

ANOTHER VIEW OF THE BIBLE
MATTHEW - CHAPTER 1

A great and mighty commander of a multitude of armies wished his eldest son to command those armies for a period of years. In order to prepare that son to command them, also in order to prepare those armies to have confidence in him, that father sent his son to act the part of a common soldier giving to him a letter certifying of his relationship to his father. That son served as a common soldier for years, and then served as an officer. At all times he obeyed the orders of those that had a right to command him and showed that he was not afraid of his enemies. He showed, likewise, that he knew how to defeat them at all time. He showed that he knew how to compute and confound their messengers, and to turn their supposed victory into defeat. Besides, he showed himself in sympathy with the common soldier, and that he was willing to suffer for him and even to die for him. When he had fully showed himself in all these respects, then the father gave to that son all authority over all his armies which authority he intended to continue till the son had overcome all his father's enemies. Then the son turned his authority over to his father and became subject to him, with all others of his obedient ones. Reader, the God of the universe is that commander, and Jesus the Christ is that son. God intended that Christ should, for a period, have all authority in heaven and in earth. But, before bestowing that authority upon him, he arranged with his son to come to this world and live among mankind in human form. He then required of that son to obey the order even of his earthly parents, also to work as a laborer for a time. At a later date he elevated him to the position of a public teacher and enabled him to speak as man had never before spoken, also to do mighty works, and thereby to show himself superior to all others. This continued till he had fully shown himself to be the friend of mankind, and then all authority in heaven and earth was given to him, and he then made his proclamation of peace to all mankind, after which he returned to God, who sent him, and at God's right he will reign till he has put all enemies under him. Then he will deliver up the kingdom to the Father that he may be supreme. See Matt. 28: 18-20; also 1 Cor. 15:24-26. The first chapter of Matthew may be safely spoken of as the divine Father's letter of assurance certifying that Jesus was properly related to mankind, also to himself. The practical lesson for us in all this is, that God has regard for man's need of evidence in order that he may have faith or confidence. He knew that in order for mankind to have proper confidence in Jesus they would need a certificate or assurance that he was born of the right family on earth, also that he was properly related to God. In Gen. 12:3 God had said to Abraham "In thee shall all the families of the earth be blessed," and in Psa 89:29, he said with reference to David "His seed also will I make to endure forever, and his throne as the days of heaven." In view of this the Jews especially, needed to be assured that the one that would offer himself to them as the Messiah should come of David and of Abraham. And the Gentiles need the same assurance in order to have full confidence in Jesus as the Christ.

MATTHEW - CHAPTER 2

A certain bad king ruled over a bad people. In course of time that king heard that a child was born that was intended to be a king. Then that bad king planned to kill that child. When the king's plans were defeated because he could not find that child who had been taken to another country, he became angry and sent forth some of his soldiers and killed a great many children that were about the age he supposed the child was that he had heard was born to be a king. But soon that king died, and then that child was brought back to his own country and lived there many years, and was trained to become king.

In the chapter now before us we are informed that Herod was that bad king and the Jews were that bad people, also that Jesus was that child, and that Herod plotted against his life. We are further informed that God warned the husband of the mother of Jesus that he should take Jesus and his mother and go into Egypt and remain there till he would be told what to do. In due time he was told what to do, and did it. Jesus was brought back to the land of the Jews and lived there through out the remainder of his earth life. In the meantime, he showed himself to be king of the Jews and the Savior of mankind.

The practical lesson for us in this chapter is that God knows how to accomplish his own purposes and how to defeat man's purposes. This means that we cannot make a success against God.

"God moves in a mysterious way,
His wonders to perform He plants his footsteps on the sea,
and rides upon the storm.
"Deep in unfathomable mines
Of never failing skill, He treasures up his bright designs,
And works his wondrous will.
"His purposes will ripen fast
Unfolding every hour, The bud may have a bitter taste
But swart will be the flower.
"Blind unbelief is sure to err, And seen his works in vain,
God is his own interpreter; And he will make it plain."

MATTHEW - CHAPTER 3

A certain great physician, who knew he could heal persons of diseases that others could not whisked to let everybody, and especially the diseased ones, know when he would come among them. As he intended to do his healing without money he specially wished that the poor people that were diseased should know of his coming. Therefore he sent a man, who was his friend, to go as an "advance agent" and announce his coming, and by certain information that he would give to prepare them to receive him when he would come as the great physician. The advance went forth and did his work well, and in due time introduced that great physician to the people, who first showed that he was

willing to obey God, and then, in due time showed that he could heal all manner of sickness and all manner of disease.

Reader, you don't need to be informed that the mentioned physician was Jesus, and the mentioned "advance agent" was John the Baptist. Nor do you need to be told that John did his work well, and introduced Jesus to the people, nor yet that Jesus showed his willingness to obey God. All this is set forth in the Chapter now before us. We find in this Chapter, likewise, that God gave evidence that he approved what Jesus had done by way of obeying him, for he declared him to be his "beloved Son" in whom he was "well pleased".

The lesson of practical value for us in all this is, that God regarded the importance of offering Christ to mankind in the most easy and natural manner for him to be received as the greatest and best personage the had ever beheld. We are not able to imagine any method of procedure by which Jesus could have been introduced to mankind that would have been more in harmony and with the mission of Jesus and the needs of the human understanding than the procedure recorded in this Chapter.

MATTHEW - CHAPTER 4.

A certain king wished his son to sit with him on his throne, and to present to him the causes of his people, and plead for them when he would find them in error. In order to prepare that son for that position and office that king decided that his son should first go among his people, live among them, and suffer among them. That king decided that by such life and suffering his son would know how to feel for the suffering ones among his people. Accordingly he first subjected his son to the severest trials in order that he might have the proper experience. The chapter now before us is evidence that the God of heaven and earth was like that king. According to Zach 2:17, 18, also 7:25 the divine Father intended that Christ should be with him and intercede in man's behalf before him. Besides, he intended that Christ should be prepared for such living among mankind and suffering with them.. In the beginning of Matthew 4th Chapter we learn of a very severe trial that he suffered before he began his personal ministry among mankind. He suffered hunger to the utmost that was possible and yet live. As a result he knows what the pangs of hunger are and therefore knows how to feel for those who suffer such pangs. And not until he had endured the trial of hunger and then, in his weakest condition, physically, had met and defeated Satan by appealing to that which was written in his Father's book, did God regard him as prepared to enter upon his public ministry.

The practical lesson for us in all this is, that as God's Son needed to be prepared by suffering for his earthly ministry, and heavenly office the same is true of us as God's adopted children. We certainly need to be tried, and to learn self-control while passing through trial. As we consider the history of Abraham we find that God subjected him to severe trial before he pronounced him his "friend", and made him the father of "many

nations", and the one whose offspring should bless "all nations". The history of Joseph is to the same effect. Joseph was long and severely tried before he was exalted to be the second ruler of Egypt, and the savior of his own people from starvation. The same was true of Moses and David. Each of them was severely tried before he was exalted to the highest position of his life. Nor are those that live in the gospel age intended to be an exception to the rule. In Zach 12:6 we read "For whom the Lord loves he chastens and scourges every son whom he receives". In view of this all Christians should expect to receive correction and should try to be prepared for it, and to sing this song:

"Tis my happiness below
Not to live without the cross,
But the Savior's power to know,
Sanctifying every loss"

"Trials must and will befall,
But with humble faith to see
Love inscribes upon them all
This is happiness to me.

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there."

MATTHEW - CHAPTER 5

The governor of a certain country had authority given to him by his king to revise the laws of that country and give new laws, so as to make a new code for the people he was ruling. In order to do this in the best manner that governor first stated the principles of his government for all good citizens, and then proceeded to state certain items of the old law and declare what his new laws would be in regard to the conduct mentioned in those old laws. And in each instance he declared a new law that would be stricter, and would require better life on the part of those under him than the old law had required. Reader, that governor is the Lord Jesus Christ, and that king is the God of all the earth. God intended that Christ should establish a new kingdom different from the Jewish kingdom that was in existence when he came to earth. That new kingdom that Lord intended should be governed by a new code of laws, made up partly of laws wholly new and partly of old laws revised. In harmony with this intention of his Father the Savior, in the beginning of his sermon on the mount declared certain conditions of mind and conduct that would be regarded with favor in the new kingdom. Then he proceeded to contrast certain of his new laws with those in existence in the old law. The first that he referred to was the old law in regard to the crime called murder and then declared that his new law would be more strict than the old in regard to that crime. Next he mentioned the old

law in regard to the crime called adultery, and then informed his hearers that his law would be stricter on that subject than the old law had been. He next mentioned the crime of unlawful divorce, and declared his strict law in regard to divorce that would be lawful. This he followed by stating the old law and then the new in regard to swearing, in which he showed that the new law is very different from the old. Next we read of the law of retaliation or returning evil for evil or balancing severity with severity. This also is very different from the old law on that subject. Finally we are informed concerning the difference between the new law and the old in regard to the manner in which enemies should be treated. Here we find the new law in opposition to the old.

In view of all this we are enabled to understand the mistake of those that profess to accept the teachings of Christ, yet declare that the old law - the Jewish law - is still in force. They show that they are not acquainted with the chapter now before us, in which the Jewish law and the Savior's teachings are contrasted in regard to six different items, and that in regard to each item the Savior's teaching is much stricter than the teachings found in the Jewish law. And what may we say of those that teach as if the Jewish law was severe and stricter than the gospel is? They certainly don't understand the chapter now before in which we are informed that in six prominent particulars the Savior taught that his law was stricter than that given to the Jews.

The practical lesson for us in this chapter is, that truth should be plainly stated, and then as time and circumstances require, it should be contrasted with error or with that which is less intensely true than is the original statement of truth. The human understanding is so constricted, or arranged, that it requires plain statements of truth, also plain contrasts between different degrees of truth, or between truth and error, in order for truth to be fairly and fully impressed. Of this method of presenting and enforcing truth the Savior gave an exalted illustration in his sermon on the mount, and especially in the Chapter that sermon which is now under consideration. As the Savior was the Perfect Preacher, we should all try to follow his example in regard to his method of setting forth and impressing truth. He who was with Jehovah in constructing the human understanding know best how to present truth to all human beings.

MATTHEW - CHAPTER 6.

A prince in a certain country went among his father's subjects and warned them against trying to make a big outward show when they wished to give something to the poor and told them how to give. He warned them also to avoid making a show in asking his father for something, and then told them how to approach his father so as to be acceptable. He would then, likewise, against making a big outward show when they denied themselves anything for the purpose of honoring his father, and then told them what kind of behavior would be pleasing to his father. Besides he warned them against burdening themselves with wrath of their own and told them that they would do best for

themselves by laying up their wrath with his father, for he would take care of it and keep it safely for them. Then he warned them against trying to serve any master except his father, and being anxious about food and clothing, for his father had plenty and knew their needs. To this he added that his father would supply the needs of his obedient subjects, even as he supplied the needs of the fowls of the air that had neither storehouse nor barn. Reader, in the Chapter now before us for consideration, we may learn that the Savior was like that prince. He first warned his disciples against making a show in giving to the poor, and told them how to give. He next warned them against making an outward show in praying and taught them how to pray. Next He warned them in regard to fasting, then in regard to laying up treasures, and, finally, told them of his Father's care for them. But this does not mean that his Father would always care for his disciples without anxiety or work on their part, for in Luke 22:35-37 Christ teaches that the time would come when his disciples would need to care for themselves.

In view of all this, the practical lesson for us is that we should all take the scriptures as we find them and allow scripture to explain scripture. This means that we should not become technical in the use we make of any scripture and as a result refuse to consider any other scripture that bears in the same direction. Moreover, we should by studying the Chapter now before us learn to avoid all shams, for we are assured that the Lord sees through all pretense, all hypocrisy, all emptiness.

"Lord, all I am is known to thee;
In vain my soul would try
To show thy presence, or to flee,
The notice of thine eye.

"Thine all observing eye surveys
My rising and my rest,
My public walks, and my private ways
The secrets of my breast.

"My thoughts be open to thee, Lord
Before they are formed within;
And err my lips pronounce the word,
Thou knowest all I mean.

"O let thy grace surround me still,
And like a bulwark prove
To guard my soul from every ill,
Served by sovereign love."

MATTHEW - CHAPTER 7.

Suppose a school teacher would warn the pupils under him against passing severe sentences on each other, assuring them that as they would judge others so would others at same time judge them. Then suppose that same teacher would warn his pupils against talking to people about that which they could not understand.

Suppose next that he would encourage his pupils to ask for all the good they would desire, assuring them that they should receive it in due time. Suppose further that he would inform them that only one way to happiness had been arranged, and it was the narrow way of doing right, and that they should beware of the false teachers that would try to impose a false doctrine on all that would believe them.

Suppose, finally that the mentioned teacher would warn his pupils against false pupils and false builders of every kind. Chapter now before us we may safely say that such a teacher, as we have supposed, would be like the Lord Jesus Christ, as he is revealed in this Chapter. He spoke against unjust judging of others. And he spoke against offering to persons instruction in which they could not understand, or would be unable to appreciate. Likewise he encouraged his disciples to ask they heavenly father for such things as they needed. Yes, and he urged them to "enter" the strait gate and narrow way which leads to life, and to avoid the broad way that leads to destruction. To this he added a warning against false teachers, and against acting the part of sham worshipers, and against building on the sand by hearing and not doing the divine will. The practical less for us in all this is that we should be always charitable, discreet, earnest, careful, sincere, correct.

MATTHEW - CHAPTER 8

Think of a physician saying to mankind near him, "I can heal all diseases of the brain, and cure all lunatics, and insane persons of all classes, and am able to show you all how to enjoy good health, and be wise and happy." Then think of that physician proceeding to cure all diseases of the body even all those that other physicians could not cure, and that he would do so free of charge, in order to show the people that he was their friend and that he could do all he professed to do.

Reader, that kind of a physician would be like unto the Savior of men, as he is revealed to us in the chapter now under consideration. He professed to be able to heal mankind of their spiritual ailments, and in order to convince them of his ability to heal in the spiritual domain he needed to show them that he could heal them of all their physical ailments. His name was called "Jesus" which name means Savior, because he should save his people from their sins. See Matt. 1:21. Besides he wished to convince the people with whom he associated that he was their best friend. For that reason he became a mighty worker of miracles. By such miracles he therefore accomplished the twofold kind, namely, he convinced the people whom he benefitted and many others that

he was indeed the friend of mankind above all others, also that he would be able to heal them of their spiritual ailments. Besides, by the record of those miracles, and the disposition he showed toward those he healed and all others that he associated with, he has convinced millions of others of his divinity.

The practical lesson for us in all this is that the Father of the mercies has approached mankind through the Savior in the manner most in harmony with their capacity to learn, their ability to appreciate, their sense of right. He has taken them as they are, and approached them in the best manner to do them the greatest good. Thus in the Chapter now before us we learn that he cleansed a leper, healed a servant, cured a sick woman, healed many others of their diseases, stilled a tempest and cast out certain demons. He thereby shows his power over diseases, even of the supposed menable kind, also over the wind and sea, and over evil spirits. These miracles certainly show the mighty power of the Savior, and as a result, all mankind may have full confidence in his power to save them from all sin, to redeem from the grave and give eternal life to all that obey him.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he has said,
You who unto Jesus for refuge have fled?"

In every condition - in sickness, in health,
In poverty's vale or abounding in wealth,
At home and abroad, on the land, on the sea
As your days may demand so your succor shall be.

The soul that our Jesus hath leaned for repose,
He will not, He cannot desert to its foes;
That soul, though all hell should endeavor to shake,
He'll never, no never, no never forsake."

MATTHEW - CHAPTER 9.

A certain wise man wished to convince the people to whom he talked that he always knew what was best for them. In order to convince them of his wisdom he would talk to them, and would wait on them, and serve their best interests in various ways. When he would say to them something that they thought was beyond what he ought to say he would do something which would show that he had the right to talk as he did. By this method he convinced many of the common people especially that he was their friend, and was wise and good enough to do them the greatest good.

But many of the rich and the educated, when they saw that this wise and good man was received by many of the masses of the people, became jealous and spoke against him, even charging that he spoke and acted by the power of the devil.

Reader, that wise and good man was like Jesus the Christ, as he is revealed in this chapter. Rather, Jesus the Christ is that wise and good man. As revealed in this chapter he first said to a certain man, "Son, be of good cheer, thy sins be forgiven thee." When he was criticized for presuming to forgive sins he reasoned with his critics, saying to them "whether is (which is) easier to say, thy sins be forgiven thee; or to say, arise and walk?" Then he command the sick man who was palsied, "Arise, take up thy lead and go unto the house." When the man arose and departed to his house the multitudes "marveled and glorified God". Then Jesus showed his power over men by calling a man to follow him, and that man did as Jesus had said to him. Then, when he was criticized because he ate with poor people that were not supposed to be of good standing he showed himself wise enough to confute his critics. When he was asked a question about fasting he showed that the old law and the new should not be mixed. Next he was called on to heal a ruler's daughter, and in going to do so he healed a sick woman, then raised the ruler's daughter to life again, for she had died while he was going to her. Then he gave to two blind men their sight. This was followed by giving to a dumb man his speech. After this he was severely criticized by his enemies. But he went on with his work, doing good to the poor.

The practical lesson for us in the chapter now before us is that while some attention may need to be given to critics, yet we should not waster time with them, or suppose we should notice all their criticisms. Those that wish to be in power among mankind are jealous, envious, and hateful toward all that even seem to be gaining power, especially if those that are gaining do so by doing good. Those that delight in having power for their own sake are enemies of the wise and good at all times.

MATTHEW - CHAPTER 10

A certain great reformer wished many helpers. In harmony with his wish he called and trained certain men to help him. He then sent them forth to make known to the people his doctrine. He told them that he would take care of them in regard to shelter, good, and clothing. Then he explained to them more fully than he had done what they should say and do among the people whom they visited, and even told them something of the kind of treatment they would receive by the people. But he assured them that they should be taken care of, and that all who would treat them well should be rewarded. Reader, the Lord, Jesus Christ, in course of his personal ministry on earth, was like that reformer. Indeed, as revealed in the chapter now under consideration, he was that kind of a reformer. He called twelve men to him, gave to them power over unclean spirits and all manner of diseases. He then gave them a command to go forth and preach that the kingdom of heaven was at hand. He told them to whom they should not go, and to whom they should go. To this he added the assurance that he would take care of them in regard to temporal affairs, but warned them against persecutors, and gave to them assurance in regard to those that would treat them well.

The practical lesson for us in the revelations offered in this chapter is that the religion of our Savior was first introduced in an orderly manner, and should be always offered after the same manner. The Savior sent forth his disciples "two and two", and not one alone, to preach the gospel of the kingdom. In this plan of sending them forth divine wisdom is found. If one becomes sick the other can take care of him or can go on with the work till that sick one gets well. Besides, two men can visit almost any place but one could not safely visit many places alone. Then, if one of them becomes weak enough to become faint-hearted the other may encourage him. For these and other reasons, we can see the divine wisdom in two preachers going together.

Moreover, we may learn of divine wisdom, as revealed in this chapter, by considering the candor of the Savior. He did not intimate to the preachers that he intended to send for that they would have any easy time. On the contrary, he warned them against their enemies and told them what to expect, and how to conduct themselves when they would be persecuted. All this indicates divine wisdom and goodness in which we would all do well to consider. For we should all be reformers, and as reformers we should make up our minds to be soldiers for Christ. Soldiers of the cross and as soldiers we should be willing to "endure hardness" for Christ's sake, and while enduring hardness we should sing with the Christ this old song:

"Am I a soldier of the cross,
A follower of the Lamb, And shall I fear to own his cause
Or blush to speak his name?"

"Must I be carried to the skies,
On flowing buds of ease,
While others fought to win the prize
And sailed through bloody seas?"

"Sure I must fight if I would reign,
Increase my courage Lord,
I'll bear the cross, endure the pain,
Supported by his word."