

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 5.

THE SERMON ON THE MOUNT

by

DR PETER MOSES AND DR JOHN MCEWAN

[BOOK 74-5]

REVISED 2021

WHO IS JESUS CHRIST?

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation it neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

How do I become a Christian?

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (1 Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

The results of Salvation

The results of this are unbelievably wonderful.
 My sins are taken away (John 1:29)
 I possess eternal life now (1 John 5:11,12),
 I become a new creature in Christ [2 Corinthians 5:17),
 The Holy Spirit takes up His residence in my life (1 Corinthians 6:19)
 And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: www.ebcwa.org.au and www.orakeibaptist.co.nz for weekly messages.

For further information contact Dr Peter Moses at pjmoses@bigpond.com.au

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

We decided early in 2021 to upgrade the Harmony of the Gospels series, which was originally published in a series of volumes almost 20 years ago with volume 1 appearing in July 2002. These volumes were revised some 10 years ago. The complete Harmony is currently published in 27 volumes as seen below. The numbering of the books for this major upgrade will remain the same.

The completion of the Greek Perfect Tense project in 2018 -2019 where around 1200 individual occurrences of the Perfect Tense verbs were reviewed now allows us to incorporate additional value into this revision of the Harmony of the Gospels. This was published in 21 volumes including a series of parallel workbooks

The Perfect Tense project was in 8 categories [1] Unbeliever, [2] Believer, [3] God the Father, [4] God the Son, [5] God the Holy Spirit, [6] The Church, [7] Israel and [8] People and Places and covered the whole New Testament. The spread of these categories both in the New Testament and the Gospel is as follows.

Category	Unbeliever	Believer	Father	Son	Spirit	Church	Israel	Others
NT	41	158	112	274	109	241	108	151
Gospels	9	16	42	195	46	34	60	64

The predominance of the Lord Jesus Christ in both of the categories is noted with the percentage of the Son increasing from 22.9% of the New Testament to 41.8% when the Gospels are taken as a separate group.

The focus in the Gospels is therefore on the Lord Jesus Christ the Author and Finisher of our faith

The new series will also contain Prophecies fulfilled at the First Advent demonstrated in the Gospels showing how there is an interweaving of different facets of God's Eternal Plan as a reality to encouragement us all.

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
74-23	BETRAYAL AND TRIALS
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74-26	HARMONY OF THE GOSPELS – KING JAMES VERSION
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INTRODUCTION

Within the Bible there are many parallels giving different aspects of the same thing. The four Biblical Gospels of course have the same focus, that is, on the person and work of the Lord Jesus Christ. The different authors have a different emphasis on aspects of the story, but have a common story.

As one approaches a harmony of the Gospels the concept adopted is that all Scripture is God Breathed and as the Holy Spirit has put all the books together there is a harmony amongst them all. This can be seen in prophecies in the Old Testament being fulfilled literally centuries later and reported on in the New Testament

By comparing events in the four Gospels simultaneously a more complete picture of the life and work of the Lord Jesus Christ is obtained so that we may more fully appreciate what He has done for us and the magnificence of the Plan of God. That is the focus of this Harmony of the Gospels.

The analysis of the four Gospels will be on a verse by verse basis, examining the key words, background, application and doctrines together with a harmonised version of the King James Version, as well as examining problem areas of so called contradictions. The basic structure of the harmony will be based on that found in the Bible Topic Book which may be modified from time to time after evaluation of parallel texts.

The background notes on the Gospel of John and introduction are adapted from the Diploma in Theology notes in Volumes 8 to 10 of the Diploma Course of the Evangelical Bible College of Western Australia by Dr John McEwan. Our first finding in our review of the Harmony has been to suggest to all our contacts to pray about using the Harmony of the Gospels as part of the Diploma of Theology, rather than just the 110 hours of lectures on the Gospel of John alone. Save that for post-diploma work.

NEW EDITION OF THE HARMONY OF THE GOSPELS WITH PERFECT AND PROPHETIC REVIEW

The 26 volume Harmony of the Gospels was completed in 2004 to 2005 and subsequently reviewed in 2017.

Since 2017 a study of all of the Greek Perfect Tenses in the New Testament has been completed and published.

In addition work has been undertaken where Old Testament Bible Prophecies fulfilled by the Lord Jesus Christ has been examined and divided into two groups, those recorded in the Gospels and those in the rest of the New Testament.

It has been decided that elements of both the Perfect Tense and Prophecy should now be incorporated into the Harmony of the Gospels as it again reinforces the complete validity of the Scriptures as the only complete source of the truth.

The Perfect Tense project has been published in 21 volumes including workbooks, which allow a person not using the KJV to complement and publish the work using their own version.

The upgraded work will be issued in an e-book format as they are completed to form a complete package for Church, group or individual use. We encourage sharing them freely with others as you are led.

We are greatly encouraged as we prepare the contents of the final books already completed as they encourage complete confidence in God's Eternal Plan and joy in the midst of current global events concentrating on the Lord Jesus Christ the Author and Finisher of our Faith. As Christians we are in a unique place of security and can encourage others to consider and accept eternal salvation by faith in Christ.

PERFECT TENSE

We examine the effect of the Perfect Tense in this project. There are nearly 1500 Perfect Greek Tenses in the New Testament.

1. God knows everything from beginning to end, and has in the Scriptures provided the information for humanity to have a permanent relationship with Him in His Eternal Plan, through His work for mankind on the Cross.
2. The basic meaning of the Greek Perfect Tense is that something happens at a point in time, with results that go on forever.

As God knows what goes on forever He has authored the Scriptures for mankind to individually express their volition regarding divine revelation, and so make decisions for their eternal destiny.

3. Everybody born physically exists for ever. We are born physically alive but spiritually dead. We therefore have to accept that we need to be born spiritually; being “born again”. **John 3:6-18, 36.**

4. Being “born again” in Grace through Faith in Christ provides a permanent relationship with God.

5. Those who reject the way of Grace remain alive physically, but by rejecting the staggering grace of the gift of the Cross, God’s perfect grace provision, they must accept that they select the wrath of God to live forever under, rather than grace, and are condemned to having no permanent relationship with God. **John 3:36.**

6. God is totally Just and will always provide sufficient information for all to establish relationship with Him, and does so through the ministries of the Holy Spirit, so that each person can have the grace based relationship with Him; so refusal to accept the way of Grace is rebellion against God, and a direct insult to His provision of the Cross, and His plan.

GOSPELS: MATTHEW, MARK, LUKE, JOHN

1. The four Canonical Gospels are Matthew, Mark, Luke and John. Many false “gospels” were written in the third century but were rejected as the fakes they clearly are. They can be read still today, and fragments of these heretical “gospels” turn up at times, like the so called “gospel of judas” recently. They are nonsense, and rightly rejected by people who seek the “ring of truth”, which is what we find in the Four proven Gospels before us.

2. All were written under the inspiration of the Holy Spirit. (**2 Timothy 3:16**), but each writer saw things from a different perspective, and therefore have variations in the things they wrote about.

3. All the Gospels are compatible but the emphasis of the writers is on different characteristics of Jesus Christ.

- | | | |
|------------|------------------------|-----------------------|
| a) Matthew | Christ the King | Written to the Jews |
| b) Mark | Christ the Servant | Written to the Romans |
| c) Luke | Christ the Perfect Man | Written to the Greeks |
| d) John | Christ the Son of God | Written to everybody |

4. The Gospels have equivalents in the four wing creatures in (**Revelation 4:7**) - the living creatures. (cf. **Ezekiel 1:10**)

- | | | |
|------------|---------|------------------|
| a) Matthew | King | Head of a Lion |
| b) Mark | Servant | Head of an Ox |
| c) Luke | Man | Head of a Man |
| d) John | God | Head of an Eagle |

5. The Gospels have equivalents in the four colours of the material of the entrance into the tabernacle. (**Exodus 26:36**)

- | | | |
|------------|---------|----------------------|
| a) Matthew | King | Purple of Royalty |
| b) Mark | Servant | Scarlet of Sacrifice |
| c) Luke | Man | White of Purity |
| d) John | God | Blue of Deity |

e) It should be noted that the colours of the robe of the ephod of the High Priest were purple, scarlet, white and blue.

6. The Gospels have equivalents in the Branch.

- | | |
|------------|--|
| a) Matthew | Branch of David (Isaiah 11:1, Jeremiah 23:5, 33:15) |
| b) Mark | Servant the Branch (Zechariah 3:8) |
| c) Luke | Man whose name is the branch (Zechariah 6:12,13) |
| d) John | Branch of Jehovah (Isaiah 4:2) |

52 A THE BEATITUDES

MATTHEW 5:1-12

Matthew 5:1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which **are persecuted** for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

KEY WORDS

Seeing	Eido	See, Perceive [Aorist Active Participle]
Multitudes	Ochlos	Multitudes
Went up	Anabaino	Climb, Ascend [Aorist Active Indicative]
Mountain	Oros	Mountain, Hill
Was set	Kathizo	Sit [Aorist Active Participle]
Disciples	Mathetes	Disciples
Came unto	Proserchomai	Draw near [Aorist Active Indicative]
Opened	Anoigo	Open [Aorist Active Participle]
Mouth	Stoma	Mouth
Taught	Didasko	Teach [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Blessed	Makarios	Inner happiness
Are	-	Not in original
Poor	Ptochos	Destitute
In Spirit	Pneuma	Spirit
For	Hoti	Because, For
Is	Eimi	Keeps on being [Present Active Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Mourn	Pentheo	Wail, Mourn [Present Active Participle]
Shall be Comforted	Parakaleo	Comfort, Literally call near [Future Passive Indicative]
Meek	Praus	Humble, Meek
Shall inherit	Kleronomeo	Obtain, Inherit [Future Active Indicative]
Earth	Ge	Earth
Do hunger	Peinao	To be hungry [Present Active Participle]
Thirst	Dipsao	Thirst [Present Active Participle]
Righteousness	Dikaiosune	Righteousness
Shall be filled	Chortazo	Feed, Satisfy [Future Passive Indicative]
Merciful	Eleemon	Merciful, Actively compassionate
Shall obtain mercy	Eleeo	Receive mercy [Future Passive Indicative]
Pure	Katharos	Pure
Heart	Kardia	Heart
See	Optomai	To gaze at something with wide open eyes [Future Middle Indicative]
God	Theos	God
Peacemakers	Eirenopoios	Peacemaker
Shall be called	Kaleo	Call [Future Passive Indicative]
Sons	Uihos	Adult son
Are persecuted	Dioko	Suffer persecution [Perfect Passive Participle]
For righteousness sake	Hekena	Because of or on account of righteousness
Is	Dikaiosune	
Kingdom	Eimi	Keeps on being [Present Active Indicative]
	Basileia	Kingdom

Heaven	Ouranos	Heaven
Are	Eimi	Keep on being [Present Active Indicative]
Men	-	Not in original
Shall revile	Oneidezo	Taunt, Revile [Aorist Active Subjunctive]
Persecute	Dioko	Persecute [Aorist Active Subjunctive]
Say	Epo	Say [Aorist Active Subjunctive]
All manner of evil	Pas poneros	All wicked words
	rhema	
Against	Kata	Norm or standard
Falsely	Pseudomai	Falsely [Present Middle Participle]
My sake	Hekena Emou	Because of me
Rejoice	Chairo	Rejoice [Present Active Imperative]
Be exceeding glad	Agalliao	With exceeding joy [Present Middle Imperative]
Great	Polus	Great
Reward	Misthos	Reward
Persecuted	Dioko	Persecute [Aorist Active Indicative]
Prophets	Prophetes	Prophet
Were before	Pro	Before

PERFECT TENSE VERB

DIOKO - PERSECUTED - This verb occurs 44 times in the New Testament. There are two Greek verbs translated “Persecute”; Dioko and its derivative Ekdioko. In **Matthew 5:10** those who as believers are persecuted for the sake of Christ are encouraged in the Sermon on the Mount that theirs is the eternal kingdom of Heaven. Persecution has lasting results, but this is no reference to scars and debility in the body that may result, but to eternal rewards for persevering within the select “Fellowship of His Suffering”. **Philippians 3:10, Colossians 1:24-26, James 5:10, 1 Peter 2:19-21, 4:13.**

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
A	Isaiah 52:7	Bringing Great Blessings	Matthew 5:12

REFLECTION

In the previous chapter we saw that there were crowds from all over the surrounding areas who were attracted to our Lord’s early teaching and miraculous ministry to heal totally all sickness, in all those who came to Him.

They came from the Galilee and the Roman Province of Syria. This was an area to the north of Jerusalem, where the scholars of Jerusalem considered these people as “not very educated”, but were very interested in the truth that Jesus taught. They were away from the religious centres of Judea and Jerusalem, but it is a mistake to consider them “uneducated” because all the synagogues had schools attached, and literacy was very high at this time. Many of the Gentiles may even have attended the pagan Universities of the time.

There were also Gentile groups from the Decapolis; the Hellenistic area beyond the Jordan and they had all the educational facilities in their areas. There is a large range of people from different racial, religious, and cultural backgrounds who will accept the gospel message. From the very beginning Matthew identifies that the message goes out to all who have the positive volition to hear it. Do not follow the ignorant German Critics of the 18th and 19th centuries and their modern “liberal” (read unbelieving) followers, as the people of this area were well educated speaking and reading three languages at least.

It takes good team work, and thoughtful “health and safety” crowd management to deal with these crowds, and the Lord Jesus Christ trains His men to do this; the four first ones on this first Galilean tour, and the other eight later. Jesus does not attempt to deal with the masses by Himself. Successful teams/units, like the army, are based on teamwork and structure. You cannot do ministry by yourself.

We are not meant to operate alone in ministry; the minimum is that we are backed by the prayers of many, but local support is always needed also.

The Church is meant to operate as a “body” and that means it is co-ordinated by Holy Spirit gifted people, but also by the direct work of the Holy Spirit providing what is needed when it is needed. **1 Corinthians 12:12-27**.

The chapter begins with the Lord retiring to the mountains to separate Himself from the multitudes and prayerfully prepare for the next great preaching-healing tour that will happen next. We read of this in Matthew chapters 5-7 and He sets up His administrative group, in the form of the disciples, to be able to meet the needs of these great crowds that follow Him everywhere now. We enter in these chapters the discourse called, “The Sermon on the Mount”.

It is very difficult for a mass of people to follow you into the mountains. Eventually they will catch up with Jesus and the disciples, but by that time He will have trained the disciples. Training and organisation is of great importance in any ministry team of people to make it effective. Such a group could also be a church with pastor, elders and deacons as well as others having an important role to play in forming an effective unit. The Lord’s approach is worthy of note.

He begins with four key men (the two groups of brothers) then adds another eight after He has had time with the first four and trained them in the basics. Twelve is the optimum group for small group work even now, and no management team larger than this is ever really effective even for major corporations.

“When he was set” means literally, “when He was sitting down”, He started to teach. In order to teach you need to be mentally and physically relaxed. It is also noted that unlike lectures today, when we stand, it was the habit of teachers at the time of Christ to deliver messages from a seated position. He is teaching a small group of people here initially.

Chronologically Matthew 5 comes after Matthew 10, which gives the roster of the disciples. The disciples comprise eleven believers, and one unbeliever, in the form of Judas Iscariot. Some of the Sermon on the Mount will be very applicable to him. Judas is a major case study for Matthew in the area of volition and responsibility. This man heard everything that the others heard, but interpreted everything in terms of his own lusts and plans. He becomes the evidence for anyone who argues that, “If I had been there and seen everything, then I would believe”, for he saw all and yet still walked away!

Judas never tuned in to what the Lord was truly doing, as he was too busy working out how he could make money and gain power through the ministry that was unfolding around him. He did not hear the Lord, as he was filtering everything that he saw and heard through his own self-interest. Like Satan, who he finally embraced as his lord, Judas was the ultimate narcissist, and he was personally 100% responsible for his choices! He had every opportunity to walk away from this fatal character flaw, and cast himself at the Lord’s feet, but he would not! The religious people of Jerusalem will reject the Lord also. **Matthew 23:37-39**.

Part of the purpose of the Sermon on the Mount is for the disciples to learn more about the Law than is given in the Old Testament, and to get ready for the transition from law to grace which is only 2 ½ years away. Jesus will complete the words of Moses as recorded in **Deuteronomy 27-28** and he will utter the “cursings” in his “woes” as recorded by **Luke 6:24-26, and in Matthew 23:13-29**.

There is also teaching of the Millennium in this passage, thus the Lord deals with principles for the Age of Israel, the Church Age, and the Millennium. The Sermon on the Mount also teaches that “human good”, or good works undertaken in our own human strength, is not acceptable to God. This principle goes back to Cain and Abel; with Cain not believing he needed God’s help, nor did he need to obey the Lord. **Genesis 4:1-10**. Man by man’s own efforts cannot reach heaven and hear the Lord’s “well done”. Only “divine good”, that is, deeds done in the filling of the Holy Spirit are spiritual, and will hear the Lord’s “well done”. The Lord will be teaching Grace here in the midst of his discourse upon the Mosaic Law. **Ephesians 2:8-12**.

It is noted that the teaching style of our Lord is conversational, firm in principles, strong in its demands, and morally very dogmatic. He did not rant and rave. He spoke calmly and strongly as the One having authority and not as one of the scribes, who would put four or five versions and interpretations on a passage before the people, providing a smorgasbord of ideas from which the listener could choose or debate options. Jesus is not introducing a form of “Christian Ethics” in the Sermon on the Mount, but challenging the people to get back to the type of living as outlined by Moses and the prophets. He will echo Moses and the great prophet’s language, and will sound nothing like the theologians of his own day. It is this that will startle his hearers **Matthew 7:29, 21:23-24**. He will go further than Moses in His criticism and judgement of those who reject his message and pronounce judgment on them. **Matthew 23:13-39**.

Verse 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,

In these opening two verses we have a series of verbs, with the action of the participle verbs always preceding the action of the main verbs. He saw the multitudes [aorist participle], and went up [aorist indicative], and He sat down [aorist participle], and His disciples came [aorist indicative], and He opened His mouth [aorist participle], and kept on teaching [imperfect indicative], saying/repeating..... [present active participle].

Here we see the Lord continuing his ministry of teaching and healing with the multitudes until the crowd became too big, at which point in time He departed for the mountains to pray and prepare for the next big push into the heartland of Galilee that we read of here. His actions are deliberate and thoughtful, careful and dramatic in their effect. People have come because He is well known as a wonder working miracle worker, but what they hear is as powerful as Moses words to Israel as He prepared to leave them. **Deuteronomy 27-33.** Moses had warned that a prophet would come like him, and this is the challenge that the Lord is giving by the very Mosaic feel to the words of the Sermon on the Mount. **Deuteronomy 12:30, 13:3-5, 18:17-22.**

In the Greek the change of tense is dramatic and gives emphasis to His teaching. We have had a powerful parallelism of aorist participles and aorist indicatives and all of a sudden there is an imperfect active indicative.

The present tense of the verb “saying” shows that Jesus went over and over the teaching until the disciples understood and knew what He was teaching. The rabbinic method was constant repetition and the Lord repeated His parables and teaching discourses many times, which made it easy for the disciples to write them down and record the detailed messages.

It also explains where the slight variations occur in some of the parables and discourses, as the different writers record them. They were all given several times, and there will be variations in the delivery each time, which are picked up by different authors.

Matthew would have written in short-hand, as the tax collectors did, and so his records are more full than the others. Luke, saved by Paul many years later, was not present, but spoke to many different eye witnesses of all recorded events, so he does record even more than Matthew in some areas where the person involved heard/remembered more, but he has his structure of the historic account from Matthew.

By the middle of chapter 6 the crowd is beginning to come back to the Lord as they filtered through the mountainous area. By the end of chapter 7 you have a large crowd again but the disciples are now trained and ready to handle them without there being any riot, especially when the food was handed out. Riot had to be avoided, or the Romans would have moved quickly to execute them all. This happened regularly in the Empire and all knew the risk of riot.

Verse 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

When Israel entered the land there was a ceremony of blessing and cursing that they held, at Moses command, with the people being divided into two groups, each group going to a different mountain overlooking a narrow valley. One group would give the blessings while the other gave the cursing. In this way the nation Israel learnt what had been given in the Torah. **Deuteronomy 27:11-28:20.**

In **Joshua 8:33-35** it is recorded that Joshua ensured that Moses orders were carried out fully. You can visit the site today and see where the Israelites stood and shouted across the valley at each other.

Blessed is the word “Makarios” and it means true inner happiness. In Homer’s day in the 9th century BC it meant lucky or fortunate. By the days of Alexander the Great in the Koine Greek it came to mean that the person so described was successful or wealthy.

Later it came to mean a person who was successful or wealthy because of a crucial relationship. It might be a wealthy benefactor or mentor.

However by the time of the Koine Greek of the New Testament was in place it described a person who had happiness because of a living and vital relationship with the divine.

Makarios is an adjective here. The word “are” in the original does not occur which gives additional emphasis to the phrase “poor in spirit”. This description does not relate to a person who is weak, unintelligent, or has no real interest in life. The word poor here refers to a person having no spiritual assets. It is used to describe a beggar, but here in the spiritual world.

The blessing that they need is spiritual, and it will only come in relationship with the God of grace who gives them spiritual assets that they cannot win by their own efforts. The very phrase here indicates that Grace is going to be the only way to secure “blessedness” – it must be received, for it cannot be earned or seized.

What kind of a person is destitute of spiritual assets? The answer of course is everybody without a dynamic and living relationship with God. We are all born with an Old Sin Nature and so all of us are born into sin and need the real Saviour.

This means that all people when they are born, with the single exception of the Lord Jesus Christ, who was born of a virgin, are destitute of spiritual assets. “All have sinned and come short of the glory/character and holy requirements of God”. **Romans 3:23, John 3:3-16.**

A person who is in this destitute state cannot get the approbation of God by his own works; she/he must rely on the works of God and receive them by faith. **Titus 3:5** teaches us that, “*it is not by works of righteousness which we have done but according to his mercy he saved us*”. **Psalm 51:7-10, 103:6-17, Ephesians 2:8-10, 5:26, 2 Timothy 1:9-10.**

This verse shows that it is possible for unsaved man to come to the Lord and be saved by the grace of God. Once he has come to the Lord alone as his Saviour, Lord and King, that person, at the very point of their conversion receives spiritual assets. These words are for Judas Iscariot, the only unbeliever among the disciples, but are directed at all unbelievers who will ever hear these words.

“For theirs”, literally means because of/for them. The kingdom of heaven is the kingdom of the regenerate, an eternal kingdom that is God’s grace provision for all who receive His grace and truth. A paraphrased translation of this verse therefore could be, “True and complete inner happiness is to those who are initially destitute in spiritual assets, and who come to Him for grace, because for them the kingdom of heaven exists forever”.

The Lord by implication is saying to the regenerate disciples, that they like Paul are debtors to the human race and should give the good news to all. **Romans 1:14-16.** The basic need of all unsaved people is salvation and the gospel. Our job is to give it to them, and the Lord will make this responsibility clear in **Matthew 28:18-20.**

Verse 4. Blessed are they that mourn: for they shall be comforted.

This is the beatitude of good news for those overwhelmed by the suffering of grief. There is a great suffering that flows from the death of friends and family. Because of sin death entered the world, and with death comes the greatest sorrow we can know in this world.

Even as believers with hope of being reunited with our loved ones we can have great grief as we face the death of deeply loved ones. There is a pain in the heart that grief causes that only God can heal in his grace, love and mercy upon us. **Psalm 6:1-10, 13:2-5, 30:7-11, 116:3-7, Isaiah 38:14-18.**

The unbeliever has a combination of happiness and misery. If they are unloved, unsuccessful they feel miserable. Every unbeliever is a slave to his circumstances and is without divine comfort in their soul/spirit. We still grieve, but not as those who have no hope, but even with hope we still grieve and feel great pain at times. In Christ Jesus however our pain will be healed. **John 16:20-24, 2 Corinthians 1:3-7, 7:8-10, 1 Thessalonians 4:13-18, James 1:12.**

There is a trend in churches today away from what God can provide to what social action solutions can provide. Much time is given to “feel good” activities which are simply emotionalism and stimulation of the pleasure centre of the brain. We need stability in God’s Word, rather than emotionalism. It is the certainties of God’s holy character and His stable love for us that gives hope in the presence of death, nothing else does, or ever can stabilize us in this world.

Comfort during times of grief/suffering with illness, or testing circumstance depends on your relationship with the only One who can make sense of suffering in this present world. The Buddha simply said, “all human life is suffering”, and his answer was to meditate and clear the mind of thought, and then no troublesome thought will disturb you until you die. This is dangerous nonsense – for it does not defeat the enemy of man – it surrenders the mind to him, which of course is his objective!

Believers need to seek the Holy Spirit's teaching ministry, thereby understanding the application of all doctrine to your life at the time of suffering. The answer is not Buddhist “mindfulness” – for that is powerless nonsense. We are here to be transformers not conformers. We are here to work, witness, and worship, not meditate, mediate and be mesmerized by tricks!

Note that this verb is a Greek future tense, but it does not mean we wait to receive comfort in heaven, for we receive comfort right now as we in grace receive God's promises to us as His children. It does not mean that you wait to be comforted in heaven; it means that you can be comforted during your Christian life, even under pressure. It is also in the passive voice, which means you do not earn or deserve it, it is a gracious gift of God; you simply receive God's truth and your soul is comforted.

Suffering is normal in the devil's world, but we do not take the Buddha's path, we take the path of Jesus and bring His character and actions on our behalf into our daily life by faith. The Christian life is a victorious life by faith through His grace gifts to us. By applying the Word of God into the very fabric of your daily life you can be in a position of great stability even under suffering. Prosperity will not spoil you and suffering will not destroy you.

When you talk to a friend you can get strength and comfort from them if they are positive people, but equally they can pull you down if they are negative people. If you talk to God through prayer you can only ever get perfect comfort. God has provided inner happiness to be yours during adversity as well as prosperity. “Makarios” is the monopoly of those who are in living union with Christ. **John 10:10, 15:11, 16:20-24, James 1:2-4, 4:6-10.**

Verse 5. Blessed are the meek: for they shall inherit the earth.

This promise relates fully to the Millennial Kingdom when the Lord rules, but even now we can all grasp the reality of this in our walk with the Lord through this life. Here we have inner happiness to the meek or humble (“praus” in the Greek). This is not a weak and pathetic person, for this was a very strong concept in the Greek language. It referred to a person who has a thought pattern of grace, seeing things God's way rather than as a grasping man who seeks to suck all the pleasure they can from this life. This is a truly humble person, who sees that we pass this way once, and we walk over a shallow and unstable crust of mortality, and so need to tread softly around others, and be always mindful that we are answerable to our maker and saviour. True humility is not seen only in overt acts, it is a mental attitude of orientation of grace and an attitude of graciousness towards others. **Zephaniah 2:3.**

The phrase “shall inherit” is an assertion of certainty for all those who think God's way as they walk through this life, because they are in God's plan of grace, and are orientated to it, so they will inherit something. The Greek word for earth is “Ge” and refers in scripture to the land of Canaan. Meekness is a fruit of the Holy Spirit and so is a result of walking with Jesus in the filling of the Holy Spirit. All genuine believers will develop this fruit over time, and all have a part to play in the world to come by way of inheritance. Even now however, as we walk in the Spirit we “inherit the earth”, for all that we need is provided for us to achieve God's purposes in our life. We are “filled” up with all the good things we need to serve and worship, now and forever. **Psalms 37:7-11, Isaiah 60:19-22, Romans 4:13-17.**

Verse 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

This beatitude relates to our scale of values as believers regarding the Word of God. If we are keen for the truth of the Word of God then we shall be satisfied, for we will value the things that have value, and that leads to deep soul satisfaction.

Dissatisfaction is created by desiring things that cannot possibly meet the needs they promise. To desire the things of God however, will always meet man's deepest needs, for the doctrines of God's Word will always resolve all our innermost conflicts and resolve our deepest questions.

Sadly there are generally very few Christians who are interested in the Word of God and its doctrines, but the Lord is interested in our attitudes. God seeks the heart of man to be after Him, and he sees our heart. **1 Samuel 16:7**. The Lord desires His people to hunger after the Word. **Psalms 42:1-3, 63:1-3**.

The day will come when it is too late to learn the things that are needful, and the judgment will come. **Amos 8:11-13**. When disaster strikes a person it is too late to try then to learn what is needed for survival, just as it is too late to learn to fire your gun when the lion is leaping towards you. **Isaiah 55:6-9**.

The verbs for "hunger and thirst" are both present active participles, the active voice recognises the desire of something coupled with a positive free will. If you want to learn the Word of God you can get it and be satisfied. Just as you hunger for food and seek it, so you must hunger for spiritual food or you will never seek it. If we do not care for truth we never value it, and it will not be identified, and so will be unable to be used by us.

The word "righteousness" is the theological word that sums up the divine standards/statutes given in the Bible. We know that the statutes of the Bible are "holy, just, and good". **Psalms 4:6-7, Isaiah 55:1-3, John 6:48-58, 7:37, Romans 7:12**.

God does not shift His standards to accommodate man's weaknesses, for the Lord provides the Holy Spirit to empower us to defeat our weaknesses.

It is not just knowing the standards of God, but doing what is required that the Lord seeks from us. In **John 13:17** the Lord says, "*if ye know these things happy are ye if ye do them*". The word "if" in this verse is a first class condition showing that the Lord, and John are assuming that the people want to learn doctrine.

Verse 6 now gives a result clause, "for they shall be filled". It is again the logical future. If a person eats physical food he will be filled. Similarly if a person desires, searches and acquires spiritual food they will be filled spiritually. Spiritually hungry saints will be filled up with knowledge and strengthened in the fruits of the Holy Spirit as they apply the Word into the fabric of their daily life. "*Man shall not live by bread alone but by every word that proceeds from the mouth of God*". [**Matthew 4:4**.]

Verse 7. Blessed are the merciful: for they shall obtain mercy.

In this beatitude we see the compassionate believer, and there is no other sort of genuine believer. Mercy can be defined as grace in action. By treating people in grace the compassionate believer will receive grace, mercy, love, and peace. The person who is gracious has the mark of the Lord Jesus about them.

This is a person who shows graciousness to others irrespective of what the other person's status is. A believer who does not care is a contradiction in terms. A believer who cares in practical ways, showing mercy and love is a true follower of Jesus. **2 Timothy 1:16-18**.

When you receive grace from God you are blessed with the greatest blessing available to man. Under grace no one deserves or earns anything from God, and so under grace no one earns or deserves anything from me either, but as I have received grace, so I give my best to others in the grace that I have received. I am not nosy or intrusive in other's lives, but I care for them as Christ cares, and that means I do not mind other's business, but I do mind God's business, so that I witness God's love to others. **Romans 1:14-16, 1 John 4:15-21**.

Verse 8. Blessed are the pure in heart: for they shall see God.

The "pure in heart" is not some fake outward show of emotionalism, but is the mental attitude which comes from the filling of the Holy Spirit. Purity begins in the mind; purity is a mental attitude that has moral results. To be pure, means to be fit for divine service; it is a word similar to holiness, meaning set apart for God's service. To be pure means that we have dealt with any "mixture" of evil that seeks to blend itself into our character, and have got rid of anything that will water down our holy standards. Unless we seek purity in our heart and service we cannot see God, let alone serve God. **Hebrews 12:14**.

We know in our physical bodies we are unable to physically see God. The seeing of God by man however is shown in **1 Corinthians 2:9-16** – "*9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For*

what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

The more you know about the Bible the more you know about God. It is possible to be saved and know nothing about God because you simply don't care enough for the Word to learn of Him. As strange as it appears we can love the Lord and yet not seek to know more of his love for us. A baby has no deep understanding about his parents – but will still know that he/she is loved.

Baby believers may know they are loved, but unless they grow up in Christ, **2 Peter 3:18**, they will not ever advance in their knowledge of the depth and breadth of the Lord's love for them, and they will be limited in worship and service. Unless a Christian matures he/she will know nothing about God's true character. God wants us to know Him this side of eternity – will we seek this life transforming knowledge? **John 17:3**.

Verse 9. Blessed are the peacemakers: for they shall be called the children of God.

This is the beatitude of witnessing, for the result of witnessing is the peace of God that passes all understanding keeping the souls of those who hear the truth and accept it. The peacemakers are not a political or non government organisations seeking political peace among the nations, for such groups have never produced peace, only deception and death. These peacemakers are those who by witnessing make peace between God and individual men and women, by opening the door to the ministry of reconciliation. **Philippians 4:7, 2 Corinthians 5:18-19**.

In relation to peace there are three concepts of peace in the Christian life; Peace with God, the Peace of God, and the Kingdom of Peace. The first occurs at the Cross, when the enmity between God and man is removed bringing peace. The peace of God which passes all understanding is the peace, or inner joy, that we get at the time of problems when we are controlled by the Holy Spirit and applying the promises and doctrines of God to our situation. The Kingdom of Peace is the Millennial Reign of Christ, and at communion we ought to be expressing our desire for it to come. **1 Corinthians 11:23-26, Ephesians 2:13-18**.

The verb "Kaleo" translated "called" in this verse is in the future, passive, indicative, showing that they will receive the name of children of God. We are known by our actions, and those that bring peace to the hearts of men are actions of children of God. They will be seen as God's messengers because of their action in bringing the message of peace. It is by our fruit that we are known, and the fruit of the gospel message is peace in the hearts of those who hear it. **Matthew 7:13-23**.

Verse 10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

You can expect persecution when witnessing to the truth in the presence of the one who is the "liar" from the beginning, and so the final beatitude is that of persecution. **John 15:18-27**.

You may be persecuted for a number of reasons; because of natural antagonism to you, or because of traits of your sinful nature that make you obnoxious to others. There is no blessing to be claimed if the reasons for being persecuted are genuine irritation you are causing by your own Old Sin Nature. Here blessing is reserved to those who are persecuted because of their teaching or sharing the Word of God to others in a sanctified way under the control of the Holy Spirit. Blessing is for the Holy Spirit filled believer, who has not brought any persecution upon their own heads by their own sinful/stupid actions.

The word translated "for" in verse 10 should be translated "on account of" righteousness. These people are through the work of the indwelling Holy Spirit producing actions like that of the character of Christ. They are living as true members of the kingdom of Christ, and so they are persecuted for bringing the Kingdom of Heaven into the kingdom of fallen men. "Because of the kingdom of heaven" they are persecuted on the earth. **2 Thessalonians 1:3-9, James 1:9-14**.

When people insult you with terrible and evil language you can still have inner happiness and deep peace in your soul. This sort of satanically driven persecution has occurred in the past and will occur until the end of this present age. In verse 12 we are told to be exceedingly glad and rejoice, because great is going to be our reward in heaven.

You will be persecuted on earth but there will be rewards later in heaven. Prophets such as Isaiah, who was sawn in half, and Jeremiah who was kept in sewerage in a jail for a time, are examples of evil persecution upon genuinely great believers. **Hebrews 11:33-40.**

LUKE 6:20-26

Luke 6:20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that **are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.**

KEY WORDS

Lifted	Epairō	Lift up [Aorist Active Participle]
Eyes	Ophthalmos	Eyes
Disciples	Mathetes	Disciples
Blessed	Makarios	Inner happiness, Blessed
Poor	Ptochos	Destitute
Yours	Humeteros	Pertaining to you, Yours
Is	Eimi	Keeps on being
Kingdom	Basileia	Kingdom
God	Theos	God
Hunger	Peinao	Hunger [Present Active Participle]
Now	Nun	Immediately, Now, At this time
Filled	Chorazo	Literally to fodder, Be fed, Satisfied [Future Passive Indicative]
Weep	Klaio	Weep, Wail aloud [Present Active Participle]
Laugh	Gelao	Laugh [Future Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Men	Anthropos	Man
Hate	Miseo	Love less, Hate [Aorist Active Subjunctive]
When	Hotan	Whenever, While
Shall Separate	Aphorizo	Separate, Depart, Sever, Divide [Aorist Active Subjunctive]
From their company	-	Not found in the original
Shall reproach	Oneidezō	Reville, Defame [Aorist Active Subjunctive]
Cast out	Ekballo	Cast Out [Aorist Active Subjunctive]
Your	Humon	You, Your
Name	Onoma	Name
Evil	Poneros	Evil
For	Heneka	Because, For the sake of
Son	Uihos	Son
Man	Anthropos	Man
Rejoice	Chairo	Rejoice, Be glad [Aorist Passive Imperative]
Day	Hemera	Day
Leap for joy	Skirtao	Leap for joy [Aorist Active Imperative]
Behold	Idou	Behold, Lo
Reward	Misthos	Reward
Is	-	Not in the original
Great	Polus	Great
Heaven	Ouranos	Heaven

For	Gar	Because, For
In the like manner	Kata Tauta	Standard manner
Did	Poieo	To do [Imperfect Active Indicative], Keep on doing
Their	Autos	Their
Fathers	Pater	Father
Prophets	Prophetes	Prophet
Woe	Ouai	Woe, Alas
Unto you	Humin	To you
That are rich	Plousios	Abounding in riches, Wealthy
For	Hoti	Because
You have received	Apecho	Have, Receive [Present Active Indicative]
Consolation	Paraklesis	Comfort
Who are full	Empletho	Satisfied [Perfect Passive Participle]
Hungry	Peinao	Hunger, Crave [Future Active Indicative]
Laugh	Geleao	Laugh [Present Active Participle]
Mourn	Pentheo	Mourn [Future Active Indicative]
Weep	Klaio	Weep [Future Active Indicative]
Speak	Epo	Speak [Aorist Active Subjunctive]
Well	Kalos	Well
So	Kata Tauta	Standard manner
Did	Poieo	To do [Imperfect Active Indicative], Keep on doing
False Prophets	Psuedoprophetes	False Prophet

PERFECT TENSE VERB

EMPIPLEMI – FILL - This verb occurs 5 times in the New Testament, and is one of 11 Greek verbs translated “fill”. “Empiplemi” means to fill full, to satisfy and is used here for those who are filled up with the abundance of riches, with eternal results, but they are not good results in the usage of the verb in this verse. In **Luke 6:25** it teaches that worldly riches pass away and will create great sorrow forever. **James 5:1-6**.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Luke’s report is direct but addresses only four beatitudes, and then four woes given by the Lord to balance these. We do not know why Luke gives only four of the eight beatitudes in Matthew, or why Matthew does not give the four woes recorded in Luke. One can only say that neither professes to give a complete report of the sermon and that the Divine Author, the Holy Spirit, guided them in this way.

Luke is emphasizing the balanced options in line with the power of the initial “beatitudes” and cursings on the two mountains under Joshua, and this balance is also very Greek and his audience would understand this. He knows that the Gospel of Matthew is out there to add in the other items he leaves out, and it may be that Matthew is emphasizing the blessings that are still possible if Israel accepts the Messiah, even at that late stage. **Deuteronomy 27:9 – 28:19, Joshua 8:33-35**.

Verse 20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Here we see the Lord Jesus Christ looking out over his disciples; both the central twelve and the hundred or more regular followers. This is a direct statement to the disciples as he says “Blessed be ye poor”, or in more modern English “Blessed be you poor ones”. Jesus chose His disciples, including the 12, the 70, and others, and sent them out poor and persecuted to serve humanity.

Again they may have been materially poor but they had realised that they were spiritually deficient and could only work by grace. Wickedness may appear to be “blessed” at times, but their end is always destruction. **Psalm 37:16-17, 113:6-9, Proverbs 16:19, 19:1-2, Isaiah 29:19-20, 57:15-18, Zephaniah 3:12, Zechariah 11:11-13**.

These wicked and wealthy people are unlikely to respond to the gospel and be saved however those who are poor and have a more realistic viewpoint of themselves and the future, may respond to the gospel and

become converted. It is for them that the Kingdom of God exists; that is for those who respond to the message. **James 1:9-12, 5:1-6.**

The disciples also went out materially poor, having to rely on the Lord and the Lord's people to sustain them. If they had gone out rich many might flock to the banner on the basis that they might themselves get rich. The Lord did not ever preach a prosperity gospel message, and it is always a danger to truth – it comes from the enemy.

Verse 21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

The second and third beatitudes are contrasted with the present state and that in the future. The contrast is heightened by the adverb “nun” which means right now or in the present. Here we see the disciples hungering after the Lord and His work to perhaps their physical detriment only to be satisfied fully by the result or weeping which by the Lord is turned into joy. **Psalm 42:1-2, 63:1-7, 65:4, 143:3-6, Isaiah 44:3-8, 55:1-3.**

The word “filled” was originally used for giving fodder (chortos) to animals, but here it is spiritual fodder or food, and the result of taking in spiritual food is always joy, even in the most difficult places and times. **Psalm 6:6-9, 126:5-6.**

This is contrasted to the perfect tense verb “fill” of verse 25 below. The carnal and the evil believe they are “full” of all good things, but are eternally doomed in their deception. When God “fills” our needs, there is eternal joy and temporal worship, without any regret or sadness later, but for the “filling” of the world there is “weeping and wailing and gnashing of teeth” forever. **Luke 13:28.**

Verse 22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

For the Christian there will be both separation and ostracism at times from the world, but incredible fellowship in the Spirit with those who love the Lord as we do. The reference here is to excommunication from the local synagogue congregation as well as from social interaction and financial dealings. This was sacrifice and a social penalty for standing for the name of Christ then as there is today in many places.

In the phrase, “Cast out your name as evil”, the verb is used in Aristophanes, Sophocles, and Plato, of hissing an actor off the stage. The name of “Christian”, or disciple, or “Nazarene”, came to be a byword of contempt by the unsaved, as shown in the Acts. Jesus foretold what will befall those who are loyal to him in the days to come. The Acts of the Apostles is a commentary on this prophecy.

The phrase, “Son of Man”, is Christ's common designation used even by Jesus of Himself. The only other passages where Jesus is referred to as the Son of man is the case of Stephen in **Acts 7:56**, and John's reference to Him as such in **Revelation 1:13** and **14:14**.

Both “Son of God” and “Son of Man” apply to Him. **John 1:50,52, Matthew 26:63.** Christ was a real man though the Son of God. He is also the representative man and has authority over all men. Jesus says that this action of persecution will be common practice for unbelievers in all of history and cites what the Jews did to their prophets. The Greek word “Poieo” translated “did” in verse 23 is in the imperfect tense, which means that they kept on doing it. **Hebrews 11:32-39.**

Verse 24. But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

Here we see people who are seeking wealth as the primary goal in life, others seeking self satisfaction, seeking mirth only, seeking power over others, and seeking a reputation.

How well this reflects the state of attitude that is dominant today. People still chase after the things that do not last into eternity, and few seek the things that matter eternally. The perfect tense of “full” here is eternal in significance, for it is eternal deception, and that is where the wealthy unbeliever is trapped forever.

People who do not realise that they are spiritually destitute do not see the need for salvation. They are like the Laodicean church in **Revelation 3:14-18**, *“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”*

It is of interest that the rich Pharisees and Sadducees were the chief opposers of Christ, as of the early disciples later [**James 5:1-6**]. The verb “apecho” from evidence from papyri shows that it means, “received in full”.

The word “consolation” is the Greek word “Parakaleo” to call alongside, to encourage, help and comfort. The rich have been comforted by their riches, but that is all the comfort that they will receive – they have eternity to regret their short sighted choices. **Isaiah 14:9-11**.

The results of this short sighted comfort however are seen in the story of the Rich Man and Lazarus where the rich man has received comfort in his physical life and rejected or ignored spiritual opportunities. The result is that the Rich Man is to spend eternity in the Lake of Fire. **Luke 16:19-31**.

The unbelievers have all their good things and happiness here and now, in perishable objects. In the future their inward craving will be as strong as ever, but the materials of satisfaction will have gone forever. We also see the danger of flattery or taking too much notice of what pleasing things others tell you. Jesus points out that their fathers did the same things to the false prophets. They spoke well of false prophets. **Isaiah 30:8-11, Jeremiah 5:23-31**.

In addition if you are doing a proper job with witnessing you will **not** be universally popular, as the Cross and the gospel is an offence to the unsaved. **Romans 5:15-20, Galatians 5:11**. If you are receiving universal commendation you may be acting as a false prophet – be careful if you become too popular, for the truth will be less and less approved as we approach the end days. **2 Timothy 3:1-5, 4:1-5**.

APPLICATION

You can search for the rest of your life for inner happiness, but you can only find it if you allow the Holy Spirit to do God’s work within you, and you accept His work and walk in fellowship with Jesus through each day.

Whether you will have comfort or not during times of testing depends on your understanding and application of doctrine to your life at the time of suffering.

The major problem in the Christian life is a negative attitude towards God’s provision, and ignorance of that provision.

If anyone pursues the Lord through reading and applying the Scriptures they will be spiritually satisfied.

If you do not know Biblical principles you cannot think in the manner of mercy, love and grace.

There are real dangers in wealth and being surrounded with plenty as it brings physical comfort and can make us unconcerned about spiritual or eternal matters.

By listening to the flattering words of others one can be distracted from seeking the Lord as one can feel self supporting and have the attitude “I did it my way” whereas in order to have a relationship with God we have to do it His way.

Are we observably seen as the children of God because of our work for the Lord and our attitude towards people?

DOCTRINES**SIN: THE BARRIER BETWEEN MAN AND GOD**

INTRODUCTION

1. The Character of God:

a) God is sovereign, absolute righteousness, justice, love, eternal life, all powerful, all knowing everywhere, unchangeable and truth.

b) God is one in essence but three in personality: God the Father, God the Son, and God the Holy Spirit. These three personalities have the same essence.

c) God the Father is the planner of man's salvation; God the Son is the executor of the plan of salvation, and God the Holy Spirit is the revealer of this plan.

2. God's Divine Plan:

a) A conference was held in eternity past between God the Father, Son and Holy Spirit (Divine Planning) whereby it was made possible for man to have fellowship with God.

b) God's foreknowledge recognized a barrier would exist in time and that all people would be behind this barrier. (**Romans 3:23**)

c) Sin is a failure to measure up to God's perfect righteousness, a failure to possess "The perfect righteousness". Man cannot remove this barrier. God's Righteousness and Justice must be satisfied before His love can come to man.

d) God the Father is the author of a plan whereby He decided to treat the human race on the basis of Grace (all the Father does for us). Grace is receiving a gift. It is undeserved and unmerited, and contrary to all human concepts.

e) God the Son removed the barrier by His death on the cross. We receive Him as our personal Saviour, and perfect righteousness is credited to us. (**2 Corinthians 5:21**)

AN EXPLANATION OF THE BARRIER AND ITS REMOVAL

1. Problem of Sin:

a) Sin exists in three categories: imputed sin, (all sinned when Adam sinned) inherent sin (the sinful nature) personal sin (sins committed).

b) Man is a sinner because Adam sinned and passed down the sin nature to the human race. The penalty of sin is spiritual death (**Romans 5:12, 6:23**). Every member of the human race is a sinner as far as God is concerned (**Romans 3:23**).

c) In **John 8:31-32** Jesus Christ addressed the Jews who believed on Him and told them to go on in truth and use what He provided. Truth sets us free from the Mosaic Law to serve the Lord and operate in grace.

d) The unbelieving, religious Jews (v 33) said they were Abraham's seed and not in bondage. They were actually in bondage to the Roman Empire, their religious leaders, and the Mosaic Law. He told them about the bondage of sin.

e) They are all born in the slavery of sin, for no member of the human race can free himself or other members of the human race. Jesus Christ became true humanity to liberate the human race. He was born outside the slavery of sin by the virgin birth as the God-Man. He paid the price for freedom of the human race - this is redemption.

2. Solution to the Problem of Sin: Redemption and Atonement:

- a) The "son abides in the house forever" (**John 8:35**), for Jesus Christ is "the son". He is eternal life and holy and when man believes on Him man is free and enters into union with Jesus Christ. Christianity is a relationship to Jesus Christ, not a religion.
- b) The purchase price of our redemption is His blood (**1 Peter 1:18, 19, Ephesians 1:7, Revelation 1:5, Hebrews 9:11-14, Galatians 3:13**), representing His death. Jesus Christ bore the sins of the whole world (past, present and future) on the cross.
- c) God is absolute righteousness and justice; the wages of sin is death (**Romans 6:23, Colossians 2:14**). Jesus Christ cancelled the "IOU" the human race owed God. The human race owes God perfect righteousness.
- d) God is perfect righteousness and we cannot pay perfect righteousness. Jesus Christ died on the cross, paying the penalty of our sins. This is expiation (**Romans 5:8**)
- e) The doctrines of Redemption and Expiation are found in **Psalm 22:1-6**. God the Father and Holy Spirit left the Son because He was bearing our sins on the cross. (**Matthew 27:46**)

3. The Problem of Physical Birth (John 3) and its Solution: Regeneration: (**John 3:1-15**)

- a) Nicodemus (v 1) was a Pharisee. He was a very religious man, attending church three times a day and praying seven times a day. He was sincere and was a product of "salvation by works".
- b) He was also a ruler of the Jews. He came to Jesus by night because he was too busy during the day doing "good" (v 2).
- c) He called Jesus Rabbi or "Doctor". He admitted more than most Pharisees for he said they knew Jesus came from God, for no one could keep doing the miracles He did except God was with Him (v 2).
- d) Jesus interrupted, knowing his problem, "Except a man be born again". Nicodemus needed to be born again (v 3).
- e) Why is the new birth necessary? Man is born in this world with a soul (ability to understand and categorize human phenomena), a conscience (standard by which we judge right or wrong), and a sin nature (the source of all personal sins). The human spirit is un-activated. We are born physically alive and capable of having fellowship with members of the human race, but we are spiritually dead and cannot have fellowship with God (**Ephesians 2:1**). We need to be born again.
- f) Nicodemus' response (v 4). He cannot think in terms of spiritual things for he has no human spirit. He asked if he could be born again physically.
- g) The new birth is a spiritual birth (v 5), so Jesus Christ uses spiritual language, - water.
- i) The context determines the meaning of "water"
 - (1) Salvation - (**Isaiah 55:1, Revelation 22:17**)
 - (2) God the Holy Spirit - (**John 7:37-39**)
 - (3) God's Word - (**1 Peter 1:23, Ephesians 5:26, James 1:18**)
- ii) Here "water" is used symbolically for God's Word. The new birth is a spiritual birth. The Kingdom of God is the kingdom of eternal relationship with God.
- h) Contrast of two births (v 6). "That which is born of the flesh is flesh (physical birth). That which is born of the Spirit is spirit (spiritual birth)." Nicodemus should not be surprised (v 7). He needed to be born again.
- i) The illustration (v 8) the wind. It can be heard but not seen. The new birth is not visible. Nicodemus still does not understand (v 9).
- j) Jesus Christ used sarcasm (v 10, 11) to shock Nicodemus. He is a doctor of divinity and does not understand. The Trinity ("we") knows what they speak (all knowing). Nicodemus does not have an open mind.
- k) No member of the human race (v 13) ever ascended, but Jesus Christ who came from heaven (as the God Man). As God He is everywhere, and as God and Man, Jesus Christ is on earth at the same time.
- l) How to be born again (v 14, 15). Jesus Christ refers to (Numbers 21:4-9) the incident of the brazen serpent which was raised on a pole. This pictures Jesus Christ hanging on the cross bearing the sins of the world. (**Colossians 2:14, 15**)
- m) The result (v 15). Whoever believes in Jesus Christ shall not perish but have eternal life. The problem of physical birth is removed by the new birth. We are born spiritually by regeneration or the new birth.

4. Problem of Human Righteousness and Its Solution: Justification and Imputation:

- a) Man has no righteousness in himself as far as God's viewpoint is concerned although he may be more righteous than other members of the human race when he compares himself with them. (**Isaiah 64:6**)
- b) God is absolute righteousness and He cannot have fellowship with us when we have human righteousness. Good deeds put us more in debt to God. (**Romans 4:1-4**)
- c) Perfect or absolute righteousness is credited or imputed to us at the moment of salvation (2 Corinthians 5:21) -imputation.
- d) We are justified or made righteous on the basis of the absolute righteousness which God gives us.

5. Problem of the Character of God and Its Solution: Propitiation and Reconciliation.

- a) Propitiation is an act of God whereby He is satisfied with the death of Jesus Christ on the cross. Jesus Christ satisfied the righteousness and justice of God.
 b) Reconciliation looks at the cross from man's viewpoint. Man is reconciled to God. God is never said to be reconciled. Propitiation looks at the cross from God's viewpoint.

6. Problem of Position in Adam and Its Solution: Positional Truth:

- a) At the moment of salvation we enter into union with Jesus Christ (**Romans 8:38, 39, 2 Corinthians 5:17**). This is called the baptism of the Holy Spirit (**1 Corinthians 12:13**)
 b) By our first birth we are "in Adam" (**1 Corinthians 15:22**). By the new birth we share Christ's eternal life, His righteousness, His destiny, His sonship, His priesthood, etc. Everything He is, we are-, and all He has, we have.
 c) Christianity is a relationship to Jesus Christ that cannot change. The barrier between God and man has been removed by Jesus Christ on the cross.
 d) The issue now is the person of Jesus Christ. He has solved the problem of sin in the human race.

SUMMARY OF THE BARRIER AND ITS REMOVAL

BARRIER

WORK OF CHRIST

SIN (Romans 3:23)	Redemption (1 Corinthians 1:29-30, Colossians 1:14) Unlimited Atonement (1 John 2:2, 2 Peter 2:1)
PENALTY (Romans 6:23)	Expiation (Colossians 2:14)
BIRTH (John 3:6)	Regeneration (John 3:3, Galatians 3:26, John 1:11-12)
CHARACTER OF GOD (Romans 3:23)	Propitiation (1 John 2:2, Romans 3:25)
RIGHTEOUSNESS OF MAN (Isaiah 64:6)	Justification (Romans 3:24, Romans 5:1) Imputation (Romans 3:22, 2 Corinthians 5:21)
LIFE	Positional Truth (1 John 5:11-12, 1 Corinthians 15:22)

CHRISTIAN LIFE – BLESSING OF THE BELIEVER

1. Scripture views blessing as a sense of "peace and happiness". Peace (eirene) in the New Testament means both inner tranquillity of soul and great prosperity of Life. This is Paul's prayer for all believers that they might know the blessing of true God given prosperity. **Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Colossians 1:2, Ephesians 1:2, Philippians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 3**
2. To be spiritually minded is peace, (Romans 8:6), i.e. to be thinking as God would have us think. Peace means contentment, tranquillity and spiritual prosperity in life. Paul uses this prayer as a greeting in many of his letters. It is similar to the Hebrew greeting, Shalom, which implies peace and prosperity.
3. Blessing comes by giving God and His righteousness first place. The details of life such as money, house, car, job, marriage partner are then able to be sorted out correctly. **Matthew 6:31-34, 1 Corinthians 10:13, cf. Philippians 4:11.**
4. Believers should not have it as their aim in Life to be the richest person in the cemetery. **Luke 12:16-21.** Having eyes on money first is a foolish thing. **Matthew 6:21 cf. James 5:1-6.** Godliness and contentment are God's will for your life, irrespective of wealth or possessions (**1 Timothy 6:6-12**)
5. Our intimate relationship with Jesus Christ is our treasure (**2 Corinthians 4:6-7**).
6. We have been blessed with every spiritual blessing in Christ - we share everything that He is (**Ephesians 1:3**)

7. God often uses material blessings to accompany spiritual blessing (**3 John 2**). However, we are to be content in all circumstances (**Philippians 4:11-13**)

8. Blessings from God include such things as:

- a) Peace (**Psalm 29:11**)
- b) Comfort (**Matthew 5:4**)
- c) Riches (**Proverbs 10:22**)
- d) Rain (**Ezekiel 34:26**)

9. The believers who enjoy God's blessings are:

- a) Righteous (**Psalm 5:12**)
- b) Just (**Proverbs 3:33**)
- c) Faithful (**Proverbs 28:20**)
- d) Pure in heart (**Psalm 24:4,5**)

10. God's blessings are secured by:

- a) Delighting in His Word (**Joshua 1:8; Psalm 1:1-3**)
- b) Obeying the Word (**Deuteronomy 28:1, 2; James 1:25**)
- c) Teaching from the Word (**Psalm 94:12; Hebrews 12:5-11**)
- d) Kindness to Jews (**Genesis 12:3, Psalm 122:6**)

e) Generosity (**Proverbs 11:26; Malachi 3:10**)

f) Walking in God's way (**Psalm 128:1-4**)

g) Prayer (**James 5:16**).

11. There are blessings in the book of the Revelation for those who

- a) those who heed the words of the book - 1:3, 22:7
- b) those who die in the Lord - 14:13
- c) those who are alert in the Tribulation regarding the Second Advent 16:15
- d) those who attend the marriage supper of the Lamb - 19:9
- e) those who are part of the first resurrection - 20:6
- f) those who as believers will have eternal blessings in heaven. - 22:14

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.

2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)

- a) To bring people to a point of helplessness where they call out to Him
- b) To test and develop faith, so bringing glory to Himself.

3. There will be no suffering for believers in eternity (**Revelation 21:4**).

4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).

5. Suffering can be caused by:

- a) Discipline for your own sins
- b) The effect of the sins of others on you - gossip, war, crime
- c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
- d) The sovereign will of God - health, weather.

6. Premise of Suffering:

- a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
- b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
- c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).

7. Purpose of Christian Suffering:

- a) To receive discipline for carnality or backsliding (**Psalm 38**)
- b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
- c) To illustrate doctrine (Book of Hosea)
- d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
- e) To keep down pride (**2 Corinthians 12:7-10**)
- f) To develop faith (**1 Peter 1:7, 8**)
- g) To witness for Christ (**2 Corinthians 13:4**)
- h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
- i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
- j) To help others who suffer (**2 Corinthians 1:3-5**)
- k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in **1 Peter 5:8,9**. They will protect us against the cunning of the "lion".

- a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. **Romans 13:11-13. 1 Thessalonians 5:6 -8.**
- b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
- c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.**
- d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
- e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. (**Hebrews 1:2**) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (**1 Corinthians 3:12-15**)
7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.

8. All believers have tasted of Grace at least once (**1 Peter 2:3**). This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. (**Ephesians 2:8, 9**) Disorientation to grace is the believer's greatest occupational hazard in his Christian life. (**Galatians 5:4, Hebrews 12:15**)

9. The divine attitude to grace is expressed in (**Isaiah 30:18, 19**) God is constantly waiting to pour out his blessing on all believers in the Christian life.

10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ (**Psalm 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9**)

11. There are many ways in which the Christian life expresses GRACE:

- a) Prayer (**Hebrews 4:16**)
- b) Suffering (**2 Corinthians 12:9, 10**)
- c) Growth (**2 Peter 3:18**)
- d) Stability (**1 Peter 5:12**)
- e) Lifestyle (**Hebrews 12:28, 2 Corinthians 1:12**)
- f) Production of Divine Good (**1 Corinthians 15:10, 2 Corinthians 6:1**)

12. Grace is the correct attitude in relation to giving. (**2 Corinthians 8 & 9**)

13. Grace is the only means of coping with suffering in the Christian life. (**2 Corinthians 12:7-10**) Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. (**1 Peter 1:6,7**)

14. Implications of grace:

- a) God is perfect, his plan is perfect.
- b) A perfect plan can only originate from a perfect God.
- c) If man could do anything in the plan of God the plan would no longer be perfect.
- d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
- e) Legalism, human works is the enemy of Grace.
- f) The works of human righteousness have therefore no place in the plan of God. (**Isaiah 64:6**)

SALVATION: RECONCILIATION

1. Reconciliation is the removal of the barrier between God and man, or peace between God and man. While redemption is sinward and propitiation is Godward, reconciliation is manward. (**2 Corinthians 5:18, Ephesians 2:16, Colossians 1:20, 21**)

2. Reconciliation and the blood of Christ.

- a) The blood of Christ is a synonym for the saving work of Christ on the Cross and the basis for reconciliation. (**Colossians 1:20**)
- b) Hence the work of the Cross is associated with reconciliation. (**Ephesians 2:16**)

3. Reconciliation and Mankind: mankind is regarded as the enemy of God, and needs to be reconciled to God (**Romans 5:10, Colossians 1:21**)

4. Peace, a synonym for reconciliation, reconciliation finds man the enemy of God, but the saving work of Christ on the Cross gives peace between God and man. (**Ephesians 2:14 cf. 2:16 cf. Colossians 1:20**)

5. Reconciliation portrayed in the Levitical Offerings: the peace offering of Leviticus 3 depicts reconciliation or Christ's removing the barrier between God and man. (**Leviticus 7:11-38, 8:15**)

6. Application of reconciliation to the Church Age believer: every member of the Body of Christ is an ambassador representing Christ on earth. Therefore each member of the Body of Christ has the ministry of reconciliation. (**2 Corinthians 5:18-20**)

7. The prophecy of reconciliation. (**Isaiah 57:19**)

8. The means of reconciliation - the removal of the barrier:

- a) Sin removed by unlimited atonement. (**2 Corinthians 5:14, 15, 18, 1 Timothy 2:6, 4:10, Titus 2:11, Hebrews 2:9, 1 John 2:2**)

- b) Penalty of Sin removed by expiation. (**Psalm 22:1-6, Colossians 2:14**)
- c) Problem of physical birth removed by regeneration. (**John 3:1-18**)
- d) Relative righteousness removed by imputation. (**Romans 3:22, 9:30, 10:10, 2 Corinthians 5:21, Philippians 3:9, Hebrews 10:14**) and justification (**Romans 4:1-5, 4:25, 5:1, 8:29, 30, Galatians 2:16, Titus 3:7**)
- 9. The barrier of God's perfect character removed by propitiation. (**Romans 3:22-26, 1 John 2:1, 2**)
- 10. Problem of position in Adam removed by positional sanctification. (**1 Corinthians 15:22, 2 Corinthians 5:17, Ephesians 1:3-6**)

CHRISTIAN LIFE - AMBASSADOR

- 1. An Ambassador does not appoint themselves, they are appointed by the nation represented, the king she/he represents, the person he/she represents. We are appointed by God. (**2 Corinthians 5:20**).
- 2. An Ambassador does not support themselves. We are sustained and protected by God (**Philippians 4:19**).
- 3. An Ambassador does not represent themselves. We represent God on earth. (**Matthew 28:19-20**).
- 4. An Ambassador does not belong to the nation to which she/he is sent. Positionally we are in heaven, experientially we are in the world. (**Philippians 3:20, John 15:19**).
- 5. All Ambassadors have instructions in written form. We have the Word of God. (**1 Thessalonians 4:1-2**).
- 6. An Ambassador representing their country does not treat any insult as personal. (**Matthew 5:11-12**).
- 7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture. (**1 Thessalonians 4:13-17**).

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE LORD PREPARES TO TEACH

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he lifted up his eyes on his disciples, and he opened his mouth, and taught them.

BLESSINGS

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 ye that weep now: for ye shall laugh. Blessed are the meek: for they shall inherit the earth. Blessed are they which do 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 which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, and when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for me, the Son of man's sake. Rejoice ye in the day and leap

for joy and be exceeding glad: for great is your reward in heaven: for so did their fathers persecute the prophets which were before you.

CURSINGS

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

52 B TYPES OF THE BELIEVER

MATTHEW 5:13-16

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

KEY WORDS

Are	Eimi	Keep on being [Present Active Indicative]
Salt	Halas	Salt
Earth	Ge	Earth, World
Lost its Savour	Moraino	Become insipid, Tasteless, Lose savour [Aorist Passive Subjunctive]
Shall it be salted	Balizo	Salted [Future Passive Indicative]
Thenceforth	Eti	After that
Good	Ischuo	Be of strength [Present Active Indicative]
Nothing	Oudeis	Nothing
Cast out	Ballo Exo	Cast out [Aorist Passive Participle]
Trodden underfoot	Katapateo	Trodden down [Present Passive Infinitive]
Men	Anthropos	Man
Are	Eimi	Keep on being [Present Active Indicative]
Light	Phos	Light
World	Kosmos	World
City	Polis	City
Set	Keimai	Made, Situated, Lie [Present Middle Participle]
Hill	Oros	Hill, Mount
Cannot	Dunamai ou	Have not the power [Present Middle Indicative]
Hid	Krupto	Conceal, Keep secret [Aorist Passive Infinitive]
Do Men Light	Kaio	Set on fire, Light, Burn [Present Active Indicative]
Candle	Luchnos	Candle, Light, Illuminator
Put	Tithemi	Put, Place [Present Active Indicative]
Under	Hupo	Under
Bushel	Modios	A large pot
Candlestick	Luchnia	Candlestick
Giveth Light	Lampo	To give light [English word lamp] [Present Active Indicative]
Are in	En	In, Within
House	Oikia	House Home
Let your	Humon	Your
Light	Phos	Light
Shine	Lampo	Shine, Illuminate [Aorist Active Imperative]
Men	Anthropos	Man
May see	Eido	Be aware, Behold, Perceive [Aorist Active Subjunctive]
Good works	Kalos Ergon	Good work
Glorify	Doxazo	Glorify [Aorist Active Subjunctive]
Father	Pater	Father
Is in	En	In

Heaven

Ouranos

Heaven

PERFECT TENSE VERBS – None found**OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT** - None found**REFLECTION**

Verse 13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

The value of salt for the purposes of preserving or flavouring is often referred to in the Bible as well as by classical writers.

In the Bible mankind, under the unrestrained workings of their own evil nature, are represented as entirely corrupt. This is stated before the flood [**Genesis 6:11-12**], after the flood in **Genesis 8:21**, in the days of David [**Psalms 14:2-3**], in the days of Isaiah [**Isaiah 1:5-6**], and in the days of Paul [**Ephesians 2:1-3**].

The remedy for this, says our Lord here, is the active presence of His Holy Spirit filled disciples among their fellows. **1 Corinthians 12:12-14, 25, Ephesians 5:18-21**. The character and principles of Spirit filled Christians, brought into close contact with evil, are designed to arrest the festering corruption of humanity and season its tastelessness.

It was one of the most prominent teachings of the prophets that it was the believing remnant within Israel that kept the nation as a whole alive. For example in **Isaiah 1:9** we read, *“Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah”*.

It was common years ago in Syria and Palestine to see salt scattered in piles on the ground because it has lost its flavour. Salt without taste is the most worthless thing imaginable.

DOCTRINE**SALT**

1. Salt is a preserver and speaks of eternal life.
2. Salt is a seasoner and speaks of the richness of life designed by God for every believer.
3. Salt is the antithesis of leaven. Leaven corrupts, salt preserves.
4. The believer on earth is the salt of the earth in **Matthew 5:13**. Salt is an unseen preserver.
5. Since believers living in nations are often the reason for the preservation of the nations, when people turn away from God, nations are destroyed.
6. The salt of the covenant - when a contract was drawn up in the ancient world both parties ate salt to seal the contract. The eating of salt depicts receiving salvation.
7. In the ancient world, if your guest ate salt with you, you guaranteed to protect him from harm while he was with you.

Verse 14. Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Jesus also calls Christians the light of the world. He spoke of Himself as the light of the world. **John 8:12, 12:35, 36, 46.** The relationship between these two statements is that Jesus is the source of light; Christians are the reflectors of His light. Their function is to shine for Him just as the moon shines for the glory of the sun.

The Christian is like a city that is set on a hill; it is higher than the surroundings and shines in the dark world. Those who exhibit the true character of Christ will stand out as different.

The Lord did not intend that we hoard the light of His teaching to ourselves. We are to be witnesses and examples to a lost and dying world. We should share it with others.

As the days grow darker people will be looking for the light. It is up to believers to stand out as beacons of hope. We have responsibilities as well as privileges, and are to pour out our lives to the Lord's glory. **Romans 1:14-16, 2 Timothy 4:6-8.**

LUKE 11:33-36

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

KEY WORDS

No Man	Oudeis	No one
Hath Lighted	Hapto	To set on fire, Light [Aorist Active Participle]
Candle	Luchnos	Candle, Light, Illuminator
Putteth	Tithemi	Place [Present Active Indicative]
Secret Place	Kruptos	Secret place, Concealed, Private
Bushel	Modios	A large pot
Candlestick	Luchnia	Candlestick
Come in	Eisporeuomai	Come in [Present Middle Participle]
May See	Blepo	See, sight, Look at [Present Active Subjunctive]
Light	Pheggos	Brilliancy
Light	Luchnos	Candle, Light
Body	Soma	Body
Is	Eimi	Keep on being [Present Active Indicative]
Eye	Ophthalmos	Eye
Is	Is	Keep on being [Present Active Subjunctive]
Single	Haplous	Single
Whole	Holos	Whole
Is	Eimi	Keep on being [Present Active Indicative]
Full of light	Photeinos	Full of light
Evil	Poneros	Evil
Is	Eimi	Keep on being [Present Active Subjunctive]
Full of darkness	Skoteinos	Full of darkness
Take Heed	Skopeo	Take heed, Consider [Present Active Imperative]
Light	Phos	Light
Is in	En	In
Be	Eimi	Keep on being [Present Active Indicative]
Darkness	Skotos	Darkness
Be full of light	Photeinos	Full of light [the word be is in italics and not in the original]
Having	Echo	To have and to hold [Present Active Participle]

Part	Meros	Part
Shall be	Eimi	Keep on being [Future Middle Indicative]
Bright Shining	Astrape	Bright shining, Lightning
Give light	Photizo	Give light [Present Active Subjunctive]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

The purpose of providing light is to ensure that people are benefited by it. It is to be remembered that it is God who lit the light for the purpose of illuminating mankind. If anyone does not see the light it is not God’s fault, as He has provided everything.

From **John 3:19** we read that this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. The word love here is agape which means that man has an unconditional love for the darkness or separation from God who is light.

In **1 John 1:1-5** we are told that God is light and in Him is there no darkness at all and that if we walk in the light as He is in the light we have fellowship with God.

There is a parallel illustration in **Luke 8:16** where Jesus again states the responsibility of His disciples to propagate the faith.

It is noted that the secret place here is the word “kruptos”, which occurs only here in the New Testament. It is the word we get our word crypt (hidden vault) from, and also cryptography – secret writing.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

If the eye is healthy then a person can see the light but if the person is blind this is not possible. By analogy if you are spiritual the whole life is bathed in the presence and fellowship of God but if the motivation is wrong you may think you are going well but in fact you are in darkness.

Those whom Jesus was addressing perhaps thought themselves to be very wise. Jesus cautions them to take heed of their real spiritual status to ensure that what they have is light and not darkness. **1 John 1:1-10.**

It needs to be understood that spirituality and carnality are mutually exclusive, either you are spiritual and in the light or you are under the control, of the old sin nature and carnal and therefore in darkness. In verse 36 the pureness of spirituality is seen. You cannot be more spiritual than others, for you are either one or the other. The thing that shows through is the state of your spiritual maturity – for the more often you are spiritual the more mature you become.

It is noted that the phrase “with its bright shining” is in the instrumental case as if by a flash of lightning. The spiritual person’s life is flooded with spiritual light just as his body is illuminated by a lamp.

APPLICATION

Believers are both a preservative of a nation as well as providing flavour to the world to make it a place worth living in. The disciples of Christ are to demonstrate clearly the superiority of the Christian life. By being the salt or light they are preservers or illuminators. If they do not have this function they are useless and their testimony deserves to be treaded underfoot.

We are the light of the world because only believers can provide spiritual light to the world. This is done when the believer undertakes works in the power of the Holy Spirit. Those who receive the benefit of those good works will glorify God who is in heaven.

The emphasis is on the ministry of Christian character. Lives speak louder than words.

DOCTRINES

LIGHT

1. God is light and in Him there is no darkness at all. **(1 John 1:5)**
2. The Lord is the visible manifestation of that light. **(John 1:4, 8:12, 12:46)**
3. The Lord's coming as the Light of the World was prophesied. **(Isaiah 49:6)**
4. The light was seen in the darkness of the world. **(Matthew 4:16, Luke 2:32)**
5. The Lord brought light and immortality through the gospel. **(2 Timothy 1:10)**
6. Believers are said to be light bearers. **(Matthew 5:14-16, John 12:36)**
7. We are said to be the children of the light. **(John 11:9-10, Ephesians 5:8, 1 Thessalonians 5:5, 1 Peter 2:9)**
8. Light is necessary for man's existence on the earth. **(Ecclesiastes 11:7; Jeremiah 31:35)**
9. Divine guidance of Israel was provided by God through light. **(Exodus 14:20)**
10. Bible doctrine in the soul is portrayed by light. **(Psalm 119, 105,130)**
11. The gospel is called light. **(2 Corinthians 4:3,4; 2 Timothy 1:10)**
12. Salvation brings the believer out of darkness into light just as the planet Earth was brought out of darkness into light by God. **(Luke 1:79; 1 Peter 2:9).**
13. Satan is the distorter, the angel of light. **(2 Corinthians 11:14)**
14. Satan's strategy is to outshine the true light with his own false gospel. **(2 Corinthians 4:3-6)**

CHRISTIAN LIFE: SPIRITUALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".
2. The filling of the Holy Spirit can be lost by
 - a) Grieving the Spirit - by sin
 - b) Quenching the Spirit - by not submitting to His leading
 - c) This is called being carnal, or controlled by the flesh, the old sin nature.
3. The filling of the Holy Spirit can be regained by
 - a) Confessing sin (1 John 1:9)
 - b) Surrendering your life to God **(Romans 12:1-2)**
 - c) This is called being spiritual, or controlled by the Holy Spirit.
4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable **(Romans 8:8-9, 1 Corinthians 3:10-15)**
5. The spiritual believer
 - a) Imitates God. **(Ephesians 5:1, 1 John 3:9)**

- b) To glorify Christ. (**John 7:39, John 16:14**)
- c) Fulfills the Law. (**Romans 8:2-4, Romans 13:8**)

6. In the Bible the human race is divided in three Categories:-

[a] **Natural Man** - A person born physically alive, but not regenerated. He may be highly sophisticated, civilised, gentle and kind, but is completely ignorant of any spiritual phenomena. (**1 Corinthians 2:14**) Equivalent to the cold person in the church in Laodicea.

[b] **Carnal Man** - A person regenerated or born again but living his life under the power of his old sin nature. Prolonged activity in this area produces a Christian who is still a baby. (**1 Corinthians 3:1-4**). Equivalent to the lukewarm person in the church of Laodicea.

[c] **Spiritual Man** - A person regenerated and living generally in the power of the Holy Spirit. He discerns the difference between the things of God and man. (**1 Corinthians 2:11-13**) He has fellowship with God in his daily life. (**Ephesians 5:18-20**) Equivalent to the hot person in the church of Laodicea.

7. Carnality

[a] The believer possesses an Old Sin Nature after salvation (**1 John 1:8, Romans 7:14,15**).

[b]. The Old Sin Nature is desperately wicked (**Jeremiah 17:9**).

[c]. The believer under the control of the Old Sin Nature is called carnal (**1 Corinthians 3:1-3, Romans 7:14**).

[d]. The Old Sin Nature frustrates bona fide production in the life of the believer (**Romans 7:15**).

[e]. The Old Sin Nature is acquired at the point of physical birth (**Psalms 51:5**).

[f]. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).

[g]. The Old Sin Nature has several facets: areas of weakness produces sins, areas of strength produces human good. It has trends towards asceticism or lasciviousness. In many cases asceticism is considered to be spirituality.

[h] The Old Sin Nature is not found in the resurrection body.

CHRISTIAN LIFE: EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).

2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21** and by the life (**2 Corinthians 3:3**)

3. The gospel is "good news".

4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (**Romans 8:1, 9-30-33**)

5. What about the heathen who haven't heard?

- a) God is totally fair, and everyone has the chance to be saved
- b) Unlimited Atonement (**Colossians 2:14, 15**)
- c) God's will - none should perish (**2 Peter 3:9**)
- d) Man's negative will - God consciousness - Gospel hearing.

6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of

- a) Sin because of unbelief.
- b) Righteousness.

- c) Judgement because of Satan being judged (**Matthew 25:41**)
7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)
8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)
9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)
- a) Effective contact (v.1)
 - b) The gospel must be given even under opposition. (v.2)
 - c) The gospel must never be compromised or watered down - (v.3)
 - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
 - e) Flattery should never be part of the gospel. (v.5-6)
 - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
 - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.
12. We are fishers of men **Matthew 4:19**
- a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
 - b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
 - c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
 - d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
 - e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

We are fishers of men **Matthew 4:19**

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.

2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.

3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurting out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not sensitive; they are not waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

4. Fishermen know what bait to use and the different approaches to catch all sorts of fish. You do not have the same bait for all fish. Paul for instance gave a different message in Athens compared to what he gave in Philippi. This is the danger of having just one tract in your pocket as it constrains you in your approach. You have to be flexible and know where the people are so that it will be meaningful to them and meet them where they are. Paul in **Acts 16** is talking to philosophers so he comes in at a different level than in other cases.

5. Fishermen concentrate on fish and not the fishpond. You are to fish for fish and not try and clean the fishpond. We should be concerned with the souls of men and not cleaning up the environment. **1 Peter 1:17, Ephesians 5:16, Colossians 4:5, 1 Corinthians 9:22**

CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.

2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.

3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

This gives current material. You plan your visitations, your speakers and how it can be co-ordinated in with the overall preaching plan. There also needs to be a home fellowship strategy and a strategy for the Bible class and Sunday School.

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.

5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

6. Every believer should have his own list of people who he is praying constantly for. He should have a list of ten unbelievers and as one is converted a new name should be placed on the list.

7. The church contacts should be followed up as part of the strategy. This is the importance of a Sunday School. The Sunday School should be well known in the area. The unbelieving parents who send their children to Sunday School should be followed up by the minister to show friendliness towards them. You may be their only Christian contact.

8. There needs to be a church service follow up. Every visitor should be made to feel welcome but not embarrassed. Never ask a visitor to stand up. After the service have a coffee time and a special room set aside for visitors. It is an advantage to have a service which finishes a bit earlier. The minister follows up the visitors and lets an elder go on the door.

9. Organise visitation and be visible with walking through districts and greeting those you meet. This is far better than driving and parking. The morning should be in the study. Have a meal at home to have time with your wife or family, after lunch visitation. With walking you get exercise and are away from the phone.

Plan to visit three or four locations only. Drive to a central location and walk. If you are seen on the street people get to know. You have raised the profile of the church. You are swimming in the sea with the fish. Sit down with street kids, help an old lady. The church needs to draw on the local area. You need to be decently dressed but not suit and tie.

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE SALT OF THE EARTH

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

THE LIGHT OF THE WORLD

Ye are the light of the world. A city that is set on an hill cannot be hid.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light and it giveth light unto all that are in the house.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

52 C RELATION OF CHRIST TO THE LAW

MATTHEW 5:17-30

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 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. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto 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, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

KEY WORDS

Think	Nomizo	Think, Suppose [Aorist Active Subjunctive]
Come	Erchomai	To come [Aorist Active Indicative]
Destroy	Kataluo	Destroy, Abrogate [Aorist Active Infinitive]
Law	Nomos	Law
Prophets	Prophetes	Prophets
Come	Erchomai	Come [Aorist Active Indicative]
Destroy	Kataluo	Destroy, Abrogate [Aorist Active Infinitive]
Fulfil	Pleroo	Fulfil, Complete, Accomplish [Aorist Active Infinitive]
Verily	Amen	I believe it
Say	Lego	Say [Present Active Indicative]
Heaven	Ouranos	Heaven,
Earth	Ge	Earth
Pass	Parerchomai	Pass away [Aorist Active Subjunctive]

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Jot	Iota	The name of the eighth and smallest letter in Greek alphabet
Tittle	Keraira	The apex of a Hebrew letter
Shall in no wise	Oume	Not never a double negative
Pass	Parerchomai	Pass away [Aorist Active Subjunctive]
All	Pas	All, Everything
Fulfilled	Ginomai	To become something it was not before [Aorist Middle Subjunctive]
Shalt break	Luo	Loose, Destroy [Aorist Active Subjunctive]
Least	Elachistos	Least, Smallest
Commandments	Entole	Commandment, Statute
Shall teach	Didasko	Teach [Aorist Active Subjunctive]
Men	Anthropos	Man
Shall be called	Kaleo	Call [Future Passive Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Shall do	Poieo	Do, Practice [Aorist Active Subjunctive]
Teach	Didasko	Teach [Aorist Active Subjunctive]
Shall be called	Kaleo	Call [Future Passive Indicative]
Great	Megas	Great
Say	Lego	Say [Present Active Indicative]
Except	Ean me	Except
Righteousness	Dikaiosune	Righteousness
Shall exceed	Perisseuo	Exceed [Aorist Active Subjunctive]
No case	Ou me	Not at all
Enter	Eiserchomai	Enter [Aorist Active Subjunctive]
Heard	Akouo	Hear [Aorist Active Indicative]
Said	Rheo	Speak of, Say [Aorist Passive Indicative]
Old Time	Archaios	Them of old time
Shalt not kill	Ou Phoneo	Not kill [Future Active Indicative]
Shall kill	Phoneo	Kill [Aorist Active Subjunctive]
Shall be	Eimi	To keep on being [Future Middle Indicative]
Danger	Enochos	In danger of, Subject to
Judgement	Krisis	Judgment, Condemnation
Say	Lego	Say [Present Active Indicative]
Angry	Orgizo	To be angry [Present Middle Participle]
Brother	Adelphos	Brother
Without a cause	Eike	Without a cause
Shall be	Eimi	Keep on being [Future Middle Indicative]
Danger	Enochos	In danger of, Subject to
Judgement	Krisis	Judgment, Condemnation
Say	Epo	Say [Aorist Active Subjunctive]
Raca	Rhaka	Word of vilification
Shall be	Eimi	Keep on being [Future Middle Indicative]
Council	Sunedrion	Sanhedrin, Court
Say	Lego	Say [Aorist Active Subjunctive]
Fool	Moros	Moron, Imbecile
Shall be	Eimi	Keep on being [Future Middle Indicative]
Hell fire	Geena Pur	Hell fire
Bring	Prosphero	Bring [Present Active Subjunctive]
Gift	Doron	Gift
Altar	Thusiasterion	Altar
Rememberest	Mnaomai	Remember [Aorist Passive Subjunctive]
Hath	Echo	To have and to hold [Present Active Indicative]
Ought	Tis	Something, Anything
Against	Kata	Norm or standard, Against
Leave	Aphiemi	Leave, Forsake [Aorist Active Imperative]
Go thy way	Hupago	Withdraw, Depart [Present Active Imperative]
Reconciled	Diallasso	Change completely, Reconcile [Aorist Passive Imperative]
Come	Erchomai	Come [Aorist Active Participle]
Offer	Prosphero	Offer [Present Active Imperative]
Agree	Isthi	Agree, To give yourself whole heartedly [Present Active Imperative]

Adversary	Antidikos	Adversary
Quickly	Tachu	Readily, Quickly
Art	Eimi	Keep on being [Present Active Indicative]
In the way	En Hodos	In the journey or way.
At any time	Mepote	Lest at any time
Deliver	Paradidomi	Deliver up [Aorist Active Subjunctive]
Judge	Krites	Judge
Deliver	Paradidomi	Deliver up
Officer	Huperetes	Officer
Cast into	Ballo	Throw [Future Passive Indicative]
Prison	Phulake	Prison
Verily	Amen	I believe it
Say	Lego	Say [Present Active Indicative]
Shalt by no means	Ou me	Not never double negative
Come out	Exerchomai	Come out [Aorist Active Subjunctive]
Thou hast paid	Apodidomai	Restore, Repay [Aorist Active Subjunctive]
Uttermost	Eschatos	Last from which we get eschatology
Farthing	Kodrantas	From the Latin "quadrans" meaning a fourth part. A farthing was the smallest coin in Britain amounting to one quarter of a penny before decimalisation
Heard	Akouo	Hear [Aorist Active Indicative]
Said	Rheo	Speak of, Say [Aorist Passive Indicative]
Commit adultery	Moicheuo	Commit adultery [Future Active Indicative]
Say	Lego	Say [Present Active Indicative]
Looketh	Blepo	Look, Glance [Present Active Participle]
Woman	Gune	Woman
Lust after	Epithumeo	Lust after [Aorist Active Infinitive]
Committed adultery	Moicheuo	Commit adultery [Aorist Active Indicative]
Heart	Kardia	Heart, Thinking part of the mind
Right	Dexios	Right
Eye	Ophthalmos	Eye
Offend	Skandalizo	Offend, Scandalise [Present Active Indicative]
Pluck it out	Exaireo Autos	Pluck it out [Aorist Active Imperative]
Cast	Ballo	Cast [Aorist Active Imperative]
Profitable	Sumpsuchos	Like minded, Comfortable, Profitable
Members	Melos	Limb, Member
Should perish	Apollumi	Perish [Aorist Middle Subjunctive]
Body	Soma	Body
Cast into	Ballo	Cast [Aorist Passive Subjunctive]
Hell	Geenna	Hell
Hand	Cheir	Hand
Offend	Skandalizo	Offend, Scandalise [Present Active Indicative]
Cut it off	Ekkopto	Cut it off, Hew off [Aorist Active Imperative]
Cast	Ballo	Cast [Aorist Active Imperative]
Profitable	Sumphero	Profitable [Present Active Indicative]
Perish	Apollumi	Perish [Aorist Middle Subjunctive]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

The Lord now addresses the disciples on the necessity of the interim programme and its relationship to the Law,

Verse 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

“Think not” means, “Do not presume”. Jesus is bluntly telling them, “Do not presume that I have come to destroy the Law”. Some of the disciples had decided that Jesus was going to cancel the Mosaic Law. The word “Think” is in the subjunctive mood showing that not all were thinking this but sufficient were for Him to clarify the situation.

The word “Come” refers to the First Advent, and is in the aorist tense and indicative mood, showing that He actually came. The word “Destroy” however is in the infinitive mood, indicating purpose, which when combined with the negative indicated that it was not His intention to abrogate, nullify or destroy the Law.

The Law was divided into three segments, the moral code or commandments, the offerings and the social code. The moral code shows one that he is a sinner, the offerings showed the solution to that problem presenting the Saviour and the social code was a blueprint for Israel as a nation under God.

It should be noted that the Mosaic Law was not given to the Gentiles and the Church is not under the Law.

The word “Fulfil” is in the aorist tense, which refers to Christ’s perfect life and atoning death. The perfect life of the Lord Jesus Christ fulfils the Moral Code while His death on the Cross fulfils the Offerings. It is also in the active voice showing that the Lord Jesus Christ fulfilled the law himself with no help other than being controlled by the Spirit.

The social code becomes non operative when the nation of Israel is expelled from the land. As it was given to Israel only it is non operative when Israel as a nation under God does not exist. While principles can be borrowed from the Social Code it has no binding relationship to the Church.

Verse 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“Verily I say” is an idiom which means, this is a point of doctrine. It is the present active indicative of “Lego”. The present tense means that what the Lord Jesus Christ says here has on-going action and results. This is Scripture in the making. “Unto you”, is in the dative case, which is dative of advantage and means that it is for their advantage to hear and apply these words.

Heaven and earth are the current heaven and earth and is seen as stable. However each minute detail of the law of God will outlast the heaven and the earth until such time it is fulfilled. The law as stated above was fulfilled in full by our Lord’s perfect life and atoning death as seen by His Resurrection, Ascension and Session.

They are up in the mountain and the crowds have not as yet caught up with them. Jesus says to them that they will have to live and operate under the law until He fulfils it. The word translated fulfilled is “Ginomai” which means to become something that it was not before.

What was the law? **Hebrews 10:1** tells us that the law was a shadow of good things to come. A shadow has no substance or reality. When the Jews killed the Paschal lamb and daubed the blood on the lintel it was a shadow of the coming sacrifice. Christ however was the reality when He came and died. He was the good thing to come.

The Lord Jesus Christ gave Moses the Law, and in His person and work at the First Advent, He made it something it was not before; He made it a substance, it was no longer a shadow, for He fulfilled it.

Verse 19. 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.

Verse 20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The Scribes and Pharisees were very religious as well as being very self righteous and legalistic. The Pharisees went to the equivalent of church three times a day, fasted for two days or more a week, they prayed seven times a day, and gave alms from their material wealth often. They tried to be saved by keeping the Law. The rich young ruler would be a good example of the type of morality portrayed by these leaders.

These people worked hard to produce a phenomenal amount of human good. We know that God does not accept human good. It is filthy rags in His sight. He demands divine good as a requirement to enter into

heaven. The only way a member of the human race can acquire divine good is by grace as only God can produce it.

People in the Old Testament were never saved by keeping the law but by faith in Christ. Irrespective of where man finds himself in history he is always saved by the grace of God through faith in the Lord Jesus Christ.

Verse 21. **Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto 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, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

These verses amplify the Mosaic Law and its application with Jesus telling his disciples that mental murder is the equivalent of physical murder as far as keeping the law is concerned.

In **Proverbs 6:16-19** we have the “abomination sins”. A study of the sins which God abominates shows that of these worst sins four are sins of the tongue, two are mental attitude sins, including the worst of all, pride, and there is but one overt sin, that of murder. The sin of pride was of course that committed by Satan himself when he rebelled against God in **Isaiah 14:12-14**.

The phrase “Thou shalt not kill” is a quotation from **Exodus 20:13** and should be translated, “Thou shalt not murder”, as the believer is told to kill in certain circumstances. In the Old Testament we see where whole nations require to be removed such as the inhabitants of Canaan by Joshua, Sodom and Gomorrah, the Carthaginians, and others because of their decadence and evil religion.

“Shall kill”, is in the future active subjunctive, where the action is in the future, the person actually kills as seen by the active voice and the subjunctive mood shows that this action is only potential, and you do not have to do so. You of course are restrained by the common law of the nation.

If you do murder someone you will be in danger of temporal judgement. If you are caught you will be brought in front of the judge and rightly condemned for breaking a basic law of the land. **Romans 13:4**. Murder is the infringement of a person’s free will. Obviously if a person is killed the person’s free will ceases to operate.

In verse 22 the concept is amplified to the mental sins which result in mental murder. The verb angry is the Greek verb “orgizo” which means to have an attitude which wants to malign, hurt or kill. It is in the present tense showing that the anger is perpetuated. We need to avoid people who murder you mentally.

In this verse we have three examples

[a] *“That whosoever is angry with his brother without a cause shall be in danger of the judgement:”*

In this first case we have a believer who is angry with another believer without a cause. This person is angry and therefore has a mental attitude sin. It could be through jealousy, frustration, bitterness or other causes. This can lead to mental homicide. As such the believer who has these mental attitude sins is out of fellowship with the Lord and is in danger of being judged by the Lord.

We are here still in the Age of Israel and forgiveness of sins was by means of sacrifices. However we in Church Age also have to face this type of problem and need to confess it to God direct as per **1 John 1:9**.

In this case the object of the anger may be quite oblivious to the fact that he is being subject to mental murder in the mind of a brother in the Lord.

[b] *“and whosoever shall say to his brother, Raca, shall be in danger of the council.”*

In the second case we have a verbal sin where a believer is maligning a fellow believer. Here the believer with hatred is calling a fellow believer Raca. This is a Hellenized Aramaic word and can be translated as bastard. Here therefore the mental sin is verbalised. As such should the maligned believer take offence the believer with the bad attitude could be taken to court by the one offended resulting in a penalty imposed by that court. He is in danger of the council.

[c] *“but whosoever shall say, Thou fool, shall be in danger of hell fire.”*

In the last case we have an unbeliever attacking a believer. In this case it may be the case where an unbeliever is calling a Bible believing person a moron or lunatic because of the beliefs of the believer. Here the unbeliever is showing his negative attitude not only towards the believer but also towards God. If that attitude is perpetuated until physical death the unbeliever will spend eternity in the lake of fire.

Many of the Pharisees and Scribes spent hours plotting to kill Jesus, and with the exception of Nicodemus and Joseph of Arimathea and a few others, nearly all are now resident in hell due to their perpetual rejection of the truth. They persisted in their negative attitudes towards Jesus, and over time their attitude became hatred of truth. They got what they wanted, eternity without Jesus! This is the stark reality for those who hate truth and prefer the satanic lie.

Verse 23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

This is the worship case. In the age of the Jews a worshipper would bring a gift to the altar. In our age this would be the equivalent of coming to a worship service. As he arrives at the worship service he recognises that he has some form of sin problem with another person. This could be a fellow Jew or a fellow non-Jewish believer.

He has to get up and leave his gift, and get his relationship with his brother sorted out before he can resume his period of worship before the Lord. **1 John 1:1-10.**

In the Age of the Church we should come to a worship service with no unconfessed sin in our lives so that we are able to worship the Lord in Spirit and in Truth. **John 4:24.**

If you give and you are out of fellowship it does not count, you can pray, sing or give testimony but if you are not in fellowship and so Spirit filled it is all meaningless. **1 Corinthians 13:1-7.** Worship when out of fellowship is meaningless, for sin blocks reality. It is ritual without reality. **Psalms 66:18, Isaiah 64:6.**

In our age "Go thy way" in verse 24 is the equivalent of **1 John 1:9**, where we confess our sin to God providing of course that the object of our anger is unaware of it. If there is offence we are to set things right with the offended person.

The word reconciled is "diallasso" which is a compound verb of "dia" meaning though, by or because of while "llasso" means to change, alter or transform. This therefore means to be changed because of a principle, this principle being that of confession of sin.

The verb "diallasso" is an ingressive aorist, which means you have to do it yourself. The Greek word translated confess in **1 John 1:9** is "homologeō", which means to say the same thing and recognise the sin as one which the Lord Jesus Christ paid for on the Cross. In that agreement God forgives as the sin has already been judged and paid for.

Verse 25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

To understand this passage we need to remember that at the time of the Lord Jesus Christ the nation Israel was an agricultural economy. In order to function as a farmer it was often necessary to borrow money to buy the seed to get a crop planted, and thus the farmer was in debt until the harvest.

In this illustration we have a person who has fallen foul of another and that person classified as the adversary is now seeking retribution. It was important that the farmer stayed relaxed and did not retaliate as his adversary could go to the bank or the moneylender and buy up the debt that was owing and demand immediate payment.

The farmer would be unable to repay until after the harvest so the adversary would then take the farmer to the court as a discharged debtor and the farmer would be imprisoned as such and would not be released until he had paid the debt in full. In society there are a number of people who may have a negative attitude to you and while jailing is not likely those adversaries will try and get back to you in a damaging way.

Verse 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Here we have a parallel example to the murder case. In this case the mental sin is adultery. The word translated look is the word “blepo” which means to look at but more glance at rather than study in detail. Here the offender captures a visual image in his mind and retains it there to have mental adultery with the woman.

The Lord now quotes the seventh commandment from **Exodus 20:14** and again shows that the mental act of adultery is the same in God’s sight as far as sin goes as the physical act of adultery. That the Pharisees and religious leadership were involved in this type of mental attitude sin is demonstrated in the case of the woman caught in adultery in **John 8**.

These hypocrites say they caught the woman in the very act of adultery. Why did they not pick the man up? He was one of them probably. How did they know to be there at that time? Was it a set up? Clearly this woman is immoral, she was easy to set up by these men and be used to get the Lord condemned.

Religious people tend to be great people users and voyeurs! We notice again that the sin is committed in the heart, which in the ancient world was designated as part of the mind.

Verse 29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

The right eye was seen in the ancient world as the master eye, which it is generally in right handed people, as the right hand was seen as the master hand. This part of the Lord’s teaching is teaching by shock – He is challenging them to see exactly how serious unfaced and unconfessed sin really is.

With the mental attitude sins being greatly associated with sight the Lord says, “if you have committed a sin involving the eye”, or in the second example the dominant hand, “you clearly need to get rid of the offending member”. Of course the reaction of the hearers to this would be one of shock, they were not about to cut off their hand nor pull out one of their eyes and would then look around for another way to get out of the problem that they were in. They could not defeat his logic or truth!

The solution of course was confession of sin, and relying on the mercy, or the grace in action of the plan and provision of God.

The other side of the coin however is that if the sin problem is not solved the result is going to be that the entire person will spend eternity in hell fire.

APPLICATION

Having hatred in your heart towards another believer is the equivalent to mentally murdering that person.

In similar ways other mental attitude sins such as thinking adultery is the equivalent to committing the sin as far as God is concerned and needs to be confessed.

The spiritual believer should be the most relaxed person in the world, as he is free from mental sins.

If the negative attitude of an unbeliever continues till physical death he will be cast into the Lake of Fire.

The battle in the Christian life is in the mind and it is a battle which can only be won by allowing God to have control of the life, and that is by control of the individual by the Holy Spirit.

Should the sin problem not be solved during the life of the individual the future for the unbeliever is the Lake of Fire. **Revelation 20:11-15**.

DOCTRINES

SIN – BARRIER BETWEEN MAN AND GOD see page - 17

MILITARY FORCES

1. Protection of the national entity is two-fold:

- a) INTERIOR - the policeman and the judge
- b) EXTERIOR - the military establishment (**Nehemiah 4:14, 15**).

2. In spite of man's effort for peace, warfare will continue until the Millennium (**Matthew 24:6; Mark 13:7; Luke 21:9**). Therefore warfare is not only a normal part of history (**Ecclesiastes 3:8; Numbers 21:14**) but very necessary for the maintenance of national sovereignty and freedom.

3. In both the struggle for the perpetuation of Jewish freedom after the Exodus, Jesus Christ Himself was the Lord of the armies under the title "Lord of Hosts" (**Joshua 5:13 - 6:2; Isaiah 1:24**).

4. Armies both defend freedom and destroy freedom. In (**Jeremiah 34:7**) the Jewish Army fought to defend Jewish freedom, while the Chaldean Army fought to destroy Jewish freedom.

5. The issue of national sovereignty, integrity and freedom depends upon which army wins. The Chaldean Army won and the Jews lost their freedom (**Jeremiah 40:1**).

6. God uses the military in action, to demonstrate the degeneracy of a nation. Failure of the military on the battlefield indicates the lack of self-discipline, spiritual incentive, motivation for courage and respect for authority which are so basic in perpetuating freedom. Failure of the military indicates lack of character and stability among the citizens of a national entity.

7. National military training is important in a nation's life (**Numbers 31:3-5; Luke 14:31**).

WAR

1. Wars and rumours of war will occur until the Second Advent. **Matthew 24:6**.

2. Christ is the Prince of Peace - peace will only exist in the Millennium **Isaiah 2:2,4**

3. The role of a government is to judge evil (**Genesis 9, Romans 13**). This includes war. (**Numbers 35:33, Jeremiah 34:7**)

4. All wars are not in the will of God. Eg the Crusaders attempted to restore Jerusalem before God's appointed time.

5. Eight basic principles of war:

- a) The concept of fighting for your country is Biblical.
- b) In Israel, those 20 years old and above were to train for war. **Numbers 1:3**.
- c) You need trained people and good weapons. **Numbers 31:3-5, Luke 14:31-32, 11:21**
- d) Only those with a courageous, positive attitude should fight. (**Deuteronomy 20:1-8**)
- e) If war is to eliminate evil, then eliminate it fully. **Joshua 11:23**.
- f) War is to be based on selective destruction - those responsible for evil. (**Deuteronomy 20:10-15**). It is not wholesale destruction (**Deuteronomy 20:19-20**)
- g) Peace is a viable option if there is repentance/change.
- h) You need good military leadership (**Proverbs 24:6**)
- i) If the Christian finds a particular war unjust in relation to the Word/will of God, he has two alternatives.
 - i) he leaves the country if he can.
 - ii) he may have grounds to disobey the authorities (**Acts 5:29**)

6. A walk of faith is not contradictory to warfare. **Nehemiah 2:9, 4:9-20.**
7. God's face is set against the war monger and against the pacifist **Psalms 68:30, 55:20, 21, 120:6, 7, Jeremiah 6:14, 8:11, 15, 14:19, Ezekiel 13:10, 16, Micah 3:5 -7.**
8. Mankind will never totally destroy himself, either by war or pollution. God has a purpose for Christ to reign **(Revelation 20:1-6)**

LAW OF MOSES

1. The whole of the Mosaic Law is given in the Pentateuch.
2. The Law of Moses was given in three stages:
 - a) The first stage was when Moses spoke directly to the people having received instruction from God at Mount Sinai **(Exodus 24:3-8)**.
 - i) The commandments, with no provision for sacrifice or failure. **(Exodus 20:1-17)**
 - ii) The relationship within the nation of Israel. **(Exodus 21:1-23:13)**
 - iii) Directions for keeping three annual feasts. **(Exodus 23:14-19)**
 - iv) Instructions as to the conquest of Canaan. **(Exodus 23:20-33)**
 - b) The second stage was when Moses was called up to receive the tables of stone from God **(Exodus 24:12-18)**.
 - i) During this stage Moses also receives instruction regarding the priesthood, tabernacle and sacrifice. **(Exodus 25-31)**
 - ii) On his return however he finds that the nation has broken the first commandment with the manufacture of a golden calf and Moses breaks the stones containing the law **(Exodus 32:16-19)**.
 - c) In the third stage the second set of tablets were provided by God **(Exodus 34:1, 28-29)**.
3. Three sections of the Mosaic Law:
 - a) Moral code or Commandments, also known as the Decalogue **(Exodus 20:1-17)**.
 - b) Spiritual code or Ordinance. This is a complete Christology and Soteriology **(Hebrews 10:1)**. It includes the Tabernacle, Feasts, Holy Days, Levitical offerings, dress and operation of the Levitical priesthood.
 - c) Social Code or Judgements. Includes diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, divorce etc. Punishments for non-observance were stated.
4. Recipients of the Mosaic Law:
 - a) Given to Israel ONLY **(Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4)**
 - b) The Law was NEVER given to the Gentiles **(Deuteronomy 4:8; Romans 9:4)**.
5. The present purpose of the Law:
 - a) To convince, by divine standard, that the unbeliever is a sinner and needs a Saviour **(Romans 3:20,28; Galatians 3:23,24; 1 Timothy 1:9,10)**
 - b) To communicate God's grace, both in salvation and confession.
 - c) To provide for a nation to function under God's blessing.
 - d) Therefore, keeping the Law is not the way of salvation but the way of human freedom and prosperity under God **(Galatians 2:16)**.
6. The Church in relation to the Law:
 - a) The Church is specifically NOT under the Law **(Acts 15:5-11; Romans 6:14; Galatians 2:19)**
 - b) Christ is the end of the Law for believers **(Romans 10:4)**
 - c) Believers in the Church Age are under a higher law of spirituality **(Romans 8:2-4; Galatians 5:18,22,23; 1 Corinthians 13)**.
7. The Limitations of the Mosaic Law:
 - a) Cannot justify **(Acts 13:39; Romans 3:20,28; Galatians 2:16; Philippians 3:9)**
 - b) Cannot provide Holy Spirit **(Galatians 3:21)**
 - c) Cannot give eternal life **(Galatians 3:2)**
 - d) Cannot provide miracles **(Galatians 3:5)**
 - e) Cannot solve the problem of the sinful nature **(Romans 8:7)**.

8. The designation of the Mosaic Law as the Book of the Covenant (**Exodus 24:7-8; 34:27,28; Deuteronomy 4:13-16,23,31; 8:18; 9:9,11,15**).
- This book of the covenant is the subject of (**Jeremiah 11**) but is not to be confused with the New Covenant of (**Jeremiah 31:31-33**).
 - The prophecy of breaking the Covenant (**Deuteronomy 31:16-20; Jeremiah 22:7-9**).
 - National disintegration results when the Covenant is broken.
9. Christ and the Law of Moses:
- Christ was born during and under the law (**Galatians 4:4**)
 - He was sinless and led a perfect life under the law (**John 8:46, 2 Corinthians 5:21**)
 - He taught the law (**Luke 10:25-37**)
 - All Old Testament types were fulfilled by him in his crucifixion (**Hebrews 9:11-26**) including the Levitical Offerings.
 - He redeemed us from the curse of the law (**Galatians 3:13, 14**)
 - He mediated the better covenant of grace (**Hebrews 8:6-13**)
 - Through him we have the law of Christ (**John 13:34, Galatians 6:2**)
 - Christ fulfilled the law (**Matthew 5:17**)
 - He fulfilled the moral requirement by living a perfect life on earth during the incarnation.
 - He fulfilled the substitutionary requirement by His death, burial and resurrection, ascension and session.
 - He fulfilled the ethical requirement by living according to the social code.

LAW OF MOSES IN THE NEW TESTAMENT

All of the Ten Commandments, given in **Exodus 20**, are quoted in the New Testament. This indicates that the PRINCIPLES of righteousness, obedience, respect, etc which underlie the Law still do apply in our lives.

- "Thou shalt have no other gods before me." (**Matthew 22:37, Mark 12:30, Luke 10:27**)
- "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." (**Acts 15:20-29, 21:25, Romans 1:18-32, 2:22, 1 Corinthians 10:7, 14, Galatians 5:20, Colossians 3:5, 1 John 5:21**)
- "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (**Matthew 12:31-32, Mark 3:28-29, 7:22, Luke 12:10, Colossians 3:8**)
- "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (**Romans 14:5-6, Galatians 4:9-10, Colossians 2:14-17**). It should be noted that the New Testament commands freedom from any obligation to the old Jewish Sabbath.
- "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (**Matthew 15:4, 19:19, Mark 7:10, 10:19, Luke 18:20, Ephesians 6:2, Colossians 3:20, 2 Timothy 3:2**)
- "Thou shalt not kill." (**Matthew 5:21, Mark 10:19, Luke 18:20, Romans 13:9, James 2:11, 1 Peter 4:15, 1 John 3:15**)
- "Thou shalt not commit adultery." (**Matthew 5:27-32, 19:9, 18 Mark 10:11-12,19, Luke 16:18, 18:20, Romans 2:22, 13:9, Galatians 5:19, James 2:11**)
- "Thou shalt not steal." (**Matthew 19:18, Mark 10:19, Luke 18:20, Romans 2:21, 13:9, Ephesians 4:28**)
- "Thou shalt not bear false witness against thy neighbour." (**Matthew 15:19, Mark 10:19, Luke 18:20, Romans 13:9**)

10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (**Mark 7:22, Luke 12:15, Romans 1:20, 7:7, 13:9, 1 Corinthians 6:10, Ephesians 5:3-5, Colossians 3:5, 1 Timothy 3:3, 1 Thessalonians 2:5, Hebrews 13:5**)

GOOD WORKS

1. Anything we can do in our own strength (human good) is unacceptable to God (**Isaiah 64:6, Romans 8:8**).

2. Only those things we do in the power of the Holy Spirit (divine good) are acceptable to God, since it is God Himself who produces the work in us (**Ephesians 2:10**).

3. When a believer produces human good he imitates an unbeliever (**Galatians 5:19-21, 1 John 2:11, 3:4**).

4. When a believer produces divine good he imitates Jesus Christ (**Ephesians 5:1-2**).

5. Human good is:

- a) Identified as dead works (**Hebrews 6:1**).
- b) Cannot save mankind (**Titus 3:5**).
- c) Is condemned by God (**1 Corinthians 3:11-16; Ecclesiastes 12:14**).
- d) Is the basis of indictment at the Last Judgement (**Revelation 20:11-15**).
- e) Has no place in the plan of God (**2 Timothy 1:9**).
- f) Is destroyed at the Judgement Seat of Christ (**1 Corinthians 3:11-15**).

6. Divine good is the basis of rewards (**1 Corinthians 3:11-15**).

7. God is satisfied with His own work in four general areas:

a) IN SALVATION

God approves of what God has done in the form of Jesus Christ. God the Father is propitiated by the work of God the Son on the cross. To be saved is to believe or trust on God the Son (**Acts 16:31**). Belief has no human merit, all the merit is in the work of Jesus Christ. God does not approve of human good. (**Isaiah 64:6**).

b) IN THE CHRISTIAN LIFE

God approves of the works, done under the filling of the Holy Spirit. Spirituality depends on who and what the Spirit is.

The way to the filling of the Holy Spirit is confession of sins (**1 John 1:9**). Confession has no human merit. The Holy Spirit also provides at least one spiritual gift to each believer at salvation (**1 Corinthians 12:8-11**).

c) IN THE WORD OF GOD

The word of God is inspired by the Holy Spirit (**2 Timothy 3:16; 2 Peter 1:20, 21**). It is the mind of Christ (**1 Corinthians 2:16**). The Holy Spirit makes the Word of God effective in our lives.

d) IN ETERNITY

In eternity human works are removed (**1 Corinthians 3:12-15**). God provides us with a new body (**1 Corinthians 15:51-3**). God provides us with an incorruptible inheritance (**1 Peter 1:3-5**). God provides everything for our eternal future (**1 Thessalonians 4:17-18**). God approves of His provision.

8. Spiritual growth in the full knowledge and application of Bible doctrine produces divine good in the life. Divine good in our lives is the production of the Holy Spirit filled and led believer. **Ephesians 2:8-10, Colossians 1:9-10, 2 Timothy 2:21, 3:17**.

9. As we produce much spiritual fruit in our life we demonstrate before all the victory of the Holy Spirit over the enemy. **2 Thessalonians 2:17**. In heaven we are rewarded for all divine good production in time. **2 Corinthians 5:10, 9:8**.

10. Spiritual production of divine good, through the ministries of the Holy Spirit, is contrasted to the production of human works (good and evil), the fruit of the Old Sin Nature. Refer HOLY SPIRIT, OLD SIN NATURE.

11. Human good; even the best that man can do in his own strength, has no value before God at all and has no place or part to play in the plan of God for the believer. **2 Timothy 1:9, Titus 3:5.**

12. Human good works apart from God's power and direction, is the basis of man's condemnation before the throne of God. **1 Corinthians 3:11-16, Revelation 20:12-15.**

HARMONY

JESUS CHRIST AND THE LAW

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

RIGHTEOUSNESS AND THE KINGDOM OF HEAVEN

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 unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

MENTAL MURDER

Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

ACCEPTABLE GIVING

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

MENTAL ADULTERY

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

SHOCK TACTICS

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

52 D - APPLICATION OF THE LAW

MATTHEW 5: 31 - 48

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is **divorced committeth adultery** 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

KEY WORDS

Said	Rheo	Command, Say [Aorist Passive Indicative]
Put away	Apoluo	Divorce, Let go, Set loose [Aorist Active Subjunctive]
Wife	Gune	Wife, Woman
Give	Didomi	Give [Aorist Active Imperative]
Writing	of Apostasion	Writing of divorcement
Divorcement		
Say	Lego	Say [Present Active Indicative]
Put away	Apoluo	Divorce, Let go, Set loose [Present Active Participle]
Saving	Parektos	Except for
Cause	Logos	Word, Account
Fornication	Porneia	Fornication, Adultery, Incest
Causeth	Poieo	Make [Present Active Indicative]
Commit adultery	Moichao	Commit adultery [Aorist Passive Infinitive]
Marry	Gameo	To marry [Aorist Active Subjunctive]
Divorced	Apoluo	Divorce, Let go, Set loose [Perfect Passive Participle]
Committeth	Moichao	Commit adultery [Perfect Middle Indicative]
Adultery		
Have heard	Akouo	Hear [Aorist Active Indicative]
Hath been said	Rheo	Say, Command [Aorist Passive Indicative]
Old Time	Archaios	Old time
Forswear	Eporkeo	Commit perjury [Future Active Indicative]
Shalt perform	Apodidomi	Give in front of [Future Active Indicative]
Lord	Kurios	Lord
Oaths	Horkos	Oath
Say	Lego	Say [Present Active Indicative]
Swear	Omnuo	Swear [Aorist Active Infinitive]
Heaven	Ouranos	Heaven
Is	Eimi	Keep on being [Present Active Indicative]
God's	Theos	God
Throne	Thronos	Throne
Earth	Ge	Earth
Is	Eimi	Keeps on being
Footstool	Hupopodion	Footstool

Is	Eimi	Keeps on being
City	Polis	City
Great	Megas	Great
King	Basileus	King
Swear	Omnuo	Swear [Aorist Active Subjunctive]
Head	Kephale	Head
Canst not make	Dunamai	Have power [Present Middle Indicative]
Make	Poieo	To make [Aorist Active Infinitive]
One	Mia	One
Hair	Trichos	Hair
White	Leukos	White
Black	Melas	Black
Let your	Humon	Your
Communication	Logos	Word, Communication
Be	Eimi	Keep on being [Present Active Imperative]
Yea	Nai	Yes
Nay	Ou	No
More	Perrisos	More
Than these	Touton	Than these, Superfluous
Cometh	Eimi	Keeps on being [Present Active Indicative]
Evil	Poneros	Evil
Heard	Akouo	Hear [Aorist Active Indicative]
Said	Rheo	Say [Aorist Passive Indicative]
Eye	Ophthalmos	Eye
Tooth	Odous	Tooth
Say	Lego	Say [Present Active Indicative]
Resist	Anthistemi	Retaliate, Stand against, Oppose, Resist [Aorist Active Infinitive]
Shall smite	Rhapizo	Slap [Present Active Indicative]
Right	Dexios	Right
Cheek	Siagon	Cheek
Turn	Strepho	Turn [Aorist Active Imperative]
Other	Allos	Other
If any man will	Thelo	Intend [Present Active Participle]
Sue at the law	Krino	Sue at the law [Aorist Passive Infinitive]
Take away	Lambano	Take away [Aorist Active Infinitive]
Coat	Chiton	Coat
Have	Aphiemi	Yield up [Aorist Active Imperative]
Cloak	Himation	Cloak, Robe
Shall compel to go	Aggereuo	Press into public service [Future Active Indicative]
Mile	Milion	Mile, Thousand paces
Go	Hupago	Depart [Present Active Imperative]
Twain	Duo	Two
Give	Didomi	Give [Aorist Active Imperative]
Asketh	Aiteo	Beg, Request [Present Active Participle]
He that would	Thelo	Desire [Present Active Participle]
Borrow	Daneizo	Borrow, Lend [Aorist Middle Infinitive]
Turn away	Apostrepho	Turn away [Aorist Passive Subjunctive]
Heard	Akouo	Hear [Aorist Active Indicative]
Hath been said	Rheo	Say [Aorist Passive Indicative]
Love	Agapao	Love [Future Active Indicative]
Neighbour	Plesion	Neighbour
Hate	Miseo	Hate [Future Active Indicative]
Enemy	Echthros	Enemy, Foe
Say	Lego	Say [Present Active Indicative]
Love	Agapao	Love [Present Active Imperative]
Bless	Eulogeo	Bless, Praise
Curse	Kataraomai	Curse
Do	Poieo	Do
Good	Kalos	Good, Well
Hate	Miseo	Hate
Pray	Proseuchomai	Pray [Present Middle Imperative]

Despitefully use	Epereazo	Despitefully use, Slander, Insult
Persecute	Dioko	Persecute [Present Active Participle]
May be	Ginomai	To become something [Aorist Middle Subjunctive]
Children	Uihos	Adult son
Father	Pater	Father
Heaven	Ouranos	Heaven
He maketh His	Hautou	His own
Sun	Helios	Sun
Rise	Anatello	Rise [Present Active Indicative]
Evil	Poneros	Evil
Good	Agathos	Good
Sendeth Rain	Brecho	Send rain [Present Active Indicative]
Just	Dikaiois	Just, Righteous
Unjust	Adikos	Unjust, Unrighteous
Love	Agapao	Love [Aorist Active Subjunctive]
Love	Agapao	Love [Present Active Participle]
Reward	Misthos	Reward
Have ye	Echo	To have and to hold [Present Active Indicative]
Do not	Poieo	Do, Perform [Present Active Indicative]
Publicans	Telones	Tax collector
Salute	Aspazomai	Salute, Greet [Aorist Middle Subjunctive]
Brethren	Adelphos	Brothers
Do	Poieo	Do [Present Active Indicative]
More	Perissos	More abundantly
Do	Poieo	Do [Present Active Indicative]
Be ye	Eimi	To keep on being [Future Middle Indicative]
Perfect	Teleios	Perfect
Evan as	Hosper	Even as, Exactly like
Is	Eimi	Keep on being [Present Active Indicative]

PERFECT TENSE VERBS

APOLUO – TO SET FREE, LOOSE - This verb occurs 67 times in the New Testament with 5 occasions in the Perfect Tense, being in the Passive Voice on all occasions. In **Matthew 5:32** we note that divorce from a marriage for any reason other than adultery is not considered legal in God's sight.

MOICHAO - TO COMMIT ADULTERY – This verb occurs 6 times in the New Testament, and is used in the Middle voice of men in **Matthew 5:32**, 19:9, Mark 10:11 and of women in Mark 10:12. Middle voice reflects two things here; firstly that it is to the parties disadvantage, and that more than one person's volition is involved, so it is neither active nor passive voice.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: **32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Divorce was a legitimate action in the Old Testament under certain conditions but these had been grossly distorted by the time of our Lord's ministry. Divorce always had the right of remarriage. In this case however the man has grown to dislike his wife, and wishes to get rid of her. In successful (biblical) marriage the man initiates the love in the marriage and is responded to by the woman, so the man is more at fault in this case, as he has most likely behaved in a way to create the problem.

By distorting the Mosaic Law the man is able to divorce his wife on the basis of ritual uncleanness. For instance he would send her down to a house where a person had died. As she entered the house she would be classified as unclean and he would immediately issue a bill of divorcement.

He would cite **Leviticus 5:3**. *“Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty”*. Or he could use Leviticus 7:21, 10:10, Chapters 11, 13, 15, Numbers 19.

This uncleanness was of course to do with prevention of the spread of communicable diseases rather than the moral uncleanness required to split a marriage which the Lord alludes to. It was the miss-use of scripture, just as Satan did in the temptation of the Lord, from **Matthew 4**. “A text out of its context becomes a pre-text”. Dr David L Cooper.

After being divorced using this gimmick the innocent woman could go and marry another but according to God’s Law she is not genuinely divorced, and therefore the new husband becomes guilty of adultery through no fault of his own. The sin of the first husband has therefore caused the woman to go into a sinful situation and now affects another person who marries her.

The fact of the woman receiving the sin of adultery is seen in the passive voice of the Greek word “moichao” as concerns the woman. The woman herself is not guilty of adultery but receives adultery. In relation to the new man in her life it is in the middle voice, which means that it is to his disadvantage to have been caught up in this problem, that more people than he and his wife have created.

The word “saving” in this verse could be translated “except for” the cause of fornication.

Verse 33. **Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.**

Codex 3, or the Social Code of the Mosaic Law, is the Biblical means of Israel operating as a nation. The Lord now cites the perjury case where he quotes from **Exodus 20:7** and more specifically in **Leviticus 19:12**. The statement of “them of old time” is an idiom referring back to the Old Testament.

This says that one should not make any statement in the name of something which is perceived by others as more reliable than you, as such is deception and possibly fraud! The Lord makes the person speaking responsible for their statement. This is sometimes used by people in a church meeting setting to say that what they argue for is “God’s will for the church”, without any backing from the Scriptures. Any statement made is no stronger than the person who makes it.

The word to forswear or swear does not mean to use profanity but to make a statement using other than your own character. What you say should be true without taking an oath.

Verses 34 to 36 is an amplification of this with Jesus Christ telling His disciples of various areas used in His day for reinforcing statements made in Israel. These include swearing by God’s throne in heaven, nor the earth as it is under the control of Satan at this time and will be the site for the reign of His son. They were not to swear by Jerusalem as it was the home city and future world capital, the city from which the Lord Jesus Christ will rule the world in the Millennium. You were not even able to swear on your own head as you have no control over it.

Verse 38. **Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

These verses deal with justice under the national legal system. It was not to do with personal vengeance. Personal vengeance is never condoned by the Bible. We are to put the matter in the Lord’s hands. **Romans 12:19**.

Under the concept of nations, the law is administered by a judge on a bench by trial. The Mosaic Law had however been distorted by the time of Christ into a system of corrupt and personal retribution by the powerful against their enemies.

In the ancient world when a king or important person entered into the city people were supposed to bow in honour of the nobleman. If you did not bow the nobleman's party might come and slap your face. This action is the meaning of the Greek word "Rhapizo" translated "smite". Jesus says that you should not retaliate against the arrogant or evil person. Do not try and solve evil by evil. Let God solve the problem, in His way and in His time, and that may be eternity.

It should be noted that this concept is a personal attitude and not a national attitude and does not promote pacifism or not resisting when one is subject to crime. Violence is not wrong under certain circumstances as outlined in the Scriptures. The Lord Jesus Christ Himself showed this to be the case when he twice bodily removed the money changers from the Temple.

God states that rulers are set in place and removed by Him [cf Nebuchadnezzar] God has the full knowledge and ability to deal with people in positions of power. Our mental attitude should be one of respect and true nobility.

Verse 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain.

The second evil mentioned is where a man is litigious and determined to take all the advantage the law can give him, following us with expensive lawsuits. The Lord Jesus Christ directed them, rather than to imitate the evil man who is using the law, for the innocent person to take a trifling injury, and yield to him. This is merely a question about property, and not about conscience and life.

The Jews wore two principal garments, an interior and an exterior. The interior, here called the "coat," or the tunic, was made commonly of linen, and encircled the whole body, extending down to the knees. Sometimes beneath this garment, as in the case of the priests, there was another garment corresponding to pantaloons. The coat, or tunic, was extended to the neck and had long or short sleeves.

Over this was commonly worn an upper garment, here called "cloak," or mantle. It was made commonly nearly square, of different sizes, up to 3 metres long and was wrapped around the body. It was thrown off when labour was performed. If, said Christ, an adversary wished to obtain, at law, one of these garments, rather than contend with him let him have the other also.

In verse 41 the Lord referred to government officials commandeering civilians to assist them in their duties. This is covered by the phrase, "Whosoever shall compel thee to go a mile". The word translated "shall compel" is of Persian origin.

Post-offices were then unknown. In order that the royal commands might be delivered with safety and despatch in different parts of the empire, Cyrus stationed horsemen at proper intervals on all the great public highways. One of those delivered the message to another, and intelligence was thus rapidly and safely communicated.

These heralds were permitted to compel any person, or to press any horse, boat, ship, or other vehicle that they might need for the quick transmission of the king's commandments. It was to this custom that our Saviour refers. Rather, says he, than resist a public authority requiring your attendance and aid for a certain distance, go peaceably twice the distance.

Verse 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Our obsession with material things makes it difficult to contemplate giving away things that we have acquired. We should however concentrate on treasures in heaven and accept that on earth we may not be materially rich.

Jesus presupposes that the person who is asking has a genuine need. Since it is impossible to know if a person has a real need it is better to err on the lenient side.

Only as a person allows the Lord Jesus Christ to live his life in them can we walk the extra mile and live a self sacrificing life.

Verse 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The final example is to love one's enemies. This command comes from **Leviticus 19:18** "*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*"

The last part of verse 43 does not appear in the Scriptures it was something that the religious hierarchy had composed.

An example from the Talmud said, "A disciple of a wise man, or a scholar, whom a man despises and reproaches publicly, it is forbidden him to forgive him, because of his honour; and if he forgives him, he is to be punished, for this is a contempt of the law; but he must revenge, and keep the thing as a serpent, until the other asks pardon of him, and then he may forgive him."

Jesus now says that we are to love our enemies and those who persecute us. The love is to be unconditional as shown by the word "agapao". It is the same love that God has for the world. The world is His enemy but He loved the world to such an extent that He gave His only Son.

To love someone you do not need to like them but you have to have an attitude towards them free of bitterness, hate or frustration. You must have no unconfessed sin in your life and be free of mental attitude sins. The whole attitude of the believer has to be of a supernatural life, which imitates God. It is a case of a very gracious attitude towards others. The grace of God is now illustrated by the fact that God allows the sun to rise both on the good and evil and provides rain for both groups. This is grace.

Verse 46. For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Commenting on the attitude towards friends and enemies Jesus says that one's attitude to loving friends and greeting brethren is something that even the most despised, the tax collectors can do. Such an attitude within the believer therefore does not form a contrast with the unbeliever. However loving your enemies, praying for them and giving assistance to them is markedly unlike the unbeliever and is startlingly different. It opens the door to witnessing later.

Be ye perfect, in verse 48, appears to be a command to the disciples, but analysis of the verb shows that it is in the future tense and indicative mood which shows that it should be translated you will be perfect/complete as your Father which is in heaven is perfect/complete. It is in the future and the indicative mood shows that it is a reality or fact. This will of course occur when the disciples are controlled by the Holy Spirit after Pentecost, for with the Holy Spirit's help they will be completely all they are meant to be.

LUKE 6:27-36

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36. Be ye therefore merciful, as your Father also is merciful.

KEY WORDS

Say	Lego	Say [Present Active Indicative]
Hear	Akouo	Hear [Present Active Participle]
Love	Agapao	Love [Present Active Imperative]
Enemy	Echthros	Enemy, Foe
Do	Poieo	Do [Present Active Imperative]
Good	Kalos	Good, Well
Hate	Miseo	Hate [Present Active Participle]
Bless	Eulogeo	Bless, Praise [Present Active Imperative]
Curse	Kataraomai	Curse [Present Active Participle]
Pray	Proseuchomai	Pray [Present Middle Imperative]
Despitefully use	Epereazo	Despitefully use, Slander, Insult [Present Active Participle]
Smiteth	Tupto	Smite, Strike [Present Active Participle]
Cheek	Siagon	Cheek
Offer	Parecho	Give, Offer [Present Active Imperative]
Other	Allos	Other
Taketh away	Airo	Take away [Present Active Participle]
Cloak	Himation	Cloak, Robe
Forbid	Koluo	Forbid [Aorist Active Subjunctive]
Take	-	Not found in the original
Coat	Chiton	Coat
Give	Didomi	Give
Every man	Pas	All
Asketh	Aiteo	Ask, Beg, Crave, Desire
Taketh away	Airo	Take away
Thy goods	Sos	Thine
Ask	Aiteo	Demand back
As ye would	Thelo	Desire [Present Active Indicative]
Men	Anthropos	Men
Should do	Poieo	Do [Present Active Subjunctive]
Do	Poieo	Do [Present Active Imperative]
Love	Agapao	Love [Present Active Indicative]
Love	Agapao	Love [Present Active Participle]
Thank	Charis	Benefit, Pleasure, Thanks
Have	Eimi	Keep on having [Present Active Indicative]
Sinners	Hamartolos	Sinner
Love	Agapao	Love [Present Active Participle]
Love	Agapao	Love [Present Active Indicative]
Do good	Agathopoieo	Do good [Present Active Subjunctive]
Do good	Agathopoieo	Do good [Present Active Participle]
Thank	Charis	Benefit, Pleasure, Thanks
Have	Eimi	Keep on having [Present Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Lend	Daneizo	Lend, Borrow [Aorist Active Subjunctive]
Hope	Elpizo	Hope [Present Active Indicative]
Receive	Apolambano	Receive
Thank	Charis	Benefit, Pleasure, Thanks

Have	Eimi	Keep on having [Present Active Indicative]
Lend	Daneizo	Lend, Borrow [Present Active Indicative]
Receive	Apolambano	Receive [Aorist Active Subjunctive]
As much again	Isos	Equal from which we get isosceles triangle one with two equal sides
Love	Agapao	Love [Present Active Imperative]
Enemies	Echthros	Enemy
Do good	Agathopoieo	Do good [Present Active Imperative]
Lend	Daneizo	Lend, Borrow [Present Active Imperative]
Hoping for nothing	Apelpizo Medeis	Hoping again for nothing [Present Active Imperative Participle]
Reward	Misthos	Reward
Shall be	Eimi	Keep on being [Future Middle Indicative]
Great	Polus	Abundant, Great
Shall be	Eimi	Keep on being [Future Middle Indicative]
Children	Uihos	Children
Highest	Hupsistos	The highest
Is	Eimi	Keep on being [Present Active Indicative]
Kind	Chrestos	Gracious, Kind
Unthankful	Acharistos	Unthankful, Ungrateful
Evil	Poneros	Evil
Be ye	Ginomai	To become [Present Middle Imperative]
Merciful	Oiktirmon	Merciful, Compassionate
Father	Pater	Father
Is	Eimi	Keeps on being [Present Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise.

Jesus now unveils a dramatic concept, which was completely foreign to the teachings of the day, the concept of loving your enemies, and doing good to those who hate you. This was to be one of the most effective weapons in evangelising the world.

This concept required supernatural power, the power of God. **1Corinthians Chapter 13** builds on this.

The reason the religious leaders advocated “hating your enemies”, was because, they being generally unregenerate, could do nothing else. An unbeliever loving their own friends or family is easy, because it comes from the emotions, while the loving of your enemies comes from the use of the will from a godly motivation only, for it is not “natural”.

The Christ like and Holy Spirit motivated and empowered attitude of unconditional love is now examined under a series of examples which have been dealt with under the evaluation of the Matthew passage above.

Verse 32. For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Luke also points to the fact that unsaved men can love those who love them, in fact most people can do this.

This is a natural behaviour, and so common that it makes no spiritual impression on unsaved people because they can all do this. Banks and other lending institutions can loan money, but expect it to be repaid with interest. This does not require divine life or belief behind it.

Verse 35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36. Be ye therefore merciful, as your Father also is merciful.

Jesus now repeats his command to act as God does towards His enemies by doing good in the face of evil for such actions will show your relationship to God and contrast greatly with worldly habits.

He says that such action will mark you in the sight of the world as children of God. This is a manifestation of the life which often can be far more powerful than of the words and our lives should complement our words and not contrast with what we say.

The word mercy means grace in action. God always acts with us in grace and we should show grace towards others. This does not mean that we should be passive in the face of tyranny but our life should be characterised by love.

APPLICATION

It is possible to become involved in sin even though one is innocent as in the case of the adulterous situation due to a lack of correct procedures. Due to the sin of one person others can be seriously affected.

It is important to break out from the bond of sin and that can be done by three steps; confession where we become in fellowship with God, then we need to forget our sin, and then isolate the tendency we may have that draws us to it.

We should not make God or any other person our co signer, but understand that we are responsible for our own statements as an ambassador for Christ.

If you retaliate when in conflict with others on the basis of an eye for an eye and tooth for a tooth you lower yourself to the level of the person who has wronged you and have lost your testimony.

You can only be perfect like God is perfect by being controlled by the Holy Spirit and producing the fruit of the Spirit.

We are commanded to treat others in grace using as an example the way that God has treated believers and unbelievers alike in grace.

DOCTRINES

CHRISTIAN LIFE – SUFFERING [see page 21]

CHRISTIAN LIFE – AMBASSADORSHIP [see page 24]

SALVATION: RECONCILIATION [see page 23]

SIN - PERPETUATION OF SIN

1. There are three stages in isolation of sin so that you do not perpetuate sin

[a] Confession

[b] Forgetting

[c] Isolation

2. There are a number of synonyms for confession of sins

[a] Yield in **Romans 6:13**

[b] Present your body a living sacrifice - **Romans 12:1**

[c] Judge self - **1 Corinthians 11:31**

[d] Lay aside every weight – **Hebrews 12:1**

[e] Be in subjection to the Father of spirits - **Hebrews 12:9**

[f] Lift up the hands that hang down and strengthen the feeble knees – **Hebrews 12:12**

[g] Make straight paths for your feet – **Hebrews 12:13**

[h] Confess your sins - **1 John 1:9**

3. Perpetuation of Sin

When you perpetuate sins it is said you have turned out of the way. **Hebrews 12:13**

There are seven ways to do this

[a] Bitterness or hatred and seek revenge - **Matthew 5**

[b] Carry a guilt complex

[c] By public confession of your sins which will cause judging by others and yet others to fall into sin.

[d] Attempt to judge, hurt or condemn another believer. **Matthew 7:2**

[e] Blame your sins and failures on others including God.

[f] Discuss your problems in the past with others in order to get their sympathy.

[g] Self pity and implacability. You feel sorry for yourself and unmerciful towards others

4. Removing of the perpetuation of sin is given in **Hebrews 12:14-15**

[a] Confession and removal of perpetuating the sin allows fellowship with God - v 14

[b] Cleansing from sin is on the basis of the grace of God [v15a]

[c] Perpetuation of the sin cycle occurs with a root of bitterness and many can be affected [v 15b]

5. Confession of sin may not appear to work because it is perpetuated.

The sin is confessed and dealt with and therefore dead. The seed however is revived and produces roots of bitterness.

Bitterness and allied sins can cause worry, anxiety, hatred, anger and further bitterness

SIN: ADULTERY

1. Definition - Sexual activity outside of marriage. This includes fornication, homosexuality, incest.

2. Adultery is prohibited by the Word of God (**Exodus 20:14; Deuteronomy 5:18; Colossians 3:5; 1Thessalonians 4:3**).

3. Mental adultery is condemned (**Matthew 5:27-28**).

4. Adultery destroys the capacity of the soul to relate in faithfulness (**Proverbs 6:32**).
5. Sexual immorality has a destructive effect on the human body of both male and female (cf. **1 Corinthians 6:13-18**).
 - a) Male - impotence and inability to copulate.
 - b) Female - breakdown of response and pleasure in the sex act. Often frigidity or nymphomania, both are frustrating and a source of female misery.
 - c) Increased chance of sexually transmitted diseases.
6. Any sexual immorality ultimately leads to further frustration and an unfulfillable search for happiness (**Ephesians 4:19,5:3**).
7. Adultery is a bona fide basis for divorce (**Matthew 5:32; 19:9; Luke 16:18**). Adultery has a huge impact between husband and wife in both mental (trust) and physical ("one flesh") areas. However, forgiveness and the grace of God can overcome the effects of all sins.
8. Adultery or fornication is often used in the Bible to describe apostasy and unfaithfulness to God (**Jeremiah 3:8-10, Ezekiel 16:23-43, 23:24-28; Revelation 17:1-5**).

CHRISTIAN LIFE: LOVE

1. Love for God is total appreciation for all He is and has done.
2. Words for love in Greek language
 - a) eros (sexual love) not used in the New Testament
 - b) storge (comradeship) not used in New Testament
 - c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)
 - d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).
3. Our Lord makes it clear to Peter in **John 21: 15-19** that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.
4. Do not love of the things the world has to offer **1 John 2:15-17**.
5. True love of God will always lead to love of the brethren. **1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19**,
6. Love is expressed in worship and in service. **1 John 5:1-5**.
7. Love for God will flow and grow from knowledge of his word. **1 Corinthians 2:9**.
8. This deep love will be expressed in witness for the Lord to others, **2 Corinthians 5:14**.
9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.
10. It is also noted that the unbeliever has "agape" love for darkness rather than light **John 3:19**
11. Love for others is an important feature of the Christian life.
12. There are three types of love:-
 - (a) love for God.

- (b) love for your spouse.
- (c) love for other members of the human race.

13. It should be noted that only in type (b) is the body involved. The rest involve the soul or soul and spirit only.

14. LOVE FOR GOD

- (a) Love for God is a response to the love of God. **(Deuteronomy 6:5)**
- (b) The capacity for this love depends on your maturity. **(Philippians 1:20, 21; Ephesians 3:17-19; 1 John 4:17-18)**
- (c) For the Church age believer love for God occurs first through the filling of the Spirit. Confession of sin is therefore critically important. **(Ephesians 5:2, cf. 5:18)**
- (d) Jesus Christ is the initiator of love of God through grace. **(Ephesians 5:25-27; 1 John 4:8-10; 4:19)**
- (e) The believer loves God using his free will.
- (f) The believer who does not love Christ is under a special curse and perpetual discipline. **(1 Corinthians 16:22)**
- (g) Love for God is the true motivator for working for God such as witnessing. **(2 Corinthians 5:14)**
- (h) This love is initiated by grace and increased in the believer who has a gracious attitude towards God and mankind. **(Daniel 9:4; Psalm 31:23; 119:132; 1 Corinthians 2:9)**
- (i) Love for God was commanded to all Old Testament saints. **(Deuteronomy 6:5; 10:12; 11:1; 11:13)**
- (j) Love for God is the basis of all true happiness as well as capacity for loving members of the human race. **(Deuteronomy 30:16)**
- (k) Love for God provides courage in battle. **(Joshua 23:10-11)**
- (l) As we see God through his Word it is impossible to love God except through his Word. **(Psalm 119:165-167, 1 Peter 1:8)**

15. LOVE FOR YOUR SPOUSE

- (a) This is love for a member of the opposite sex designed by God for you in eternity past unless you have the gift of celibacy. **(Song of Solomon 8:6-7)**
- (b) It is as strong as death and is a provision from God.
- (c) Death does not destroy this love. **(Ecclesiastes 9:5-6)**
- (d) This type of love is exclusive to one person. **(Proverbs 5:18-19)**
- (e) This type of love is protective both in absence **(Song of Solomon 1:13, 4:6)** and in presence. **(Song of Solomon 2:4)** The man is a banner of protection to the woman.
- (f) Love for your spouse illustrates relationships with the Lord. **(Ezekiel 16:8, Ephesians 5:23-33)**
- (g) Mental sins attack all forms of love. **(1 John 5:18)**
- (h) God has set aside time in each life for love. **(Ecclesiastes 3:8)**

16. LOVE FOR OTHERS

- (a) Love for others has great stability and power. **(2 Samuel 1:26, Proverbs 27:9, 10, John 15:13, Galatians 5:4)**

- (b) Love for others provides pleasant and relaxing environment. (**Romans 13:10, Proverbs 10:12**)
- (c) Love for others is free from hypocrisy. (**Romans 12:9**)
- (d) Love for others is outgoing and objective. (**Galatians 5:13, 2 Samuel 1:26**)
- (e) Love for others promotes orientation to grace. (**Philemon 9-12**)
- (f) Love for others has enemies and can be destroyed by:-
 (i) Mental attitude sins. (**Job 19:19, Proverbs 16:28**)
 (ii) Sins of the tongue. (**Proverbs 17:9**)
 (iii) National catastrophe. (**Jeremiah 6:21-23, 20:4-6**)
- (g) Love for others can be counterfeited. (**Proverbs 19:6-7**)
- (h) Love for others can be removed because of divine discipline. (**Psalms 38:11, 88:18**)
17. We are recipients of God's love (AGAPE=ultimate concern) through the cross. **1 John 4:10, 19, John 3:16.**
18. We must give out the gospel to all that they might see God's love towards them **Matthew 28:18-20.**
19. Our attitudes to one another should show God's love in action. **1 John 4:12, John 13:35.**
20. Love is commanded of all believers towards other believers, **John 13:34, 1 John 4:7, 8, Philippians 2:2-8.**
21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. **1 Peter 3:18.** Love is a fruit of the Spirit.
22. Agape love in the believer puts the eternal issues of the other person's life ahead of all else, so that all is done to them with their eternal state in mind. **1 Corinthians 13:1-8.**
23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. **2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.**
24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. **Romans 8:37, John 13:1, 20:2, 21:7,20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.**

CHRISTIAN LIFE: MATURITY

Categories of Believers

1. Standpoint of Spirituality:

- a) Spiritual believer - the Holy Spirit controls the inside of the believer (**Romans 8:6b**).
 b) Carnal believer - the sinful nature controls the inside of the believer (**Romans 8:6a**).

2. Standpoint of Growth:

- a) Baby - one who has just received Christ as Saviour.
 b) Adolescent - one who has learned some doctrine but is not yet in the application state.
 c) Mature - one who knows and applies doctrine and spends a maximum amount of time in the filling of the Holy Spirit.

3. Relationship of Maturity and Spirituality:

- a) Spirituality is an absolute. The Holy Spirit either controls or He does not. One cannot be a little bit carnal. If he is carnal he is NOT spiritual.

b) Maturity is speeded up by spirituality, but a baby believer can be either carnal or spiritual, and a mature believer can be carnal or spiritual.

CHRISTIAN LIFE: MATURITY - CROSS TO THE CROWN

Salvation is only the beginning of the plan for man. After salvation the believer's objective is to advance in stages of spiritual growth on the path from the Cross to the Crown.

At each stage the believer faces increasing intense tests that can only be passed by faith. Paul in **Romans 1:17** says believers progress from faith to faith. The five Hebrew words for faith illustrate the five stages of growth described in the New Testament.

1. The Babe - **1 Peter 2:2** - AMEN - the leaning faith of **Genesis 15:6**

All believers enter the family of God as infants when they exercise faith in the Lord Jesus Christ. After the tremendous stress of birth, of coming from darkness into the light the infant's impulse is to nurse.

The objective is nourishment but the baby also receives great comfort in feeding. God's objective for the spiritual infant is for growth, but He commences this with comfort. Not much is expected of a baby in his first few years, he cannot feed or change himself.

Spiritual infants are just as helpless and need a great deal of nurturing, encouragement and patient encouragement and patient instruction.

2. The Adolescent - **1 John 2:13-14** - BATACH - the wrestling faith of **Psalms 37:3**

The apostle John described the adolescent believer as young, strong and eager. This is the stage where people have grown to the point at which they understand some of the principles of truth and are beginning to apply them to their lives.

But like most adolescents, they have the growing pains of arrogance and rebellion against authority; they are sometimes too eager to act on their own, and this often gets them into trouble. They have knowledge which they mistake for wisdom, but they lack the experience. Their tendency is to want to apply the truth to other people's lives.

Adolescents may be troublesome, but at least they are not apathetic. They must be patiently trained and encouraged to channel their energies. No one makes it to maturity without passing through adolescence.

3. The Mature - **Hebrews 5:14, 6:1** - CHASAH - the confident faith that takes refuge in the Lord - **Psalms 57:1**

The mature believer is able to take meat, the advance doctrine of the Word. A believer who has arrived at spiritual maturity knows enough about the Bible to take responsibility for his own life. He knows how to apply the Word of God to himself so rather than airing all his problems he knows how to solve them.

He is not ready to take on every one else's problems but he can take control of his own life. He understands that God has a plan for his life and sets about fulfilling that plan. He gives himself to training and discipline, exercising himself and building spiritual muscle.

4. The Hero of Faith - **Isaiah 53:12, Hebrews 11** - YACHAL - the healing faith of **Job 13:15**

Heroes of faith are men and women who have gone beyond maturity and have learned to fight the good fight. They have advanced beyond simply taking responsibility for their own lives to becoming responsible for the lives of other people.

They are always willing to pick up fallen comrades, to treat their wounds, to encourage them and supply their needs. Heroes of the faith still make mistakes, they still fail but they always stand back up and go back into battle.

5. The Friend of God - **James 2:23-25** - QAWAH - the enduring faith of **Isaiah 40:31**

The highest of all possible achievements in life is to become a friend of God. Every believer has the potential and the assets necessary to reach this point, but very few Christians do. It takes persistency and tenacity. The only people who make it this far are those who absolutely refuse to quit.

CHRISTIAN LIFE: MATURITY - SIGNS OF MATURITY (ROMANS 15:1-15)

1. Helping others (v 1-3) The mature believer should bear the infirmities of the weak (v 1; cf. **Galatians 6:2**). Paul includes himself as a believer of mature strength.

- a) A mature believer is characterised by:
 - i) Knowing doctrine.
 - ii) Knowing promises.
 - iii) Spending a maximum amount of time by the filling of the Holy Spirit.
- b) A weak or immature believer may be:
 - i) A new believer.
 - ii) An ignorant believer who does not know the Word.
- c) A mature believer bears the infirmities of the weak believer by:
 - i) Giving information about the Word (doctrine, promises, procedures). This may be in private conversation.
 - ii) Giving advice based on the Word.
 - iii) Exercising grace; listening to and helping others with problems.
- d) The mature believer is not to "please himself" (v 1, 2):
 - i) He is not to feed his ego or brag about helping others. It should never be done for self-glory or self-stimulation, but for God's glory.
 - ii) Christ as the supreme example (v 3):

He did not please Himself; but as a man He received more pressure than we will ever have. The Old Testament says, "the reproaches of Israel ('them') that reproached the Father ('Thee') fell on the Son ('Me') on the cross." Paul quotes a Messianic Psalm (**Psalm 69:9**). Christ was under maximum pressure when He bore our sins on the cross.

2. Knowledge of the Word of God (v 4)

- a) The Old Testament ("things written aforetime") was the only scripture existing at the time Romans was written. The canon is now completed.
- b) the purpose of the Word:
 - i) Learning - doctrine God wants us to know.
 - ii) Patience - faith in the long distance race. Believing moment by moment.
 - iii) Comfort - in trials and difficulties of life.
 - iv) Hope - for the future. Believers know where they are going.

3. Attitudes (v 5-6)

Believers are to see others from the divine viewpoint and be "like-minded one toward another". Their one purpose in life, after salvation, is "with one mind and one mouth, glorify God" (v 6). This is only possible from the divine viewpoint.

- i) We are all saved by grace. Christ died for us when we were His enemies (**Romans 5:8**).
- ii) We all have the same spiritual privileges and responsibilities (except spiritual gifts).
- iii) Every believer has a sinful nature but have different ways of expressing it.
- iv) We all get spirituality the same way (filling of the Holy Spirit) and all grow the same way, by the Word.
- v) God loves each believer with the same amount of love, whether we are in or out of temporal fellowship.

4. Fellowship as the basis of grace (v 7)

- a) Believers are to receive one another as Christ received them.
- b) He received them in GRACE to the glory of God.

5. Ability to distinguish between Israel and the Church (v 8-12)

a) Christ was a minister under the Law (v 8).

i) He was born, ministered, died, arose and ascended under the dispensation of the Law.

ii) Therefore all He said (except Matthew 16 and John 14-17) amplified the Mosaic Law, confirmed the four unconditional covenants to Israel and the future of Israel with Him as their King. Some principles He gave are re-stated in the Epistles as the Christian way of life.

b) Before the Law was given (v 9) the Abrahamic and Palestinian covenants promised blessing to the Jews, that the Gentiles may glorify God for His mercy.

c) Paul quotes (**Psalm 18:49; Deuteronomy 32:43; Psalm 117; Isaiah 11:1-10**). (Jesus Christ as the root of David and Jesse, is to reign over the Gentiles too.)

6. Faith that appropriates (v 13)

a) The God of hope is to fill the believer with joy and peace in the sphere of believing. Faith is the means.

b) Faith appropriates salvation, restoration to fellowship, filling of the Holy Spirit, doctrine, promises.

7. Knowing the operation of grace (v 14, 15)

a) A mature believer realises all he has is because of God's grace and he operates his life on the basis of grace.

b) Grace is manifested in the believer in:

i) Salvation (**Ephesians 2:8, 9**)

ii) Prayer (**Hebrews 4:16**)

iii) Suffering (**2 Corinthians 12:9**)

iv) Releasing power (**2 Timothy 2:1**)

v) Growth and stability (**2 Peter 3:18**)

vi) Restoration and fellowship (**Hebrews 12:15; 1 John 1:9**)

vii) Producing works (**1 Corinthians 15:10; 2 Corinthians 6:1; 9:9**)

viii) Christian way of life (**2 Corinthians 1:12; Hebrews 12:28**).

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

MISUSE OF THE LAW

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

BIBLICAL LOVE

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you which hear love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank or reward have ye? for publicans and sinners also love those that love them. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Be ye therefore merciful and perfect, even as your Father which is in heaven is merciful and perfect.

52E – CHARITY - GIVING ALMS

MATTHEW 6:1-4

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

KEY WORDS

Take Heed	Prosecho	Pay attention to [Present Active Imperative]
Do	Poieo	Do [Present Active Infinitive]
Alms	Eleemosune	Alms
Before	Emprosthem	In the sight of
Men	Anthropos	Man
Be Seen	Theaomai	Look upon as in a theatre [Aorist Passive Infinitive]
Have	Echo	Have and to hold [Present Active Indicative]
Reward	Misthos	Reward, Wages
Father	Pater	Father
Is	Eimi	Keep on being
Heaven	Ouranos	Heaven
Doest	Poieo	Do [Present Active Subjunctive]
Sound a trumpet	Salpizo	Sound a trumpet [Aorist Active Subjunctive]
Hypocrites	Hupokrites	Hypocrite
Do	Poieo	To do [Present Active Indicative]
Synagogues	Sunagoge	Synagogue
Streets	Rhume	Street
May have glory	Doxazo	To have glory [Aorist Passive Subjunctive]
Verily	Amen	Truly, Surely
Say	Lego	Say [Present Active Indicative]
Have	Apecho	To receive in full [Present Active Indicative]
Doest	Poieo	Do [Present Active Participle]
Let not	Me	Not
Left	Aristeros	Left Hand
Know	Ginosko	Know [Aorist Active Imperative]
Right	Dexios	Right

Doeth	Poieo	Do [Present Active Indicative]
That	Hopos	That
May be	Eimi	May be [Present Active Subjunctive]
Secret	Kruptos	Secret
Seeth	Blepo	Perceive, Behold [Present Active Participle]
Shall reward	Apodidomi	To give from a source, Reward [Future Active Indicative]
Openly	Phaneros	Publicly, Openly

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Chapter 6 opens with illustrations of motivation and attitude and commences with the giving of alms or charity to the poor and needy. True motivation is contrasted with the actions of the religious leaders of the day whom the Lord calls hypocrites.

In the ancient world there was a system of giving in Jerusalem. With formal giving a table would be set up on the Sabbath and people would approach the table and place their gift on the table. In the case of the Pharisees they would be accompanied by their own trumpeter.

The trumpet would sound to attract people to the Pharisee who, once sufficient people were looking he would commence his giving. If insufficient onlookers were present the Pharisee would not give at that time but return later to ensure that his giving was seen by a maximum audience.

To ensure that the Pharisees did give generously to the Temple those in charge would pay a crowd to form, they would hire a crowd to encourage the Pharisee to place his money on the table.

As each coin was placed on the table or given to the needy the common people would become more and more impressed. The approbation lust of the Pharisee would grow until he was saturated in pride. The Pharisee had therefore paid to get his lust satisfied by people.

The Pharisee giving in this manner has all of his rewards in time by the admiration of the crowd whether genuine or not. He has had his lust satisfied.

The Lord calls the Pharisees hypocrites, which is a transliteration from the Greek. This word relates back to the Greek dramas which were performed in the great open amphitheatres. The actors would have wonderful voices, but were far away from the audience in the upper and outer seats. Inside their character mask they had a brass megaphone to amplify their voice so they could be heard by the people at the back. 30,000 people were seated in some theatres.

To complement their characters therefore the actors spoke with a large wax character mask in front of them which portrayed the part they were playing, so it could be seen.

The actors were not the characters, and so it became to be used as a person who did not truly represent himself as he was, he was putting up a false facade.

In the last part of verse 2 we see that the word for have is not the normal Greek word “echo” which means to have and to hold but “apecho” which means to have in full. This means that the Pharisees have all the reward they are going to get with the admiration of the crowds. They actually do not believe in God, or they

would be more genuinely holy and real in their worship and giving, so the crowd's adulation is clearly what they value above all else – and they get it!

In contrast Jesus tells His disciples to be very discreet in their giving illustrating it with the picture of the right hand doing the giving while the left hand is unaware of the act. This is an idiom to say that the works are done in secret.

In verse 4 the word that introduces a purpose clause, the purpose is that the Father who sees everything done in secret will reward you. This is reward in time. Your motivation in giving is to glorify God not get the admiration of man.

APPLICATION

Most people agree that giving to the equivalent of a church or to the needy is a good thing.

However as far as God is concerned it is the motivation behind the giving that is of critical importance.

If the giving is done in public with the object of receiving the admiration of man the giving is done for a lustful purpose.

While the action is good it is done from the sinful nature and is therefore human good, which is unacceptable to God. **Isaiah 64:6.**

Giving with true motivation, giving undertaken by a person controlled by the Holy Spirit is acceptable to God and will be rewarded by Him.

We are not to be run by the lust factor and our Old Sin Nature but be controlled by the Holy Spirit.

DOCTRINES

CHRISTIAN LIFE: CHARITY FROM A BIBLICAL PERSPECTIVE

1. God has always been concerned for the needy poor, the weak and the oppressed. **Exodus 22:21-27, Deuteronomy 15:11, 24:14, 15.**
2. Orphans and widows were especially concerns of the Lord from the beginning. **Deuteronomy 10:18, Ezekiel 22:7.**
3. The Lord addressed the poor, and met their physical and spiritual needs. **Matthew 11:28-30, Luke 4:18, 6:20.**
4. The Lord recognized that there will always be people who are poor in a fallen World. **Matthew 26:11, Mark 14:7.**
5. Many in the early church sold their worldly wealth to provide for the needs Of Other Christians. **Acts 4:32-37**
6. The churches cared for the poor by regular giving, through the deacons. **Romans 15:26, Galatians 2:10, James 2:2 -7**
7. If people could work they were expected to; such were not needy poor! **1 Thessalonians 2:9-12, 2Thessalonians 3:7-12.**
8. The requirements for a widow to receive charity is given in **1 Timothy 5**

[a]. She should not receive charity if she had children or grandchildren. The church is not expected to take up the slack for disobedient families or to encourage the breakdown of the family. The Lord's money should not be spent making up for slack relatives. - v 4

[b] If there is no one to help her and she is spending time in the work and praying she is eligible. - v 5

[c] However if she is living for pleasure she is dead while she lives. If they are not willing to take responsibility they are not given charity. v 8 - the principle of [1] is reinforced restating that if there is family they must take responsibility first. It is your Christian witness to ensure that Social Welfare is not expected to replace your social responsibilities as a child. Many people are so busy doing the Lord's work that they neglect their parents. If you do not look after your parents you are worse than an unbeliever. - v 6

[d] The widow should be over 60 years of age, having lived in the faith a blameless life and the wife of one man. - v 9

[e] Eight characteristics

- [i] No dependants
- [ii] No means of support
- [iii] She must be spiritual
- [iv] She must be prayerful, night and day
- [v] She must have been a faithful wife to her husband.
- [vi] She must have a good reputation with unbelievers.
- [vii] Her home must be open to visitors.
- [viii] She must be active in social work herself.

Unless a woman matched up to that standard she did not receive anything from the church. It should not be given to those who are not living in a God honouring way. A person who did not match up to God's Word had then to make a decision about whether she would change her life style to make herself eligible. This shows how serious charity is.

CHRISTIAN LIFE: GIVING

1. Giving is an important part of spiritual life. It includes your attitude, the giving of yourself, your capacity as well as your possessions. Giving is as much a part of worship as praying, singing, listening to teaching, observing the Lord's Table, reading the Word. It is a function of priesthood for team work and often to sustain the work of leadership.

2. Basic Principles of Giving

(a) Old Testament Giving - this giving was grace giving just as it is in our age. (**Proverbs 11:24, 25**)

(b) New Testament Giving - (**2 Corinthians 9:7**) also grace giving.

(c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.

[i] In Israel two tithes were required annually

[ii] Tithe 1 - for the maintenance of the Levites (**Numbers 18:21, 24**) Civil servants in a theocracy.

[iii] Tithe 2 - for national feasts and sacrifices (**Deuteronomy 14:22-26**)

[iv] Every third year a third tithe was required:-

[v] Tithe 3 - for the poor of the land. (**Deuteronomy 14:28, 29**) Social security. In (**Malachi 3:8-10**) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.

(d) The time to give - the first day of the week. (**1 Corinthians 16:2**)

(e) How much - as God has prospered (**1 Corinthians 16:2**)

3. General Scripture on Giving. (**2 Corinthians chapters 8 & 9**)

(a) **2 Corinthians 8:1-8**. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.

(b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (**2 Corinthians 8:2**)

(c) Before money is given you must give yourself. (**2 Corinthians 8:5**)

(d) Giving is as important an act as any other act in the fellowship. (**2 Corinthians 8:7**)

(e) Giving is love giving not law giving (**2 Corinthians 8:8**)

(f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (**2 Corinthians 8:9**)

(g) Money given in the Lord's service must be properly administered. (**2 Corinthians 8:19-21**)

- (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. **(2Corinthians 9:6)**
- (i) How to give. Giving is a reflection of your character, by grace not habit. **(2 Corinthians 9:7)**
- (j) God has given unto us his unspeakable Gift. **(2 Corinthians 9:15, 1 Peter 2:24)**
- [k] Giving should be regular. **1Corinthians 16:2.**
- [m] As we are prospered so we give: God provides the capital with which to give. **2 Corinthians 9:7-10.**
- [n] Mature believers are most effective givers. **2 Corinthians 9:10.** Generosity of mind leads to generous giving. **2 Corinthians 9:11. Philippians 4:14-18.**
- [o] The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. **2Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14.**

CHRISTIAN LIFE: GIVING - STEWARDSHIP

- As all provision is from God it is the believer's duty to be a wise steward of not only his money but his time and talents. In this manner true orientation to grace is shown.
- Your relationship with allocation of your talents, time and possessions to God will determine the quality of your Christian life. Acceptance of grace as the basis of giving should become the basis of generous giving. **(2 Corinthians 9:6)**
- There are five reasons for giving to the work of the Lord.
 - That God's work might be supported. **(1 Timothy 5:17-18)**
 - That God might be glorified. **(2 Corinthians 9:12)**
 - That needy saints might be provided for. **(Acts 2:44-45, 11:29)**
 - That other Christians might be challenged. **(2 Corinthians 9:2)**
 - That the giver's life might be blessed. **(2 Corinthians 9:6)**
- Giving alms to the poor:
 - In the Bible, almsgiving means giving to the poor.
 - The Pharisees distorted the principle of giving by making a public display. The Lord Jesus rejected this pride. **(Matthew 6:1-4).**
 - When we give alms we have to do it in secret, so that we honour God and not ourselves. **(Matthew 6:1-4).**
 - The giving of alms to the poor is encouraged. **(Luke 12:33; Acts 10:2,4,31)** and will be rewarded **(Matthew 6:1-4).**

MONEY

- Money in coin form was unknown until the 7th century BC Prior to coins, money or valuable metal was measured in terms of ingots or rings. Croesus, King of Lydia first preserved his money in coins. When Cyrus the Great conquered Lydia, he picked up the concept of coinage and gave it to the entire world.
- Money is not evil. It has a legitimate function. **(Genesis 23:9, Jeremiah 32:44)**
- The believer is urged to be content with what he has received, in his position, from the Lord. **1 Timothy 6:6-10, Philippians 4:11-13, Hebrews 13:5-6.**
- It is the lust for money and goods that corrupts a man **Jude 11.**
- The giving of money is an expression of the believers' priesthood. **(1 Corinthians 16:2, 2 Corinthians 8 & 9)**
- Coveting money makes one a slave to his desire. **(Matthew 6:24).** Money is a useful servant but a harsh master.
- The danger of money to the unbeliever.
 - Salvation cannot be purchased with money. **(Mark 8:36-37)**
 - Money causes the rich man to put his trust in the wrong things. **(Mark 10:23-25)**
 - Money often hinders the unbeliever from seeking salvation. **(Luke 16:19-31)**

d) Money has no credit with God. (**Proverbs 11:4, 28**)

8. The danger of money to the believer:

a) Money can become part of a slavery to a vain search for happiness. (**Ecclesiastes 5:10-6:2**)

b) Love of money becomes a root of all kinds of evil. (**1 Timothy 6:6-12, 17-19**)

c) Money can contribute to pride and self-centredness. (**Acts 5:1-10**)

9. Wealth is deceitful if a person believes it will buy him happiness or provide security **Matthew 6:24-33, Luke 12:16-21. Proverbs 18:10-12, Proverbs 13:7.**

10. It is the believer's duty to wisely use his possessions, time, abilities and spiritual gifts which God has entrusted to us.

11. Three illusions about money.

(a) Money can bring happiness:- for the believer the Christian way of life is the only source of happiness.

(b) Money provides security:- Grace provides the only real security. (**Matthew 6:24-33**)

(c) Money can buy many things such as salvation, love, happiness, tranquillity.

HARMONY

BIBLICAL CHARITY

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

52 F: - PRAYER

MATTHEW 6: 5-8

Matthew 6:5 And when thou prayest, thou shalt 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 of men. Verily I say unto you, They have their reward. **6** But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. **7** But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. **8** Be not ye therefore like unto them: for your Father **knoweth** what things ye have need of, before ye ask him.

KEY WORDS

Prayest	Proseuchomai	Pray [Present Middle Subjunctive]
Shalt not be	Ou	No, not
Hypocrites	Hupokrites	Hypocrite
Are	-	Not in the original
Love	Phileo	Are [Present Active Indicative]
Pray	Proseuchomai	Pray [Present Middle Infinitive]
Standing	Histemi	Stand [Perfect Active Participle]
Synagogues	Sunagoge	Synagogue
Corners	Gonia	Corner
Streets	Plateia	Street
May be seen	Phaino	See [Aorist Passive Subjunctive]
Men	Anthropos	Man
Verily	Amen	Verily, Truly
Say	Lego	Say [Present Active Indicative]
Have	Apecho	Receive, Have [Present Active Indicative]

Reward	Misthos	Reward
Prayest	Proseuchomai	Pray [Present Middle Subjunctive]
Enter in to	Eiserchomai	Enter into [Aorist Active Imperative]
Closet	Tameion	Secret chamber
Hast shut	Kleio	Shut up [Aorist Active Imperative Participle]
Door	Thura	Door
Pray	Proseuchomai	Pray [Aorist Active Imperative]
Father	Pater	Father
Is in	En	In
Secret	Kruptos	Secret
Seeth	Blepo	Glance, See [Present Active Participle]
Shall Reward	Apodidomi	Give from [Future Active Indicative]
Openly	Phaneros	Open
Pray	Proseuchomai	Pray [Present Middle Participle]
Use vain repetitions	Battaloeo	Use vain repetition [Aorist Active Subjunctive]
Heathen	Ethnikos	Heathen, Gentile
Do	-	Not in the original
Think	Dokeo	Think [Present Active Indicative]
Heard	Eisakouo	To be heard [Future Passive Indicative]
Much speaking	Polulogia	Much speaking
Be ye not	Me	No , not
Like	Homoioo	Like, Similar to
Knoweth	Eido	Know [Perfect Active Indicative]
Things	Hos	That
Have	Echo	Have and to hold [Present Active Indicative]
Need	Chreia	Lack, Need
Ask	Aiteo	Ask, Require [Aorist Active Infinitive]

PERFECT TENSE VERBS

HISTEMI – STAND - Occurs 156 times in the New Testament with 62 times in the Perfect Tense. Most of the occurrences are in the Gospels, Acts and the Revelation. As would be expected the verb is always in the Active Voice. Examination of these verses show little activity other than people waiting, apart from the 14 times Histemi in the Perfect Tense appears in the Revelation.

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest, with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders and even to demons the review of this verb is given in each verse.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 5. And when thou prayest, thou shalt 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 of men. Verily I say unto you, They have their reward.

The Lord Jesus Christ is speaking to disciples who are born again, and reminding them in this area of worship, that they must not copy the hypocrites, and should not resemble fake believers in any way.

As genuine believers we are to be visibly different to the fakes in all our ways. The word for “pray” is in the present, middle, subjunctive, showing that the disciples may or may not pray publically, but if they do, they are to be continuous in their prayer. Prayer is to be “without ceasing”, “at all times”, and in all places. **Philippians 4:4-7, Colossians 4:2-3, 1 Thessalonians 5:16-19.**

The hypocrites are the religious groups, the Scribes and the Pharisees. [Jesus toughest attack on these people will be recorded in **Matthew Chapter 23**]. These leaders of religious Judaism do all ritualistic actions in the most public manner in the synagogues and standing (perfect tense) on the public streets, so that they can be observed by the general public. They think their fame as holy men will last forever, but it is their

hypocrisy that will last forever – and they will share hell and later the “Lake of Fire” with other fakes from down the ages.

The word “that” introduces a purpose clause; the reason they do this is to get public praise, honour and respect as “holy men”. God hates this mental attitude and all it produces. Religion is the servant of Satan himself – God seeks genuine humble faith from man, and gives the Holy Spirit freely so that we all might discover the truth, not walk in hypocrisy. **Proverbs 15:8-9, Isaiah 55:6-7.**

The verb translated “to be seen” is in the aorist, passive, subjunctive, which shows that they receive the action of the verb, “being seen”, and the subjunctive mood shows that such seeing and approval from the public is a possibility, and is their desire. Jesus now says that these religious leaders have their reward in full, for they seek men’s pathetic applause, and they get it in the little drama they play out. **Proverbs 16:5-6, Luke 14:12-14, James 4:6-10.**

What they receive from the watching populace is all that they are ever going to receive, for the prayers they have offered have not entered heaven at all. All their reward is what they can glean out of their approbation lust. They are the victims of public opinion, and as such are never satisfied, nor ever can be, for the Old Sin Nature is insatiable in the area of its lusts. God does not hear those who work by lust. **Psalms 66:18, Isaiah 59:1-2, 64:6, 66:1-2, Joel 2:12-13, Habakkuk 1:13.**

Verse 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

If you want to eliminate the very possibility of the hypocrisy problem, the genuine believer is told to be prayerful in a private place. The word to “pray” is in the present tense, showing that you should be praying always, following the principle of **1 Thessalonians 5:17**, “*Pray without ceasing*”. There should not be many hours through any day when you have not prayed and communicated with your heavenly Father. It is to be a continuous activity.

The word translated “closet” is a private room where others cannot observe or intrude. Every believer has a right to privacy, and in prayer there is a need for privacy. What you do in private is between yourself and God and it is in quietness that you hear the Lord and draw close, and are instructed by the Spirit in the heart. Even in group prayer this principle of quietness is to be observed, with each praying aloud in turn, and between individually spoken prayers there should be quietness, not everyone gabbling away at the top of their voices.

If believers want to speak in tongues as they pray, let it be without drawing attention to themselves and without distraction to others. When a prayer time becomes a marketing opportunity - “look at me – I’m super spiritual” – there is a strong clue that such a person is as fake as the Pharisees. Prayer is not ever a piece of drama to be acted out in the eyes of others, but a time to draw close to the Lord. **Genesis 32:24-30, Romans 8:1-8, Ephesians 3:14-17.**

Powerful prayer is found after you “close the door” to distraction from the world and to the observations of other people. The second use of the word to “pray” is in the imperative mood indicating it is an order. We are to pray often, and we are to “close the door” of the ears and eyes to distractions from any other source. Our desire is to be deep fellowship with the Lord, not to impress others with our “holiness”. It is not an act we put on – it is worship – and the total concentration upon the Lord is the true fruit of the Spirit.

The next phrase of praying to the Father is a radical change for the Jewish hearers of this. The Jews always prayed to the “God of Israel”, who was actually the Second Person of the Trinity, the Lord Jesus Christ himself.

Once Jesus comes into the world as the Messiah/Christ, he and all others pray towards the Father. It should be noted that both the Lord Jesus Christ and the Holy Spirit makes intercession for us to the Father. **Romans 8:26-28, 34, Hebrews 7:25-27.**

By doing this in private and quietness, with no human over sight, you have eliminated approbation lust, and anything that might stop you concentrating upon the Lord alone.

In **Colossians 3:17** we are told to do everything “as unto the Lord”, not before the eyes of men. God’s opinion alone matters in assessing our life down here. **Matthew 25:21-23, 2 Corinthians 5:6-11.**

Verse 7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

These verses give further pitfalls to prayer. As we have seen all “play acting” is a major stumbling block to serious and powerful prayer. The first pitfall mentioned here is “vain repetition”, meaning to ask/say the same thing over and over again in dramatic fashion. These people think that by saying something over and over again it is going to impress God, and God is sure to hear if they speak often enough, or yell loud enough.

Repetition does not force God to bless man. The Father blesses man on the basis of His merit; His Grace, not that of the person who is praying. The best illustration of this principle, both to show the hypocrites and the genuine, is the confrontation between Elijah and the Priests of Baal at Mt Carmel. **1 Kings 18:21-40.**

Some of the songs sung in churches today have little content, but are repeated again and again. We need to keep the content of our prayers and songs clear of vain repetitions. We are to pray/sing with meaningful words that reflect and proclaim the truth of God’s Word. We worship spiritually only if we worship in Spirit and in Truth. **John 4:23-24.**

God being all knowing knows our needs and will provide them. **Psalm 50:10-15, Isaiah 50:2-9, 59:1-4.** Our relationship should therefore be one of fellowship and interaction between two members of the same family as we are sons/daughters of God by faith in Christ Jesus. We come not as beggars, but as grace covered, blood bought children of the Loving Heavenly Father, with the Lord Jesus at our side, and the Holy Spirit within us. **1 Corinthians 6:20, 7:23, 1 Peter 1:18-25.**

The verb translated “to know” is in the perfect tense, which reminds that God knew our needs in eternity past and still knows them, and the results of his perfect character flow on forever to our blessing. We are within the perfect and eternal plan of God, and there is no danger of anything not working out for our glory and blessing forever. **Jude 24-25.**

APPLICATION

Prayer is a good thing, but if it is done in a wrong way it is pointless and useless.

Prayer is the communing of a redeemed saint with God the Father.

Our prayers should conform to principles outlined in the Bible.

Our public prayers should be short and to the point. In prayer meetings we should not pray or speak in tongues in such a way as to distract others from their quietness before the Lord.

While God understand all our needs before we ask Him regarding them, the act of prayer indicates the desire for fellowship as well as relationship.

One of the greatest dangers in the world is to imitate religious people in anything. We must not resemble the prophets of Baal in our prayers, nor the Pharisee or Sadducee.

DOCTRINES

PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.

- a) Prayer is the believer's means of communicating with God.
- b) The Bible is God's way of communicating with man.

2. Promises Involving Prayer

- a) **Matthew 21:22** We should ask believing.
- b) **Matthew 18:19** The power of corporate prayer.
- c) **Psalm 116:1, 2** God is always available to hear our prayer.
- d) **Isaiah 65:24** God will answer while we are yet praying.

- e) **Matthew 7:7** We are commanded to pray.
- f) **John 14:13-14** We can ask for anything in His name.
- g) **Philippians 4:6** The prayer should be with thanksgiving.
- h) **1 Thessalonians 5:17** We should pray without ceasing.
- i) **Hebrews 4:16** We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

- a) Confession of sins (**1 John 1:9**)
- b) Thanksgiving (**1 Thessalonians 5:18**)
- c) Intercession for others. (**Ephesians 6:18**)
- d) Petitions for one's own needs (**Hebrews 4:16**)

4. Power of Prayer

- a) Individual - Elijah and the burnt offering. (**1 Kings 18:36-39**)
- b) Corporate - the release of Peter from prison. (**Acts 12:1-18**)

5. One Prayer that could not be Answered The prayer of our Lord on the Cross. (**Psalms 22:1-18**)

6. To Whom are Prayers Addressed?

- a) Directed to the Father - (**Matthew 6:5-9**)
 - b) In the name of the Son - (**Hebrews 7:25**)
 - c) In the power of the Spirit - (**Romans 8:26-27**)
- The Son (Jesus) and Spirit are interceding for us.

7. Prayers can be Divided into Petition and Desire

- a) Petition - What you ask God for. (e.g. a new car)
- b) Desire - The desire behind the petition. (e.g. happiness because you have a new car).

8. Four Possible Combinations

- a) Petition answered - Desire not answered. (**Psalms 106:15** - The quails of the Exodus generation. (**1 Samuel 8:5**) - A King to reign over Israel.
- b) Petition not answered - Desire answered. (**Genesis 18:23**) The preservation of Sodom. (**2 Corinthians 12:7**) - Removal of the thorn in Paul's side.
- c) Petition answered - Desire answered (**1 Kings 18:36-37**) -Elijah requests fire for the offering. (**Luke 23:42**) -The penitent thief's prayer. Type c) represents the perfect prayer.
- d) Petition not answered -Desire not answered. Type d) unanswered prayer has 9 main reasons which are shown in paragraph 10.

9. Reasons for Unanswered Prayer

- a) Lack of belief. (**Matthew 21:22**)
- b) Selfishness (**James 4:3**)
- c) Unconfessed sin (**Psalms 66:18**)
- d) Lack of compassion (**Proverbs 21:13**)
- e) Pride and self righteousness (**Job 35:12-13**)
- f) Lack of filling of the Spirit (**Ephesians 6:18**)
- g) Lack of obedience (**1 John 3:22**)
- h) Not in the Divine will (**1 John 5:14**)

Most of the reasons for unanswered prayer, is some form of sin in the life, which can be solved by confession of known sins as per paragraph 4 a) under the concept of **1 John 1:9**

10. Intercessory Prayer

- a) This is one of the four factors in a prayer which are:-
- b) Confession of sins.
- c) Thanksgiving
- d) Intercession
- e) Own needs.
- f) The power of intercessory prayer is taught in (**1 Kings 18:42-46**) the principle being found in (**James 5:16-18**)
- g) The power of prevailing prayer is shown in (**Acts 12**)
- h) The prayer for the unbeliever (**Romans 10:1**)
- i) Prayer for an unknown believer (**Colossians 1:3-11**)
- j) Prayer for the known believer (**Ephesians 1:15-23**)

11. The True Lord's Prayer (**John 17**)

- a) That Jesus might be glorified as the Son who has glorified the Father. (v 1 cf **Philippians 2:9-11**)
- b) That He might be restored to glory which He had prior to the foundation of the world. (v 5)
- c) For safety of believers from the world and the devil. (v 11, 15)
- d) For the sanctification of believers. (v 17)
- e) For the spiritual unity of believers. (v 21)
- f) That the world might believe. (v 21)
- g) That believers may be with Him in heaven to see and share His glory. (v 24)

CHRIST: PROPHET, PRIEST AND KING

JESUS THE PROPHET

- 1. Moses predicted the coming of a perfect prophet, fulfilled in Jesus (**Deuteronomy 18:15-19, Acts 3:20-23**)
- 2. Jesus claimed he was a prophet. (**John 7:16, 8:28, 12:49-50**)
- 3. Fulfilled predictions
 - a) His death and resurrection (**Matthew 16:21, John 2:19**)
 - b) The destruction of Jerusalem (**Matthew 24:1-2, Luke 19:41-44**)
 - c) The Gentile domination of Israel (**Luke 21:20-24**)
 - d) The Jewish dispersion (**Matthew 24:34**)
 - e) That the scriptures would survive (**Matthew 24:35**)

JESUS THE PRIEST

- 1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
- 2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
- 3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.
- 4. Characteristics:-
 - a) He was divinely appointed (**Hebrews 5:4-10**)
 - b) He is perfect (**Hebrews 7:26-28**)
 - c) He is merciful and faithful (**Hebrews 2:17**)
 - d) He is sympathetic (**Hebrews 4:14-16**)
 - e) He is everlasting (**Hebrews 7:23-25**)
 - f) He is our advocate (**1 John 2:1**)

- 5. Because of our union in the Body of Christ, every believer is a priest (**1 Peter 2:9**). We have direct access to God the Father (**Matthew 27:51, Hebrews 4:16**). Therefore, our lives are to be a living sacrifice (**Romans 12:1**) of praise (**Hebrews 13:15**), giving (**Hebrews 13:16**) and obedience (**Hebrews 13:17**).

JESUS THE KING

- 1. At the second advent Jesus Christ will come as King, as King of Kings and Lord of Lords. (**1 Timothy 6:15**)
 - a) His Kingdom - On earth (**Jeremiah 23:5, Revelation 19:11-16**). His kingdom is called the kingdom of heaven, because of its heavenly character, but it is clearly on earth.
 - b) His Capital - Jerusalem (**Psalms 2:6**)
 - c) Its Extent - The whole world. (**Psalms 72:6-11, Isaiah 2:2-3, Daniel 7:13-14, Zechariah 8:20-23**)
 - d) When - He will regather believing Israel after the Great Tribulation and will reign on earth for 1,000 years. (**Revelation 19:11-16, Zechariah 14:1-4, 9. Revelation 20:4-6**)

2. Characteristics of the Kingdom:

- a) Universal Peace (**Isaiah 2:4, Micah 4:2-3**)
- b) Universal Prosperity (**Micah 4:4-7**)
- c) Righteous and Just rule (**Psalms 72:2-7, Isaiah 11:9**)
- d) Worldwide in extent (**Psalms 72:6-8**)
- e) Glorious (**Psalms 72:17-19**)
- f) Everlasting (**Daniel 7:13-14, Luke 1:32-33, Revelation 11:15**)
- g) Uplifting of the under privileged (**Psalms 72:2-4, 12-14**)

3. Christ's rule on earth will terminate with the Great White Throne Judgement (**Revelation 20:11-15**). He delivers the kingdom to the Father, (**1 Corinthians 15:24**) thus commencing the eternal rule of Christ. (**1 Corinthians 15:28**)

HARMONY

ATTITUDE WHEN PRAYING

And when thou prayest, thou shalt 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 of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

52 G – THE DISCIPLES MODEL PRAYER

MATTHEW 6:9- 13

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. **10** Thy kingdom come, Thy will be done in earth, as it is in heaven. **11** Give us this day our daily bread. **12** And forgive us our debts, as we forgive our debtors. **13** And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

KEY WORDS

Manner	Houto	In this way, After this pattern, In this manner
Pray	Proseuchomai	Pray [Present Middle Imperative]
Father	Pater	Father
Art in	En	In
Heaven	Ouranos	Heaven
Hallowed be	Hagiazo	Set apart, Sanctified, Holy [Aorist Passive Imperative]
Name	Onoma	Name
Kingdom	Basileia	Kingdom
Come	Erchomai	Come [Aorist Active Imperative]
Will	Thelema	Desire, Will
Done	Ginomai	To come into being [Aorist Passive Imperative]
Earth	Ge	Earth
Is	-	Not in the original
Give	Didomi	Give
Day	Semeron	Now, Today
Daily	Epiousios	Tomorrow
Bread	Artos	Bread, Loaf
Forgive	Aphiemi	Forgive [Aorist Active Imperative]
Debts	Opheilema	Debts
Forgive	Aphiemi	Forgive [Aorist Active Indicative]
Debtors	Opheiletas	Debtors

Lead	Eisphero	Lead In, Carry in
Temptation	Peirasmos	Testing, Adversity
Deliver	Rhuomai	Deliver, Rescue
Evil	Poneros	Evil
Is	Eimi	Keeps on being
Kingdom	Basilea	Kingdom
Power	Dunamis	Power
Glory	Doxa	Glory
Ever	Eis aion	Throughout Age, Perpetuity
Amen	Amen	Amen

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

INTRODUCTION

One of the areas where Jesus attacks the pseudo righteousness of the Pharisees and the religion of the day is in public prayer. In the middle of this attack Jesus is going to present the model prayer for the disciples. This is to illustrate the failure of the Pharisees. The model prayer has nothing to do with the Church Age as such, other than the layout of the prayer, for this format for prayer is given before Pentecost.

To understand the model prayer we need to look at the context of the prayer. The first lesson of the model prayer is brevity, and the need to pray for something specific, and then address prayer correctly.

The so called “Lord’s Prayer” was never intended for liturgy, it is a model prayer for a crash training programme prior to the Church Age starting. Part of the prayer was to expose the self righteousness and hypocrisy of the Pharisees who would not admit to personal sinfulness.

The Sermon on the Mount was a way of life for the disciples for the three years of the Lord’s public ministry. Before Jesus can give them supernatural powers the Lord Jesus Christ has to expose legalism. If they do not get this concept they will use the supernatural power which will come upon them for approbation lust.

Verse 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

The Lord now instructs the disciples in the form which their prayers should follow. The Greek word “Houto” means after this pattern, this was to be the pattern of their prayers.

It is designed for the family of God only as the recipient of the prayer is called the Father. We know that God is father only to believers. Satan is the father of the unbeliever. The prayer has to be addressed to Him.

Hallowed means to be sanctified or set apart. The disciples were to ensure that the name of God was set apart, or seen as holy. It is noted that the verb is in the passive voice, therefore the name of God receives setting apart indicating that those who pray are in fellowship with God their Father.

Verse 10. Thy kingdom come, Thy will be done in earth, as it is in heaven.

The potentialities of the kingdom are now explored. This is a prayer which we cannot pray today as the Kingdom of God will not be set up until the Tribulation period ends at the Lord’s personal return, and the balance of the Church Age is completed. It is therefore an absolute minimum of seven years away.

This prayer was valid in the day of the Lord Jesus Christ’s ministry as the King was on earth, and it was possible that the Kingdom of God would be set up in the very near future, if only Israel had accepted Jesus Christ at the First Advent.

The Greek is literally, "Come thy kingdom". The word "Come" is in the imperative mood thus this part of the prayer is in the form of a strong petition. This is in effect commanding God to set up the kingdom. It is based on the confidence shown in **Matthew 21:22**. "*And all things, whatsoever ye shall ask in prayer, believing, ye shall receive*".

The King is now in heaven. The will of God is certainly not being done on earth as it is in heaven. This will only occur in the Millennium when Satan is incarcerated in the bottomless pit and the King is ruling with a rod of iron on the earth.

Verse 11. Give us this day our daily bread.

This prayer is applicable today. Literally it asks that today we get tomorrow's bread and implores provision from the Lord for the support of His representatives on earth. We have a right to ask for needs. We need to have food and shelter in order to operate.

Verse 12. And forgive us our debts, as we forgive our debtors.

The principle of grace is introduced here. The word for debt is the Greek word for a legal debt, although it can be used as a moral obligation. In this case it could be the moral obligation of the Jew to keep the Mosaic Law. This appeal is therefore for restoration and provision on the basis of grace. The word "as" introduces an illustration. The petition is for our debts to be wiped out. This it is demonstrated can only be done on the basis of grace. As the Jews could not keep the law there was a debt. If man can forgive on the basis of grace God who is infinitely greater can and will use His perfect grace to forgive us.

Verse 13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

James 1:13 states quite clearly that God does not lead into temptation, "*Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil neither tempteth he any man*".

The actual translation of this passage is, "carry us not into testing", or do not let us be tested. When testing comes we do not want to be helpless or useless. We do not want to fail but stand up under pressure.

1 Corinthians 10:13 tells us that if we are tested then God will provide strength and the ability to survive testing.

The model prayer also petitions the Lord that the disciples be delivered from the evil one.

The final section of this prayer is only in some manuscripts and whilst it is true may not be in the original manuscript. All the previous sections of the model prayer are practical application of the work of God to the life of the Christian.

APPLICATION

All prayer is addressed to the Father in the power of the Holy Spirit and through our High Priest the Son.

The first part of the prayer indicates fellowship with God. In our case we confess our sins, if any, so that we can be in fellowship, as we are told to worship God in spirit and in truth.

It is part of our testimony to be able to pray accurately. Praying for the provision of the Holy Spirit or that the Holy Spirit will not be taken away from one is not applicable in this Age as we are indwelt forever by the Holy Spirit from our being born from above, the point of salvation.

We need to be like the Apostle Paul who was able to say that he was content with whatever condition he found himself.

God is faithful and will provide our needs. If we are alive tomorrow God has a responsibility to provide for His ambassadors and He will, for we are HIS, purchased by the blood of Jesus. **1 Peter 1:18-19**.

Most members of the human race are slaves to their circumstances. The mature Christian should not be so affected.

If you are grace orientated believers the honour and glory will go to the Lord anyway.

DOCTRINES

CHRISTIAN LIFE – SUFFERING – see page 20

PRAYER: - THE TRUE LORD'S PRAYER

The true Lord's Prayer is given in (**John 17**). It contains some seven petitions. It should be contrasted with what is commonly called the Lord's prayer which more correctly could be called the disciples prayer as it had elements in it which are specific to the time in which it was spoken.

1. That Jesus might be glorified as the Son who has glorified the Father. (v 1 c.f. **Philippians 2:9-11**)
2. That He might be restored to glory which He had prior to the foundation of the world. (v 5)
3. For safety of believers from the world and the devil. (v 11, 15)
4. For the sanctification of believers. (v 17)
5. For the spiritual unity of believers. (v 21)
6. That the world might believe. (v 21)
7. That believers may be with Him in heaven to see and share His glory. (v 24)

HARMONY

THE DISCIPLES MODEL PRAYER

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy 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 evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

52 H – RELATIONSHIP WITH GOD

MATTHEW 6: 14-24

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there

will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

KEY WORDS

Forgive	Aphiemi	Forgive, Lay aside, Remit [Aorist Active Subjunctive]
Men	Anthropos	Man
Trespasses	Paraptoma	Error, Transgression, Sin
Heavenly	Ouranos	Coming from the sky, Heavenly
Father	Pater	Father
Will Forgive	Aphiemi	Forgive, Lay aside, Remit [Future Active Indicative]
Forgive	Aphiemi	Forgive, Lay aside, Remit [Aorist Active Subjunctive]
Will forgive	Aphiemi	Forgive, Lay aside, Remit [Future Active Indicative]
Fast	Nesteuo	Fast [Present Active Subjunctive]
Be not	Ginomai me	Do not become [Present Middle Imperative]
Hypocrites	Hupokrites	Hypocrite
Sad Countenance	Skuthropos	Of sad appearance, Mournful countenance
Disfigure	Aphanizo	To disfigure [Present Active Indicative]
Faces	Prosopon	Face
May appear	Phaino	Appear, Seem to [Aorist Passive Subjunctive]
Fast	Nesteuo	Fast [Present Active Participle]
Verily	Amen	Truly, I believe it
Say	Lego	Say [Present Active Indicative]
Have	Apecho	Have, Receive [Present Active Indicative]
Reward	Misthos	Reward, Wages
Fasteth	Nesteuo	Fast [Present Active Participle]
Anoint	Alei pho	Anoint, To oil with perfume [Aorist Middle Imperative]
Head	Kephale	Head
Wash	Nipto	Wash, Cleanse [Aorist Middle Imperative]
Appear not	Phaino	Appear, Seem to [Aorist Passive Subjunctive]
Fast	Nesteuo	Fast [Present Active Participle]
Is in	En	In
Secret	Kruptos	Secret
Seeth	Blepo	See. Glance at [Present Active Participle]
Shall reward	Apodidomi	Give from the ultimate source [Future Active Indicative]
Openly	Phaneros	Openly, In the light
Lay up	Thesaurizo	Amass, Lay up [Present Active Imperative]
Treasures	Thesaurus	Treasure
Earth	Ge	Earth
Moth	Ses	Moth
Rust	Brosis	Eating, Devouring
Corrupt	Aphanizo	Fade away, Decay [Present Active Indicative]
Thieves	Kleptes	Thief
Break through	Diorusso	Break in [Present Active Indicative]
Steal	Klepto	Steal [Present Active Indicative]
Lay up	Thesaurizo	Amass, Lay up [Present Active Imperative]
Heaven	Ouranos	Heaven
Corrupt	Aphanizo	Fade away, Decay [Present Active Indicative]
Break through	Diorusso	Break in [Present Active Indicative]
Steal	Klepto	Steal [Present Active Indicative]
Where	Hopou	Wherever
Is	Eimi	Keep on being [Present Active Indicative]
Heart	Kardia	Heart
Will be	Eimi	Keep on being [Future Middle Indicative]
Light	Luchnos	Light, Candle
Body	Soma	Body
Is	Eimi	Keep on being [Present Active Indicative]
Eye	Ophthalmos	Eye
Be	Eimi	Keep on being [Present Active Subjunctive]

Single	Haploous	Folded together, Clear, Single
Whole	Holos	Whole
Shall be	Eimi	Keep on being [Future Middle Indicative]
Full of light	Photeinos	Full of light
Be	Eimi	Keep on being [Present Active Subjunctive]
Evil	Poneros	Evil
Shall be	Eimi	Keep on being [Future Middle Indicative]
Full of darkness	Skoteinos	Full of darkness
Is in	En	In
Be	Eimi	Keep on being [Present Active Indicative]
Darkness	Skotos	Darkness
How Great	Posos	How great
Is	-	Not in original
No Man	Oudeis	No one
Can	Dunamai	Have power [Present Middle Indicative]
Serve	Douleuo	Serve, Be in bondage [Present Active Infinitive]
Two	Duo	Two
Masters	Kurios	Master, Lord
Will hate	Miseo	To hate, to love less [Future Active Indicative]
One	Heis	One
Love	Agapao	Love [Future Active Indicative]
Other	Heteros	Another of a different kind
Hold	Antechomai	Hold fast [Future Middle Indicative]
Despise	Kataphroneo	Think against, Despise [Future Active Indicative]
Cannot	Dunamai	Have power [Present Middle Indicative]
Serve	Douleuo	Serve, Be in bondage [Present Active Infinitive]
God	Theos	God
Mammon	Mammonas	Mammon, Avarice

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

In these verses we have the positive and negative aspects in relation to grace. The word forgive is in the aorist active subjunctive, the subjunctive mood indicating that you may or may not forgive. The word translated “trespasses” is a different word to the word debts, and refers to a sin which has been committed against you and you know about it.

Grace is substituted by the spiritual believer for the law of retribution.

The Lord says that we should forgive even if the offence be committed seventy times seven times, **Matthew 18:22**. By this is meant, that when anyone asks forgiveness, we are happy to pardon the offence; we are to declare our willingness to forgive him/her, and to be “without legal limits”.

If they do not ask forgiveness, yet we are still to treat them kindly; not to be bitter, not to speak ill of them, to be ready to do them good, and be always prepared to declare them forgiven when they ask it, and if we are not ready and willing to forgive the person; we are assured that God will not forgive us.

In order to demonstrate grace you have to demonstrate that you will live by grace. If you do not forgive the alternative is legalism with all its pitfalls. In order to ask for forgiveness from God we need to orientate to grace. God cannot use religious unforgiving people – we must walk away from legalistic self importance.

Verse 16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their

reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Here we have the fasting situation. We need initially to define fasting. Fasting is not necessarily going without food, but is spending time ordinarily spent on legitimate activities such as eating, recreation and earning a living for the support of the family, and devoting that time to the Lord in a specific way.

When asked about fasting on a mission trip to the Philippines, I suggested that I was fasting, since I had suspended my legitimate activity of earning a living as an engineer for the support of my family, in order to spend the time teaching the Word of God on a mission trip.

The Pharisees contorted their faces so that people might see that they were fasting, and that the general public would admire them for it. They would go about with their long faces disfigured with ashes and clutching their stomachs, moaning softly, so that all knew they were “going without for God”. Actually they were doing it to look “religious”, not for God at all, for they had no relationship with God.

The fasting demanded by the Mosaic Law was that you were free to fast if you wanted to but as soon as people saw that you were fasting it was time to eat. Again the contrast between the admiration of the general public and the blessing from God is given in these verses. The contrast is between religious activity without any relationship with God, and the reality of a living spiritual relationship with your Saviour, Lord and King. Fasting that expresses reality is a joy because it reflects truth, but legalistic self righteous fasting is as spiritually fake as the people doing it are!

Verse 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

The word treasures relates to the scale of values that people have, for each of us define “treasure” differently. The disciples are told not to make earthly temporal treasures their priority, but rather eternal blessings in Christ Jesus should be their focus, for God’s blessing alone lasts forever.

The moth attacks clothing, rust destroys metals, while thieves move in and take things that do not belong to them. Between these three things it is often difficult to hang onto material things. As a result permanent things such as the Scriptures, Holy Spirit filled living, and the Plan of God, should be first in our scale of values. No one can steal the Word of God out of your mind. If a match can burn it, or a thief can steal it, it should not be our centre of value/importance for this brief life.

“Lay up” could be translated “accumulate” treasures in heaven. Treasures can be categorised in terms of the gold, silver and precious stones in **1 Corinthians 3:11-15**. These are acts that occur when you are filled with the Holy Spirit. Whatever is done under the power of the Holy Spirit cannot be lost, but is stored up for your eternal blessing, to be enjoyed forever. All that is earthly is always lost with time.

The “heart” in verse 21 indicates your real priorities in life, or your focus or “meaning centre” in life. You can either focus on this temporary world and struggle to accumulate material wealth and so called security or concentrate on eternal things as represented by heaven.

We are bombarded by the demands of the “Commissioners for retirement” urging us to save for a retirement that we will not have. God’s call is, “Walk in the filling of the Holy Spirit, and so do the things that have eternal value”. **Ephesians 5:9-21**.

Verse 22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

The light of the body is the animation of the body. Inner beauty is also an animation of the body. The light of the body is said to be the eye. What you think can often be seen in your eyes. Jesus is asking them about their deepest desires; is it the limited nonsense of legalism that drives them, or do they seek inner beauty before the Lord and their fellow citizens of this temporary planet?

How can you get inner beauty? Inner beauty comes with a combination of things. Firstly the person must be controlled by the Holy Spirit and therefore free from unconfessed sin. **John 10:10, 2 Corinthians 3:6, 17, 4:7.** We should then see things as God sees them and rest in our living relationship with the person of God knowing that He has everything under control. If you have fear, worry or bitterness you cannot have inner beauty. **Deuteronomy 33:27, 2 Timothy 1:7.**

The eye being single does not mean you have but one eye, but that the life is free from sin; you are not distracted by things that don't matter like lusts or sins. In the ancient world the trader in cloth would sell it in a bolt or roll. Sometimes there were flaws in the material and the trader would fold over the blemish so it was not seen. The case of the evil eye in verse 23 relates to this.

Verse 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

This verse deals with the love of money, which is a root of all evil, as mammon deals with wealth. The word mammon is found commonly in the Mishnah, and it deals with all things that this world has to offer materially, but have no spiritual or eternal value at all. It is a specifically space-time limited lust pattern that is identified here, and legalism is firmly placed in that earthly, limited, and carnal area.

The concept of a split allegiance is also given in **James 1:8**, which says that a double minded man is unstable in all his ways. We are to be 100% committed to the Lord in passionate faith, not the "tick the box" affirmation of the truth that Satan himself is capable of. **James 2:19.** God does not have any interest in hypocrisy, or in the self-deception of the sincere legalist who has deceived themselves into thinking what they do actually matters in God's eyes. They are simply time and space wasting fools, sleep walking into an eternity without God and so without Hope!

APPLICATION

God always works on the basis of grace. We also as Christians must work under the concept of grace.

Fasting is to spend time ordinarily spent in things such as eating and sleeping, in prayer and Bible study.

Materialistic things are unimportant, as they are temporal. The Plan of God is all important for each of us, as it is eternal.

If there is sin in the life there is darkness and carnality. One is either spiritual or carnal; you cannot be partially spiritual. Pre-occupation with the temporary things of space-time is more than simple foolishness, it is fatal self-deception that leads directly to eternity without God.

DOCTRINES

CHRISTIAN LIFE - SPIRITUALITY – See page 28

GRACE - See page 21

GOOD WORKS - See page 42

MONEY - See page 64

CHRISTIAN LIFE: FASTING

1. The true purpose of fasting is to spend time ordinarily spent in things such as eating and sleeping to prayer and Bible study.
2. Fasting is not only the denial of food, although it often involves it.
3. The Jews fasted on the Day of Atonement (**Leviticus 16:29-31; Numbers 29:7**). Fasting in these passages is covered by the words, "afflict their souls".

4. Fasting with the wrong attitude becomes human works, and therefore is unacceptable to God (**Isaiah 58:3-4, Jeremiah 14:12**).
5. Fasting should always reflect an attitude of humbleness toward God (**Psalms 69:10**).
6. Jesus fasted forty days and forty nights during his temptation (**Matthew 4:2**).
7. When Christians fast it should be a matter between the individual and God (**Matthew 6:16-18**) The fasting Christian should not make a public spectacle.
8. Fasting in the form of extra time in prayer and bible study is beneficial:
 - [a] for major decisions in the Christians' or church's (**Acts 13:2,3**)
 - [b] to remove certain types of demons (**Matthew 17:21; Mark 9:29**)
 - [c] in revival (e.g. the post-war revival in South Korea).

HARMONY

A GODLY ATTITUDE

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

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

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

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

52 I – GOD CARES FOR YOU

MATTHEW 6:25-34

Matthew 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? **26** Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? **27** Which of you by taking thought can add one cubit unto his stature? **28** And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: **29** And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. **30** Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? **31** Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? **32** (For after all these things do the Gentiles seek:) for your heavenly Father **knoweth** that ye have need of all these things. **33** But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. **34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

KEY WORDS

Say	Lego	Say [Present Active Indicative]
Take no thought	Merimneo	Take thought, Be anxious [Present Active Imperative]
Life	Psuche	Life, Soul
Shall eat	Phago	Eat [Aorist Active Subjunctive]
Shall drink	Pino	Drink [Aorist Active Subjunctive]
Nor yet	Mede	Neither
Body	Soma	Body
Shall put on	Enduo	Clothe, Put on, Endue [Aorist Middle Subjunctive]
Is not	Eimi	Keep on being [Present Active Indicative]
More	Pleion	More, Greater
Meat	Trophe	Meat, Food
Raiment	Enduma	Clothing
Behold	Emblepo	Look on, Observe [Aorist Active Imperative]
Fowls	Peteion	Bird
Air	Ouranos	Heaven, Atmosphere
Sow	Speiro	Sow [Present Active Indicative]
Reap	Therizo	Reap, Harvest [Present Active Indicative]
Gather	Sunago	Gather [Present Active Indicative]
Barns	Apotheke	Granary, Barn
Heavenly	Ouranos	Heavenly
Father	Pater	Father
Feedeth	Trepho	Feed, Nourish [Present Active Indicative]
Much Better	Mallon Diaphero	Much Better [Present Active Indicative]
Take thought	Merimneo	Take thought, Be anxious [Present Active Participle]
Can	Dunamai	Have Power [Present Middle Indicative]
Add	Prostithemi	Increase [Aorist Active Infinitive]
One	Heis	One
Cubit	Pechus	Cubit, Forearm
Stature	Helikia	Stature
Take thought	Merimneo	Take thought, Be anxious [Present Active Indicative]
Consider	Katamanthano	Consider, Note carefully [Aorist Active Imperative]
Lilies	Krinon	Lily
Field	Agros	Field
Grow	Auxano	Grow, Increase [Present Active Indicative]
Toil	Kopiao	Toil, Be wearied [Present Active Indicative]
Spin	Netho	Spin [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
All his glory	Pas Hautou Doxa	All his glory
Was arrayed	Periballo	Cast about, Clothed
Like	Hos	Like
These	Touton	These
Wherefore	De	Moreover
God	Theos	God
Clothe	Amphiennumi	Clothe, Enrobe [Present Active Indicative]
Grass	Chortos	Grass, Hay
Today	Semeron	Now, Today
Is	Eimi	Keeps on being [Present Active Participle]
Tomorrow	Aurion	Tomorrow
Cast	Ballo	Throw, Cast [Present Passive Participle]
Oven	Klibanos	Oven
Shall he not	Ou	Not
Clothe	-	Not in the original
Little Faith	Oligopistos	A little faith, Lacking confidence
Therefore	Oun	Therefore
Take thought	Merimneo	Take thought, Be anxious [Aorist Active Subjunctive]
Saying	Lego	Say [Present Active Participle]
Eat	Phago	Eat [Aorist Active Subjunctive]
Drink	Pino	Drink [Aorist Active Subjunctive]
Clothed	Periballo	Cast around, Clothe [Aorist Middle Subjunctive]

Do seek	Epizeteo	Seek after, Desire [Present Active Indicative]
Gentiles	Ethnos	Gentiles
Knoweth	Eido	Know [Perfect Active Indicative]
Have need	Chrezo	Have need [Present Active Indicative]
All these things	Hapas touton	All things
Seek	Zeteo	Seek [Present Active Imperative]
First	Proton	First
Kingdom	Basilea	Kingdom
Righteousness	Dikaiousune	Righteousness
All	Pas	All
These things	Tauta	This
Shall be added	Prostithemi	To add [Future Passive Indicative]
Take thought	Merimneo	Take thought, Be anxious [Aorist Active Subjunctive]
Morrow	Aurion	Tomorrow, Next day
Take thought	Merimneo	Take thought, Be anxious [Future Active Indicative]
Things	Ho	That
Itself	Heautou	Itself
Sufficient	Arketos	Sufficient, Enough
Day	Hemera	Day
Is	-	Not in the original
Evil	Kakia	The evil of trouble or affliction, tomorrows difficulties

PERFECT TENSE VERB

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given in each verse it occurs.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

In this passage we have a number of times when the disciples were told to, “take no thought”. This is an idiom of the time which means that they were not to worry, or be distracted by things that don’t matter.

They are given a number of examples to challenge their thinking by our Lord; the birds in verses 25 and 26, the flowers in verses 28 and 29, and grass in verse 30. God’s understanding of our needs, and our appropriate response to this reality, together with the command not to worry concludes this chapter in Matthew. **2 Timothy 1:7.**

Verse 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

We should not worry about dying as our life in extent and the method by which we are called home is in the hands of the Lord. The details of life what we should eat and drink and what clothes we wear should be seen as what they are details for our Lord to provide.

A better translation of verse 25 would be, “Be not anxious for your life” (me merimnate tei psuchei humon). This explains in modern English what the Authorised Version said to the first Elizabethans.

The old English word “thought” meant anxiety or worry, as Shakespeare says: ““The native hue of resolution is sicklied o’er with the pale cast of thought [worry]”.

Vincent quotes Bacon (Henry VII) from just under a century before Shakespeare, “Harris, an alderman of London, was put in trouble and died with thought [worry] and anguish”.

The Greek verb “merimnao” translated “thought”, occurs in Christ’s rebuke to Martha for her excessive concern about something to eat (**Luke 10:41**). The notion of worry about food and clothing is a source of anxiety to many women, whereas the command not to worship mammon or money may be more related to men. It is also noted that there is a different verb for clothing in **Matthew 6:25**, where the word “enduo” is used with the concept of putting on clothes yourselves both while in **Matthew 6:31**, “periballo”, to throw around ourselves, is used.

The word translated air in verse 26 is “Ouranos”, which is normally translated heaven. There are three heavens; the first heaven is the atmosphere in which the birds fly, the second heaven is the interstellar space of the present “space-time universe”, and the third heaven is the throne room of God. The first heaven is therefore in view here.

The believer is told in verse 26 to consider the birds, which are provided for by grace. The birds do not earn or deserve food but God provides it. By analogy we do not deserve provision, but we are provided for by God. We are more important than the birds, which God looks after on a day by day basis.

Verse 27. Which of you by taking thought can add one cubit unto his stature?

The word translated stature “Helikia” can either mean height (stature) or length of life (age). Either could apply, but in this case “stature” suits the context best. Certainly anxiety will not help either kind of growth, indeed evidence indicates that it may stunt growth and suppress the Immune System.

On the other hand this is no excuse for inactivity, as even the birds are busy and the flowers grow. It is focused activity in accordance with the Plan of God that the Lord calls us to follow, and not be distracted by the temporary things of space-time that do not matter eternally.

Verse 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

In Israel of the day lilies were a common enough flower. The Lord says that the lily can look better dressed than that ultimate Jewish symbol of luxury and wealth, Solomon. Again we see that the beauty of the flower is totally by grace – it is God’s genetic provision for it. Our provision as his servant is through grace, and our new nature in Christ Jesus gives us the “spiritual DNA” to be blessed forever.

The Lord Jesus Christ does not direct his hearers to the lilies, or flowers which grow in the tended garden which receive some attention from a gardener, but to those of the field, which are therefore wildflowers. He was preaching on the mount, in an open place; and as He could point to the birds flying in their sight, and to the flowers in the adjacent fields and valleys. He points out what different beautiful colours and fragrant scents the flowers give, and yet they do not work, but God provides for them.

His third illustration focuses on the grasses, which are here today and gone tomorrow. This also relates back to the lilies. These vegetable components of nature appear to be of no lasting value, with only temporary beauty, and some of the material being later used for fuel. This is exactly the Lord’s point; for the temporary joys of time and space are just a glimpse of God’s creative power and glory. By entering into relationship with the Lord Jesus Christ we have the door opened to eternal glory. Meaning here is only woven into the fabric of space and time by the Creator – nothing we do has meaning apart from the Creator-Saviour’s plan.

It is of interest that the Jews had different modes of baking in the ancient world. In early times they frequently baked in the sand, warmed with the heat of the sun. They also built movable ovens made of clay, brick, or plates of iron. But the most common kind, and the one here probably referred to here was made by excavating the ground about 1 metre in diameter and up to 2 metres deep. The bottom was paved with stones. It was heated by putting wood or dry grass into the oven, and, when heated, the ashes were removed and the bread was placed on the heated stones. The dry grasses burned with great heat.

Frequently, however, the oven was of pottery without a bottom, about 1 metre high, smeared outside and inside with clay, and placed upon a frame or support. Fire was made within or below it. When the sides were sufficiently heated, thin patches of dough were spread on the inside, and the top was covered, without removing the fire as in the other cases, and the bread was quickly baked.

On Dr Moses' overland journey from England to southern India in the 1960's bread cooked in this manner was purchased from roadside stalls in Iran and all through the Indian subcontinent.

The Lord Jesus Christ challenges the disciples over this, and calls them "people of a little faith". They were obviously prone to worry, which is probably not surprising as they had given up steady employment to follow the Lord who was at this stage an itinerant preacher. They are challenged to keep "looking up" and trusting the One who called them to ensure that they completed the tasks He gave them to eternal glory. They are to find their security in relationship with Him, not relationship with wealth, savings, or with their employment.

Verse 31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

As a result of these examples, which the disciples could physically see from their location in the mountains, the Lord reinforces the fact that they should not be concerned with the temporary details of this short life, especially as God, who is now the Father of those who have been born from above, knows their needs and can demonstrably provide for them.

The phrase, "*For after all these things do the Gentiles seek*", focuses the disciples' minds on the fact that those who have not got the truth, and are unacquainted with the concept of depending on God, make provision of food and clothing their top priority. We are not to resemble the lost in any way at all, for we have been lifted up to greater things. Who do we resemble in our thinking processes and obsessions?

In verse 32 the perfect active indicative of eido translated **to know** demonstrates that God knew in the past with the result that He still knows, and the results of God's fore-knowledge is that the Plan of God is forever, and God's provisions for us are eternal. As members of the eternal family, **1 Peter 2:9-10**, we are to have our life focus on things appropriate to members of the Royal Family of Eternity.

Verse 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

He now challenges them who have a knowledge of their Father in heaven; who know that He will provide for your needs not to be anxious. He tells them to seek first His kingdom; seek first to be righteous, and to become involved in God's Plan.

He promises each of us, that by putting God first in our life/choice priorities, all necessary things will be added to our lives if we need them. God has control over all things, and He can give you what you need. He will give you what he knows is best for you, for you to achieve everything that is needed to be done, within your part of the Plan of God. It is God's Plan so it cannot fail – rest in His provisions and focus only on His will for your life.

Verse 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The chapter ends with the command not to worry about tomorrow. We cannot guarantee our tomorrow, nor even ending this day alive but God can. We need to face the problems of tomorrow on that day and not worry about them today. We are to faith-rest our worries each moment as we walk in the Spirit, taking one step at a time following the Lord.

The word translated "evil" is not the word "poneros", from which we get the English word pornography, but "kakia" which relates to difficulties. This world is a battle-field and many "difficulties" surround us, but they are not to be paid attention to, for all our focus is to be upon the Lord and His Path for our feet, and we walk there with 100% concentration. **Psalms 119:89-90, 105-107, 113.**

God knows the difficulties which we are to face on our life journey, and also knows the provision he has made for solving each and every one of those problems. We should not worry about the path, for it is God's Path for us to walk. Eyes on him, **Hebrews 5:9, 12:1-2**, for He is the author and the one who will enable us to "finish" our walk of faith through this life. **2 Timothy 4:5-8**. This does not mean we should be foolish about things, and take unnecessary risks, but that we should trust the Lord for our needs as we advance in worship, witness and work for the Lord on our called path.

APPLICATION

We are told not to worry, but to go far beyond just pretending we are “not worrying” in our daily lives. We should not say that we are not worried, if we are anxious, or hide it under another synonym. Worry is to be faced as a sin, and dealt with, and banished from the thinking by faith and prayerful casting of all our cares upon the Lord. **1 Peter 5:5-10**.

Worry is in essence disbelief in the provision of God for his ambassador. Worry is to be replaced by worship. It is God’s Plan for our life, and HE is the Creator, Saviour and King, so the Plan cannot fail!

We should trust the doctrines and promises of God and rely on His character – worship is the antidote to fear and worry.

Do not worry about tomorrow, let tomorrow look after itself in God’s Plan, Power and Purpose for your life. We cannot guarantee that we will see tomorrow, but we can guarantee that we will see God, and that God will still be God, and remains the Lord of all our provisions in the Plan.

We belong to the Lord and as long as we live on this earth we are His responsibility. Let the joy of the Lord be your strength in all things that will otherwise create worry. Let worship transform anxiety into praise and relaxation into the Plan of God and your part within it. In God’s place we have all we need, for His Character is at stake if there are any supply failures.

DOCTRINES**WORRY**

1. General scripture for the cure to worry (**Genesis 15, 2 Timothy 1:7**).
2. Scriptures where the believer is told not to worry: (**Philippians 4:6; Psalm 55:22; 1 Peter 5:7; 1 Samuel 17:47; Exodus 14:13, 14**).
3. We are instructed to be imitators of God - God never worries (Ephesians 5:1) When we worry we do not imitate God.
4. Three categories of worry:
 - a) Worry about problems of this life.
 - b) Worry about death and dying.
 - c) Worry about sin (guilt).
5. The example given is of Abram in **Genesis 15**.
6. First cure for worry - The Promises of God (v 1-7).
 - a) God tells Abram not to worry (v 1) -
 - b) "I am thy shield and thy exceeding reward.
 - c) The promise of a natural child is given (v 4).
 - d) The promises of God are backed by the perfect character of God
 - e) God provides an object lesson - the stars (v 5).
 - f) God reminds him of his salvation - a grace gift (v 6).
 - g) God reminds Abram of God's faithfulness in the past (v 7).
 - h) The challenge to Abram: trust in God or worry.
7. Second cure for worry - The Doctrine of the Word (v 8-12).
 - a) God instructs Abram to sacrifice five animals (v 9)
 - b) Animals sacrificed are:
 - i) HEIFER - representing CONFESSION OF SINS
 - ii) SHE GOAT representing SALVATION RECONCILIATION
 - iii) RAM representing SALVATION PROPITIATION

iv) TURTLE DOVE representing CHRIST'S DEITY

v) PIGEON representing CHRIST'S RESURRECTED HUMANITY.

c) Application to the cure of worry:

i) HEIFER - by confessing your sins they are blotted out. Do not worry about past failures. Confession of sins is essential before you can apply the doctrines of the Bible to cure your worry.

ii) SHE GOAT - God provided reconciliation through Christ by removing the barrier between God and man - we are reconciled therefore do not worry.

iii) RAM - God was satisfied by Christ's sacrifice. Jesus Christ can handle our problems in time do not worry.

iv) TURTLE DOVE - Jesus Christ as God is always faithful, He is always with us - do not worry.

v) PIGEON - The resurrected Jesus Christ is seated in the place of commendation at the right hand of God in a most powerful location - do not worry.

d) Satan counter-attacks in the form of birds swooping down on the carcasses, doubts form and there is a temptation to worry (v 11).

e) Abram drives them away - he refuses to worry (v 11)

f) Under pressure, Abram begins to doubt and worry about his descendants (v 12).

8. Third cure for worry - Knowledge of prophecy

a) In our future as believers we will have:

i) A resurrection body (**1 Corinthians 15:51-54; 1 Thessalonians 4:13-18**).

ii) A mansion in heaven (**John 14:1-3**)

iii) An inheritance (**1 Peter 1:3-8**)

iv) Blessedness and no pressure (**Revelation 21:4**)

b) God gave Abram five prophecies in (**Genesis 15**):

i) The Jews would serve the Egyptians 400 years (v 13).

ii) God would judge Egypt with ten plagues (v 14).

iii) The Jews would leave with great wealth (v 14).

iv) Abram would die at a ripe old age (v 15).

v) The Jews would return to the Promised Land (v 16).

c) Abram therefore was assured that his descendants would have a great future and to seal this, God, that same day gave Abram the Palestinian Covenant (v 18 -21).

9. It is of interest that the number of promises inferred were five, the animals killed were five and the prophecies given were five, the number five being that of GRACE, God's unmerited favour to man.

PROMISES

1. FROM GOD'S VIEWPOINT

When a person promises you something the promise is only as strong as the character of the person making the promise. The character of God is perfect therefore His promises are totally reliable.

a) Unchangeable - A promise in the Bible is the same for us in the 20th Century as it was to Paul.

b) All-knowing - God knows all our problems so there is always a promise or doctrine to cater for our difficulties.

c) Love - God will provide for His children.

d) Truth - All the promises are totally true.

2. FROM MAN'S VIEWPOINT

- a) We must know the promises.
- b) We must believe the promises.
- c) We must want to trust in God.

3. THERE ARE ABOUT 7,000 PROMISES THAT DEAL WITH THE CHRISTIAN ON EARTH

4. TYPICAL PROMISES FOR VARIOUS STAGES IN THE CHRISTIAN LIFE

- a) Stage 1 - Salvation (**John 3:16; Acts 16:31**)
- b) Stage 2 - Christian on earth (**1 John 1:9; Romans 8:28; 1 Peter 5:7**)
- c) Stage 3 - Believers in Heaven (**1 Peter 1:3-5; Revelation 21:4**)

5. FOR THE CHRISTIAN ON EARTH - HOW DO WE MAKE THEM WORK?

- a) We must be a believer in Jesus Christ.
- b) Take every promise to mean what it says.
- c) Confess all your known sins using the promise in (**1 John 1:9**)
- d) If a promise says to do something, do it (i.e. pray, believe, confess etc.)
- e) Wait for answers, the Lord will answer in His time.
- f) Keep a promise notebook, learn the promises.

6. GENERAL SCRIPTURE ON THE PROMISES OF GOD (Hebrews 3:7 - 4:11)

a) The geographical areas in which the Exodus generation found themselves can represent stages in the Christian.

- i) Egypt - unbelief.
- ii) Red Sea crossing - salvation by faith (i.e. leaving Egypt)
- iii) Wilderness - the carnal and immature Christian life claiming only some promises and failing regularly.
- iv) Jordan crossing - full realisation of God's favour by faith.
- v) Promised land - the mature Christian resting in God and only failing occasionally.

b) The author of Hebrews in (**Chapter 3:7, 19**) exhorts the Jews at Jerusalem and us not to fall into the same traps as the Exodus generation in unbelief.

c) Questions And Answers on Hebrews (**Chapter 4**) refers to the Christian on earth.

Verse 1: What happens if we fail to claim a promise? - We lack peace of mind.

Verse 2: What characteristic of God does this verse highlight? - Unchangeable.

How are the promises made active? - By being mixed with faith.

Verse 3: Which came first, man or the promises of God? - The promises, God is all-knowing.

Verse 4: Why did God rest? - Because He had provided all things necessary for man.

Verses 5 & 6: Will any succeed in this area? - Yes, some will.

Verse 7: Are the promises still available today? - Yes.

What must we do? - Accept God's provision.

What must we not do? - Harden our hearts.

Verse 8: Jesus in some translations is, in fact, Joshua.

Verse 9: To whom are the promises available? - Believers only.

Verse 10: What choice have we as a Christian? - Human works or God's works and provision.

Verse 11: What is the great trap? - Unbelief. We should actively pursue the promises of God.

7. MAJOR PROMISES

Learn to claim these when:

- a) In difficulties (**Romans 8:28**)
- b) You have sinned (**1 John 1:9**)

- c) You are worried (**1 Peter 5:7**)
- d) You have been wronged (**1 Thessalonians 5:18**)
- e) Prayer (**Matthew 7:7**)
- f) You are lonely (**Hebrews 13:5**)
- g) You have doubts (**Philippians 4:13**)
- h) The Bible (**Hebrews 4:12**)
- i) You cannot sleep (Psalm 4:8)
- j) You are unhappy (**Psalm 147:3**)
- k) You are tempted to retaliate (**Romans 12:17, 19**)
- l) You are in danger (**Psalm 23:4**)

GOD: CHARACTER OF GOD

1. Whilst God is three persons all three persons have exactly the same essence or character:

a) SOVEREIGNTY

The Father (**Ephesians 1:11** , cf **Isaiah 40:8, Matthew 6:10, Hebrews 10:7, 9**)

The Son (**John 5:21, Revelation 19:16**)

The Spirit (**1 Corinthians 12:11** , cf **Hebrews 2:4**)

b) RIGHTEOUSNESS

The Father (**John 17:25**)

The Son (**Luke 1:35, Hebrews 7:26, 2 Corinthians 5:21**)

The Spirit The Holy Spirit

c) JUSTICE

The Father (**Job 37:23, cf 8:3**)

The Son (**Acts 3:14, John 5:22, Revelation 19:11**)

The Spirit (**Nehemiah 9:20**)

d) LOVE

The Father (**John 3:16**)

The Son (**Ephesians 5:25, 1 John 3:16**)

The Spirit (**John 16:7-11, 1 Corinthians 2:10**)

e) ETERNAL LIFE

The Father (**John 5:26**)

The Son (**Micah 5:2, cf John 1:1-2, 1 John 5:11**)

The Spirit (**Isaiah 48:16**)

f) ALL-KNOWING

The Father (**Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2**)

The Son (**John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5**)

The Spirit (**Isaiah 11:2, cf 1 Corinthians 2:11**)

g) EVERYWHERE

The Father (**2 Chronicles 2:6**)

The Son (**Matthew 28:20, cf Ephesians 1:23**)

The Spirit (**Psalm 139:7**)

h) ALL-POWERFUL

The Father (**Mark 14:36, cf 1 Peter 1:5**)

The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)

The Spirit (**Romans 15:19**)

i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)

The Son (**Hebrews 13:8**)

The Spirit (**John 14:16**)

j) TRUTH

The Father (**John 7:28, John 17:3**)
 The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)
 The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

HARMONY

GOD CARES FOR YOU

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

52 J – JUDGING OTHERS

MATTHEW 7:1-5

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

KEY WORDS

Judge	Krino	To judge [Present Active Imperative]
Be not	Me	Not
Judged	Krino	To judge [Aorist Passive Subjunctive]
Judgment	Krima	Judgment
Judge	Krino	To judge [Present Active Indicative]
Shall be judged	Krino	To judge [Future Passive Indicative]
Measure	Metron	Measure
Mete	Metreo	To measure [Present Active Indicative]
Measured	Antimetreo	To measure back accordingly [Future Passive Indicative]
Beholdest	Blepo	See [Present Active Indicative]
Mote	Karphos	A dry twig or straw
Brother's	Adelphos	Brother
Eye	Ophthalmos	Eye
Considerest	Katanoeo	Consider fully [Present Active Indicative]
Beam	Dokos	Plank, Beam
Is	-	Not in the original

Say	Ereo	Say, Tell [Future Active Indicative]
Let	Aphiemi	Let [Aorist Active Imperative]
Me pull out	Ekballo	Throw out [Aorist Active Subjunctive]
Behold	Idou	Behold, Lo
Is	-	Not in the original
Hypocrite	Hupokrites	Hypocrite
First	Proton	First
Cast out	Ekballo	Throw out [Aorist Active Imperative]
See clearly	Diablepo	See clearly [Future Active Indicative]
Cast out	Ekballo	Throw out [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

There are three types of people on the earth; the spiritual believer, the carnal believer, and the unbeliever. In this passage, in verses 1-5 the carnal believer judges, in verses 6-12 the spiritual believer understands the Word of God, and in verses 13 to 27 the unbeliever rejects salvation. There is therefore one segment for each type of humanity in this chapter.

Verse 1. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

The word judge or krino occurs 4 times in this passage. The first time it is in the imperative mood. The disciples are commanded not to judge. Why? So they may not receive judgement themselves, as shown by the subjunctive mood of the verb the second time it is used.

The third time the verb is in the present tense and indicative mood, showing the reality of judging as a result.

The final time it is used is in the future passive indicative, showing the logical progression of the person who judges to receive future judgement as a result. Our choices set up our eternal destiny, and the logic we select to work by determines the outcome. If we work by the divine logic of grace and operate only within the eternal plan of God we are secure now and forever, but if we select arrogance and judgment of others we are selecting the path that leads to Satan’s eternal destiny – for he also followed his own pride/arrogance.

The disciples are therefore warned against judging, as it leads to distraction from reality and value, and finally to divine discipline and eternal death. This concept is also referred to in **Romans 14:4**. *“Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.”*

The judgement you get as a result of arrogantly judging others starts with self induced misery, as the person who judges is often critical of others, jealous of others and frustrated, and their judging activities will deepen their inner despair. By judging others the discipline for the sin named by the person who is judging is also placed on that person, as well as discipline for the sin of judging itself. Judging others therefore is not a smart thing to do. We are challenged to leave judgment to the Lord. **Hebrews 10:30-31, 12:29**.

The word translated in the KJV “mete” means to measure out/apportion. This shows that you set up your own judgement as you judge others, for what you have assessed as other’s punishment is assigned to you. The word measured is in the future passive indicative, again showing that it is a logical progression of self induced discipline if we foolishly judge others, thinking we are the judge, rather than God.

Verse 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The word mote is a splinter. In this illustration the judger who has a large plank in his own eye, spots a tiny splitter in another believer's eye. It is the obvious foolishness of such action that the Lord is highlighting.

The word "considereth" is a compound verb "katanoeo", with "kata" referring to a norm or standard, and "noeo" to the act of thinking. The person who is judging is concentrating so hard on others faults that she/he does not see their own. Jesus rightly calls this type of person a hypocrite.

This reminds us of the Pharisees and the woman "caught in adultery", where Jesus made the famous statement, "He who is without sin let him cast the first stone". Here the word sin is in the singular and should be translated sin nature. None of the Pharisees believed they were without a sin nature, or even without the specific sin of adultery, and so they were ineligible to judge under the Law, and they all melted away. Neither should we judge others, for we are guilty of every sin we accuse anyone else of – it may be simply that we have clouded our own conscience, so we don't feel conviction presently!

If we are going to be of help to a fallen brother or sister, we need to comply with **Galatians 6:1**. "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted*".

LUKE 6:37-42

Luke 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

KEY WORDS

Judge	Krino	Judge [Present Active Imperative]
Judged	Krino	Judge [Aorist Passive Subjunctive]
Condemn	Katadiakazo	Condemn [Present Active Imperative]
Condemned	Katadiakazo	Condemn [Aorist Passive Subjunctive]
Forgive	Apoluo	Forgive [Present Active Imperative]
Forgiven	Apoluo	Forgive [Future Passive Subjunctive]
Give	Didomi	Give [Present Active Imperative]
Shall be given	Didomi	Give [Future Passive Indicative]
Good	Kalos	Good
Measure	Metron	Measure
Pressed down	Piezo	Pack, Pressed down [Perfect Passive Participle]
Shaken together	Saleuo	Stirred up, Shaken together, Consolidated [Perfect Passive Participle]
Running over	Huperekchuno	Running over, To pour out over [Present Passive Participle]
Shall men give	Didomi	Give [Future Active Indicative]
Bosom	Kolpos	Bosom
Same	Autos	Same
Mete	Metreo	Measure [Present Active Indicative]
Shall be measured	Antimetreo	To measure again [Future Passive Indicative]
Spake	Epo	Speak [Aorist Active Indicative]
Parable	Parabole	Parable
Can	Dunamai	Have power [Present Middle Indicative]
Blind	Tuphlos	Blind
Lead	Hodegeo	Lead, Guide [Present Active Infinitive]
Shall they not	Ouchi	Not
Both	Amphoterros	Both
Fall	Pipto	Fall [Future Middle Indicative]

Ditch	Bothunos	Ditch, Pit
Disciple	Mathetes	Disciple
Is	Eimi	Keep on being [Present Active indicative]
Above	Huper	Above
Master	Didaskalos	Teacher, Doctor, Instructor, Master
Everyone	Pas	Every one
Is perfect	Katartizo	Is perfect [Perfect Passive Participle]
Shall be	Eimi	Keep on being [Future Middle Indicative]
As	Hos	As
Beholdest	Blepo	See [Present Active Indicative]
Mote	Karphos	A dry twig or straw
Brother's	Adelphos	Brother
Eye	Ophthalmos	Eye
Perceivest	Katanoeo	Consider fully [Present Active Indicative]
Beam	Dokos	Plank, Beam
Is in	En	In
Canst	Dunamai	Power [Present Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Let	Apheimi	Let [Aorist Active Imperative]
Pull out	Ekballo	Pull out, Throw out [Aorist Active Subjunctive]
Is in	En	In
Beholdest	Blepo	Behold, See [Present Active Participle]
Is in	En	In
Cast out	Ekballo	Pull out, Throw out [Aorist Active Imperative]
First	Proton	First
Shalt thou see clearly	Diablepo	See clearly [Future Active Indicative]
Pull out	Ekballo	Cast out, Pull out [Aorist Active Infinitive]
Is in	En	In

PERFECT TENSE VERBS

KATARTIZO – PERFECT, READY - Occurs 12 times in the New Testament with it being in the Perfect Tense on four occasions. In **Luke 6:40** the word “master” is the Greek word “didaskalos” which means teacher. This verse is saying that a Rabbi cannot teach what he does not know. He cannot lead his students to a higher level than he has attained. The more he teaches them the more they become like him. The person who is trained by an individual teacher eventually has the same knowledge as his teacher, providing the teacher does not retain certain knowledge for his own use. He has been “perfected”, or completed in applied knowledge, ready by application of that knowledge to achieve what the Lord wants from our life. We are to study to be approved of God, as workers that rightly divide/apply the Word of Truth.

PIEZO – GOOD MEASURE - Occurs once only in the New Testament, with it being in the Perfect Tense of **Luke 6:38**, where Christian ministry is one of giving, the giving of oneself for the benefit of others, and the glory of God. It is a rule in the Christian life that those who permanently give generously will be rewarded openly with spiritual blessings, but those things we try to keep, we lose.

The phrase “give into your bosom” is a picture of a sower with an apron which has a large pocket on the front. In this he keeps the seed he is to sow. It is close to his chest or bosom. The sower takes the seed from his apron pocket and broadcasts it liberally across the paddock or field, and as a result he harvests a great crop so large that his pocket is unable to hold it all. If however he sows sparingly his return is much lower.

SALEUO – SHAKE TOGETHER - Occurs 14 times in the New Testament with the main translation being “Shaken”. In **Luke 6:38** Christian ministry is one of giving, the giving of oneself for the benefit of others and the glory of God. Seed is “shaken together” and often mixed with fine sand for better separation as it is sown. It is shaken together in the sower’s apron, ready to be broadcast into the ploughed field. The focus of the double perfect tense in this verse underlines the permanent/eternal results of the bountiful sowing of the gospel seed.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

There are two things that agape, Holy Spirit filled love, does not do; it does not judge from any perspective of arrogance, nor does it condemn as if it has the power to punish wrongdoing. We are not to judge another person's motive, for we cannot read his/her mind so we cannot know why a person acts as they do.

The Lord has ordered us to be "fruit inspectors" of people's spiritual/carnal works if there is any danger, but we are not to act as judge and jury over any person. We inspect fruit to keep ourselves safe from evil workers, but even then we don't judge them, we just avoid them if they appear to be dangerous by their fruits, and we keep others safe from them. **Matthew 7:13-23.** Judgment is the Lord's alone.

We must not judge another person's stewardship, as God is the judge in all such cases. **Romans 14:1-10, 2 Corinthians 5:9-19, James 4:11-12. 1 Corinthians 4:1-4.** *"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."*

If we do not forgive we will be under the control of our own Old Sin Nature, and will be filled with bitterness or other sins of the mind. We need to treat people in grace, so we can have the gift of forgiveness by grace. We cannot walk in fellowship with God if we have unconfessed sin in our life, and hatred of others, even if we feel justified, is always an emotion that will rot out our soul. **Psalms 37:1-13, 23-28.**

We keep ourselves safe from make believers and fakes who threaten us, and we try to protect the innocent from people with a track record of evil fruit, but we leave justice to the Lord, for the Lord alone knows the heart of all individuals. **1 Corinthians 13:4-7, Ephesians 4:32, Colossians 3:12-13.**

Christian ministry is one of giving, the giving of oneself for the benefit of others and the glory of God. It is a rule in the Christian life that those who give generously will be rewarded openly with spiritual blessings, but those things we keep back and don't share, we lose eventually. **Psalms 18:25-26, 41:1-2, Proverbs 3:9-10, 10:22, 19:17, 22:9.**

The phrase "give into your bosom" as we have seen above, is a picture of a sower with an apron which has a large pocket on the front in which he keeps the seed he is to sow. The biblical principle is clear - that if the sower sows sparingly the return is much lower than it would otherwise be. Paul builds upon this in the classic early church passage on biblical giving. **2 Corinthians 9:6-11.**

Verse 39. And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master.

A parable is a story which all can understand, but only those who are spiritual believers can understand the spiritual meaning behind the story. **1 Timothy 6:3-5, 2 Timothy 3:13.**

We cannot give others what we have not got ourselves. If we are blind to certain of the truths of God's Word we are unable to assist others in those particular areas. If there are "blind spots" in our understanding there will also be blind spots in our explanations, and so those whom we are trying to assist will have inadequate information given to them.

The word "master" in verse 40 above is the Greek word "didaskalos", which means teacher. This verse is saying that a person cannot teach what they do not know. The teacher cannot lead their students to a higher level than they have themselves attained, and if the teacher is confused or deceived, then they can only spread confusion and their own self-deception. If the teacher has a fatal flaw in their knowledge they will lead all students they teach into disaster, or at least ridicule down track, when the truth is fully revealed by another expert.

The more he teaches them, the more they become like Him. The person who is trained, eventually has the same knowledge as his teacher, providing the teacher does not hold back certain key points of knowledge for their own use and power. There are people who deliberately do not share some knowledge, simply to keep control/power over others. The danger here however is not that the teacher is narcissistic or malicious, just that they are ignorant of key facts.

They do not mean to mislead, but they do not understand key things, and so their disciples are limited in their grasp of the truth also. Now there have been misleading and malicious prophets down the years, but it is ignorance and blindness to truth that is the more common danger – irrespective of any malice. **Jeremiah 14:15-16, Micah 3:6-7, Zechariah 11:15-17.**

Verse 41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

This section is dealt with in some detail in **Matthew 7:1-5** above. This shows a person cannot assist another if he/she has a similar sin problem, which they have not dealt with. Often we are aware of other's shortcomings without addressing our own, and if ours are in a similar area then our very perspective on the problem will be warped by our sinful and blinded thinking. Sin blinds us to truth, as our Old Sin Nature covers its own tracks, and doesn't recognize sin that is in ourselves. **Psalms 50:16-22, 51:9-13.**

Each individual sin nature has a different trend in sinning. It could be pride, arrogance, worry, anger, deceit, lust, judging, or a number of other areas. Often the person is blind to those areas where they are weakest, but very aware of others shortcomings in their own area of strength. This is why people who steal can look down on those who are physically violent, and why fornicators may be arrogant towards fraudsters, and yet are equally guilty before the Lord, just in another area. We can all be wilfully ignorant/blind to our own faults but keep our own power/composure by attacking others.

APPLICATION

We individually are responsible to the Lord for our sins and are answerable to Him.

CHRISTIAN LIFE - JUDGING

We get out of the trap of judging by:

- [1] Confessing of our sin of judgement. **1 Corinthians 11:31.**
- [2] By that means we are controlled by the Holy Spirit and we now have a mental attitude of love. **Galatians 5:16.**
- [3] We need to mind our own business and live our own life before the Lord. **Matthew 7:1-5.**
- [4] We should then become occupied with the person of Christ. **Hebrews 12:2.**
- [5] Having a thorough knowledge of sin from a biblical viewpoint. **Proverbs 6:16-10.**
- [6] We need to be orientated to the grace of God. **2 Peter 3:18.**

We are not to evaluate the works of another believer:

- [1] Leave evaluation and discipline in the hands of the Lord.
- [2] If another believer has wronged you place the matter of retribution in the Lord's hands. **1 Peter 5:7 Psalm 55:22, Romans 12:19.**
- [3] The believer has enough problems in his own life without meddling in the life of another. **Romans 14:4.**

- [4] The legalist is prone to judge the grace man. **Galatians 4:29.**
- [5] The legalist is in no position to judge others due to his reliance on his attitudes to criticise others.
- [6] Exceptions to the above:
- [a] The believer with doctrinal maturity is applying Biblical principles to another person or organisation where the situation is detrimental to the cause of Christ.
- [b] The pastor of a church has the authority to judge under certain circumstances but you cannot judge unless you know all the facts.
- [c] As a member of a committee reviewing a person's fitness to hold office.
- [d] Writing a recommendation for another person.

All that we have is the Lord's. We come into this world with nothing, and we go out of it with nothing. If we sow generously in the filling of the Holy Spirit we harvest well and the Lord is glorified thereby. It is of the utmost importance that the Christian teacher does not retain information for his/her own private use and professional advantage as many leading academics do. We are not here to exercise power and domination, or game-play, but to empower and encourage growth. **Matthew 20:25-28.**

As a teacher we should try and teach our students to a stage where they know as much as we do at an early age, so that in the future under their own improvements they can become superior to us as their teacher.

We have to ensure we do not join groups who have similar trends in their sin natures so that we become critical of others who have weaknesses in another area in which we would never fail. For instance a person who has a tendency to outbursts of anger can be very critical of a person who worries and vice versa.

DOCTRINES

CHRISTIAN LIFE – BLESSING OF THE BELIEVER – SEE PAGE 19

PARABLES

1. A parable is a short narrative from which a spiritual message is deduced.
2. All parables are from the life and time of Christ.
3. The parable gives an outward story which either a believer or an unbeliever can understand.
4. They also teach a truth, only believers who know Him who is Truth, can understand. Only believers can understand Spiritual Truth. **(1 Corinthians 2:14)**
5. The interpretation of these parables requires deduction compatible with known truth.
6. The characters or incidents are figurative or typical.
7. Proper names or specific geographical locations are never used in parables. Thus the rich man and Lazarus in Hades is a true story.
8. Parable - para bole - to throw together. It signifies a placing of one thing beside another with a view to comparison.

PARABLES OF CHRIST

PARABLES	PLACE	REFERENCES
Parable of the Sower	Capernaum	Matthew 13:1-23
Parable of the Tares	Capernaum	Matthew 13:24-43
Growing Seed	Capernaum	Mark 4:26-29
Grain of Mustard Seed	Capernaum	Matthew 12:31, 32
Leaven	Capernaum	Matthew 13:33
Found Treasure	Capernaum	Matthew 13:44
Precious pearl	Capernaum	Matthew 13:45-46
Net	Capernaum	Matthew 13:47-50
Two Debtors	Capernaum	Luke 7:36-50
Unmerciful Servant	Capernaum	Matthew 18:21-35
Samaritan	Near Jericho	Luke 10:25-37
Rich fool	Galilee	Luke 12:13-21
Servants who waited for their Lord	Galilee	Luke 12:35-48
Barren Fig Tree	Galilee	Luke 13:6-9
Lost Sheep	Galilee	Luke 15:3-7
Lost coin	Galilee	Luke 15:8-10
Prodigal Son	Galilee	Luke 15:11-32
Dishonest steward	Galilee	Luke 16:1-12
Unjust Judge	Paraea	Luke 18:1-8
Pharisee and publican	Paraea	Luke 18:9-14
Labourers in the vineyard	Paraea	Matthew 20:1-16
Pounds	Jericho	Luke 19:12-27
Two sons	Jerusalem	Matthew 21:28-32
Vineyard	Jerusalem	Matthew 21:33-46
Marriage feast	Jerusalem	Matthew 22:1-14
The Virgins	Jerusalem	Matthew 25:1-13
Talents	Jerusalem	Matthew 25:14-30
Sheep and the Goats	Jerusalem	Matthew 25:31-46

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

DO NOT JUDGE

Judge not, that ye be not judged, condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest and perceivest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

52 K – THE SPIRITUAL BELIEVER AND GOD’S PLAN**MATTHEW 7:7-12**

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

KEY WORDS

Give	Didomi	Give [Aorist Active Subjunctive]
Not	Me	Not
That which is holy	Hagios	Holy
Dogs	Kuon	Dog
Cast	Ballo	Throw [Aorist Active Subjunctive]
Pearls	Margarites	Pearl
Before	Emprosthen	Before the face of
Swine	Choiros	Swine
Lest	Mepote	Lest, In case
Trample	Katapateo	Trample [Future Active Indicative]
Feet	Pous	Foot
Turn Again	Strepho	Turn around, Reverse [Aorist Passive Participle]
Rend	Rhegunumi	Rend, Rip, Tear [Aorist Active Subjunctive]
Ask	Aiteo	Ask, Petition [Present Active Imperative]
Given	Didomi	Give [Future Passive Indicative]
Seek	Zeteo	Seek [Present Active Imperative]
Find	Heurisko	Find [Future Active Indicative]
Knock	Krouo	Knock [Present Active Imperative]
Open up	Anoigo	Open [Future Passive Indicative]
Everyone	Pas	All
Asketh	Aiteo	Ask, Petition [Present Active Participle]
Receiveth	Didomi	Give [Present Active Indicative]
Seeketh	Zeteo	Seek [Present Active Participle]
Findeth	Heurisko	Find [Present Active Indicative]
Knocketh	Krouo	Knock [Present Active Participle]
Shall be opened	Anoigo	Open [Future Passive Indicative]
Man	Anthropos	Man
Is there	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Ask	Aiteo	Ask [Future Active Indicative]
Bread	Artos	Bread
Give	Epididomi	Deliver unto [Future Active Indicative]
Stone	Lithos	Stone
Ask	Aiteo	Ask [Future Active Indicative]
Fish	Ichthus	Fish
Give	Epididomi	Deliver unto [Future Active Indicative]
Serpent	Ophis	Serpent, Snake
Being	Eimi	Keep on being [Present Active Participle]
Evil	Poneros	Evil
Know	Eido	Know [Perfect Active Indicative]
Give	Didomi	Give [Present Active Infinitive]
Good	Agathos	Good
Gifts	Doma	Gift
Children	Teknon	Children
How much	Posos	How much

More	Mallon	More
Father	Pater	Father
Heaven	Ouranos	Heaven
Give	Didomi	Give [Future Active Indicative]
Ask	Aiteo	Ask [Present Active Participle]
Would	Thelo	Desire [Present Active Subjunctive]
Should do	Poieo	Do [Present Active Subjunctive]
Do ye	Poieo	Do [Present Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Law	Nomos	Law
Prophets	Prophetes	Prophets

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

INTRODUCTION

This section deals with the spiritual believer during the Age of Israel.

The Holy Spirit was not yet given because Christ was not yet glorified.

The type of ministry for the Holy Spirit before the completed work of the Cross and Resurrection, and before the Day of Pentecost was therefore different to what we experience today and also to what others will experience in the Millennial Age to come.

DOCTRINE

MINISTRY OF THE HOLY SPIRIT IN VARIOUS DISPENSATIONS OR AGES

[1] OLD TESTAMENT

The Holy Spirit did not indwell believers as Christ was not yet glorified (**John 7:39**).

He only came upon some Old Testament saints - Joseph, Joshua, Samson, Saul, David [**Psalm 51:11**]

A believer could obtain the Holy Spirit by request, **Luke 11:13**

Jesus gave the H S without request to the disciples just before the ascension. Purpose: to sustain them for the ten day interim before the Church Age would begin (**John 20:22**).

[2] MINISTRY TO JESUS CHRIST

1. Prophesied in the Old Testament (**Isaiah 11:1-3**)
2. Virgin birth was the work of the Holy Spirit **Hebrews 10:5**
3. Holy Spirit given without measure to the humanity of Christ (**John 3:34**)
4. Holy Spirit was related to the baptism of Jesus (**Matthew 3:16**).
5. The Holy Spirit sustained Jesus Christ during his earthly ministry **Luke 4:18, 19**
6. The Lord acknowledged the work of the Holy Spirit in his works and miracles - **Matthew 12:28**,

7. The Holy Spirit forsook he Lord when he bore our sins on the cross **Matthew 27:46**,
8. The Holy Spirit had a part in the resurrection of Jesus Christ **Romans 8:11**
9. The present ministry of the Holy Spirit to Jesus Christ **John 16:13,14**

[3] HOLY SPIRIT: MINISTRY IN THE CHURCH AGE

1. TO THE UNBELIEVER

- A) Restraining (**2 Thessalonians 2:7**)
- B) Convicting (**John 16:7-11**)
- C) Regeneration (**John 3:5**)

Man without the spirit cannot understand spiritual things. (**1 Corinthians 2:14**).

2. TO THE BELIEVER AT SALVATION

- A) Regeneration (**John 3:1-16, Titus 3:5**)
- B) Baptism **1 Corinthians 12:13**, we are baptized into union with Jesus Christ and become part of the body of Christ. This is not to be confused with the filling of the Holy Spirit.
- C) Indwelling forever **John 14:16, 17**.
- D) Sealing **Ephesians 1:13**, the guarantee of eternal security.
- E) Distribution of spiritual gifts (**1 Corinthians 12:11**).

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

The ministry of the Holy Spirit is how we live the Christian life ordained by God **Ephesians 2:10**

- A) The filling of the Holy Spirit (spirituality through confession of sin). **Ephesians 5:18**
- B) The character of Christ is produced by the believer when he is filled with the Spirit (**Galatians 5:22, 23**).
- C) Glorification of Christ **1 Corinthians 6:19, 20**.
- D) Fulfilment of the law **Romans 8:2-4**.

[e] The Spirit raises the believer from death **Romans 8:9**

[4] HOLY SPIRIT IN THE TRIBULATION

The ministry of the Holy Spirit in the tribulation will revert to the Old Testament format

144,000 Jewish evangelists are sealed by the Holy Spirit **Revelation 7:3**

Two witnesses in **Revelation 11:3-7** are protected until their work is done

[5] HOLY SPIRIT IN THE MILLENNIUM

The second advent of the Spirit will follow the Second Coming of Christ

At the start of the Millennium the Holy Spirit will be poured out on all flesh, as all who enter the Millennium will be believers only - Prototype fulfilment was in **Acts 2:17**. The knowledge of the lord will cover the earth as the waters cover the sea at that time, but not before the Lord rules from Jerusalem.

REFLECTION

Verse 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

In order to understand this verse we must realise that “dogs” is the very derogatory name for Gentile unbelievers, while “swine” is a term reserved for Jewish unbelievers, this is why the demons going into the swine herd later in the Harmony will have special relevance for Jewish readers of the Gospel.

The pearls are Scriptures relating to the Christian way of life. They cannot understand it as it is spiritually discerned, and if given them may well ridicule and abuse them. The unbeliever needs the gospel message.

The unbeliever will always tend to downgrade the Scriptures, and they could in their way be applied to and lacerate the believer, “cutting them to the joints and the marrow”. **Hebrews 4:12.**

Verse 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

In these verses we have the threefold emphasis of the Christian believer’s life; they are prayer in the form of asking, Bible Study in the form of seeking; and Christian faith-rest CBT type techniques. While prayer and Bible study are of great importance you need to live the Christian life in a practical way, applying what we have heard to daily life.

The verb “ask” is in the present tense, showing that you should always be on praying ground and as **Ephesians 6:18**, and **1 Thessalonians 5:17** instructs us therefore, we are to pray without ceasing. The passive voice in the word given shows that the believer receives answers to prayer on the basis of grace. If you keep on asking it will be given to you, even if you are asking for someone else.

Seeking is Bible study, and is again in the present tense, showing that Bible study should be a constant aspect of the believer’s daily life routine. The seeker in this case finds as the word “findeth” is in the active rather than the passive voice showing that the seeker will find doctrines and the truth of God in the Bible.

“Knock” is the word/activity that expresses using the techniques of the Christian life, such as confession of sin, and being occupied with the Lord, resting in and claiming His promises. “It shall be opened unto you”, is in the passive voice, meaning that God opens it for you, if/when you knock.

In verse 8 we have three present active participles showing these things should be a daily habit. However in the main verbs, which follow the participles, there is a parallelism, and then an exception with receiveth and findeth, both being in the present active indicative. These show that when you pray it will be answered, “yes”, “no” or “wait – not yet”, and then when you undertake Bible study as a believer you will find the doctrines to back up the guidance received.

However in the case of, “it shall be opened”, it is in the future passive indicative, which emphasises this last phrase and indicates the great importance of using techniques in your Christian life. The blessings from the Christian life are opened to us by God. It is grace always, and God’s Plan that is being worked out on God’s timetable – not ours. **Isaiah 55:1-12** always applies.

Christians often spend their life in theory and never get down to practical application. Practical application of the Word is the logical result of your prayer and Bible Study, for the Holy Spirit directs us in the path to walk.

Verse 9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

In these verses we have the illustration given by the Lord, and it is a strange one. In this verse “what man” relates to mankind and is the generic term rather than the male. In this illustration we see a parent responding in grace to a request for food. This illustration emphasises that God does the giving, that we receive things by grace.

Irrespective of what they do the children are fed, clothed and given shelter by parents with an old sin nature. They know instinctively how to provide for their children. None would do the things described here, so why does the Lord pick this as an example. Firstly it is so outrageous that all would complain immediately aloud, "We would never do that!" Yet that is what some of them are accusing God of doing – giving them dangerous or bad answers to prayers, or none at all!

The Lord says to his disciples, if an imperfect parent will give good things to his or her children when they ask for food, how much more will God who is perfect and infinitely more loving provide for His children, the believers. Giving is in the future active indicative, showing a logical progression by God, and that it is God who does the giving.

We are his ambassadors, **2 Corinthians 5:17-21**, and He makes provision for us, and we need to reflect upon God's Character and our own when we pray, resting on God's perfect character and plan, not our own imperfections, doubts and fears. We need to be ready to challenge our heart felt accusations against the Lord when we feel we have not had a prayer answered, and "sit with" the truth of God's Character and Plan again.

Verse 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This is the system used in the Jewish Age in which our Lord ministered; to be obedient to the statements and requirements placed upon all Israelites by Moses and the Prophets. This is shown by the statement, "this is the law and prophets". The Christian way of life is to follow the teachings of Christ and the Apostles. **Jude 3.**

This is only possible when you are filled/controlled by the Holy Spirit and so are producing the Character of Christ within yourself as you live out your relationship with Him. The Christian way of life as we know it today was unknown, or still "a mystery", at the time of the ministry of Christ, as it would only be revealed post-Pentecost.

We are not therefore living today under the so called "golden rule" – "Do unto others as you would wish them to do to you, just as God has dealt with you". We are actually, in Christ Jesus, expected to live at a slightly higher standard to that of the Sermon on the Mount. We are meant to live in a way that shows the character of the Lord in all we do.

APPLICATION

We should only give the unbeliever the gospel, as it is only the gospel which is meaningful on the basis of the ministry of the Holy Spirit to the unbeliever. **John 16:8-11.**

We should always be on praying ground. Our prayers are always answered provided we are in fellowship with the Lord.

26 If you are seeking something valuable your heart is really in it. Finding is the result of diligently seeking.

You can pray and understand doctrine from an intellectual viewpoint but you need to have the practical out workings of the Christian life in order to be greatly blessed.

Using the techniques the doors will open into the true Christian experience of a close walk with the Lord.

Our provision for our walk through this life is based on the character of God and the grace of God.

Who made you superior to others? Didn't God give you everything you have? How can you therefore boast as if what you have is not a gift? God does the providing.

Who makes you different from everybody else? God makes us who we are, and God's power and Plan are to guide and direct our steps.

DOCTRINES

CHRISTIAN LIFE - AMBASSADOR see page 26

THE “GOLDEN RULE” AND THE CHURCH AGE

1. Many people quote the “golden rule”, Matthew 7:12, “whatsoever ye would that men should do to you, do ye even so to them”, as the Christian way of interacting with others. This however does not reflect the Christian relation to others but the relationship which was available for people before the Church was founded. It is related to the Mosaic law and was possible for unbelievers to keep cf. The Rich Young Ruler.
2. In the Church Age we are not under the Mosaic Law but under the higher principle of grace. If you work under the Holy Spirit you work supernaturally, if under the law you work naturally.
3. The “golden rule” of Grace is, “Do unto others as Christ has done unto you”. This can only be accomplished supernaturally under the control of the Holy Spirit – **Colossians 3:13**
4. In grace God gives on the basis of His Character. Therefore the believer does not earn or deserve anything from God.
5. In grace the believer must give on the basis of love [the filling of the Holy Spirit] therefore the believer does not give on the basis of his merit but on the basis of the Character of Christ
6. The disciples are still under the law. During this period they have not asked for the Holy Spirit **Luke 11:9-13** which was a legitimate request in the age of Israel. Jesus eventually has to give the Holy Spirit to them.
7. The failure of the disciples to ask for the Holy Spirit placed them under the Law. **Matthew 5:17**
8. Once Christ fulfils the law believers will no longer be under the law but under the power of the Holy Spirit. **Romans 10:4, 8:2-4, 9.**
9. As we are permanently indwelt by the Holy Spirit our requirement is to be filled by the Holy Spirit and we will be able to live by grace on the basis of our character, the character of grace rather than the “golden rule” as seen in the age of Israel.

HARMONY**ENCOURAGEMENT TO PRAY**

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

52 L – THE TWO WAYS

MATTHEW 7:13-14

Matthew 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

KEY WORDS

Enter ye in	Eiserchomai	Enter in [Aorist Active Imperative]
Strait	Stenos	Narrow
At	Dia	Through
Gate	Pule	Gate
Wide	Platus	Wide
Broad	Euruchoros	Spacious
Way	Hodos	Road, Highway
Leadeth	Apago	Lead, Carry away [Present Active Participle]
Destruction	Apoleia	Destruction, Ruin, Perdition
Many	Polus	Many
Be	Eimi	Keep on being [Present Active Indicative]
Go in	Eiserchomai	Enter in [Present Middle Participle]
Is	-	Not found in the original
Narrow	Thlibo	Narrow, Suffer tribulation, Affliction [Perfect Passive Participle]
Is	-	Not found in the original
Leadeth	Apago	Lead, Carry away [Present Active Participle]
Life	Zoe	Life
Few	Oligos	Few, Small from which we get oligarchy, the rule of a few
Be	Eimi	Keep on being [Present Active Indicative]
Findeth	Heurisko	Find [Present Active Participle]

PERFECT TENSE VERB

THLIBO - TROUBLE, AFFLICT, NARROW - Occurs 10 times in the New Testament but only once in the Perfect Tense. In **Matthew 7:14** the command to enter is addressed to the multitude and is therefore addressed to the human race as a whole.

It is in the aorist active imperative, the aorist tense reflecting the point of gospel hearing, active voice, you have to enter into salvation, you make the decision as to whether you will follow the wide or narrow way. The narrow gate is relying solely on God for salvation by grace while the wide gate is following the path of the world with a works system of trying to gain the approval of God. The narrow gate is the only gate to salvation and is solely through the work of the Lord Jesus Christ on the Cross. **John 3:16, 36, 14:6, Acts 4:12.**

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

The Sermon on the Mount ends with a gospel appeal, just as Moses did on the Plains of Moab, and the gospel appeal always has the alternative starkly painted. There is life offered, but there is also death to be received if life is rejected. There is blessing offered, but cursing awaits if blessing is despised. All we need do to receive eternal life and blessing is fall at the feet of Messiah, and accept Him as our Saviour and Lord, but all we need do to be cursed is nothing at all!

Deuteronomy 30:15-20. *“15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye*

shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

The first illustration is the two gates; the narrow gate and the wide gate. The command "enter ye" is addressed to the multitude, and is therefore addressed to the human race as a whole. It is in the aorist active imperative, the aorist tense reflecting the point in time of gospel hearing, active voice, you have to enter into salvation; you make the decision as to whether you will follow the wide or narrow way.

The narrow/constrained/constricted gate is relying solely on God for salvation, accepting God's rules only, while the wide gate is following the path of the world, where anything goes, with a works system of trying to gain the approval of God. The strait gate is the only gate to salvation, and it opens only through the work of the Lord Jesus Christ on the Cross. **John 10:7-10, 12:44-48, 14:6, Acts 4:12.**

This appeal is not only addressed to the multitude, but also specifically to the only unsaved disciple, Judas Iscariot. He was a disciple and apostle to Israel [**Matthew 10:1-4**], but like most of the legalists, was a wolf in sheep's clothing. He was not saved at all. **John 6:66-71.**

In contrast to the narrow gate, there is a wide gate, which is wide enough to include all religions, all works systems and all international organisations. It is the polite satanic alternative to the unacceptable truth of mankind's sin problem, and was the path that Cain took leading to the murder of his brother Abel. The only path that leads to relationship with God and eternity in fellowship with the Creator is individually facing the need for the only Saviour. Destruction is the final end of the satanic "broad way" - the Great White Throne Judgment. **Revelation 20:11-15.**

APPLICATION

There is only one way to have a saving relationship with God, and that is through the Lord Jesus Christ. *"I am the way, the truth and the life, no man comes to the Father except through me".* **John 14:6.**

Access to God is the difference of divine good, or good of eternal value, and human good attempting to gain the blessing of God through ones own efforts.

Salvation is a gift from God, not of works lest any person should boast. **Ephesians 2:8-12.**

Every person goes through one or the other gates. If you go through the narrow gate of salvation your Holy Spirit empowered works will be evaluated at the judgment seat of Christ for rewards, and you will enter eternity on the basis of His merits.

If however you go through the wide gate, you are judged according to your own Old Sin Nature works at the Great White Throne Judgment, and as you have rejected the work of Jesus for you, you will join the enemy of mankind in the Lake of Fire forever. **Revelation 20:11-15.**

Religion is Satan's main tool to deceive people into joining him forever in the "Lake of Fire", and it is the great enemy of grace, and is the very structure of the "wide gate" – fake religion that offers only deception.

DOCTRINES

JUDAS - BETRAYAL

1. SCRIPTURE **Matthew 26:14-16, 25; 27:3-10. Mark 14:1-11. Luke 22:3-6. John 12:3-6; 13:2, 27-30, Acts 1:18, 19.**

2. BIOGRAPHY

Judas was one of the twelve disciples of Jesus Christ. He was the son of Simon (**John 6:71**) and was known as Judas Iscariot. Iscariot indicates that he was from Kerieth which was located in Moab (**Jeremiah 48:24,**

41 Amos 2:2) or Kerioth Hezron (**Joshua 15:25**) which was situated 20 kilometres south of Hebron. Judas was the treasurer (**John 13:29**) and was also a thief (**John 12:6**). It was Judas who criticised Mary when she anointed the Lord with precious ointment (**John 12 3-5**). The ointment he saw as a source of income. His avarice eventually became so overpowering that he conspired with the religious leaders of the time to betray Jesus. He did not understand the whole implications of his action because when he saw what the authorities were doing to Jesus Christ, he felt sorry for his actions and eventually committed suicide (**Acts 1:18,19**).

3. EVALUATION

- a) Judas always appeared last on the list of disciples (**Mark 3:14-19**).
- b) He was described as a traitor (Luke 6:16) and betrayer (**Matthew 10:4**).
- c) Judas was an unbeliever who did not address Jesus as Lord (Kurios) but Rabbi - Teacher (**Matthew 26:25**).
- d) At Simon the leper's house, Mary came and anointed the feet of Jesus with ointment while they were eating (**Mark 14:3**).
- e) The disciples, led by Judas, complained about the waste of money, estimating it at a year's salary (**Mark 14:5**).
- f) After this Judas left to barter with the chief priests to betray Jesus (**Mark 14:10, 11; Zechariah 11:12; Exodus 21:32**).
- g) At the last supper, Jesus gave Judas his last chance to be saved when he offered the sop, a portion of food reserved for honoured guests (**John 13:26**).
- h) Judas rejected Jesus and was then indwelt by Satan (**John 13:27**). He then went to betray Jesus.
- i) Judas betrayed Jesus with a kiss (**Matthew 26:47-50**).
- j) When Judas saw that Jesus was to be condemned he felt sorry (Metamelomai, Gk.) for what he had done (**Matthew 27:3**) but did not repent (Metanoeo, Gk.) or change his mind about Jesus Christ (**2 Corinthians 7:10**).
- k) He went and hanged himself (**Matthew 27:5**) and his body fell into the Kidron Valley (**Acts 1:18, 19**), at Alcadema - the field of blood (**Zechariah 11:12, 13**).

4. PRINCIPLES

- a) We should not doubt the Lord's sincerity in calling Judas to be a disciple. Jesus appealed to Judas on many occasions to believe in Him (**2 Peter 3:9**).
- b) Jesus' fore-knowledge does not imply fore-ordination that Judas must become the traitor.
- c) Judas was never a true believer. He remained a son of perdition (**John 17:12**).
- d) Unbelievers are called the sons of Satan (**John 8:44**).
- e) He was lost because he was never truly saved (**John 3:36**).
- f) Judas is an awful warning of the future for the unconverted follower of Jesus (**Romans 8:9b**).
- g) He was doomed and damned because he chose to be, and God confirmed him in that choice (**Matthew 26:14-25**).
- h) The love of money is the root of all evil (**1 Timothy 6:10**).
- i) Feeling sorry for your sins does not save; it is a change to belief in Christ (**Hebrews 12:16, 17**).
- j) Religious apostates reject the truth and will dispose of collaborators as soon as they are no longer useful to them (**Revelation 17:16**).
- k) The unbeliever ends his life in misery (e.g. suicide) (**Psalms 37:38; Psalm 73:17, 18**).

JUDAS - OUTLINE OF JUDAS' LIFE

1. His Opportunities

- a) He was from the tribe of Judah (**John 6:71**)
- b) He was called by Christ. (**Luke 6:16**)
- c) He was one of the twelve (**Matthew 10:4**)
- d) He was treasurer of the disciples. (**John 12:6**)
- e) He was present at the Last Supper. (**John 13:26**)

2. His Sowing

- a) He was covetous. (**John 12:4-6**)
- b) He was a thief. (**John 12:6**)
- c) He was Satan possessed. (**Luke 22:3**)
- d) He bargained to betray Jesus. (**Mark 14:10, 11**)
- e) He was bribed to become a traitor. (**Matthew 26:14-16**)

3. His Reaping
 - a) His repentance. (**Matthew 27:3**)
 - b) His act of restitution. (**Matthew 27:4**)
 - c) His death. (**Matthew 27:5, Acts 1:18**)
 - d) His curse. (**Acts 1:20**)
 - e) His replacement. (**1 Corinthians 15:7-10**)

JUDGEMENT: GREAT WHITE THRONE

1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11, 15**)
2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. (**Romans 8:1**)
3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)
4. The unsaved are judged according to their works from the Books of Works (**Revelation 20:12**)
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (**Revelation 20:15**)

JUDGEMENT: - JUDGEMENT SEAT OF CHRIST

1. There are three types of judgement for believers in the Church Age.
 - a) Judgement of Sins:- The Lord Jesus Christ on the cross substituted the payment of all man's sins. The penalty of sin is death. (**Romans 6:23**) There is therefore no judgement for those in Christ Jesus. (**Romans 8:1**). The substitutionary death is given in **2 Corinthians 5:19-21, Galatians 3:13**.
 - b) Judgement of Self:- We are told that if we judge ourselves we shall not be judged. Failure to do so brings discipline. (**1 Corinthians 5:1-5, 11:31, 32, 2 Corinthians 2:5-7, Hebrews 12:7, 1 John 1:9**)
 - c) Judgement Seat of Christ:- This is the evaluation of the production of believers for the purpose of reward (**2 Corinthians 5:10**)
2. The Judgement Seat of Christ is a time of reward. Our human works (wood, hay, stubble) will be burned, our works in the power of the Spirit (gold, silver, precious stones) will be rewarded. (**1 Corinthians 3:11-16**).
3. At the Judgement Seat of Christ the believer can be denied reward but can never lose his salvation. (**2 Timothy 2:12-13**)
4. Backslidden believers have no reward at the Judgement Seat of Christ. (**Hebrews 6:7-12**)
5. The Judgement Seat of Christ is illustrated by the famous athletic games in the ancient world. (**1 Corinthians 9:24-27**)
6. Rewards at the Judgement Seat of Christ are based on grace. (**James 2:12, 13**)
7. Since we will be judged by Christ, we are not to judge each other (**Matthew 7:1-2**)

HARMONY

THE TWO WAYS

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

52 M – KNOWING PEOPLE BY THEIR FRUIT

MATTHEW 7:15-20

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

KEY WORDS

Beware	Prosecho	Take heed, Beware [Present Active Imperative]
False Prophets	Pseudoprophetes	False prophets
Come	Erchomai	Come [Present Middle Indicative]
Sheep's	Probaton	Sheep
Clothing	Enduma	Clothing
Inwardly	Esothen	Inwardly, Within
Are	Eimi	Keep on being [Present Active Indicative]
Ravening	Harpax	Rapacious
Wolves	Lukos	Wolf
Know	Epiginosko	Full working knowledge [Future Middle Indicative]
Fruits	Karpos	Fruit
Gather	Sullego	Gather up [Present Active Indicative]
Grapes	Staphule	Grapes
Thorns	Akantha	Thorn
Figs	Sukon	Fig
Thistles	Tribolos	Thistle, Brier
Every	Pas	Every
Good	Agathos	Good
Tree	Dendron	Tree
Bringeth forth	Poieo	Produce, Do [Present Active Indicative]
Corrupt	Sapros	Corrupt, Bad
Bringeth forth	Poieo	Produce, Do [Present Active Indicative]
Evil	Poneros	Evil
Bring forth	Poieo	Produce, Do [Present Active Infinitive]
Bring forth	Poieo	Produce, Do [Present Active Infinitive]
Bring forth	Poieo	Produce, Do [Present Active Participle]
Hewn down	Ekkopto	Cut down [Present Passive Indicative]
Cast into	Ballo	Throw, Cast [Present Passive Indicative]
Fire	Pur	Fire
Wherefore	Ara	Wherefore
Know	Epiginosko	Full working knowledge [Future Middle Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

The word for take heed “Prosecho” is in the present tense, which indicates that we need to be constantly on our guard against false teachers who appear to be brothers in Christ but are in fact wolves in sheep’s clothing. The image is of the violent tearing of the flesh of the animal caught by the wolf that looked like a

big fluffy dog until the second it tore the throat out of the animal. It is incredible malice and violence here being portrayed.

Verse 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

You shall know the identity of each so called “Prophet “or “Preacher”, only by their production, not by their words alone. Divine good can come only from one source, which is the Holy Spirit. We need to recognise that evil consists not only of sins but also of good deeds undertaken under the power of the sinful nature, with the intention to deceive.

The false prophets are unbelievers, and so they will not bring forth good fruit, in a similar way to a tree which does not produce fruit, or produces bad fruit, due to its poor genetics and positioning. Once a tree is known to have damaged DNA it is burned so as not to contaminate any other tree, nor spread its dodgy genetics through pollination. Just so, the false prophets and false brethren generally are removed from earth by death, and will spend eternity in the Lake of Fire. This is the baptism of fire mentioned in **Matthew 3:11-12**.

LUKE 6: 43-45

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

KEY WORDS

Good	Agathos	Good
Tree	Dendron	Tree
Bringeth not forth	Eimi Ou Poieo	Keep on [Present Active Indicative] Do [Present Active Participle]
Corrupt	Sapros	Corrupt, Bad
Fruit	Karpos	Fruit
Doth a corrupt	Sapros	Corrupt, Bad
Bring Forth	Poieo	Produce, Do [Present Active Participle]
Known	Ginosko	Know, Understand [Present Passive Indicative]
Thorns	Akantha	Thorn
Men	Anthropos	Man
Gather	Sullego	Gather up [Present Active Indicative]
Figs	Sukon	Fig
Bramble Bush	Batos	Bramble , Brier
Gather	Sullego	Gather up [Present Active Indicative]
Grapes	Staphule	Grapes
Good	Agathos	Good
Treasure	Thesaurus	Treasure
Heart	Kardia	Heart
Bringeth forth	Prophero	Produce [Present Active Indicative]
That which is good	Agathos	Good
Evil	Poneros	Evil
Bringeth forth	Prophero	Produce [Present Active Indicative]
That which is evil	Poneros	Evil
Abundance	Perisseuma	Abundance
Mouth	Stoma	Mouth
Speaketh	Laleo	Speak [Present Active Indicative]

PERFECT TENSE VERBS – none found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found**REFLECTION**

Verse 43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

The fourth illustration the Lord uses is the tree and its fruit. A tree bears fruit, good or bad depending on its genetic character, its position in relation to the Sun, rain fall, and the nature of the soil. So it is in our own Christian service. Some will produce good things, others mediocre, others bad, and we are responsible for our production, for as believers we are in the right position, and we need to draw up nourishment from the Word through the Spirit into daily life.

A mature Christian controlled by the Holy Spirit, daily feeding upon the Word, can bring blessings to others as he or she ministers to others. People will see Christ in their lives and they will be noticeably different to those without any spiritual life within.

On the other hand an unbeliever or carnal believer will bring a non Christian attitude into each situation. The Christian should be noticeably different, not by what we say so much as what we do. The testimony of the life is greater than the testimony of the lips, or at least the former is a pre requisite for effectiveness in the latter.

APPLICATION

We need to be aware of the danger of false prophets/teachers. It is of extreme importance that we compare all that we hear with the Scriptures, to ensure that we are not led astray.

The leaders in the church must be fully aware of apostates and others who could create problems within the church by the teaching or promotion of false doctrines.

We are to be fruit inspectors. By their fruit you will recognise them. Good fruit can only come from good trees in good places with good food. We are always "in the Sun", and we have the spiritual food, so we are challenged to feed daily and be the people we can be in Christ Jesus.

DOCTRINES**APOSTASY**

1. Apostasy means falling away.
2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again e.g. Judas Iscariot.
3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. **(John 5:24)**
4. The apostate is declared in **(2 Timothy 4:3-4)** and **(1 John 2:19)**
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. **(2 John 9-11, John 10:12-13).**
6. There will be a great apostasy prior to the Rapture **(2 Thessalonians 2:3)**

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)
4. Satan's strategy towards believers is:-
 - a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
 - b) To appeal to pride. (**2 Corinthians 10:12**)
 - c) To promote idolatry. (**Habakkuk 2:18, 19**)
 - d) To promote legalism. (**1 Timothy 1:7-8**)
5. Satan's policy calls for counterfeit faith:-
 - a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
 - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
 - c) Counterfeit communion. (**1 Corinthians 10:19-21**)
 - d) Counterfeit doctrine. (**2 Timothy 4:1**)
 - e) Counterfeit righteousness. (**Matthew 19:16-28**)
 - f) Counterfeit way of life. (**Matthew 23**)
 - g) Counterfeit power. (**2 Thessalonians 2:8-10**)
 - h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

CHRISTIAN LIFE: FRUIT OF THE SPIRIT

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). (**Galatians 5:22-23**) Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.
2. The Fruit of the Spirit is also listed as follows:-

Romans 14:17 - Righteousness, Peace, Joy

Colossians 3:12-15 - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness

1Thessalonians 1:3 - Faith, Love, Endurance, Hope
2. In principle, it is the imitation of God (**Ephesians 5:1**). The reason we are left on the earth after salvation is to produce fruit. (**John 15:16, Philippians 4:17**)
3. We produce fruit by hearing the word (**Mark 4:20-28**) and applying it to our lives. (**Hebrews 4:2**)
4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. (**Luke 13:6-9 John 15:2**)
5. Rewards in eternity are distributed on the basis of faithful production. (**1 Corinthians 3:10-15, 2 Corinthians 5:10**)
6. Fruit is not to be confused with spiritual gifts. These are listed in (**Romans 12:6-8; 15:18-19; 1Corinthians 12:8,10; 1Corinthians 12:28-30; Ephesians 4:1**) and other places.
7. One can know Christians by their fruit (**Matthew 7:16-20; Luke 6:43-45; 1John 3:10 & 11; John 15:8**) especially by their love (**John 13:35**) but not by their gifts, as Satan can imitate them (**2Thessalonians 2:9**).

8. Three natural fruits represent some of the facets of the fruit of the Spirit: Apples - love, Grapes - Joy, Pomegranates - Peace.

9. In Galatians **5: 22-23** the fruit of the Spirit is divided into three sections

[a] Love, Joy and Peace towards God;

[b] Patience, Goodness and Kindness towards others;

[c] Faithfulness, Gentleness and Self-control towards oneself.

JUDGEMENT – BAPTISM OF FIRE

1. The Baptism of Fire is mentioned in 3 passages (**Matthew 3:11-12; 24:36-41, Luke 3:16-17, 2 Thessalonians 1:7-8**).

2. It refers to the judgement and removal of all unbelievers from the earth at the Second Advent. In this way, only believers who survive the Tribulation, and resurrection saints, will enter the Millennial Kingdom.

3. There are parables of the baptism of fire in:

Matthew 13:24-30, 36-43 – The Wheat and the Tares

Matthew 13:47-50 – The Good and Bad Fish

Matthew 25:1-13 – The Ten Virgins

4. The Jewish baptism of fire is mentioned in Ezekiel 20:34-48, Isaiah 1:25-26, Matthew 3:7-12.

5. The Gentile baptism of fire in Matthew 25:31-46 – The Sheep and the Goats.

6. At the baptism of fire the books that are opened in **Daniel 7:10** are the ones that contain the names of unbelievers who have accepted the strong delusions from Satan during the Tribulation (**2 Thessalonians 2:11-12**)

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

FRUIT IN THE LIFE

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Wherefore by their fruits ye shall know them.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

52 N – THE WISE AND THE FOOLISH

MATTHEW 7:21-29

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 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 a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

KEY WORDS

Everyone	Pas	Everyone
Saith	Lego	Saith [Present Active Participle]
Lord	Kurios	Lord, Master
Shall enter	Eiserchomai	Enter into [Future Middle Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Doeth	Poieo	Do [Present Active Participle]
Will	Thelema	Will
Father	Pater	Father
Is in	En	In
Many	Polus	Many
Say	Ereo	Say [Future Active Indicative]
Day	Hemera	Day
Have prophesied	Propheteuo	Prophecy [Aorist Active Indicative]
Name	Onoma	Name
Cast out	Ekballo	Throw or cast out [Aorist Active Indicative]
Devils	Daimonion	Demons
Done	Poieo	Do [Aorist Active Indicative]
Wonderful works	Dunamis	Mighty works
Will profess	Homologeoo	Say the same thing, Confess [Future Active Indicative]
Never	Oudeis	Never
Knew	Ginosko	Knew [Aorist Active Indicative]
Depart	Apochoreo	Depart, Go away [Present Active Imperative]
Work	Ergazomai	Work [Present Middle Participle]
Iniquity	Anomia	Iniquity
Heareth	Akouo	Hear [Present Active Indicative]
Sayings	Logos	Words
Doeth	Poieo	Do [Present Active Indicative]
Liken	Homoioo	Liken [Future Passive Indicative]
Wise	Phronimos	Wise
Man	Aner	Man
Built	Oikodomeo	Built [Aorist Active Indicative]
House	Oikia	House
Rock	Petra	Rock
Rain	Broche	Rain
Descended	Katabaino	Fall, Descend [Aorist Active Indicative]
Floods	Potamos	Water, Flood, Stream, River
Came	Erchomai	Come [Aorist Active Indicative]
Winds	Anemos	Wind
Blew	Pneo	Blow [Aorist Active Indicative]
Beat upon	Prospipto	Fall upon [Aorist Active Indicative]
Fell	Pipto	Fall [Aorist Active Indicative]

For	Gar	For, Seeing that
Founded	Themelioo	Found, Erected, Consolidate [Pluperfect Passive Indicative]
Hearth	Akouo	Hear [Present Active Participle]
Doeth	Poieo	Do [Present Active Participle]
Likened	Homoioo	Liken [Future Passive Indicative]
Foolish	Moros	Foolish, Unwise
Built	Oikodomeo	Built [Aorist Active Indicative]
Sand	Ammos	Sand
Descended	Katabaino	Fall, Descend [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Blew	Pneo	Blow [Aorist Active Indicative]
Beat upon	Prospipto	Fall upon [Aorist Active Indicative]
Fell	Pipto	Fall [Aorist Active Indicative]
Great	Megas	Great
Was	Eimi	To keep on being
Fall	Ptois	Fall
Came to pass	Ginomai	To become something [Aorist Middle Indicative]
Had ended	Sunteleo	Finish, End [Aorist Active Indicative]
People	Ochlos	Multitude
Astonished	Ekplesso	Amaze, Astonish [Imperfect Passive Indicative]
Doctrine	Didache	Instruction, Teaching
Taught	Eimi Didasko	Keep [Imperfect Active Indicative] Teach [Present Active Participle]
Having Authority	Echo	Have and to hold [Present Active Participle]
Authority	Exousia	Authority
As	Hos	As
Scribes	Grammateus	Scribe, Town Clerk

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
N	Isaiah 50:4	He as one having authority counsels the weary	Matthew 7:29

REFLECTION

Verse 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. **22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

This is a sobering passage as it deals with unbelievers who have ministered in the name of the Lord Jesus Christ without having the necessary personal relationship with Him.

One of the keys to the passage is the phrase “In that day” in verse 22. In that day refers to the day of the Last Judgement or the “Great White Throne” judgement as given in **Revelation 20:11-15**, which we will now examine.

Verse 11. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 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. 13 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. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.”

Human history reaches its conclusion so far as man's eternal destiny is concerned. The consequence of death is judgement, for we have been given the gift of life and the Giver has the right to assess the use of the gift! **Romans 5:12, Hebrews 9:27.**

It is for this reason that eternal judgement is called, "the second death." It is from this that we are delivered by the second birth by regeneration in Christ. If you are born twice you die once but if you are born only once you die twice, physically and the second death.

In verse 11 we have a Great White Throne. White is the colour of perfect righteousness. He who sits on it is the Lord Jesus Christ to whom all judgement is given. **John 5:22-27.** The phrase, "Earth and heaven fled away" is a reference to the destruction of the universe at the end of history. **2 Peter 3:7, 10-12.** This old universe makes way for a new one, which is created for eternity. Now the "small and the great" stand before an impartial holy and all knowing God. **Romans 2:11.** God is everywhere. There is no place that you can escape the omnipresent God. This can be of great comfort to the believer but is a sense of frustration and terror to the unbeliever. **Hebrews 12:25-27.**

THE LAST JUDGEMENT

1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11-15**)
2. Only the unsaved are judged at the last judgement; as there is no judgement for Christians. (**Romans 8:1**)
3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)
4. The unsaved are judged according to their works from the Books of Works. (Revelation 20:12)
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (**Revelation 20:15**)

Verse 12 introduces the resurrection of damnation. They stand in the presence of God. They will be given absolute justice based on the record of the books of the heavenly court. On the one hand we have the Book of Life containing the names of all who believe in Jesus Christ. Obviously they are not found recorded here, the reason being their own refusal to trust in Christ as their Saviour. Therefore, having rejected the righteousness of God offered in Jesus Christ, they must stand on their own righteousness.

Their sins are not mentioned. All their sins were paid for by Christ. **Romans 5:16-18; 2 Corinthians 5:21; 2 Peter 2:1; 1 John 2:2.** Because of this sacrifice God has never imputed to them their own sins. **2 Corinthians 5:19.**

Another book is a book of a similar kind "allos". The word translated "according to" is the preposition "kata" which means according to a standard and that standard is the absolute standard of God. The only issue is this, are you, in your own righteousness and merits, worthy of heaven? The answer as anticipated by **Psalms 66:18** and **Isaiah 64:6** is negative.

The two most striking things in this passage are that men are judged on their good works without reference to sins and that the ultimate issue is their rejection of Christ resulting in self-exclusion from the Book of Life.

By the time you get to eternity the Book of Life will contain only the name of every person who has accepted the Lord Jesus Christ as Saviour. All human sin was judged at the cross with the exception of unbelief. We are reminded that not by works of righteousness that we have done but according to his mercy he saved us - **Titus 3:5.**

The concept of the sea in verse 13 may well relate to the fact that in the ancient world the abode of fallen spirits was protected by sea gates. **Job 38:8.**

The only work that is satisfactory to God is the perfect work of the Lord Jesus Christ on the Cross. Judged is in the aorist passive indicative, the aorist tense indicates a point of time, the passive voice they receive judgement and the indicative mood is the reality of it.

Death and Hades are cast into the lake of fire in verse 14. "Cast" is in the aorist tense which means that at a point of time this occurs, it is divorced from time and perpetuated forever as at the Great White Throne time and space ends. The second death is eternal separation from God. Literally therefore it says, "this the second death", which gives great emphasis to this sentence in the Greek. Only unbelievers are in Hades at this time because of the transfer of the believers to heaven after the victory of the cross.

Verse 15 indicates that there is a genuine existence for unbelievers after physical death. At this point we are told that each will acknowledge the justice of their own sentence to eternal fire, as well as bow humbly and confess the glory of Jesus Christ, so like the demons they tremble at the truth, but they still don't like it. **Romans 14:11; Philipians 2:10-11.**

Therefore it is true that God does not condemn the unsaved to hell; they condemn themselves. In every one of them will be the knowledge of God's fairness and of the freedom of the gift of eternal life in Christ. In this sense everyone in hell will be a believer; they just believed too late, and because they had to, and they still hate the Creator and prefer their own company, but also resent the cost of their narcissism. An understanding of the "Lake of Fire" is essential in understanding judgement and salvation.

In verse 22 they say, "Did we not prophesy in thy name?" The use of the Greek word "ou" in the question expects the affirmative answer. They claim to have prophesied in Christ's name and to have done many miracles, and they apparently did these things claimed, but not in Jesus's power or Holy Spirit power. Jesus will tear off their fake sheepskin and lay bare the ravening wolf. "I never knew you", means, "I was never acquainted with you". Christianity is a relationship. These people had no relationship with the Lord Jesus Christ, even though they thought that their acquaintance with the facts about Jesus, was the same as knowing the person. Its not! **James 2:19.**

Judas Iscariot would be a good example of this, as he was an apostle to Israel, would have given evangelical messages and some may well have been saved under his ministry. He could well have cast out demons, especially if Satan was trying to accredit him as his false witness.

Judas entered the broad way instead of the narrow way, built his house on the sand and not on the rock and was guilty of the only unpardonable act, disbelief.

It is quite possible for Satan to do this in assemblies which have a high level of healing signs as part of the accreditation of gifted people, and may even convince people who do these acts that they are Christians even though they are not. These people have signs of power, but they consistently and persistently lack the fruit of the Holy Spirit, and often over time that is seen.

Verse 24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 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 a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The contrast between the believer on the rock and the unbeliever building on the sand is now given. It is a very dramatic contrast.

In this illustration the believer is the wise man, the rock is Christ, the storm is judgement, the foolish man is the unbeliever and the great destruction or wreck is the Last Judgement.

It should be noted that the Jewish Age believer is on the rock, whilst the Church age believer is in the rock, as the Jewish Age believer was never in union with the Lord Jesus Christ in which state believers of this age are found.

The concept of Christ the rock or the foundation is given in a number of places including Daniel 2 where the rock destroys the pagan empires of man and **1 Corinthians 3:11-15** where the Christian is said to build on the foundation which is Christ. *"11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built*

thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Verse 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

In the final two verses it says that the multitudes listened spell-bound to the end and were left constantly amazed as shown by the imperfect tense. They had heard many sermons before from the rabbis in the synagogues. We have specimens of these discourses preserved in the Mishnah and Talmud.

They are the driest, dullest collection of disjointed comments upon every conceivable problem in the history of mankind. It is self important twaddle of yawning proportions, but Philo of Alexandria speaks the same way, and so did Clement and Origen also. The scribes quoted the rabbis before them and were afraid to express any idea without bolstering it up by some predecessor. It was very much a case of legal precedence, with boring people quoting earlier even more boring people.

Jesus however spoke with the authority of truth, the reality and freshness of the morning light, and the power of God's Spirit. This sermon, which made such a profound impression, ended with the tragedy of the fall of the house built on the sand of legalism. Israel would disappear for nearly 1900 years. Like the crash of a giant oak in the forest, the nation and temple would fall in 70 AD – one prophetic generation of forty years after their rejection of the Lord's preaching to them. There was no smoothing over the outcome.

It was dramatic and dogmatic and very attractive to the multitudes.

LUKE 6: 46-49

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

KEY WORDS

Call	Kaleo	Call [Present Active Indicative]
Lord	Kurios	Lord
Do	Poieo	Do [Present Active Indicative]
The things which	Hos	That
Say	Lego	Say [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Participle]
Heareth	Akouo	Hear [Present Active Participle]
Sayings	Logos	Words
Doeth	Poieo	Do [Present Active Participle]
Shew	Hupodeiknumi	Show, Literally exhibit under the eyes [Future Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Like	Homoios	Like
Man	Anthropos	Man
Built	Oikodomeo	Built [Present Active Participle]
House	Oikia	House
Digged	Skapto	Dig [Aorist Active Indicative]
Deep	Bathuno	Deep [Aorist Active Indicative]
Laid	Tithemi	Laid [Aorist Active Indicative]
Foundation	Themelios	Foundation
Rock	Petra	Rock
Flood	Plemmura	Flood
Arose	Ginomai	To come into being [Aorist Middle Participle]
Stream	Potamos	Stream
Beat vehemently	Prosregnumi	Beat strongly against [Aorist Active Indicative]

Could	Ischuo	Be able [Aorist Active Indicative]
Shake	Saleuo	Shake [Aorist Active Infinitive]
Founded	Themelioo	Founded
Hearth	Akouo	Hear [Aorist Active Participle]
Doeth	Poieo	Do [Aorist Active Participle]
Without	Choris	Without
Built	Oikodomeo	Built [Aorist Active Participle]
Earth	Ge	Earth
Beat vehemently	Prosegnumi	Beat strongly against [Aorist Active Indicative]
Immediately	Eutheos	Immediately, Straight away
Fell	Pipto	Fell [Aorist Active Indicative]
Ruin	Rhegma	Ruin
Was	Ginomai	Became [Aorist Middle Indicative]
Great	Megas	Great

PERFECT TENSE VERBS - None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 46. And why call ye me, Lord, Lord, and do not the things which I say?

The word Lord means master and means that He has complete authority over our lives, that we belong to Him and we are obligated to do whatever He says. True love and faith involves obedience and we really do not love Him if we do not do what He says. We cannot say we love Him if we ignore and do not read all His words!

Verse 47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

To further enforce this truth the Lord gives the story of two builders. Whilst this can be considered one of salvation the believer and the unbeliever it can also be applied as to two types of believer, the spiritual believer who bases his actions on Christ and walks generally in accordance with the plan of God.

The other is the carnal believer who believes but does not follow God's plan and when problems arise his life becomes a disaster and it causes all types of problems to him. He could well be the person in **1 Corinthians 3:15** who is a believer who did not produce works of lasting value and has no rewards but is saved however only through fire.

In either case it is a reminder for the Christian that there is only one true life and that is one lived under the power of the Holy Spirit and therefore in conformity with the Plan of God.

APPLICATION

Eternal Life exists only in Christ. To have life you must receive relationship with the One who is the source of all Life Himself (**John 1:4, 14:6; 1 John 5:11-12**). If you reject Him, you actually condemn yourself to eternity in the Lake of Fire. The decision is your own; what will you do with Jesus Christ?

Not all miracles or great works which are done in the name of the Lord Jesus Christ are from Him. They can be from a human or satanic background. Satan is the great counterfeiter and will use Jesus name to distract, distort truth, and destroy the unwary. Look at the fruit in the life of people to be sure of their source of power.

Christianity is a relationship, not a religion, nor a form of works, both of which manipulate the truth.

Bible doctrine is exact, categorical and absolute in its guidance. If its teaching/preaching is not this direct, then it is not being "rightly divided" by the teacher, for it is truth and blunt, as its author is God.

DOCTRINES

JUDGMENT – GREAT WHITE THRONE see page 105

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.

2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)

3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)

It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)

a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)

b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)

c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)

5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)

6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.

8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)

9. There are no degrees of punishment in the Lake of Fire.

a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.

b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)

c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.

d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).

e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

BOOKS

1. There are several books mentioned in the Bible:-

a) The Book of Life.

- b) Lamb's Book of Life.
- c) The Books of Works.

2. The Book of Life contains the names of all who are physically alive.

[a] Names can be blotted out. **(Revelation 3:5)**

[b] However the names of Christian believers will never be blotted out but others, those who are lost, are blotted out.

[c] Those who are blotted out of the book of life are removed from the Book of Life on their physical death if they have not accepted the Lord Jesus Christ as Saviour.

[d] Their inclusion in the Book of Life shows the possibility of all to be saved which is God's will for the unbeliever **(2 Peter 3:9)**.

3. The Lamb's Book of Life is the record of the eternal purposes of God. The names in it are written through God's foreknowledge from before the foundation of the world **(Revelation 13:8, 21:27)**.

They can never be blotted out. All that are written in the Lamb's Book of Life have eternal life. It is based on God being all-knowing.

4. The Book of Works are books from which unbelievers are judged at the Last Judgement at the Great White Throne. **(Revelation 20:11-15)**.

The good works in the Books of Works are held up in comparison to the good work of Christ and demonstrated to be deficient. They are then sentenced to the lake of fire - the second death. **(Revelation 20:11-15)**

DEATH

1. In essence, death means "separation".

2. Types of death:

a) Physical death - is the separation of the soul from the body **(Genesis 35:18)**.

b) Spiritual death - is separation from God, having no relationship with God **(Ephesians 2:1, 12, Genesis 2:17, 3:8)**

c) The second death - this is the Great White Throne judgement followed by the lake of fire for unbelievers - separation from the presence of God, punished forever **(Revelation 20:12-15, 21:8)**

d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) **Romans 6:3-14 Colossians 2:12-14**

e) Sexual death - inability to procreate **(Romans 4:17-21, Hebrews 11:11-12)**

f) Operational death - faith without works is non operational **(James 2:26)**

g) Temporal death - a carnal believer, out of fellowship with God **(Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1)**

3. Reasons for death:

a) The work is finished. **(John 19:30 cf Luke 23:46, 2 Timothy 4:7)**

b) For the glory of God - martyrdom **(John 21:19, Acts 7:55-60)**

c) The sin unto death - extreme discipline for believers with hardened hearts against God **(1 John 5:16)**

d) Suicide - superimposing your will over God's will for your life **(1 Samuel 31:4, Matthew 27:5)**

e) The unique death of Christ - committing His own spirit to the Father **(Luke 23:46)**

CHRIST – ROCK –CHRIST AS THE ROCK

1. Christ is the rock of salvation. **(Exodus 17:1-7, 1 Corinthians 10:4)**

2. Christ is the rock of judgement. **(Isaiah 8:1 4, 1 Peter 2:8)**

3. Christ is the rock of provision. **(Isaiah 26:3, 4)** Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth thee. Trust ye in the Lord forever for in the Lord is the rock of ages.

4. Christ is the foundation rock. **(Isaiah 28:16, Psalm 118:22)**

5. Christ is the foundation rock of the Church. **(Matthew 16:16, 18, 1 Corinthians 3:11, Ephesians 2:20-22)**

6. Christ is the destroying rock of the Second Advent. **(Daniel 2:35)**

HARMONISATION

There are no apparent problems with a direct harmonisation of these accounts

HARMONY

THE WISE AND THE FOOLISH

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. And why call ye me, Lord, Lord, and do not the things which I say?

Whosoever cometh to me and heareth these sayings of mine, and doeth them, I will shew you to whom he is like. I will liken him unto a wise man, which built his house upon a rock:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and the rain descended, the winds blew and beat upon that house and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house without a foundation upon the sand and the rain descended, and the floods came, and the winds blew, and the stream beat vehemently upon that house; and immediately it fell and the ruin of that house was great.

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.

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HARMONY

THE LORD PREPARES TO TEACH

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he lifted up his eyes on his disciples, and he opened his mouth, and taught them.

BLESSINGS

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 ye that weep now: for ye shall laugh. Blessed are the meek: for they shall inherit the earth. Blessed are they which do 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 which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, and when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for me, the Son of man's sake. Rejoice ye in the day and leap for joy and be exceeding glad: for great is your reward in heaven: for so did their fathers persecute the prophets which were before you.

CURSINGS

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

THE SALT OF THE EARTH

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

THE LIGHT OF THE WORLD

Ye are the light of the world. A city that is set on an hill cannot be hid.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light and it giveth light unto all that are in the house.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

JESUS CHRIST AND THE LAW

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

RIGHTEOUSNESS AND THE KINGDOM OF HEAVEN

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 unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

MENTAL MURDER

Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

ACCEPTABLE GIVING

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

MENTAL ADULTERY

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

SHOCK TACTICS

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

MISUSE OF THE LAW

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

BIBLICAL LOVE

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you which hear love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank or reward have ye? for publicans and sinners also love those that love them. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Be ye therefore merciful and perfect, even as your Father which is in heaven is merciful and perfect.

BIBLICAL CHARITY

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

ATTITUDE WHEN PRAYING

And when thou prayest, thou shalt 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 of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

THE DISCIPLES MODEL PRAYER

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy 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 evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

A GODLY ATTITUDE

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

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

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

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

GOD CARES FOR YOU

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

DO NOT JUDGE

Judge not, that ye be not judged, condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest and perceivest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

ENCOURAGEMENT TO PRAY

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

THE TWO WAYS

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

FRUIT IN THE LIFE

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Wherefore by their fruits ye shall know them.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

THE WISE AND THE FOOLISH

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. And why call ye me, Lord, Lord, and do not the things which I say?

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