Temple in 3 days, but Jesus said nothing

- C The high priest commanded Jesus by the Living God to tell them whether He was the Christ; and Jesus agreed with his statement
- C The high priest claimed that Jesus had spoken blasphemy, and the council agreed that He was worthy of death
- U Then they spat in his face and beat Him

Comment: I hope that you can see the dividing line between the two OO subparagraphs and the CCU subparagraphs. At first, the council was desperately searching for false witnesses whom they could use to "convict" Jesus of some kind of crime as an excuse to kill Him. All this is found in the first two subparagraphs.

The CCU part of the paragraph begins with the command of the High Priest to Jesus by "the Living God" to tell them whether He was the Christ, the Son of God. Jesus had to respond, because He was the Living God (dwelling in sinless human flesh); and he responded, "It is as you say"; literally, "You said *it*", or "*What* you said" are possible translations.

It's very interesting, because Jesus did not respond with pride and arrogance in the way that a sinner might have done: "Why yes, I AM the Son of God!" No, the humble, selfless, genuine, sinless Son of God basically said, "What you said." Quite a difference, amen?

But this admission by Christ gave the wicked Council of Jewish elders, chief priests, and rulers of Judea the excuse that they were looking for to charge Jesus with the ultimate in absurd, kangaroo-court charges: blasphemy. God cannot blaspheme, because He is God; and so is the Lord Jesus Christ.

My point is also that the text naturally divides between the initial searching for false witnesses to the Council pouncing on Jesus with the ruling of blasphemy: this is the break between the OO and the CCU part of the subparagraphs.

¶C: Jesus was denied by Peter three times (26:69 - 26:75)

O Now Peter sat outside in the palace; and a female servant came to him, saying, "You also were with Jesus of Galilee." But he denied before them all, saying, "I do not know what you say."

O And when he went out into the porch, another girl saw him; and she said to them that were there, "This man was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man!"

C And after a while they that stood by came to him, and said to Peter, "Surely you also are one of them: for your dialect betrays you." Then he began to curse and to swear, saying, "I do not know the man!" And immediately the rooster crowed.

C And Peter remembered the Word of Jesus, which said to him, "Before the rooster crows, you shall deny me three times."

U And he went out, and wept bitterly.

Comment: The Golden Ratio design for ¶2:

- O A female servant directly accused Peter of being with Jesus, and he lied, claiming not to know what she was saying
- O Another female told others in the area that Peter was with Jesus; and he lied again, denying it with an oath
- C Others accused Peter of being a disciple of Jesus, because of his dialect of Galilee; and this time he began to curse and to swear, saying, "I do not know the man!"
- C And Peter remembered the Word of Jesus, which said to him, "Before the rooster crows, you shall deny me three times."
- U And he went out, and wept bitterly.

My comments above about the dividing line between the OO and CCU parts of that paragraph are similar in this paragraph. In the two OO subparagraphs, two female servants (slaves) accused Peter, both directly and indirectly, of being a disciple of Jesus. At first, he said, "I don't know what you're talking about!" (No cursing or oaths.) The second time, he denied it with an oath (edging closer to all out swearing and cursing, but not there yet).

And the 3rd time, "they that stood by" (probably not women) accused him, and he went completely overboard: "he began to loudly curse and swear, saying, "I do not know the man!" And this is what triggered the crowing of the rooster, as Jesus had predicted would happen: "Before the rooster crows, you shall deny me three times."

So the text naturally divides between these second and third subparagraphs, which is a key feature of the Golden Ratio design of UCCOO or OOCCU.

Let's also think about what Peter did in more practical terms: "He began to curse and to swear, saying, "I do not know the man!" This is clear proof from the Bible that cursing and swearing is the same as denying Jesus Christ.

Before I accepted Christ as my personal Savior in 1982, it seemed like every third word that came out of mouth was some form of profanity. You have probably heard them all and probably said them yourself, so there is no need to tell you what profanity sounds like. Everyone understands it quite well. It is filthy and it is vile in the sight of God. God hates it, and Satan loves it.

When I was a child of the devil (as all lost persons are), I used profanity all the time, as did most of my sailor shipmates. I belonged to Satan at that time, so profanity came naturally. But when I became a child of the King of kings and Lord of lords, the Holy Spirit came to dwell in my soul; and He began to change me from within: those things that I once loved (like pornography, cursing, lust, worldly desires), I began to hate; and those things I once hated (church, prayer, reading the Bible, and personal holiness), I began to love. Why? Because the HOLY Spirit dwelled within me, and was conforming me to the image of Jesus Christ my Savior. His Holiness within our souls gradually begins to make us like Jesus, in whom we have trusted for Eternal Life:

- U Now if any man does not have the Spirit of Christ, he is none of his.
- C And if Christ is in you, the body is dead because of sin, but the Spirit is Life because of righteousness.
- C But if the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.
- O Therefore, brethren, we are debtors, but not to the flesh, to live after the flesh: for if you live after the flesh, you shall die; but if you through the Spirit are mortifying the deeds of the body, you shall live.
- O For as many as are led by the Spirit of God, they are the sons of God: for you have not received the spirit of slavery again to fear; but you have received the Spirit of adoption, whereby we cry, "Papa, Father!" (Romans 8:9b - 8:15)

My point is this: Peter demonstrated that he was a genuine child of God by his heart-felt repentance after he sinned against Jesus. If you can use profanity and not understand that you have sinned against Jesus Christ, then you are almost certainly not a child of God, my friend. Cursing and profanity are like ugly frogs coming up out of the mouth and pouring their filth all over everyone within hearing. A genuine Christian can certainly sin against God, just as Peter did; but the reaction afterward will always be regret and weeping in repentance.

A false Christian can curse and lie at the drop of a hat all day long, and it never bothers him/her; unless, of course, there is another Christian in the vicinity; then they go back to their "pretend holiness" and refrain from cursing: "because they wouldn't understand."

To make it clear: Christians can and do commit all kinds of sin, just as sinners do (only a lot less normally). But when a Christian does sin, he/she cannot go on without repentance at some point, because they know in their soul that they have grieved the Holy Spirit of God within them; and that causes them grief also. Repentance and confession of sin to the Lord is the only path of peace to the true Believer in Christ.

Peter lost his testimony for Christ when he cursed and swore, denying his Lord and Savior; but he did not lose his salvation, because that is an impossibility. It is best for both Christians and the Lost who know them personally that Christians do not swear at all. Do not use the language of the world, because it is a disgrace to you and your Savior, my friend.

While I'm at it, don't share the posts or emails of others that contain profanity, either! When you share a post with profanity, you are saying, "I agree with that language." You are basically repeating the filthy words as if they were your own; and believe me, the Lost take notice of such things. They will say to themselves, "What a hypocrite! He/she claims to be a Christian, but look at that language! I'm just as good as they are, so why should I get saved?" I know this, because I used to think such things as a young man without Jesus; and I know that others think and say the same things.

Your life is the only Bible many people will ever "read", and if your mouth sounds like their own, they will never know that Christ is real; and they might very well go to Hell, because of YOU. Think about it! Amen.

Study #50: Judas Iscariot committed suicide and Jesus faced judgment

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)

§C Body: Jesus Christ was crucified on a cross, died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)

§C Conclusion: Jesus Christ rose from the dead and gave the Great Commission to his disciples

¶C: The Roman soldiers were bribed by the chief priests and elders to falsely say that the disciples stole the body of Jesus while they slept (28:1 - 15)

¶C: Jesus gave the Great Commission to his disciples to take the Gospel to all nations (28:16 - 20)

We now come to Chapter 2.5 of Matthew.

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 27:10)

U When the morning came, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away; and they delivered him to Pontius Pilate the governor.

C Then Judas, who had betrayed him, when he saw that he was condemned, changed his mind, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See to your own problem."

C And he cast down the pieces of silver in the Temple; and he departed, and went and hung himself.

O And the chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field was called, "The field of blood," until this day.

O Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel valued; and they gave them for the potter's field, as [Jehovah] appointed me."

Comment: The Golden Ratio design for ¶1:

U The chief priests delivered Jesus to Pontius Pilate the Roman governor

C Judas brought the 30 pieces of silver back to the chief priests

C Judas cast down the 30 pieces of silver in the Temple; and went and hung himself

O The chief priests took the silver and bought the potter's field with it

O The words of Jeremiah the Prophet were fulfilled by this action of the chief priests

Did Judas truly repent? The Bible seems to clearly say no. Judas "changed his mind" about his betrayal of Jesus, because he knew that Jesus certainly did not deserve to die. He just wanted to make a little quick extra cash, and betraying the Lord was a way to do that. He was a lost man who felt bad because of his sin, but there is no evidence to suggest that he went to Heaven. In fact, the Bible says the opposite of Judas Iscariot:

"The Son of man is going, as it is written of him; but woe to that man by whom the Son of man is betrayed! It would have been good for that man if he had not been born." (Matthew 26:24)

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper language, 'Aceldama', that is to say, 'The Field of Blood.' For it is written in the Book of Psalms, 'Let his habitation be desolate, and let no man dwell in it; and his office of Overseer let another take.'" (Acts 1:18-20)

"Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. Day and night they go around it upon its walls; mischief also and sorrow are in its midst. Wickedness is in its midst; deceit and guile depart not from her streets. For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me that magnified himself against me, then I would have hidden myself from him; but it was you; a man my equal, my guide, and my acquaintance. We took sweet counsel together, and walked to the House of God in company. Let death seize upon them, and let them go down quickly into Hell! For wickedness is in their dwellings, and among them." (Psalm 55:9-15)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 27:14)

O And Jesus stood before the governor.

O And the governor asked him, saying, "Are you the King of the Jews?" And Jesus said to him, "It is as you say."

C And when he was accused by the chief priests and elders, he answered nothing.

C Then Pilate said to him, "Do you not hear how many things they witness against you?" And he answered him to never a word.

U Therefore the governor marveled greatly.

Comment: The Golden Ratio design for ¶2:

There is so little text that it is unnecessary to repeat it. One thing that I have learned is that a subparagraph that begins with a question (as in a conversation) should include the response as part of the same subparagraph in most cases.

Notice also that in the 3rd and 4th subparagraph, Jesus answered nothing in both situations: first to the chief priests and elders, and second to the governor.

The result of this situation was that "Therefore the governor marveled greatly" (which is the unique subparagraph in this group).

Study #51: The Jewish mob compelled Pilate to send Jesus to his death

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)

§C Body: Jesus Christ was crucified on a cross, died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)

§C Conclusion: Jesus Christ rose from the dead and gave the Great Commission to his disciples

¶C: The Roman soldiers were bribed by the chief priests and elders to falsely say that the disciples stole the body of Jesus while they slept (28:1 - 15)

¶C: Jesus gave the Great Commission to his disciples to take the Gospel to all nations (28:16 - 20)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating design on the paragraph level:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU ←-----

This is Chapter 2.5, so the first two paragraphs of the Body Section should have the OO design; and this is exactly what we find.

§C Body: Jesus Christ was crucified on a cross, died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 27:25)

U Now at that feast the governor was accustomed to release to the people a prisoner, whom they wished. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said to them, "Whom do you wish that I release to you: Barabbas, or Jesus who is called Christ?" For he knew that they had delivered him because of envy.

C When he was set down on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just man: for I have suffered many things this day in a dream because of him."

C But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said to them, "Which of the two will you that I release to you?" They said, "Barabbas!" Pilate says to them, "What shall I do then with Jesus who is called Christ?" They all say to him, "Let him be crucified!" And the governor said, "Why, what evil has he done?" But they cried out even more, saying, "Let him be crucified!!"

O When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see to *your own problem*."

O Then all the people answered and said, "His blood be on us, and on our children!"

Comment: The Golden Ratio design for ¶1:

U Pilate asked the mob of Jews whether he should release Jesus or Barabbas the murderer

C Pilate's wife told him to have nothing to do with "that just man" Jesus

C But the mob of Jews demanded the death of Jesus and the release of Barabbas

O Pilate washed his hands with water to symbolize his innocence from the death of Jesus

O The mob of Jews accepted responsibility for the blood of Jesus: both on them and their children

Do you see the design of the golden ratio of UCCOO? Pilate's question is the unique paragraph; his wife urged him to have mercy on Jesus, and the multitude urged him to kill Jesus are two complementary paragraphs: like two sides of the same coin.

The two opposite paragraphs are Pilate washing his hands from the blood of Jesus, and the multitude of Jews accepting responsibility for the blood of Jesus.

The last words of the Jewish mob are significant: "His blood be on us, and on our children!" Some liberals claim that these words would never have been spoken and it must be fictitious. But this claim goes up against the integrity of the Bible as a whole: either it is the Word of God, all of it; or it is not. You can't have it both ways and say that some of it is inspired and some of it isn't, because the Bible claims that it is all the Word of God, inerrant, and without any admixture of error.

"Knowing this first, that no prophecy of the Scripture comes of one's own interpretation: for the prophecy came at no time by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit." (2 Peter 1:20-21)

"All Scripture is God-breathed; and is beneficial for doctrine, for rebuke, for correction, and for instruction in righteousness; that the man of God may be complete, and thoroughly equipped for all good work." (2 Timothy 3:16-17)

I believe that (my theory) these words of the Jewish mob were caused to come out of their mouth by the Holy Spirit, as a way of publicly admitting their guilt for all history to judge them. Their words have been fulfilled in a devastating way over the centuries since the Jews killed their own Messiah by the hand of the Roman occupying army.

- 1) The total annihilation of Jerusalem and the destruction of the Temple by the Roman army of Titus in 70 A.D., in which more than 1 million Jews perished in the siege.
- 2) Near-constant persecutions (pogroms) of the Jews have occurred in nearly every country in every century for the last 1900 years; but especially in Europe and the Middle East.
- 3) The Holocaust of World War 2, where at least 6 million Jews perished in the Nazi ovens, gas chambers, and firing squads.
- 4) They have no peace for their lives, even in their own land of Israel, to this day, because their enemies are constantly thinking up new ways to kill them and cause trouble for Israel.

This history of the Jews over the last 1900 years is a fulfillment of the words of Moses in Deuteronomy 28:63-68:

"And it shall come to pass, that as Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will also rejoice over you to destroy you, and to bring you to nothing. And you shall be plucked from off the land where you are going to possess it; and Jehovah shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, even wood and stone. And among these nations you shall find no ease; neither shall the sole of your foot have rest, but Jehovah shall give you there a trembling heart, failing of eyes, and sorrow of mind; and your life shall hang in doubt before you; and you shall fear day and night, and shall have no assurance of your life. In the morning you shall say, 'Would God it were evening!'; and at evening you shall say, 'Would God it were morning!': for the fear of your heart wherewith you shall fear, and for the sight of your eyes which you shall see. And Jehovah shall bring you into Egypt again with ships, by the way of which I spoke to you, 'You shall see it no more again'; and there you shall be sold to your enemies for men slaves and women slaves; and no man shall buy you."

The modern-day Jew who is still in denial of their Jesus their Messiah just can't figure out why God seems to be so angry with them, and why the Jews have suffered so much. The answer is found in the words of the Lord Jesus Christ:

"for to whomsoever much is given, of him shall much be required" (Matthew 12:48)

Among all the other nations on the Earth, only the Jews were given custody of the most holy words of the Living God, Jehovah, in the Holy Scriptures.

Among all the other nations on the Earth, only the Jews had the visible presence of the one true God Jehovah in their midst in the Temple in Jerusalem.

Among all the other nations on the Earth, only the Jews had the promises of the one true God Jehovah to Abraham, Isaac, and Jacob; and also to David; but they despised the promises of God, turning the priesthood and rulers of Israel into a den of vipers and wicked men; and teaching the people lies in the Name of Jehovah, which caused them to perish in Hell rather than inherit Eternal Life. No wonder God had to execute judgment on this wicked nation.

That doesn't mean that God has totally forsaken his people the Jews. No, God's promises to Abraham, Isaac, and Jacob (and also David) are irrevocable and binding, because they have no conditions. God will bring his promises to pass, and Israel will inherit all of the land that God promised to them during the Millennial Kingdom of Christ; and the Jews will once again be the favored people of the Lord; but not until then.

Do not hate the Jews, my Christian friends. They are beloved for the sake of the promises of Jehovah to their fathers, Abraham, Isaac, Jacob, and David. And those promises to Israel will never be broken:

"For I do not want you to be ignorant of this mystery, brethren (lest perhaps you are wise in your own conceits), that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel shall be saved: as it is written, "The Savior shall come out of Zion, and shall turn away ungodliness from Jacob: for this is my Covenant to them, when I shall take away their sins." As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes: for the gifts and calling of God are irrevocable." Romans 11:25-29

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 27:32)

O Then he released Barabbas to them.

O And when he had scourged Jesus, he delivered him to be crucified.

C Then the soldiers of the governor took Jesus into the common hall, and gathered to him the whole band of soldiers. And they stripped him, and put a scarlet robe on him. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed, and struck him on the head.

C And after they had mocked him, they took the robe off from him; and they put his own clothing on him, and led him away to crucify him.

U And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

Comment: The Golden Ratio design for ¶2:

O Pilate released Barabbas to the mob

O Pilate delivered Jesus to his soldiers to be crucified

C The Roman soldiers beat and mocked Jesus

C The Roman soldiers took Jesus away to crucify Him

U The Roman soldiers compelled Simon a Cyrenian to bear the cross of Jesus

Do not say to yourselves, "Those horrible Jews killed their own Messiah! I would not have done that." Bit we are just as guilty as they were, because Jesus went to the cross to pay for your sins and my sins, my friends. OUR SINS nailed Jesus to the cross, not Pilate or the Jews.

We are guilty of sinning against God, but Jesus gave Himself up to die for us, so that we might live and be freed from the bondage of our sins.

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich." 2 Corinthians 8:9

"For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life." John 3:16

We would all go to Hell without Jesus, because there is no other Savior who could die for our sins. Only Jesus, the sinless, most holy Son of the Living God, was able to do that for us. This was his main mission on Earth: to die, so that you and I could live, if we repent and accept Him as our Lord and Savior. Have you bowed your knee to Jesus and invited Him to come into your heart and life to forgive you of your sins and save you, once for all time? Do it right now, because He loves you very much.

Praise God for what He has done!

Study #52: Jesus was crucified, and buried for 3 days

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

- §U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate
¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)
¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)
- §C Body: Jesus Christ was crucified on a cross, died, and was buried
¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)
¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)
¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
- §C Conclusion: Jesus Christ rose from the dead and gave the Great Commission to his disciples
¶C: The Roman soldiers were bribed by the chief priests and elders to falsely say that the disciples stole the body of Jesus while they slept (28:1 - 15)
¶C: Jesus gave the Great Commission to his disciples to take the Gospel to all nations (28:16 - 20)

We continue our study of Chapter 2.5 with the last 3 paragraphs of the Body Section, which follow the CCU design. I will keep the comments short, because of the relatively large amount of Bible text.

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 27:44)

U And when they came to a place called Golgotha (which means “A place of a skull”), they gave him vinegar to drink mingled with gall; and when he had tasted it, he would not drink.

C And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the Prophet: “They parted my garments among them, and upon my vesture did they cast lots.”

C And sitting down they watched him there, and set up over his head his accusation written: “THIS IS JESUS THE KING OF THE JEWS.”

O Then two thieves were crucified with him: one on the right hand, and another on the left.

O And they that passed by reviled him; shaking their heads, and saying, “The one destroying the Temple, and building it in three days, save yourself. If you are the Son of God, come down from the cross!” Likewise also the chief priests mocking him, with the scribes and elders, said, “He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, ‘I am the Son of God.’” The thieves also, who were crucified with him, cast the same in his teeth.

Comment: The Golden Ratio design for ¶3:

- U Jesus refused the pain-killing medicine offered by the soldiers
- C The soldiers crucified Jesus, and cast lots for his garments
- C The soldiers sat down and watched Jesus, and set up over his head a sign: “This is Jesus the King of the Jews.”

- O Two thieves were crucified with Him
- O Jesus was mocked and reviled by almost everyone

Notice the Golden Ratio design of the subparagraphs: in the first (which is unique), Jesus had not been crucified yet; in the second and third, Jesus had been crucified, so they complement each other.

These three subparagraphs all focus on Jesus, but the last two subparagraphs focus on the other people in the scene: the two thieves, and all who were mocking Him. Thus, there is a soft division between these subparagraphs.

In the last two, they oppose each other: the two thieves were crucified; and Jesus was mocked by almost everyone (except his disciples who were there). Thus, the internal Golden Ratio design of this paragraph is UCCOO. The next paragraph will also have the same design.

The following are 44 known prophecies in the Bible that were fulfilled in the Life, death, burial, and Resurrection of our Lord Jesus Christ. It would be impossible for one man to fulfill all of these prophecies, unless Jesus really were the Messiah, the Christ of God. He was, and is, the Christ of God, and the Messiah of Israel.

I have provided the text from twenty of these prophecies and fulfillments. The remainder I will leave for you to find and read for yourself.

1) Messiah would be born of a woman, who will crush the Serpent’s head.

Predicted: Genesis 3:15: “And I will put hatred between you and the woman, and between your seed and her Seed: he shall bruise your head, and you shall bruise his heel.”

Fulfilled: Galatians 4:4-5: “but when the fullness of the time came, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.”

2) Messiah would be born in Bethlehem.

Predicted: Micah 5:2 “But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall he come forth to me to be Ruler in Israel, whose goings forth have been from of old, from Eternity Past.”

Fulfilled: Matthew 2:1 “Now when Jesus was born in Bethlehem of Judea in the days of Herod the king,”

3) Messiah would be born of a virgin.

Predicted: Isaiah 7:14 “Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a Son, and shall call his Name Immanuel.”

Fulfilled: Matthew 1:22-23 “Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, “Behold, a virgin shall be with child, and shall bear a son; and they shall call his Name Emmanuel” (which means, “God with us”).”

4) Messiah would come from the line of Abraham.

Predicted: Genesis 12:3 “And I will bless them that bless you, and curse him that curses you. And in you shall all families of the earth be blessed.”

Fulfilled: Matthew 1:1 “The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham.”

Romans 9:5 “of whom are the fathers; and out of whom according to the flesh is the Christ, the One who is over all: God, who is blessed into the Ages. Amen.”

5) Messiah would be a descendant of Isaac.

Predicted: Genesis 17:19 “And God said, “Sarah your wife shall indeed bear you a son, and you shall call his name Isaac; and I will establish my Covenant with him for an everlasting Covenant, and with his seed after him.”

Fulfilled: Luke 3:34 (Jesus) “who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor”

6) Messiah would be a descendant of Jacob.

Predicted: Numbers 24:17 “I shall see him, but not now; I shall behold him, but not near; a Star shall come out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”

Fulfilled: Luke 3:34 (Jesus) “who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor”

7) Messiah would come from the tribe of Judah.

Predicted: Genesis 49:10 “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the gathering of the people.”

Fulfilled: Luke 3:33 (Jesus) “who was the son of Aminadab, who was the son of Aram, who was the son of Esrom, who was the son of Pharez, who was the son of Judah”

Hebrews 7:14 “For it is obvious that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood.”

8) Messiah would be heir to King David’s throne.

Predicted: 1 Chronicles 17:11-12 “And it shall come to pass, when your days have expired that you must go to be with your fathers, that I will raise up your Seed after you, which shall be of your sons; and I will establish his Kingdom. He shall build me a House, and I will establish his throne forever.”

Isaiah 9:7 “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.”

Fulfilled: Luke 1:32-33 “He shall be great, and shall be called the Son of the Most High. And the Lord God shall give to him the throne of his father David. And he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end.”

9) Messiah would be called Immanuel.

Predicted: Isaiah 7:14 “Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive, and bear a Son, and shall call his Name Immanuel.”

Fulfilled: Matthew 1:22-23 “Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, “Behold, a virgin shall be with child, and shall bear a son; and they shall call his Name Emmanuel” (which means, “God with us”).”

10) Messiah would spend a season in Egypt.

Predicted: Hosea 11:1 “When Israel was a child, then I loved him, and called my son out of Egypt.”

Fulfilled: Matthew 2:14-15 “When he arose, he took the young child and his mother by night and went into Egypt. And he was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the Prophet, saying, “Out of Egypt have I called my Son.”

11) A massacre of children would happen at Messiah’s birthplace.

Predicted: Jeremiah 31:15 “Thus says Jehovah: ‘A voice was heard in Ramah, lamentation, and bitter weeping: Rachel, weeping for her children, refused to be comforted for her children, because they were not.’”

Fulfilled: Matthew 2:16-18 “Then Herod, when he saw that he had been mocked by the wise men, was furious; and he sent forth, and slew all the children that were in Bethlehem, and in all the region thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, “A voice in Ramah was heard: lamentation, weeping, and great mourning; Rachel weeping for her children. And she would not be comforted, because they are not.”

12) A messenger would prepare the way for Messiah

Predicted: Isaiah 40:3-5 “The voice of him that cries in the wilderness, ‘Prepare the way of Jehovah! Make straight in the desert a highway for our God! Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places smooth. And the glory of Jehovah shall be revealed; and all flesh shall see it together: for the mouth of Jehovah has spoken it.’”

Fulfilled: Luke 3:3-6 “And he came into all the country around Jordan; preaching the baptism of repentance as a sign of the forgiveness of sins: as it is written in the Book of the words of Isaiah the Prophet, saying, “The voice of one crying in the wilderness, ‘Prepare the way of [Jehovah]; make his paths straight! Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.’”

13) Messiah would be rejected by his own people.

Predicted: Psalm 69:8 “I have become a stranger to my brethren, and an alien to my mother’s children.”

Isaiah 53:3 “He is despised and rejected by men; a man of sorrows, and acquainted with grief. And we hid as it were our faces from him; he was despised, and we did not esteem him.”

Fulfilled: John 1:11 “He came to his own people; but his own people received him not.”

John 7:5 “For neither did his brothers believe in him.”

14) Messiah would be a prophet.

Predicted: Deuteronomy 18:15 “Jehovah your God will raise up to you a Prophet from the midst of you, of your brethren, like me.”

Fulfilled: Acts 3:20-22 “And he shall send Jesus Christ, who before was preached to you; whom the Heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy Prophets since the world began. For Moses truly said to the fathers, ‘A Prophet shall [Jehovah] your God raise up to you of your brethren, like me: him shall you hear in all things whatsoever he shall say to you.’”

15) Messiah would be preceded by Elijah.

Predicted: Malachi 4:5-6 “Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of Jehovah; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.”

Fulfilled: Matthew 11:13-14 “for all the Prophets and the Law prophesied until John. And if you will receive [the Kingdom of Heaven], this is Elijah, the one who was planned to come.”

16) Messiah would be declared the Son of God.

Predicted: Psalm 2:7 “I will declare the decree. Jehovah has said to me, ‘You are my Son; this day have I begotten you.’”

Fulfilled: Matthew 3:16-17 “and Jesus, when he had been baptized, immediately went up out of the water. And, lo, the heavens were opened to him; and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from Heaven, saying, “This is my beloved Son, in whom I am well pleased.”

17) Messiah would be called a Nazarene.

Predicted: Isaiah 11:1 “And a rod shall come forth out of the stem of Jesse, and a Branch [Netzer] shall grow out of his roots.”

Fulfilled: Matthew 2:23 “And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, “He shall be called a Nazarene.”

18) Messiah would bring light to Galilee.

Predicted: Isaiah 9:1-2 “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 more grievously afflicted her by the way of the sea, beyond Jordan, in Galilee of the Gentiles. The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them has the Light shined.”

Fulfilled: Matthew 4:13-16 “And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken by Isaiah the Prophet, saying, “The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people who sat in darkness saw a great Light. And to them who sat in the region and shadow of death light has sprung up.”

19) Messiah would speak in parables.

Predicted: Psalm 78:2-3 “I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us.”

Fulfilled: Matthew 13:34-35 “Jesus spoke all these things to the multitude in parables. And he did not speak to them without a parable, that it might be fulfilled which was spoken by the Prophet, saying, “I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

20) Messiah would be sent to heal the brokenhearted.

Predicted: Isaiah 61:1-2 “The Spirit of the Lord Jehovah is upon me, because Jehovah has anointed me to preach good news to the meek; he has sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable Year of Jehovah, and the Day of Vengeance of our God; to comfort all that mourn”

Fulfilled: Luke 4:17-21 “And the Book of the Prophet Isaiah was delivered to him. And when he had opened the Book, he found the place where it was written: “The Spirit of [Jehovah] is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of [Jehovah].” And he closed the Book, and he gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him. And he began to say to them, “This day is this Scripture fulfilled in your ears.”

21) Messiah would be called King.

Predicted: Psalm 2:6, Zechariah 9:9

Fulfilled: Matthew 27:37, Mark 11:7-11

22) Messiah would be praised by little children.

Predicted: Psalm 8:2

Fulfilled: Matthew 21:16

See the next page for more prophecies that were fulfilled by Jesus.

23) Messiah would be betrayed.
Predicted: Psalm 41:9, Zechariah 11:12-13
Fulfilled: Luke 22:47-48, Matthew 26:14-16

24) Messiah's price money would be used to buy a potter's field.
Predicted: Zechariah 11:12-13
Fulfilled: Matthew 27:9-10

25) Messiah would be falsely accused.
Predicted: Psalm 35:11
Fulfilled: Mark 14:57-58

26) Messiah would be silent before his accusers.
Predicted: Isaiah 53:7
Fulfilled: Mark 15:4-5

27) Messiah would be spat upon and struck.
Predicted: Isaiah 50:6
Fulfilled: Matthew 26:67

28) Messiah would be hated without cause.
Predicted: Psalm 35:19, Psalm 69:4
Fulfilled: John 15:24-25

29) Messiah would be crucified with criminals.
Predicted: Isaiah 53:12
Fulfilled: Matthew 27:38, Mark 15:27-28

30) Messiah would be given vinegar to drink.
Predicted: Psalm 69:21
Fulfilled: Matthew 27:34, John 19:28-30

31) Messiah's hands and feet would be pierced.
Predicted: Psalm 22:16, Zechariah 12:10
Fulfilled: John 20:25-27

32) Messiah would be mocked and ridiculed.
Predicted: Psalm 22:7-8
Fulfilled: Luke 23:35

33) Soldiers would gamble for Messiah's garments.
Predicted: Psalm 22:18
Fulfilled: Matthew 27:35-36, Luke 23:34

34) Messiah's bones would not be broken.
Predicted: Exodus 12:46, Psalm 34:20
Fulfilled: John 19:33-36

35) Messiah would be forsaken by God.
Predicted: Psalm 22:1
Fulfilled: Matthew 27:46

36) Messiah would pray for his enemies.
Predicted: Psalm 109:4
Fulfilled: Luke 23:34

37) Soldiers would pierce Messiah's side.
Predicted: Zechariah 12:10
Fulfilled: John 19:34

38) Messiah would be a sacrifice for sin.
Predicted: Isaiah 53:5-12
Fulfilled: Romans 5:6-8

39) Messiah would be buried with the rich.
Predicted: Isaiah 53:9
Fulfilled: Matthew 27:57-60

40) Messiah would resurrect from the dead.
Predicted: Psalm 16:10, Psalm 49:15
Fulfilled: Matthew 28:2-7, Acts 2:22-32

41) Messiah would ascend to heaven.
Predicted: Psalm 24:7-10
Fulfilled: Luke 24:51, Mark 16:19

42) Messiah would be seated at God's right hand.
Predicted: Psalm 68:18, Psalm 110:1
Fulfilled: Matthew 22:44, Mark 16:19

43) Messiah's throne will be anointed and eternal.
Predicted: Psalm 45:6-7, Daniel 2:44
Fulfilled: Luke 1:33, Hebrews 1:8-12

44) Messiah would be a priests after the order of Melchizedek.
Predicted: Psalm 110:4
Fulfilled: Hebrews 5:5-6

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¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
- §C Conclusion: The chief priests and the resurrected Christ commanded to tell two competing stories about the resurrection
¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)
¶C: Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

Comment: Now we come to the fourth paragraph of Chapter 2.5 of Matthew:

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 27:56)

U Now from the sixth hour there was darkness over all the land until the ninth hour.

C And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" (Which means "My God, my God, why have you forsaken me?") Some of them that stood there, when they heard that, said, "This man calls for Elijah." And immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, "Let be; let us see whether Elijah will come to save him."

C Then Jesus, when he had cried again with a loud voice, yielded up the spirit. And, behold, the veil of the Temple was torn in two from the top to the bottom; and the earth quaked, and the rocks split. And the graves were opened; and many bodies of the saints who slept arose; and they came out of the graves after his resurrection, and went into the holy city, and appeared to many.

O Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God!"

O And many women were there beholding far away, who followed Jesus from Galilee, ministering to him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Comment: The Golden Ratio design for ¶4:

- U There was darkness over all the land for 3 hours from noon until 3pm
- C Jesus cried with a loud voice, and some thought that he was calling for Elijah
- C Jesus cried with a loud voice again; and yielded up the spirit
- O The Roman centurion and others feared greatly, saying "Truly this was the Son of God!"
- O Many women were there beholding far away, including the two Marys

Notice the Golden Ratio design of UCCOO in the subparagraphs for paragraph 4. The first subparagraph is unique: There were three hours of darkness.

The second and third subparagraphs complement each other: Jesus cried with loud voice in both cases: the first, about the fact that God the Father had temporarily turned his back on Jesus; the second, Jesus cried again; but this time it was "it has been fulfilled!" (John 19:30) [Greek τετελεσται].

The last two subparagraphs are after the death of Jesus, and the first subparagraph about the centurion and the other soldiers with him marvelling at the great signs accompanying the death of Jesus; and they were very close to the cross.

And the second subparagraph is about the women who had followed Jesus from Galilee; but they were far away from the cross. So these two subparagraphs are related to each other, but opposite in content and location.

Therefore, the Golden Ratio design for this paragraph is UCCOO.

The next paragraph is a large change in the content of this Chapter, because it is about the burial and security of the tomb of Jesus with Roman soldiers. So that is a separate paragraph.

The death of Jesus is filled with great meaning for Christians. Let us take a closer look at some of the theology behind his death on the cross, and what it means for us who believe in Him.

"Now from the sixth hour there was darkness over all the land until the ninth hour." (27:45)

This period of time that Jesus spent on the cross was the time that He spent suffering for all of our sins: your sins and my sins. This is called "Substitutionary Atonement". In other words, Jesus suffered the punishment of God for our sins in three hours.

"For when we were yet without strength, in due time Christ died for the ungodly: for scarcely for a righteous man will one die, yet perhaps for a good man some would even dare to die. But God demonstrated his love toward us, in that, while we were still sinners, Christ died in our place." (Romans 5:6-8)

But how can three hours of suffering the wrath of God be the equivalent of an eternity of our suffering in Hell? It is the equivalent of an eternity of suffering, because Jesus was and is the Lamb of God. That is to say, He was the perfect sacrifice for sin, being God in the flesh (John 1:14).

Therefore, because Jesus was God, and God is infinite, He could suffer an infinite amount of suffering for us, as only the infinite God the Father could inflict on Him.

"Surely he has borne our griefs, and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah has laid on him the iniquity of us all." Isaiah 53:4-6

God hates sin with an eternal and dreadful wrath which we cannot comprehend:

"Behold, the whirlwind of Jehovah goes forth with fury, a sweeping whirlwind; it shall fall with pain upon the head of the wicked." Jeremiah 30:23

"Therefore thus says Jehovah concerning the prophets that prophesy in my Name, and I sent them not, yet they say, 'Sword and famine shall not be in this land': 'By sword and famine shall those prophets be consumed!!' And the people to whom they prophesy shall be cast out into the streets of Jerusalem because of the famine and the sword; and they shall have no one to bury them: them, their wives, their sons, nor their daughters: for I will pour their wickedness upon them." Jeremiah 14:15-16

"Though they dig into Hell, from there shall my hand take them. Though they climb up to Heaven, from there will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out from there. And though they are hidden from my sight in the bottom of the sea, there will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, there will I command the sword, and it shall slay them." Amos 9:2-4

"And the third angel followed them, saying with a loud voice, 'If any man worships the Beast and his image, and receives his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation! And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascends up into Ages of Ages. And they have no rest day nor night, who worship the Beast and his image, and whosoever receives the mark of his name." Revelation 14:9-11

"And I saw the dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works. And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them; and they were judged every man according to their works. And Death and Hell were cast into the Lake of Fire: this is the second death; and whosoever was not found written in the Book of Life was cast into the Lake of Fire." Revelation 20:12-15

But God also loves us with an eternal love that we cannot comprehend:

"But God demonstrated his love toward us, in that, while we were still sinners, Christ died in our place." Romans 5:8

"For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life." John 3:16

Jesus gave his life on the cross, and suffered in our place, so that we might be reconciled to God through Him:

"Much more then, being now justified by his blood, we shall be saved from wrath through him: for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only this, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement." Romans 5:9-11

In other words, God our Creator is angry with our sins, because we were born in a state of sin. If nothing changes between us and God before we die, there is no hope: we will go to Hell and perish forever in our sins.

God is Holy and cannot allow a single sin to come into his presence! So someone must pay for the sins that we have committed, and will yet commit in our lifetimes. Either we can pay for our sins, or someone else can pay; and Jesus is the only One who can pay because He is God; and He did pay for our sins, because He is the Lamb of God.

God doesn't want us to go to Hell! This is the Gospel (the Good News!). God sent his only Begotten Son Jesus to the Earth to become our substitute for our sins, so that if we repent of our sins and put our faith and trust in Jesus to be saved, we will escape his wrath and God will allow us into his Heaven when we die.

The Substitutionary Atonement of Jesus gives life and peace to sinners like you and me, if we repent and turn to Him for salvation and forgiveness.

Jesus invites you to come to Him now, for salvation from your sins; and afterward, daily peace and joy as you follow Him by faith in your new life as a born-again Christian.

Jesus said, "Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light." Matthew 11:28-30

Jesus said, "Behold, I stand at the door, and knock. If any man hears my voice, and opens the door, I will come in to him, and will dine with him, and he with me." Revelation 3:20
"for [it is written], "whosoever shall call upon the Name of the Lord shall be saved." Romans 10:13

This is the only way to be saved and go to Heaven when you die, according to the Holy Scriptures of God. If you try to go to Heaven by some other means, such as praying to Mary, or the saints, or some other god, or by being a good person, or by trusting in your baptism or church membership, you will not make it.

"For by grace you have been permanently saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast" Ephesians 2:8-9

Jesus said, "I am the Door: by me if any man enters in, he shall be saved; and shall go in and out, and find pasture." John 10:9

Thank you, Lord Jesus, for dying on the cross for my sins!! I am so glad that I have been saved forever and ever! Can you say that?

Study #54: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

- §U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate
 - ¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)
 - ¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)
- §C Body: Jesus Christ was crucified on a cross, died, and was buried
 - ¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)
 - ¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)
 - ¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)
 - ¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)
 - ¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)
- §C Conclusion: The chief priests and the resurrected Christ commanded to tell two competing stories about the resurrection
 - ¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)
 - ¶C: Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

Before we close out our study of the last Chapter of Matthew, let's review the Golden Ratio design of the Body Section, by examining the design of the last paragraph. Notice that it is marked as unique (U) in the group of five paragraphs.

Because it is a unique paragraph, the Golden Ratio design of the subparagraphs will be OOCU, the reverse of the normal pattern. In other words, the two OO subparagraphs will oppose each other in their content and themes. Then there will be a break in the action, and the CU subparagraphs will be a separate subdivision in the group of five subparagraphs.

Whenever the OO comes first, their content is background information for what is coming in the CU divisions, which will contain the main theme and action of the paragraph. Whether these are subparagraphs, paragraphs, Chapters, Books, or Volumes makes no difference. The Golden Ratio design works the same way in all parts of the Bible, because God inspired the Apostles and Prophets to write down their words, and caused them to build in this design in their texts (whether it is Hebrew or Greek) completely without their knowledge of the Golden Ratio or how it might apply to the words they wrote down; which proves that the Bible is of Divine Origin.

The Golden Ratio design is the nightmare scenario of Liberals, Atheists, and believers in other religions, because it destroys absolutely their negative presuppositions about the Bible.

But it should be a cause for tremendous rejoicing by all Born-again Believers in Jesus Christ, because it provides iron-clad assurance that the Holy Word of God, the Traditional Canon (excluding the Apocrypha, the pseudepigrapha, the so-called "Books of Mormon", and all other religious writings such as the Koran) is absolutely dependable and trustworthy.

In our days, the Bible is under relentless attack, even by people who claim to be "Christians", in the public colleges and universities, and even in many so-called "Christian seminaries". The Golden Ratio design of the Bible is the Divine armor, as it were, of the Word of God. It cannot be broken, no matter what Satan and his servants might say against it.

"the Scripture cannot be broken" John 10:35b

You do not need to know the Golden Ratio design of the Bible to be saved, because only the Gospel of Jesus Christ can save a soul. And you can learn many things about the Bible without understanding the Golden Ratio design, as Christians have been doing for many hundreds of years. But you cannot rightly understand how God constructed the Bible; nor can you understand the true themes of the Bible without also understanding the Golden Ratio design. And this is very important, as I will continue to demonstrate in these studies.

As we proceed through more and more of the Bible in these detailed studies, all these things will become more and more understandable. We must learn to crawl before we can walk, then we can run.

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 27:66)

O When the evening came, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be delivered; and when Joseph had taken the body, he wrapped it in a clean linen cloth. And he laid it in his own new tomb, which he had cut out in the rock; and he rolled a great stone to the door of the tomb; and he departed.

O And Mary Magdalene was there, and the other Mary, sitting over against the tomb.

C ^{27:62}Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, ^{27:63}saying, "Sir, we remember what that deceiver said, while he was still alive, 'After three days I will rise again.'^{27:64} Command therefore that the tomb be made safe until the third day; lest his disciples come by night, and steal him away, and say to the people, 'He has risen from the dead.' So the last error shall be worse than the first."

C ^{27:65}Pilate said to them, "You have a guard. Go your way; make it as secure as you can."

U ^{27:66}So they went, and made the tomb secure: sealing the stone, and setting a guard.

Comment: The Golden Ratio design for ¶U5:

- O With Pilate's permission, Joseph of Arimathaea buried Jesus in his own new tomb
- O Mary Magdalene and the other Mary were sitting at the tomb
- C The chief priests and Pharisees asked Pilate to secure the tomb to make sure that his disciples could not take the body
- C Pilate gave them a guard of Roman soldiers to seal and secure the tomb
- U So they went, and made the tomb secure: sealing the stone, and setting a guard

Study #55: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus

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Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)

§C Body: Jesus Christ was crucified on a cross, died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)

§C Conclusion: The chief priests and the resurrected Christ commanded to tell two competing stories about the resurrection

¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)

¶C: Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

We continue our study of Matthew Chapter 2.5 with the first of the two paragraphs of the Conclusion Section:

§C Conclusion: The chief priests and the Risen Christ commanded to tell two competing stories about the resurrection

¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 28:10)

O In the end of the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven; and he came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his clothing was white as snow; and for fear of him the guards shook, and became as dead men. And the angel answered and said to the women, "Fear not: for I know that you seek Jesus, who was crucified. He is not here: for he has risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he has risen from the dead. And, behold, he goes before you into Galilee; there shall you see him. Lo, I have told you."

O And they left quickly from the tomb with fear and great joy; and they ran to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, "All hail." And they came and held him by the feet; and they worshiped him. Then Jesus said to them, "Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me."

C Now when they were going, behold, some of the guard, having come into the city, showed the chief priests all the things that were done.

C And after they had assembled with the elders, and taken counsel, they gave much money to the soldiers, saying, "Say, 'His disciples came by night, and stole him away while we slept.' And if this comes to the governor's ears, we will persuade him, and secure you."

U So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Comment: The Golden Ratio design for ¶1:

- O The angel of the Lord descended from Heaven rolled away the stone and told the women to tell Jesus' disciples to go into Galilee where they would see Him
- O The women departed from the tomb with fear and great joy, and met the resurrected Jesus
- C Some of the Roman soldiers told the chief priests about the resurrection
- C The chief priests and elders bribed the soldiers to spread a false story about the resurrection
- U The soldiers took the bribe and did as they were told

This false story from the Roman soldiers is still being repeated to this very day.

I would like you to notice the Golden Ratio design of the two paragraphs of the Conclusion Section. The first paragraph design is OOCU. The second paragraph design is also OOCU. The same direction of both designs means that they complement each other in their content and themes, just like two sides of the same coin.

Notice also that in the first paragraph, which we just read, the main theme is in the CCU subparagraphs, which is that the chief priests bribed the Roman soldiers to tell a false story about the resurrection.

In the second paragraph, which we will study next time, the main theme is also in the CCU part of the subparagraphs, which is that Jesus commanded his disciples to tell the true story about his resurrection to all nations, which is called the Great Commission.

Do you see how the themes complement each other? Both groups (the soldiers and the disciples) are commanded to tell a story; but one is false, and the other is true; just like two sides of the same coin.

Besides the fact that the first story was false, and the Gospel is true, the soldiers had to be bribed with money to tell their story, while the disciples of Jesus were motivated by love for Christ alone to obey his Command to spread the Gospel.

So the Golden Ratio design of both paragraphs of the Conclusion Section is the same design; and the themes complement each other.

In addition to this, every Conclusion Section in Matthew has the exact same Golden Ratio design as I just described. In fact, almost every Book in the entire Bible has the exact same Golden Ratio design in their Conclusion Sections. There are special exceptions, and I will explain those when we get to them.

The entire Bible is governed by the Golden Ratio design, all the way from the top level to the bottom level: eight in total: Divisions, Volumes, Books, Parts, Chapters, Sections, Paragraphs, and Subparagraphs.

There will be two more studies in this series on Matthew: I will conclude the study of the text of the Gospel of Matthew next time; and then finally provide an overall view of the entire Golden Ratio design of Matthew.

Study #56: Jesus gave the Great Commission to his first church to take the Gospel to all nations

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Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)

§C Body: Jesus Christ was crucified on a cross, died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)

§C Conclusion: The chief priests and the resurrected Christ commanded to tell two competing stories about the resurrection

¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)

¶C: Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

¶C: Jesus gave the Great Commission to his first church to take the Gospel to all nations (28:11 - 28:20)

O Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

O And when they saw him, they worshiped him; but some doubted.

C And Jesus came and spoke to them, saying, "All authority was given to me in Heaven and upon earth.

C Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.

U And, lo, I am with you always, even until the end of the Age." Amen.

Comment: The Golden Ratio design of UCCOO (reversed as OOCUU) is so clear and understandable that a child could see it.

The first two subparagraphs oppose each other in their themes and content.

The third and fourth subparagraphs are like two sides of the same coin, so they complement each other in their themes and content.

And the last subparagraph is obviously unique in this group, and closely related to the previous two subparagraphs.

What is the "Great Commission"?

Jesus Christ first laid out his authority for giving this command: "All authority was given to me in Heaven and upon Earth."

"All authority" or "All power"; in other words, Jesus Christ was "All-Powerful" in Heaven and in Earth, because God the Father had appointed Him as the Judge of the living and the dead:

"And the times of this ignorance God overlooked, but now commands all men everywhere to repent, because he has appointed a Day, in which he will judge the world in righteousness by that Man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead." (Acts 17:30-31)

"Therefore go": the Biblical assemblies of Jesus Christ throughout the world have been given the authority from the One who has All Authority to do three main things:

1) **"Go and train disciples out of all nations" (the missionary mandate of the churches)**

2) **"Baptizing them them in the Name of the Father, and of the Son, and of the Holy Spirit" (the obedience mandate of the churches)**

3) **"teaching them to observe all things whatsoever I have commanded you" (the growth mandate of the churches)**

Who should be baptized?

A "Disciple" is one who is a learner; someone who can understand what is being taught. This necessarily excludes infant children, since infants cannot understand anything except the language of love and discipline. You cannot teach Bible doctrines to infants, so "infant baptism" (as it is called) is an unbiblical teaching. There is no way to make the Bible teach otherwise.

"Then Peter said to them, "Repent; and be baptized every one of you in the Name of Jesus Christ as a sign of the forgiveness of sins." Acts 2:38

Do you see the Biblical order in the words of Peter? First repent, THEN be baptized. An infant child cannot repent; therefore an infant should not be baptized.

"Baptizing them" is something done only to disciples; and baptism comes AFTER becoming a disciple, not before, according to the words of Jesus and Peter. Young children can learn the Gospel and be saved; and therefore can be baptized scripturally; but only if they are old enough to learn and understand right from wrong and what Jesus has done for them.

What is the proper mode of water Baptism?

"Baptizing": is dipping a new Believer in deep water until they are completely covered with water (which is a picture of Jesus' burial in the earth); then raising them out of the water (a picture of Jesus' resurrection).

"Do you not know, that as many of us as were baptized into Jesus Christ were baptized as a sign of his death? Therefore we were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his death, we shall also walk in the likeness of his resurrection." (Romans 6:3-5)

Sprinkling with water is not the same as submersion in deep water. The Greek word for Baptize is "baptidzo" has only one meaning in Biblical and ancient Greek literature: to dip, to immerse, or to plunge deep under. An example found in Greek literature is to dip one's finger in ink or some liquid; the Greek word is baptidzo. Never does it ever mean to sprinkle or to pour. If you want to truly follow the Lord Jesus Christ according to the Bible, you must be baptized in the manner that the Bible actually teaches.

How did sprinkling and pouring get started? At the beginning, it started with sick people on their deathbed requesting to be baptized; and then it spread to churches over time for convenience; and because the churches began teaching the words of men rather than God; so the Word of God became unimportant to them. It was not the original Biblical teaching; and therefore sprinkling and pouring water in baptism is not Biblical, which makes them an error. If you are a Born-again Believer, and you have not been baptized in deep water according to the command of the Lord Jesus Christ, you are not right with God! And God will deal with you until you obey his clear command.

How many times should a Believer be baptized?

"In the Name of the Father, and of the Son, and of the Holy Spirit": How many times does one die: one, two, or three times? Only once. Therefore, since baptism is a picture of the death, the burial, and the resurrection of Jesus Christ (who only died and was raised from the dead once), doesn't it make sense that dipping a Christian in deep water ONCE is the best way to "follow the Lord in Believer's Baptism"?

Some churches think that you must be baptized "in the Name of Jesus Christ" (e.g. Pentecostal/Charismatic) or baptized 3 times (e.g. Mennonite Brethren) backwards or forwards, depending on who you ask).

There is no need to go to extremes on this question. If you were a Born-again Believer in Christ who was baptized in the Name of Jesus Christ or in the Name of the Father, Son, and Holy Spirit, and you have been immersed in deep water, giving your testimony as a new Believer who is determined to follow your new Savior, then that is all that is required. The main point of water Baptism is that you are publically declaring your faith in the Lord Jesus Christ, and that you want to follow and obey Him all the days of your life from that day forward. Being plunged into deep water is a symbol of your death to your old life of sin; and coming up out of the water is a symbol of your resurrection to walk in new Life with Jesus Christ. If you have done that, then your baptism is legitimate, and does not need to be done again.

But if you want to be baptized more than once, help yourself, my friend! There is nothing wrong with publically declaring that you are dying to your old life of sin, and want to follow Jesus Christ from that day forward. But on the other hand, it calls into question your previous baptisms, doesn't it? Apparently, you believe that you have failed in your previous public declarations to follow Jesus, and so you are starting over again. So again, if you want to do that, it is ok; but unnecessary. Once we have dedicated our life to the Lord Jesus Christ, any further dedications should be done on our knees with our Savior, either in private or by going forward at the invitation in church services to pray and rededicate ourselves to the Lord.

But it is unscriptural to claim that the Bible supports being baptized forwards or backwards or 3 times (in the Name of the Father [once], the Son [again], and the Holy Spirit [again]), because there is no evidence for that. It makes no difference what direction, because the Bible doesn't say. In fact, being baptized three times in a row, in the Name of the Father, Son, and Holy Spirit (as I just described) divides the Trinity too much, in my opinion. Notice that Jesus said, "in the Name" singular "of the Father, the Son, and the Holy Spirit". So the words of the Lord Jesus point to a single plunge into the water "in the Name", not multiple times.

What should the disciples be taught?

"Teaching them to observe all things, whatsoever I have commanded you": this implies regular church attendance to learn the meaning of the Word of God, and how to apply it to your life.

If you are a new Believer, you are a baby in Christ, and you need the pure milk of God's Word to grow in grace:

"Therefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, as newborn babes, desire the pure milk of the Word, that you may grow thereby (if indeed you have tasted that the Lord is gracious); to whom continually coming, as to a Living Stone (being rejected indeed by men, but chosen by God, and precious), you also, as living stones, are being built up a spiritual House, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:1-5)

God may call you on to higher service for Him, such as preaching the Gospel in other countries, or pastoring churches at home, or being a leader in your church. But whatever God wants you to do, you will only learn what that calling is by being obedient to the Word of God to learn more about Jesus each and every day. And that place is in a Bible-believing, Gospel-preaching church. I personally recommend Fundamental, Independent Baptist churches as the place to go for all Believers.

Why? Fundamental, Independent Baptist churches are the one type of church in the world today that is the closest to the Apostles in their obedience to the Bible as the Final Authority for all doctrine and practice. I cannot recommend any other type of church to you in good conscience.

If you want to become a Bible Christian who follows the teachings and practices taught by the Apostles, then you must attend an Independent, Fundamental Baptist church. There are some churches who do not call themselves "Baptist" in their name, but otherwise teach the same things. The name of the church is not as important as the content; however, the name is also a public declaration of what the church believes.

So be very careful and read your Bible always, to see if the pastor is teaching the Bible as the final Word of God. If not, go somewhere else. Pray for God to guide you in your selection of a church to attend and serve Him. He will give you wisdom, if you ask Him.

Conclusion

"And, lo, I am with you always, even until the end of the Age." Amen": This is the promise of the Almighty Jesus Christ to always be with his disciples, even until the end of the Age. The "end of the Age" means until the beginning of the Great Tribulation, which is still in our future at this writing.

Jesus Christ is always with us, because He is God! And, He is with us through the presence of the Holy Spirit in our hearts, because we received the Holy Spirit when we believed in Jesus as our Lord and Savior:

"For as many as are led by the Spirit of God, they are the sons of God: for you have not received the spirit of slavery again to fear; but you have received the Spirit of adoption, whereby we cry, "Papa, Father!" (Romans 8:14-15)

Study #57: Final Review of the Golden Ratio Design of the Gospel of Matthew

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Here is the complete Golden Ratio design of the Book of Matthew (after the introductory discussion below). I challenge you to compare this outline with the complete outline on the next page. That outline was copied from <https://bible.org/seriespage/1-matthew-introduction-argument-and-outline>.

The author of that outline was Daniel B. Wallace of Dallas Theological Seminary, a very well-known professor who has authored numerous books on the Bible and the Biblical Greek language. From the bible.org website: “Daniel B. Wallace has taught Greek and New Testament courses on a graduate school level since 1979. He has a Ph.D. from Dallas Theological Seminary, and is currently professor of New Testament Studies at his alma mater.”

The reason I have posted his outline is to show the vast superiority of the Golden Ratio design to other types of outlines of the Bible. There is no doubt that Dr. Wallace is supremely qualified to teach the Bible; and yet, with all of his knowledge and insight, his outline of Matthew is not helpful for those who want to know “What does the Book of Matthew actually mean?” And, “What is the true form of the Book of Matthew?”

It is important to note that I have nothing against Dr. Wallace. I own one of his books on Biblical Greek; and I can tell you that his knowledge of Biblical Greek is vast, far more than my own. He is an impressive teacher on that subject, and I tip my hat to him in that area.

But knowledge of the original languages of the Bible will not help when it comes to understanding how the Bible is correctly organized. The only way to do that is by utilizing the principles of the Golden Ratio design, which I have just explained to you, if you have read all of the studies in this group, as it is applied in the Book of Matthew.

Dr. Wallace’s outline of Matthew is typical of what you will normally find in “Study Bibles” or elsewhere. I attended Bible College and Seminary, and I saw many examples of this type of outline. If you have a “study Bible”, I challenge you to compare the outlines in it with the Golden Ratio design, and see how they measure up.

Here is a small slice of the Wallace outline of Matthew, and please compare it to the Golden Ratio design of Matthew Chapter 1.1 below it:

- I. The Incarnation and Preparation of the King (1:1–4:11)
 - A. The Incarnation of the King (1:1–2:23)
 - 1. The Genealogy of the King (1:1-17)
 - 2. The Birth of the King (1:18-25)
 - a. The Betrothal to the Virgin (1:18-19)
 - b. The Angelic Visit to Joseph (1:20-21)
 - c. The Fulfillment of Prophecy (1:22-23)
 - d. The Birth of Jesus (1:24-25)
 - 3. The Childhood of the King: Foreshadowing Events to Come (2:1-23)
 - a. The Worship of the Magi: Foreshadowing of Gentile Worship (2:1-12)
 - 1) Magi Coming to Jerusalem (2:1-5)
 - 2) The Fulfillment of Prophecy (2:6)
 - 3) Magi Worshipping the King (2:7-12)
 - b. The Escape to Egypt: Foreshadowing of Jesus’ Withdrawals (2:13-15)
 - 1) The Escape to Egypt (2:13-14)
 - 2) The Fulfillment of Prophecy (2:15)
 - c. The Slaughter of the Innocent Ones: Foreshadowing of Death of Christ (2:16-18)
 - 1) Herod’s Slaughter of the Babes (2:16)
 - 2) The Fulfillment of Prophecy (2:17-18)
 - d. The Return to Nazareth: Foreshadowing of Jewish Rejection of Jesus (2:19-23)
 - 1) The Return to Nazareth (2:19-22)
 - 2) The Fulfillment of Prophecy (2:23)
 - B. The Preparation of the King (3:1–4:11)
 - 1. The Preparation for the Kingdom by John the Baptist’s Preaching (3:1-12)
 - 2. The Inauguration of Ministry by John’s Baptism of Jesus (3:13-17)
 - 3. The Demonstration of Worthiness by the Devil’s Temptation of Jesus (4:1-11)

II. The Declaration of the Principles of the King (4:12–7:29).....

I will give Dr. Wallace credit for seeing the correct division between Chapter 1.1 and Chapter 1.2; and between Chapter 1.2 and 1.3 (see the full outline). But after that, his outline descends into complete chaos as far as discernment of the correct Chapter divisions. Clearly, Wallace understands that the Traditional Chapter and Verse system does not work, if you want to understand how to rightly divide the Word of God. I know this, because he had to create his own outline to override the old Chapter and verses system.

But, although he correctly discerned the dividing lines between Chapter 1.1, 1.2, and 1.3, there is no discernment at all of the fact that every Chapter has an Introduction, a Body, and a Conclusion. You can see vague hints of it in his outline, but it is massively distorted.

God bless Dr. Wallace! I hope that these studies will convince both him and all other true Bible scholars to one day abandon the old, outdated, and false Traditional Chapter and Verse system of dividing the Holy Scriptures, because it is not my creation: it is from God, and provably so, for anyone who wants to investigate the Word of God with an open mind and heart.

Go to the next page to see the entire Golden Ratio design of the Gospel of Matthew.

Go to <https://bible.org/seriespage/1-matthew-introduction-argument-and-outline> to see the entire outline of Matthew by Dr. Wallace.

Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)

C Part 1: The Son of David presented himself to the Old Covenant Jews as their King and Messiah

U Chapter 1.1: The Son of David fulfilled the Old Covenant prophecies of his Virgin Birth and Lineage

§U Introduction Section Theme: The Messianic Genealogy of Jesus Christ

¶O: From Abraham to Solomon (1:1 - 6)

¶O: From Solomon to Jesus the Christ (1:7-17)

§C Body Section Theme: The Virgin Birth and early life of Jesus the Christ

¶U: The Virgin Birth of Christ fulfills the prophecy of Isaiah (1:18 - 25)

¶C: The wise men of Babylon come to Jerusalem, asking about the King of the Jews (2:1 - 8)

¶C: The wise men of Babylon are led to Jesus the Christ by the star in the East (2:9 - 12)

¶O: The angel of the Lord directed Joseph to flee into Egypt to escape the wrath of Herod, fulfilling the written prophecies of Hosea and Jeremiah (Matthew 2:13 - 2:18)

¶O: Joseph returned to Israel and dwelt in Nazareth after Herod was dead, fulfilling the spoken word of the prophets (Matthew 2:19 - 2:23)

§C Conclusion Section Theme: John the Baptist commissions the ministry of Jesus the Christ with his Baptism in the Jordan river

¶C: John leads Israel in a great revival with his baptism of repentance (3:1 - 12)

¶C: John baptizes Jesus, who then endures a great trial of fasting and temptation from Satan (3:13 - 4:11)

C Chapter 1.2: The Son of David fulfilled the Old Covenant prophecy of a Prophet like Moses

§U Introduction Section Theme: Jesus the Christ began his ministry to Israel

¶O: Jesus went to Capernaum, and called four men to follow him as his disciples (4:12 - 22)

¶O: Jesus sat down on top of a mountain to preach to a great multitude of people from all over Israel (4:23 - 5:1)

§C Body Section Theme: The good works of a Believer in this life

¶O: Be salt and light to a lost and dying world to bring glory to your Father in Heaven (5:2 - 5:20)

¶O: Go above and beyond what the Law of Moses requires of you (5:21 - 5:48)

¶C: Do your charity, prayers, and fasting as unto God and not for the praise of men (6:1 - 18)

¶C: Lay up treasures in Heaven and seek the Kingdom of God first (6:19 - 34)

¶U: Do unto others as you would have them do unto you (7:1 - 12)

§C Conclusion Section Theme: Enter into Eternal Life through the strait gate and do the Word of Jesus Christ

¶C: Beware of false prophets who seek to turn you away from the strait gate to Eternal Life (7:13 - 20)

¶C: Doing the Word of Jesus Christ will build your life upon a solid foundation that will resist the attacks of the enemy (7:21 - 29)

C Chapter 1.3: The Son of David fulfilled the Old Covenant prophecies of the Messiah with miracles

§U Introduction Section: Jesus was able to heal instantly, whether near or far away (8:1 - 8:13)

¶O: Jesus touched a leper and healed him instantly (8:1 - 8:4)

¶O: Jesus healed the servant of a Roman centurion from far away (8:5 - 8:13)

§C Body Section: Jesus exercised the authority and power of God over all things

¶U: Jesus made it difficult for his disciples to follow Him (8:14 - 8:23)

¶C: Jesus demonstrated his authority over nature by rebuking a storm on the Sea of Galilee (8:24 - 8:27)

¶C: Jesus demonstrated his authority over all evil spirits by casting out a legion of demons (8:28 - 9:1)

¶O: Jesus rebuked the silent thoughts of the scribes which accused Him of blasphemy (9:2 - 9:8)

¶O: Jesus instructed the disciples of John the Baptist about the coming of the New Covenant (9:9 - 9:17)

§C Conclusion Section: Jesus fulfilled prophecies of the Messiah by raising the dead and healing the blind and the mute

¶C: Jesus raised a young girl from the dead (9:18 - 9:26)

¶C: Jesus healed the blind and the mute (9:27 - 9:34)

O Chapter 1.4: The false teachers rejected the Gospel of the Kingdom from Jesus and his Apostles

§U Introduction: Jesus called twelve Apostles and sent them to preach the Gospel of the Kingdom of Heaven

¶O: Jesus called twelve of his disciples to be his Apostles (9:35 - 10:4)

¶O: Jesus gave his Apostles instructions for preaching the Gospel of the Kingdom of Heaven (10:5 - 11:1)

§C Body: Jesus offered the Kingdom of Heaven to the Jews, but the Pharisees rejected Him as their King

¶O: Jesus identified John the Baptist as the Elijah who was prophesied to prepare the way for the Messiah (11:2 - 11:15)

¶O: Jesus called all who believed the Gospel of the Kingdom of Heaven to come unto Him for rest to their souls (11:16 - 11:30)

¶C: Jesus rebuked the empty religion of the Pharisees, who then plotted to destroy Him (12:1 - 12:21)

¶C: The Pharisees falsely claimed that Jesus was a sorcerer (12:22 - 12:29)

¶U: The blasphemous and evil words of the Pharisees came from evil hearts of unbelief (12:30 - 12:37)

§C Conclusion: The Judgment will separate the false Believers from the true disciples of Jesus

¶C: The unbelief of that generation of Jews will be condemned in the Judgment by the men of Nineveh and the queen of Sheba (12:38 - 12:45)

¶C: The belief and obedience of Jesus' true disciples will be acknowledged and rewarded (12:46 - 12:50)

O Chapter 1.5: The false teachers had corrupted the Kingdom of Heaven, so the people could not receive the truth

§U Introduction: The Old Covenant Kingdom of Heaven was corrupted by the seeds of Satan; but will be purified when Christ returns

¶O: The Sower (Christ) sowed good seeds into the Old Covenant Kingdom of Heaven, but it had become corrupted by the bad seeds sown by Satan (13:1 - 13:35)

¶O: The Judgment of the nations at the end of the Great Tribulation shall bring separation of the righteous from the wicked forever (13:36 - 52)

§C Body: The people were attracted to the free food and healing of Jesus, but had little spiritual discernment

¶U: The people of Nazareth rejected Jesus as their Messiah and John the Baptist was executed by Herod (13:53 - 14:12)

¶C: The multitudes were attracted to Jesus for his free food, but his disciples trusted in Him as the Son of God (14:13 - 14:33)

¶C: The multitudes were attracted to Jesus for his miracles of healing, but the false teachers were only concerned about clean hands (14:34 - 15:20)

¶O: Jesus rewarded the persistent faith of the Canaanite woman in Him after making her wait (15:21 - 15:28)

¶O: Jesus rewarded the persistent faith of the multitude and fed them with 7 loaves of bread and a few small fish after a delay of three days in the wilderness (15:29 - 15:38)

§C Conclusion: Discernment of spiritual truth was lacking among both rejecters and disciples of Christ

¶C: Jesus rebuked the Pharisees and Sadducees for their unbelief in Him in spite of all of the miracles that He had done before them (15:39 - 16:4)

¶C: Jesus rebuked the lack of understanding in his disciples concerning the evil doctrines of the Pharisees and Sadducees (16:5 - 16:12)

C Part 2: The Son of David rejected the Old Covenant Kingdom of Zion in favor of the New Covenant

U Chapter 2.1: The Son of David established the first New Covenant Assembly with his Apostles

§U Introduction: Faith in Christ and denial of self are the first steps of the Christian Life

¶O: Faith in Christ brings privileges and responsibilities from God now (16:13 - 16:19)

¶O: Denial of self now is necessary to earn eternal rewards from Christ at his Return (16:20 - 16:28)

§C Body: Good relationships are vital in the Christian Life

¶O: The disciple must have a very close relationship with Jesus the Son of God (17:1-8)

¶O: The disciple must have a very distant relationship with Satan and his demons (17:9-23)

¶C: The disciple must have a respectful relationship with earthly authorities (17:24 - 17:27)

¶C: The disciple must have a forgiving relationship with other Believers (18:1 - 18:35)

¶U: The disciple must have a committed relationship with his wife (19:1 - 19:15)

§C Conclusion: Rewards in the resurrection life will be the result of our relationships here on Earth

¶C: Rewards will be given according to the will of God and not according to our expectations (19:16 - 20:19)

¶C: The best rewards will be given to those who suffer for Christ and selflessly serve others (20:17-28)

C Chapter 2.2: The Son of David prophesied the destruction of the Old Covenant Kingdom of Zion

§U Introduction: Jesus departed from Jericho and then entered into Jerusalem in triumph

¶O: Jesus healed two blind men on his way out of Jericho (20:29-34)

¶O: Jesus entered into Jerusalem in triumph and cleansed the Temple (21:1-17)

§C Body: The Son of David gave the leaders of the Old Covenant Kingdom of Zion the sentence of death for their rebellion against God

¶U: Jesus cursed the barren fig tree (symbol of Israel), and encouraged his disciples to do even greater things than that by faith (21:18-22)

¶C: The chief priests refused to acknowledge John the Baptist as a Prophet of God (21:23-32)

¶C: The tenant farmers (the chief priests and Pharisees) rebelled against the Lord of the Vineyard (21:33 - 22:14)

¶O: Jesus corrected the false teachings of the Pharisees and Sadducees on taxes and the resurrection (22:15 - 22:33)

¶O: The Pharisees could not answer the question of Christ about the Son of David (22:34-46)

§C Conclusion: The leaders of the Kingdom of Zion were utterly corrupt and wicked

¶C: Jesus warned the multitude and his disciples to respect the position of the scribes and Pharisees, but not do their works (23:1-12)

¶C: The scribes and Pharisees would persecute the Apostles of Jesus until the city of Jerusalem was destroyed in 70 A.D.

C Chapter 2.3: The Son of David prophesied his return to establish the New Covenant Kingdom of Zion

§U Introduction: The time period between the days of Christ on Earth and the destruction of the Temple

¶O: The disciples asked Jesus about the future course of human history (24:1 - 24:3)

¶O: The time leading up to the destruction of the Temple in Jerusalem (24:4 - 24:13)

§C Body: The Time of Christ's Return

¶O: The Antichrist standing in the Holy of Holies in the Temple in Jerusalem will mark the start of the second half of the Great Tribulation (24:14 - 24:22)

¶O: The Great Tribulation will end with the Return of Christ in Judgment as a flash of lightning (24:23 - 24:28)

¶C: The Time of Christ's Return will be after the Great Tribulation (24:29 - 24:35)

¶C: The Time of Christ's Return cannot be known for certain (24:36 - 24:44)

¶U: The Return of Christ will be a surprise for false Believers (24:45 - 24:51)

§C Conclusion: Christ will judge his servants and all nations

¶C: Christ will return to dispense reward and punishment to his servants (25:1 - 25:30)

¶C: Christ will return to dispense reward and punishment to all nations (25:31 - 25:46)

O Chapter 2.4: The Son of David was betrayed and denied by his closest friends according to the Prophets

§U Introduction: Judas planned to betray Jesus for a few pieces of silver

¶O: The leaders of the Jews plotted to arrest Jesus and have Him killed (26:1 - 13)

¶O: Jesus sent his disciples to prepare the Passover in such a way that Judas would not know where it is and betray Him prematurely (26:14 - 19)

§C Body: The last hours of Jesus with his disciples before his crucifixion

¶U: Jesus identified Judas as the traitor during the Passover meal (26:20 - 25)

¶C: Jesus gave broken bread and grape juice to his disciples for the first Lord's Table (26:26 - 29)

¶C: Jesus warned his disciples that they would all deny Him that very night (26:30 - 35)

¶O: The disciples slept while Jesus prayed (26:36 - 46)

¶O: Jesus was betrayed by Judas and taken captive to Caiaphas the high priest while most of his other disciples ran away (26:47 - 58)

§C Conclusion: Jesus was tried and falsely convicted for blasphemy by the Sanhedrin council of Jews and denied by Peter

¶C: Jesus was falsely convicted for blasphemy by the Jews (26:59 - 68)

¶C: Jesus was denied by Peter three times (26:69 - 75)

O Chapter 2.5: The Son of David was crucified, buried, and raised from the dead according to the Prophets

§U Introduction: Judas committed suicide and Jesus refused to defend Himself before Pilate

¶O: Judas changed his mind about his act of betrayal and hung himself (27:1 - 10)

¶O: Jesus refused to defend Himself against the charges brought by the chief priests and elders before Pilate (27:11 - 14)

§C Body: Jesus Christ was crucified on a cross; died, and was buried

¶O: Pilate tried in vain to persuade the mob of Jews to release Jesus (27:15 - 25)

¶O: The Roman soldiers mocked Jesus and led Him away to be crucified (27:26 - 32)

¶C: The soldiers crucified Jesus and watched Him while he was mocked (27:33 - 44)

¶C: After three hours of darkness, Jesus gave up the spirit (27:45 - 56)

¶U: Pilate allowed the chief priests and Pharisees to secure the tomb of Jesus with a Roman guard (27:57 - 66)

§C Conclusion: The chief priests and the resurrected Christ commanded to tell two competing stories about the resurrection

¶C: The chief priests and elders bribed the Roman soldiers to spread a false story about Jesus (28:1 - 15)

¶C: Jesus commanded his disciples to spread the true Gospel of Christ to all nations (28:16 - 20)

HOW TO BE SAVED, AND KNOW IT

We have just completed a Chapter by Chapter study of the Book of Matthew. I hope that this series of studies has been a blessing to you.

I hope also that by now the Golden Ratio design of the Bible is no longer a theory to you, but a fact, because it is a fact. There is absolutely no reason for anyone to doubt that God has used the Golden Ratio as a principle to organize his Word, the Traditional Canon of the Holy Bible. The evidence is there on every level of the Bible design.

This also means, my friend, that you and I will be one day be held accountable for the teachings in this wonderful Book of Books, the Holy Bible, by its Divine Author. The Holy Bible is the written Word of God; Jesus is the Living Word of God. Just as the Bible is a union of the Divine and the human in one Writing, so also the Lord Jesus Christ is a union of the Divine and the human in one Person.

Jesus will be either your Savior or your Judge one day. Today, He wants to be your Savior from sin so that you might inherit Eternal Life when you die. After you die, if you are not saved in this life, then you will face the Lord Jesus Christ as your Judge for your sins.

So the great question is: ARE YOU SAVED? Have you been Born Again? Notice that I didn't ask if you had been baptized in water. I didn't ask if you were a church member. I didn't ask if you were a good person. I asked you if you have ever been BORN AGAIN by faith in Jesus Christ.

The only way to be BORN AGAIN by faith in Jesus is by repentance from sin and by accepting Jesus Christ as your personal Savior.

First, you must know that you are lost, BEFORE you can be saved.

Have you ever told a lie? What do you call someone who tells lies? A liar. Are you a liar?

The Bible says, "You shall not bear false witness" (Exodus 20:16)

Have you ever stolen something, or taken something without paying for it? What do you call someone who steals? A thief. Are you a thief?

The Bible says, "You shall not steal." (Exodus 20:15)

Have you ever lusted after a person that you are not married to? Jesus said that if you lust in your heart after a woman/man you are not married to, you are an adulterer. Are you guilty of adultery in your heart?

The Bible says, "You shall not commit adultery" (Exodus 20:14).

Have you ever used profane language? How about blasphemy? Have you ever used God's Holy Name in vain? Or used the Holy Name of Jesus in vain?

The Bible says "You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain." (Exodus 20:7)

Let's be honest. There is not a person who has ever lived who has not been guilty of one or all of these sins. Even if you didn't actually steal something, you wanted to. The Bible calls that covetousness, which is a sin. Or if you only wanted to commit adultery or fornication (sex outside of marriage) or homosexuality (sex with another person of your sex), and didn't actually do it, that is also sin, because God looks on our hearts and judges us by what is in there, not just by our actions.

"For Jehovah sees not as man sees: for man looks on the outward appearance, but Jehovah looks on the heart." 1 Samuel 16:7

"for I know the things that come into your mind, every one of them." Ezekiel 11:5

You see, we think of ourselves as pretty good in our own sight. We judge ourselves by what everyone else does. "I'm not so bad. I don't rob banks, or kill anyone. And I work hard for a living and try to be a good human being. And just look at the hypocrites over there. I'm much better than they are."

The problem with this line of thinking is that God looks at us in a completely different way. He doesn't judge us by comparing us with other people. He judges us by the Law that He has given in his Word, the Holy Bible.

"You shall not bear false witness" (Exodus 20:16)

"You shall not steal." (Exodus 20:15)

"You shall not commit adultery" (Exodus 20:14)

"You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain." (Exodus 20:7)

And many others, too many to list here.

"Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God" (Romans 3:19)

Do you agree with God, that you have broken his Law and sinned against Him? Then read on.

So why do we sin?

We sin against God, because we were born that way:

"Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned." (Romans 5:12)

This is our problem when we come into this world: we are born into a state of being unable to know our Creator.

Sin is like a giant gulf or canyon between us and God. We cannot know our Creator because we have a BARRIER between us and Him, and that barrier is our sin.

"Behold, Jehovah's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hidden his face from you, so that he will not hear" Isaiah 59:1, 2

It is like a giant wall between us and our Creator God. It is also like a giant CANYON or a "great gulf fixed" between us and God that cannot be crossed, unless God Himself helps you across it. Why is sin like a wall or a canyon between us and God? Because God hates sin of any kind, even the slightest sin is offensive to his holiness.

(1 Peter 1:16) "it is written, "You be holy: for I am Holy,""

And, because we are separated from God by our sin, when we die, we cannot enter into God's presence in Heaven, because God hates our sin. God loves us very much, but he hates our sin, so since our sins have not been forgiven, He must put us some place other than Heaven, and that place is called Hell.

"..the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain..." Luke 16:22-23

How can we cross this "great gulf" or canyon between us and God?

We cannot cross this great gulf because we are sinners, but God can and did, and that is what the GOSPEL of Jesus is all about.

Jesus came down from Heaven almost 2,000 years ago, so that He might be born of a Virgin, live a perfect sinless life, and then die on a cross for the sins of all mankind, and that includes you and me, my friend. Then after 3 days, Jesus rose up from the dead, and returned back to Heaven, awaiting the Day when He will return in Judgment upon this world and to claim his rightful Kingdom over all mankind.

Here is the Gospel (the **GOOD NEWS**):

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up on the cross, that whosoever believes in him should not perish, but have Eternal Life. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life." (John 3:14-16)

"For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: for it is written, "whosoever shall call upon the Name of the Lord shall be saved." (Romans 10:12-13)

Jesus came down from Heaven to cross that great gulf or canyon between us and God. He died on the cross to pay for our sins, so that our sins can be forgiven by his Father.

No one else has ever done this, nor could they do it: not Mohammed, not Mary, not Peter nor any of his Apostles, not Buddha, not Krishna, nor any other person who has ever lived. The reason is that all of them were sinners. Mary was also a sinner.

The Bible says, "And Mary said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior." (Luke 1:46-47)

Mary called the Lord her "Savior", meaning that she had sinned like all others and needed to be saved. You cannot be saved by a sinner; only by One who is perfect and without sin; and that One is the Lord Jesus Christ.

A sinner cannot save me, nor forgive my sins or your sins. Jesus Christ was the only Person who ever lived who was perfect in every way, and He died on the cross for our sins, so that we can be forgiven by his Father.

We must repent in order to be saved; BUT, we can only be saved, if we repent of our sins AND receive Jesus Christ as our Savior. Both are necessary.

What is repentance? It is agreeing with God that we are sinners, and being sorry for it. We must admit to God that He is right and we are wrong; otherwise, we cannot be saved.

Mark 1:14-15: "Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; and saying, "The time has been fulfilled, and the Kingdom of God is near! Repent, and believe the Gospel!""

Jesus said, "I tell you, no; but, unless you repent, you shall all likewise perish." Luke 13:5

Can I do something so that I can earn God's forgiveness?

What if I do something to earn God's forgiveness, like helping an old lady across the street, or giving out money to the poor, or being a good person, or doing penance or being baptized in water?

This is very, very important to understand: you CANNOT earn forgiveness from God by "doing something"; you can only be forgiven **through** what Jesus has already done FOR YOU. In other words, Jesus died on the cross so that you might be forgiven by receiving Him as your personal Savior.

Jesus said, "I am the Way, the Truth, and the Life; no man comes to the Father, but by Me." (John 14:6)

If you try to earn God's forgiveness by "doing something" like being baptized, doing penance, or something else, THIS WILL NOT WORK! God will not accept your works as payment for your sins, because you are a sinner. This makes everything that you do unclean in his sight. Jesus was the only person who ever lived who NEVER sinned; therefore God only accepts the works of Jesus as payment for your sins; and specifically, the work of Jesus on the cross which paid for your sins in full.

How to be saved and know it

First, you must believe that Jesus Christ is everything that the Bible claims Him to be:

- 1) Jesus is the only begotten Son of God**
- 2) Jesus became a perfect, sinless man so that He might die on the cross for our sins, born of a virgin**
- 3) Jesus died on the cross in our place and took our Hell for us as our Substitute sacrifice for sin**
- 4) Jesus rose bodily from the dead the 3rd day as evidence that his sacrifice was complete and perfect**

Second, you must pray and accept Jesus as your Savior from sin and Hell. Here is a sample prayer that you can use to be saved:

"Lord Jesus, I believe all that the Bible says about you. I'm sorry for my sins against you, and ask that you forgive me from my sins, and come into my heart and be my Lord and Savior from sin and Hell. I reject all other gods as false and receive you alone as my Lord and Savior. Thank you for saving me and forgiving me. In Jesus' Holy and Precious Name, Amen."

When you pray and ask the Lord Jesus to save you with a sincere heart, God will hear you and save you.

This is the promise of God: "Whosoever shall call upon the Name of the Lord shall be saved" Romans 10:13

When you do this with all of your heart and really mean business with God, God will forgive you all of your sins and come into your life as Savior and Lord of your life and soul. Then, you will truly have Eternal Life. That means that when your body dies, your spirit will pass into God's presence, and you will dwell with Him forever and ever, instead of going to the awful place called Hell. It also means that here on earth, your life will be transformed day by day into the image of Jesus Christ, AS YOU DAILY WALK WITH HIM in obedience to the Word of God and in fellowship with other Bible-believing Christians in a local Assembly (church), so that you might be taught the basics of the Christian life more perfectly.

And here is how you can find a good, Bible-preaching church to join and serve the Lord with. Pray and ask God to guide you to a specific church, because He knows best where you should go:

"Dear Lord, please guide me and help me to find a Bible-believing, Bible-preaching church where I can be baptized, serve you, and do your will. In Jesus' Name, amen."

If you need assistance locating a solid, Bible-preaching Assembly in your area, I encourage you to contact JHS Publishing by email (editor@phibible.org) . I will do everything I can to help you in your new walk with our wonderful Lord and Savior Jesus Christ!