



the
SCRIPTURES

A Verse-by-Verse Commentary of the New Testament

Joe Adams

THE SCRIPTURES

A VERSE-BY-VERSE COMMENTARY OF
THE NEW TESTAMENT
KJV

JOE ADAMS



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PREFACE

The primary purpose of this work is to present the Scriptures as recorded in the Kings James Version of the Bible in a clear and understanding manner. This entire work is prepared in an easy to read format. No big theological or fancy words are used but rather plain everyday language we all use in our conversations with one another.

My desire is to bring the reader to a deeper understanding of the Scriptures as they read them. In order to accomplish this, each verse of scripture has been first set forth exactly as it is found in the King James Version. Then immediately following each verse, the verse has been restated and commentary incorporated into the repeated verse. This provides the reader with both the original text and the original text with commentary. Thereby, giving the reader the opportunity to interpret and analyze the content of each verse for themselves. This approach will enable the individual to study, and rightly divide the word of God (2 Timothy 2:15), for themselves and thereby obtain the knowledge to clearly discern what it says.

Some say it's difficult to read and understand the Kings James Version because it's written in "old" English. However, the King James Version is one of the best (if not the best) translations. While some may find it a little difficult to read at first, once they get into it and begin to study the scriptures, most find this not to be the case. Then, regardless of which version of the Bible is used it can be difficult, in some cases, to truly understand the meaning of some of the inspired scriptures and how many of them interact and relate with one another. This Commentary will provide assistance in those areas as many scriptures are cross referenced in the text. Additionally, a Brief Overview of each Chapter has been included to provide the reader with a short reference regarding its contents.

My sincere hope is that this book will bring the reader to a deeper and better understanding of the Scriptures and how to apply that understanding to their everyday walk with their Lord and Savior Jesus Christ.

This book is dedicated to:
My wonderful wife Rachael and my parents
who always encouraged me in the Christian Faith.

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THE GOSPEL ACCORDING TO ST. MATTHEW

CHAPTER 1

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

“The book of the generation (Compare Gen. 5:1, 6:9.)” It appears, “The book of the generation” applies to the first 17 verses of Chapter 1, and not the entire Gospel of Matthew. However, some apply it to the entire book of Matthew because it is the same phrase as used in Gen. 5:1. See also Gen. 2:4, Num. 3:1. They maintain, “The book of the generation” includes not only the human genealogy of Christ but all that He did, and endured, during His life, death, and resurrection.

“Of Jesus (GR: “*Iesous*” - of Hebrew origin, Jesus, i.e. Jehoshua - The name of our Lord and Savior.) Christ (GR: “*Christos*” meaning “anointed, i.e. the Messiah.”)” See verses 16, 21, 25; Lk. 2:9-11.

“The son (GR: “*huios*” meaning a “son” but used widely, i.e. kinship.) of David (The Messiah was to come through the seed of David, Jer. 23:5; Ps. 132:10-11; Jn. 7:42.), the son of Abraham (To whom the promise was originally made, Gen. 12:3, 22:18; Gal. 3:16).”

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Note: Much has been said about the genealogy given here (vv. 2-16) as compared to the one given in Luke’s Gospel, Chap. 3:23-38. The best explanation is that Matthew’s genealogy is the genealogy of Christ through Joseph (v. 16) and Luke’s genealogy is the genealogy of Christ through Mary. Even though the two genealogies create confusion they are factual. There was no dispute of them during the time of Christ and the early Church. The Jews were very careful in their record keeping. Had there been any discrepancies they would have found them and made an issue out of them at that time.

“Abraham begat Isaac (God established His covenant with Isaac, Gen. 17:19, 21:1-3.); and Isaac begat Jacob (Gen. 25:26. Esau, the first born sold his birthright to Jacob, Gen. 25:31-33.); and Jacob begat Judas (The fourth son of Jacob, Gen. 29:31-35, from which the Messiah was to come, Gen. 49:10.) and his brethren (Gen. 49:1-28);”

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

“And Judas begat Phares and Zara (Gen. 38:28-30) of Thamar (Tamar, a Canaanite woman who deceived Judah by posing as a prostitute and gave birth to Phares and Zara, Gen. 38:13-16, 27-30.); and Phares begat Esrom; and Esrom begat Aram;”

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

“And Aram begat Aminadab (Aaron married his daughter Elisheba, Ex. 6:23.); and Aminadab begat Naasson; and Naasson begat Salmon;”

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

“And Salmon begat Booz of Rachab (A Gentile prostitute, Josh. 2:1.); and Booz (He was half Israelite and half Gentile.) begat Obed of Ruth (She was a Moabite, Ruth: 1:4.); and Obed begat Jesse;” In verses 3 and 5 it’s clearly shown that Jesse (King David’s father) was not a full-blooded Jew. Rather, he was a mixture of a Canaanite, v. 3, a Gentile of Jericho, and a Moabite, v. 5. This is not a complete list of the genealogy as a long time elapsed between Rachab and David. Evidently, Matthew listed the most notable people in the genealogy in order to shorten the list.

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*;

“And Jesse begat David the king (2 Sam. 5:4-5); and David the king begat Solomon of her (Bathsheba, 2 Sam. 11:3-4) *that had been the wife* of Urias (Whom David had killed, 2 Sam. 11:15-17.);”

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

“And Solomon begat Roboam (Rehoboam, 1 Kings 11:43); and Roboam begat Abia (Abijah, 2 Ch. 12:16); and Abia begat Asa (2 Chron. 14:1);”

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

“And Asa begat Josaphat (Jehoshaphat, 1 Kings 15:24); and Josaphat begat Joram (1 Chron. 3:11); and Joram begat Ozias (Uzziah);” Three kings are omitted, Ahaziah, Joash, and Amaziah – 1 Chron. 3:11-12.

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

“And Ozias (Uzziah) begat Joatham (Jotham, 2 Kings 15:32); and Joatham begat Achaz (Ahaz, 2 Kings 15:38); and Achaz begat Ezekias (Hezekiah, 2 Kings 16:20, 18:1);”

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

“And Ezekias (Hezekiah) begat Manasses (Manasseh, 2 Kings 20:21, 21:1); and Manasses begat Amon (2 Kings 21:18-19); and Amon begat Josias (Josiah, 2 Kings 21:24, 26);”

11 And Josias begat Jechonias (Margin: Some read, *Josias begat Jakim and Jakim begat Jechonias.*) and his brethren, about the time they were carried away to Babylon:

“And Josias (Josiah) begat Jechonias (Jehoiachin, 2 Kings 24:6, 2 Chron. 36:8) and his brethren, about the time they were carried away (in captivity) to Babylon:”

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

“And after they were brought to Babylon, Jechonias begat Salathiel (1 Chron. 3:17); and Salathiel begat Zorobabel (Zerubbabel, Ezra. 3:2; Hag. 1:1, 12; Neh. 12:1);”

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

“And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;” None of these names are found in the O.T.

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

“And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;” These names are not found in the O. T.

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

“And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;” The names Eleazar and Matthan are not found in the O.T. While the name Jacob is certainly in the O.T. the Jacob referred to here is not found.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ (GR: “*Christos*” meaning “anointed, i.e. the Messiah”).” Note: It does not say Joseph was the father of Jesus. But, in Luke 3:23, it says it was supposed that Jesus was the son of Joseph. But, He was not, vv. 18-21.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

“So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.” The first “fourteen generations” begins with Abraham and ends with David, vv. 2-6. The second group of “fourteen generations” begins with David and ends with Josias, vv. 6-10, see also v. 17. The third group of “fourteen generations” begins with Josias and ends with Joseph, vv. 11-16. Why Matthew divided the generations into three groups of fourteen is not known. Some think it may have been done in an effort to make it easier to remember. However, that is speculation.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

“Now the birth of Jesus Christ was on this wise (occurred this way): When as his mother Mary was espoused (Betrothed under Jewish law was the same as being married.) to Joseph, before they came together, she was found (while espoused) with child of the Holy Ghost (The Son of God, Lk. 1:35.).” Just how Mary was found to be with child is not stated. However, it is likely she simply told Joseph.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

“Then Joseph her husband (Being espoused, or betrothed, under Jewish law was considered the same as being married.), being a just *man*, and not willing to make her a publick (public) example (The penalty for adultery was stoning, Dt. 22:23-24.), was minded to put her away privily (privately).” To “put her away” would mean he would seek a divorce which was required under the terms of Jewish law, see Dt. 24:1, Mt. 19:7-8.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived (Margin: GR: *begotten*.) in her is of the Holy Ghost.

“But while he thought on these things (About what he was going to do with Mary.), behold, the angel of the Lord appeared unto him in a dream (Chap. 2:12; 1 Kings 3:5; Dan. 7:1), saying, Joseph, thou son of David (Joseph was in the genealogy of David, vv. 6-16.), fear not to take unto thee Mary thy wife: for that which is conceived (begotten – See Jn. 1:14; Heb. 10:5.) in her is of the Holy Ghost.”

21 And she shall bring forth a son, and thou shalt call his name JESUS (Margin: *That is, Saviour, Heb.*): for he shall save his people from their sins.

“And she shall bring forth a son, and thou shalt call his name JESUS (The name Jesus is the same as Savior.): for he (And He alone, Acts 4:12.) shall (not “might”) save his people (All those who accept Him as the Son of God, Jn. 3:15-17; Jn. 6:37; 1 Tim. 4:10; Titus 2:14.) from (Not “in” – 1 Jn. 3:7-9.) their sins (Acts 5:31, 13:38).”

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“Now all this was done (The promise the Savior would come through the seed of Abraham and David, v. 1, and be born of a virgin, v. 18.), that it might be fulfilled which was spoken of the Lord (GR: “*kurios*” meaning “supreme in authority”) by the prophet (Isaiah, 7:14), saying,”

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name (Margin: Or, *his name shall be called*.) Emmanuel, which being interpreted is, God with us.

“Behold, a virgin shall be with child (Compare Lk. 1:34), and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

“Then Joseph being raised from sleep did as the angel of the Lord had bidden him (Joseph believed and was obedient to what the angel told him.), and took unto him his wife:”

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

“And knew her not till she had brought forth her firstborn son (vv. 20-21): and he (Joseph, as he had been told, v. 21.) called his name JESUS.”

BRIEF OVERVIEW OF CHAPTER 1

Matthew outlines the generation of Jesus Christ through the line of Joseph. He begins with Abraham and ends with Joseph. Next, he gives information regarding the birth of Jesus. Mary who was espoused to Joseph was found to be with child of the Holy Ghost. Joseph did not want to make a public example of Mary and was thinking about having her put away privately. However, while Joseph thought on these things, an angel of the Lord appeared to him in a dream. The angel told Joseph not to be fearful and to accept Mary as his wife because that which was begotten in her was of the Holy Ghost. The angel said Mary was to bring forth a son and Joseph was to call his name JESUS and that He would deliver His people from their sins. This was all being done so that which had been spoken by the Lord through the prophet (Isaiah) would be fulfilled. Isaiah had prophesied that a virgin would bring forth a son and He would be called Emmanuel which means God is with us. Joseph did as

the angel of the Lord had told him. He took Mary, as his wife, but did not have sexual relations with her until after she had given birth to her firstborn son and Joseph called His name JESUS.

MATTHEW CHAPTER 2

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

“Now when Jesus was born in Bethlehem of Judaea” Not the Bethlehem in the tribe of Zebulun near the sea of Galilee, Josh. 19:10, 15. But Bethlehem, in Judaea, which is about 6 miles south of Jerusalem.

“In the days of Herod the king,” Judaea was a province of the Roman Empire and Herod was appointed ruler by the Romans. He was subject to the Roman Emperor. He is referred to as Herod the Great.

“Behold, there came wise men from the east to Jerusalem,” The wise men were “Magi”. Magi were magicians, astrologers, and philosophers. Nothing definite is known about the wise men mentioned here except that they were from the East, perhaps from either Persia or Arabia. It is evident they had some knowledge of the Hebrew religion, v. 2. Just how many wise men there were is unknown. The number “three” is arrived at by the number of gifts they brought, v. 11. However, this is only speculation and it’s likely there were many more than three as their entry into Jerusalem was noticed and reported to King Herod, v. 3. Only three men entering into the city of Jerusalem would probably have gone unnoticed.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

“Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (It’s evident they paid Him religious, not just civil, homage, v. 11.)” Exactly how these wise men, Magi, knew Jesus had been born is not known. Some speculate the wise men were familiar with Balaam’s prophecy, given in Num. 24:15-17, and when they saw the star they applied it to that prophecy. It’s evident, from verses 9-10, that the star did not lead them to Bethlehem. The next question involves the star. Was it a physical star they seen in the heavens or as some speculate a conjunction of planets? Once again it is not known. Another thought is that the star they saw was not a physical star, planet, asteroid, etc. but rather an angel. Jesus is referred to as a star, Num. 24:17; 2 Pet. 1:19; Rev. 2:28, 22:16. Therefore “his” (referring to Jesus) star would be referring to His “angel”, His messenger. This seems logical as the angel of the Lord has been involved all along in this event, Mt. 1:20, 24, 2:13; Lk. 1:11-20, 26-38, 2:8-15. If the star, the wise men saw in the east was an angel, then it was the angel who told them Jesus was born in Jerusalem, v. 1, and then later led them to Him, vv. 9-10. If the star the wise men saw in Jerusalem was a physical star, then it was evidently visible only to them. Otherwise, many in Jerusalem would have followed the star and saw it standing over the place where Jesus was, vv. 9-10. However, it must once again be pointed out, that none of these explanations are based on clear biblical facts but are speculations based on what little is actually said by Matthew.

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

“When Herod the king had heard *these things* (The wise men looking for the new born king of the Jews, v. 2.), he was troubled (Fearing he would lose his power and position.), and all Jerusalem with him (Perhaps in fear of what Herod might do to oppose a new king.)”

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

“And when he (Herod) had gathered all the chief priests (Including the Sanhedrin and elders. Compare Chap. 26:59.) and scribes (Those skilled in the Jewish laws, many were lawyers.) of the people together, he demanded of them where Christ (GR: “*Christos*” meaning “anointed, i.e. the Messiah”.) should be born.”

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

“And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet (Mic. 5:2),”

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule (Margin: or, *feed.*) my people Israel.

“And thou Bethlehem, *in* the land of Juda, art not the least (Though thou be little, Mic. 5:2.) among the princes (Leaders of other provinces.) of Juda: for out of thee shall come a Governor (Ruler), that shall rule my people Israel (Not just the tribe of Judah, the Jews, but all the tribes of Israel. Compare Isa. 9:6-7.)” This verse is taken from Mic. 5:2.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

“Then Herod, when he had privily (privately - secretly) called the wise men (This was done after the meeting with the chief priests, and scribes, vv. 4-5, and was done in secret.), inquired of them diligently (exactly) what time the star (See v. 2) appeared (It must have been about 2 years prior, v. 16.)”

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

“And he sent them (The wise men.) to Bethlehem, and said, Go and search diligently for the young child (Note: Not a babe, or newborn. Jesus would have probably been close to 2 years old at this time, vv. 7, 16.); and when ye have found *him*, bring me word again, that I may come and worship him also (Herod was being deceitful as he wanted to kill Jesus, v. 16.)”

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

“When they had heard the king, they departed; and, lo, the star (v. 2), which they saw in the east (This strongly implies they only seen the star in the east, v. 2, and had not been following it to Jerusalem.), went before them (Evidently leading them. If this was a physical star then it must have been seen only by the wise men or else many in Jerusalem would have seen it and reported it to Herod immediately.), till it came and stood over (Probably either the house, or a place inside the house, v. 11.) where the young child was.” Again, if it was a physical star that stood over the house then many in Jerusalem would have seen it, unless, it was only visible to the wise men.

10 When they saw the star, they rejoiced with exceeding great joy.

“When they saw the star, they rejoiced with exceeding great joy (Seeing the star and following it assured them they were about to find Jesus.)”

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented (Margin: Or, *offered.*) unto him gifts; gold, and frankincense, and myrrh.

“And when they were come into the house (They went into a house, not a stable as the shepherds did on the night of Christ’s birth, Lk. 2:8-16.), they saw the young child (Not a babe as in Lk. 2:12.) with Mary his mother, and fell down, and worshipped him (See v. 2.): and when they had opened their treasures (GR: “*thesaurus*” meaning “a deposit, i.e. wealth”), they presented (“offered” as per the margin. They offered their gifts as a religious offering.) unto him gifts; gold, and frankincense (A white resin or gum used as an aromatic in sacrificial offerings.), and myrrh (Obtained from a tree. It was very bitter and used mainly for embalming the dead. It was also used as a perfume, and at times it was used in drinks as a stupefying potion. It was given to Jesus when He was on the cross but He refused it, Mk. 15:23.)” All three of these gifts were very expensive. They were probably traded or sold to help provide for the expenses of Mary, Joseph and Jesus during their stay in Egypt and until they became settled, v. 13.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

“And being warned of God in a dream (Compare Chap. 1:20) that they should not return to Herod, they departed into their own country another way.” Herod knew the country from which they had come. Therefore, they took a different route to return so Herod would not capture them.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream (See Chap. 1:20.), saying, Arise, and take the young child and his mother, and flee into Egypt (Bethlehem is approximately 60 miles from the Egyptian border.) and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

“When he arose (Probably immediately after having the dream, v. 13.), he took the young child and his mother by night (Probably in the same night he had the dream.), and departed into Egypt.”

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

“And was there (in Egypt) until the death of Herod: that it (the prophecy) might be fulfilled which was spoken of the Lord (GR: “*Kurios*” meaning “Supreme in authority”) by the prophet (Hosea), saying, Out of Egypt have I called my son (Hos. 11:1).”

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth (angry, mad), and sent forth, and slew (killed) all the children (GR: “*pais*” meaning “a boy, or by analogy, a girl.” It refers to males here. However, compare v. 18.) that were in Bethlehem, and in all the coasts thereof (All the areas around Bethlehem.), from two years old and under, according to the time which he had diligently inquired of the wise men (v. 7).” It is not known how many children were killed. Some have estimated it was in the hundreds and perhaps thousands.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

“Then was fulfilled that (prophecy) which was spoken by Jeremy (Jeremiah) the prophet, saying,”

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

“In Rama was there a voice heard, lamentation (wailing), and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they (The children.) are not.” This is taken from Jeremiah 31:15. Rachel, the wife of Jacob, was buried near Bethlehem, Gen. 35:19.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

“But when Herod was dead, behold, an angel of the Lord (Chaps. 1:20-24, 2:13) appeareth in a dream to Joseph in Egypt.”

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

“Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they (Herod, v. 19, and perhaps his son Antipater who Herod put to death 5 days before his own death.) are dead which sought the young child's life (v. 16).” How long Joseph, Mary, and Jesus were in Egypt is not stated. However, it was not too long as Jesus is still referred to as a “young child”.

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

“And he arose (From the dream. Compare vv. 13-14.), and took the young child and his mother, and came into the land of Israel.”

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

“But when he heard that Archelaus (He was one of the sons of Herod who ruled over Judaea, Samaria and Idumea. He was wicked and soon deposed by Rome, and replaced with a Governor.) did reign in Judaea in the room of his father Herod, he (Joseph) was afraid to go thither (there): notwithstanding (GR: “*de*” meaning “but, and”), being warned of God in a dream (Probably by the angel of the Lord, as in vv. 13 and 19.), he turned aside into the parts of Galilee (Galilee was ruled over by Herod Antipas who was wicked but not as bad as Archelaus who reigned in Judaea.):”

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.

“And he came and dwelt in a city called Nazareth (A small town in lower Galilee.): that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” These words are not found in the O.T. However, that does not invalidate them. Matthew uses the word prophets denoting the prophecy had been spoken by more than one prophet. Thereby, showing it was well known. While this prophecy is not shown in the O.T. it was evidently well known, at the time of Matthew’s writing, and had been kept on record orally and by the tradition of the elders. Some think being “called a Nazarene” may have reference to the Hebrew word “Branch” in Isa. 11:1. Others think, being “called a Nazarene” may refer to the character of the people of Nazareth. They were considered lowly and of little value. See Jn. 1:46. Should this be the case, then some of the prophets Matthew was referring to would probably include David, Ps. 22:6-8, and Isaiah, Isa. 49:7. However, this is all speculation. The fact remains that this particular prophecy is not recorded in the O.T. However, it is recorded in the N.T. Therefore, it is truthful and inspired scripture (2 Tim. 3:16).

BRIEF OVERVIEW OF CHAPTER 2

Matthew documents the arrival of the wise men in Jerusalem. The wise men were looking for the one who was born King of the Jews. They said they had seen his star in the East and had come to worship him. When King Herod learned of their arrival, and why they had come, he became very troubled. He gathered all the chief priests and scribes together and asked them where the Christ was to be born. They told him in Bethlehem of Judaea. Then Herod secretly called the wise men to meet with him. He asked them at what time they had seen the star and then sent them to Bethlehem. He told them to report back to him when they had found the young child so he could also go and worship him.

After the wise men left Herod, they proceeded to look for the young child. The star, which had appeared to them in the East, appeared to them again and led them to where the young child (Jesus) was. After going into the house and finding Jesus they fell down and worshipped him. Then they presented gifts of gold, frankincense, and myrrh to him.

The wise men were warned of God in a dream not to go back to Herod so they departed to their own country. As soon as they had departed the angel of the Lord appeared to Joseph in a dream. The angel told Joseph to take the young child and his mother to Egypt and to stay there until he (the angel) returned and told him what to do. The angel told Joseph he had to go to Egypt because Herod planned to kill the young child, Jesus. Joseph immediately took the young child, Jesus, and his mother, Mary, and they departed at night from Bethlehem in route to Egypt.

When Herod saw he was mocked by the wise men he had all the children in Bethlehem, and the areas close by, killed that were 2 years old or younger. Later, when Herod was dead, the angel of the Lord appeared once again to Joseph in a dream. The angel told him to take the young child and his mother to the land of Israel. Joseph did as he was told and they went into the land of Israel. However, when he heard Archelaus, Herod’s son, reigned in Judaea he was afraid to go there. Being warned by God in a dream he went into Galilee and dwelt in a city called Nazareth.

MATTHEW CHAPTER 3

1 In those days came John the Baptist, preaching in the wilderness of Judaea,

“In those days (When Jesus was grown and still living in Nazareth, Chap. 2:23.) came John the Baptist (GR: “*Baptistes*” meaning “a baptizer”), preaching (proclaiming) in the wilderness (GR: “*eremos*” meaning “lonesome, i.e. waste, desolate, desert.”) of Judaea (The area along the Jordan and Dead Sea to the east of Jerusalem.)” For information on John the Baptist see Mk. 1:2-9 and Lk. 1:5-20, 57-80, 3:2-22.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

“And saying, Repent (GR: “*metanoeo*” meaning “to think differently, i.e. reconsider” See Acts 20:21; 2 Cor. 7:10; Zech. 12:10.) ye: for the kingdom (GR: “*basileia*” meaning “properly, royalty, i.e. [abstractly] rule, [concretely] a realm.”) of heaven is at hand (Is near. See Dan. 7:13-14; Lk. 17:20-25; Rev. 20:4-6).”

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

“For this is he (Referring to John the Baptist.) that was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Quoted from Isaiah 40:3. See also vv. 4-5).” The point is that everything will be cleared away and all flesh shall see the salvation of God (Lk. 3:5-6).

4 And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

“And the same John (The Baptist) had his raiment (clothing) of camel’s hair (A garment woven from the long hair of the camel. It was inexpensive and worn by the poorer class of people.), and a leathern (leather) girdle (belt) about his loins (waist); and his meat (food) was locusts (The locusts were approved as food by God, Lev. 11:22.) and wild honey.” The clothes John the Baptist wore and the food he ate showed how poor he was in regards to this world’s riches.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

“Then went out to him (people from) Jerusalem, and all Judaea, and (from) all the region round about Jordan (The areas along both sides of the Jordan River.)”

6 And were baptized of him in Jordan, confessing their sins.

“And were baptized (GR: “*baptizo*” meaning “to immerse, submerge, to make overwhelmed, i.e. fully wet”) of him (John the Baptist) in the Jordan (river), confessing their sins (v. 2).” These people were repenting (v. 2) and being baptized. Their baptizing symbolizing a washing away of their sins (See Acts 22:16.), unto repentance, v. 11, in preparation for the coming of Christ, v. 3. This baptism was limited in scope as compared to the Christian baptism, Acts 18:25, 19:2-6. The Christian baptism symbolizes being buried into the death of Christ and His resurrection, Rom. 6:3-5; Col. 2:12, as well as repentance and washing away of sin, Acts 2:38, 9:18, and 22:16.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers (GR: “*echidna*” meaning “an adder or other poisonous snake” – See Chaps. 12:34, 23:33; Lk. 3:7), who hath warned you to flee from the wrath (of God) to come (See Rom. 1:18, 2:5; 1 Thess. 1:10; 2 Thess. 1:8-9; Rev. 6:17.)?” The Pharisees were legalistic and adhered to all the points of the law, the prophets, and the traditions of their ancestral fathers. The Sadducees denied the existence of angels and spirits. Neither did they believe in the resurrection of the dead. They accepted only the first five books of the Bible, the Pentateuch. They were wealthy, but fewer in number than the Pharisees.

8 Bring forth therefore fruits meet for repentance (Margin: Or, answerable to amendment of life.):

“Bring forth therefore (Because of the wrath to come, v. 7.) fruits meet (worthy) for repentance (Fruits of repentance made evident by their conduct, Mt. 7:16-19.)” Note the Margin: Fruits answerable to the amendment of life.

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

“And think not to say within yourselves, We have Abraham to *our* father (They believed that because they were descendants of Abraham they were secure, Jn. 8:33, 39, 53.): for I say unto you, that God is able of these stones to raise up children unto Abraham.” John makes it clear, God doesn’t need them in order to raise up children to Abraham. He could turn stones into children of Abraham. See Mt. 21:43; Rom. 11:20.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

“And now also the axe is laid unto the root of the trees (The trees are in direct reference to people. They will be cut at the root not just trimmed, i.e. punished.): therefore every tree (person) which bringeth not forth good fruit (See v. 8.) is hewn (cut) down, and cast into the fire (Compare Mt. 7:17-21.)”

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he (He and He alone, Jesus.) shall baptize (GR: “*baptizo*” meaning “to make overwhelmed” i.e. fully wet) you with the Holy Ghost, and *with* fire.”

The Holy Spirit will overwhelm and indwell the people of God. See Mt. 10:20; Jn. 14:17; Rom. 8:9; 1 Cor. 3:16; Jn. 3:5-6; and comments on Acts 2:2-4, 16-18. The baptism “*with* fire” evidently refers to a baptism (A submerging, overwhelming – note v. 12.) judgment of the unsaved (See vv. 10, 12; Mal. 4:1; 2 Thess. 1:7-9; Heb. 10:27.).

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

“Whose fan (GR: “*ptuon*” meaning “a winnowing-fork”) *is* in his (Jesus’) hand (The winnowing-fork was used to throw grain in the air so the wind could separate the wheat from the chaff.), and he will thoroughly purge his floor, and gather his wheat (The saved.) into the garner (The kingdom of God, Mt. 13:30.); but he will burn up the chaff (The unsaved. Compare Ps. 1:4; Isa. 5:24.) with unquenchable (Cannot be put out by man.) fire (See 2 Thess. 1:8-9; Mt. 25:41.)”

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

“Then cometh Jesus from Galilee (From Nazareth, Mk. 1:9.) to Jordan unto John, to be baptized of him.” The question immediately comes up as to why did Jesus need to be baptized. He never sinned, 2 Cor. 5:21; Heb. 4:15, 7:26; 1 Jn. 3:5, so why did He participate in John’s baptism of repentance, vv. 2, 6, 11? Jesus answers the question in verse 15: “it becometh us to fulfil all righteousness”. Notice the word “us”. Jesus used the term “us” thereby including John. John’s commission was to proclaim and prepare the way for the Messiah, Mal. 3:1, Mk. 1:2-3, and Jesus was the Messiah whom he proclaimed. Therefore, John’s commission was soon to be fulfilled. Jesus is now coming forth as the Messiah, and He is about to be identified as the Son of God. He is identifying Himself completely with sinful mankind as was prophesied by Isaiah (Isa. 53:11-12) and allowing Himself (The Son of God.) to be made sin for us that we might be made the righteousness of God in Him, 2 Cor. 5:21. It was the Father’s will that His righteousness be fulfilled through His Son (Rom. 3:21-22). There was no sin in Jesus, but man’s sin was placed on Him. Also, Jesus identified Himself as the Son of God to man when He was baptized (vv. 16-17). And, shortly thereafter, Christians (Believers and followers of Christ.) would identify themselves with Christ through baptism in the name of the Father, Son and Holy Spirit (Mt. 28:19).

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

“But John forbad him (Tried to prevent or discourage him.), saying, I have need to be baptized of thee, and comest thou to me (Showing John realized Jesus was the Messiah.)”

15 And Jesus answering said unto him, Suffer *it to be so now*: for thus it becometh us to fulfil all righteousness. Then he suffered him.

“And Jesus answering said unto him, Suffer (let, allow) *it to be so now*: for thus it becometh us to fulfil all righteousness (See comments on v. 13.). Then he suffered (let, allowed) him (To be baptized.)”

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

“And Jesus, when he was baptized, went up straightway (immediately) out of the water (Coming up out of the water, Mk. 1:10, and praying, Lk. 3:21): and, lo, the heavens were opened (Compare Acts 7:55-56.) unto him, and he (Jesus) saw the Spirit of God descending like a dove (In a bodily shape like a dove, Lk. 3:22.), and lighting upon him (Isa. 11:2-4, 42:1):” John the Baptist said he saw the Spirit of God descending and remaining upon Jesus, Jn. 1:32-34.

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

“And lo a voice from heaven, saying, This is my beloved Son (Thou art my beloved Son, Lk. 3:22. Speaking directly to Jesus.), in whom I (God the Father) am well pleased (Mk. 1:11, Lk. 3:22).”

BRIEF OVERVIEW OF CHAPTER 3

John the Baptist begins preaching in the wilderness of Judaea. His main message was for the people to repent because the kingdom of heaven was at hand. His clothes were made of camel's hair and he wore a leather belt around his waist. His food was locusts and wild honey. Many from Jerusalem, Judaea, and the areas around the Jordan River came to him. They listened to him, and many confessed their sins and were baptized.

Many Pharisees and Sadducees came to John's baptism. When he saw them, he asked who had warned them of the wrath to come. He referred to them as vipers and told them to conduct themselves in a way to show they had amended their lives.

John told the people the axe was now at the root of the trees and every tree that did not bring forth good fruit would be cut down and thrown into the fire. The people realized he was referring to them. He told them he baptized them with water unto repentance, but that one would come after him who was mightier and he would baptize them with the Holy Ghost and fire. Those found to be good would be kept and those found to be bad would be burned in unquenchable fire.

Jesus came to John to be baptized. However, John recognized who Jesus was and did not want to baptize Him. John said it should be the other way around, Jesus should be baptizing him. However, Jesus disagreed and told John to baptize Him. John complied and Jesus was baptized. When Jesus came up out of the water the heavens were opened unto Him and He saw the Spirit of God descending and lighting upon Him, and He heard a voice saying: “This is my beloved Son in whom I am well pleased” (v. 17).

MATTHEW CHAPTER 4

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

“Then was Jesus led up (Probably from the lower Jordan River valley to a higher elevation.) of (by, Lk. 4:1) the Spirit into the wilderness (Just what part of the wilderness is not known. Luke says Jesus was full of the Holy Ghost and was led by the Spirit into the wilderness after He returned from the Jordan, Lk. 4:1. And, in Mk. 1:12-13, we are told that this occurred immediately after His baptism.) to be tempted (GR: “*peirazo*” meaning “to test, i.e. to endeavor, scrutinize, entice”) of the devil.” This is the same devil, Satan, who tempted Job, Job 1:6-12. He is also known as Beelzebub, Mt. 12:24, the prince of the power of the air, Eph. 2:2, and the old Serpent, Rev.