

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 10

MINISTRY OF THE DISCIPLES

by

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[BOOK 74-10]

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, 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 (I 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 (I 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 (I 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 28 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 uncovered 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 of perfect tense verbs, both in the New Testament as a whole, 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 perfect tense verbs relating to the Lord Jesus Christ in both of the categories is noted with the percentage of the Son increasing from 22.9% within the entire 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 revision of the Harmony of the Gospels 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
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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
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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) |

71 SECOND REJECTION AT NAZARETH

MATTHEW 13:54-58

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? **55** Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? **56** And his sisters, are they not all with us? Whence then hath this man all these things? **57** And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. **58** And he did not many mighty works there because of their unbelief.

KEY WORDS

Was come	Erchomai	Come [Aorist Active Participle]
Own	Hautou	Own
Country	Patris	Home town
Taught	Didasko	Teach [Imperfect Active Indicative]
Synagogue	Sunagoge	Synagogue
In so much	Hoste	So that
Were astonished	Ekplesso	Astonished, Amazed [Present Passive Infinitive]
Said	Lego	Say [Present Active Infinitive]
Hath this	Touto	This
Man	-	Not found in the original
Wisdom	Sophia	Wisdom
Mighty works	Dunamis	Power, Mighty work
Is	Eimi	Keep on being [Present Active Indicative]
Carpenter's	Tekton	Carpenter
Son	Uihos	Son
Mother	Meter	Mother
Called	Lego	Called [Present Passive Indicative]
Brethren	Adelphos	Brother
Sisters	Adelphe	Sister
Are	Eimi	Keep on being [Present Active Indicative]
Hath this	Touto	This
All	Pas	All
These things	Tauta	Things
Were offended	Skandalizo	Scandalised, Offended [Imperfect Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Prophet	Prophetes	Prophet
Is	Eimi	Keeps on being [Present Active Indicative]
Without honour	Animos	Without honour
Save	Ei me	Except, Literally If not
House	Oikia	House
Did	Poieo	Do [Aorist Active Indicative]
Many	Polus	Many
Mighty works	Dunamis	Mighty work
Because	Dia	Because
Unbelief	Apistia	Unbelief

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? **55.** Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? **56.** And his sisters, are they not all with us? Whence then hath this man all these things?

Nazareth is an example of sadly what will happen nationally. We have seen previously the initial rejection in Nazareth, now we have a fine rejection there, and the Lord will be unable to do any more there.

From this section we learn not only was Jesus' stepfather Joseph a carpenter by trade, but also that Jesus himself was also a carpenter. We also learn that Jesus has at least four half brothers, none of whom were believers until after the resurrection. Two will become authors in the New Testament.

The phrase, "are they", in relation to sisters, shows that Jesus Christ had at least three half sisters although they are not named, as some or all of his half brothers are in the passage under review.

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

They are offended/scandalized by Him. This prompted Jesus to point out that a genuine prophet is generally more appreciated away from home. His own district and His own relatives allowed their familiarity to breed contempt. They could not accept Him as anyone other than the acceptable and controllable carpenter who was humble and a servant of all. They were blinded to seeing that He was the servant of all and would win their freedom from sin and death, but He was too ordinary for them to accept Him. **Matthew 20:27, 23:11.**

Unbelief largely hindered the Lord's work in Nazareth. He healed only a few sick people. It was not because He could not do the work, as man's wickedness cannot restrain God's power, but unbelief limits opportunities, for unbelievers do not expect God to act and so do not position themselves to receive blessing. He could not however have been blessing people where there was no desire for blessing, feeding needs where there was no consciousness of need, healing people who would have resented being told that they were sick.

MARK 6:1-6A

1 And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

KEY WORDS

Went out	Ezerchomai	Go out [Aorist Active Indicative]
Came	Erchomai	Come [Present Middle Indicative]
Own	Hautou	Own
Country	Patris	Home town
Disciples	Mathetes	Disciple
Follow	Akoloutheo	Follow [Present Active Indicative]
Sabbath day	Sabbaton	Sabbath
Come	Ginomai	To become [Aorist Middle Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Synagogue	Synagoge	Synagogue
Many	Polus	Many
Hearing	Akouo	Hear [Present Active Participle]
Were astonished	Ekleisso	Amazed, Astonished [Imperfect Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Whence	Pothen	From where
Man	-	Not found in the original
Wisdom	Sophia	Wisdom
Is given	Didomi	Give [Aorist Passive Participle]

Mighty works	Dunamis	Power, Mighty works
Wrought	Ginomai	Come into being [Present Middle Participle]
Hands	Cheir	Hand
Is	Eimi	Keep on being [Present Active Indicative]
Carpenter	Tekton	Carpenter
Son	Uihos	Son
Brother	Adelphos	Brother
Are	Eimi	Keep on being [Present Active Indicative]
Sisters	Adelphe	Sister
Were offended	Skandalizo	Scandalised, Offended [Imperfect Passive Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Prophet	Prophetes	Prophet
Is	Eimi	Keeps on being [Present Active Indicative]
Without Honour	Animos	Without honour
Kin	Suggenes	Relations
House	Oikia	House
Could	Dunamai	Have power [Imperfect Middle Indicative]
Do	Poieo	Do [Aorist Active Infinitive]
Save	Ei Me	Except literally If no
Laid upon	Epitithemi	Lay upon [Aorist Active Participle]
Few	Oligos	Few
Sick folk	Arrhostos	Infirm, Sick folk
Healed	Therapeuo	Heal [Aorist Active Indicative]
Marveled	Thaumazo	Marvel, Be amazed [Imperfect Active Indicative]
Unbelief	Apistia	Unbelief

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And he went out from thence, and came into his own country; and his disciples follow him. 2. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?

From Capernaum Jesus went some 30 kilometres south west to His hometown Nazareth. He arrived back as a now famous rabbi/prophet/miracle worker, with disciples for a public mission to the area.

He was preparing the disciples for their own future ministry, and the critical thing in ministry is being able to face negative volition without personally taking offence. He began teaching in the Synagogue on the Sabbath. His hearers were astonished at His teaching, some finding it hard to relate the teacher to the carpenter who they had grown up with.

In this passage Jesus is called a carpenter. When Jesus was young Sepphoris the capital Galilee had been destroyed by the Romans and rebuilding had begun there immediately. Carpenters were no doubt in demand in Nazareth which was situated only six kilometres from the ruined city. Joseph probably taught Jesus his own trade as was common practice in those days. After Sepphoris had been rebuilt they probably plied their trade from their home as most Galilean carpenters did.

The observation that Jesus is a carpenter is meant to identify Him by trade rather than necessarily suggesting the unlikelihood of a carpenter being a teacher, for Rabbis were required to have a trade also, and carpenter was an acceptable trade, but tanning was not. He might have been regarded as a labourer just like the others He had grown up with, so they had Him in their “cognitive box” and would not accept any change that made Him someone to look up to, even if they ought to on the basis of the evidence.

Verse 3. And they were offended at him. 4. But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6. And he marvelled because of their unbelief.

The Old Testament often talks of the principle of the prophet without acceptance in his own land with people like Jeremiah and Moses. Subsequent Jewish traditions emphasized this concept even more. If we reflect upon this behaviour, we realise that we see it often after people are born again today. Their old associates find it too hard to shift their view of them. Pride and arrogance stops them “looking up” to one they previously despised, or treated as an equal.

The Lord will only do His work with freely expressed faith on the part of those he works with. He will not ever act like a pagan magician of antiquity, and dramatically overwhelm the observer; His role as Messiah-Saviour requires faith on the part of those who accept Him, and He will not act with, or upon the lives, of those who despise or devalue Him and his work.

Even Jesus Himself was amazed at their unbelief, for there was a great deal of physical evidence that they could see or hear of. It was incredible that they would not believe that His wisdom and power were from God, for that was the only obvious conclusion, except for the spiritually blind. So far as is known He never returned to Nazareth, and they would share the fate of the Pharisees in time and in eternity, and for the same negative attitude. This is their “unpardonable sin”, and they persist in it.

APPLICATION

The terms “brothers and sisters” used are the usual terms for siblings. This text together with the fact that the half brothers are named undoubtedly refers to children born to Mary after the virgin birth of Jesus. This does not in any way detract from Mary’s greatness as our Mother of Faith, and greatest woman who ever lived, it just reminds us that we need to be careful of assigning her titles that are not appropriate.

Mary cheers us on from heaven today and we believe would be embarrassed at the titles given by later centuries, especially the pagan title of “queen of heaven”. **Jeremiah 7:16-20, 44:20-25, Hebrews 12:1-3.**

The later church made her “ever virgin”, but the biblical evidence indicates otherwise. Marriage is honourable and the marital bed undefiled. **Hebrews 13:1-6.**

Often people who are closest to you are the hardest people to reach for the gospel and spiritual matters. It is quite common for strangers to have a major part in conversion of siblings. We should pray for our family.

The people of Nazareth represent Israel’s blindness. This is common now in our days with mass communication and demonstration about who the Lord is there is still great darkness due to the hardness of people’s hearts, and not wanting to change their lives, and therefore resisting belief in Him.

Even today people judge others on the basis of where they have been born or trained, as to whether they have acceptable credentials to be considered a teacher of the Word. In spiritual matters we should not be interested in the accreditation of man but the approval of God.

Antagonism to one’s ministry, or prejudice against a person, often limits one’s Christian ministry in your own locality. God however can use this to allow ministry elsewhere.

DOCTRINES

CHRIST: VIRGIN BIRTH OF CHRIST

1. Jesus Christ had to be born of a virgin to fulfil prophecy. (**Isaiah 7:14**)
2. Jesus had to be born of a virgin to confirm the curse of Coniah. (**Jeremiah 22:28-30**)
 - a) Coniah was a believer but an evil king at the time of the Babylonian captivity.
 - b) Coniah is also in the direct line of Christ in Joseph’s lineage from David (**Matthew 1:6, 1:11, 1:16**) through Solomon. This is the Kingly line.
 - c) Mary was also in the direct line of Christ from David (**Luke 3:23, Luke 3:31**) through Nathan. In **Luke 3:23** Joseph is the son-in-law of Heli, Mary’s father.

d) Both lines, Solomon's and Nathan's meet in the person of Jesus Christ but by the virgin birth Coniah's line is cut off as Joseph is the legal but not natural father of Jesus Christ.

3. Jesus had to be born of a virgin to not have the sin nature of Adam. The sin nature of man comes down through the male. **(1 Timothy 2:14)**

- a) Adam, as the head, was responsible for his wife.
- b) Eve was deceived and sinned.
- c) Adam made deliberate choice.

4. In order to be the God-Man Jesus had to be conceived of the Holy Spirit to Mary.

5. The virgin birth is therefore critical especially in the doctrine of Redemption, Imputation and Propitiation.

NO virgin birth = NO salvation.

CHRIST: HYPOSTATIC UNION

1. Hypostasis means standing together under one essence, two things united under one with no loss or transfer to the other and no change to either.

In the person of Jesus Christ the two natures, divine and human, were inseparably linked with no loss or transfer of properties or attributes, and no mixture or loss of separate identity the union was personal and eternal. The Lord Jesus Christ is still perfectly human and divine

2. See **Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philippians 2:5-11, 1 Timothy 3:16, Hebrews 1:4**

3. The incarnate person of the Lord Jesus Christ included undiminished deity; He remained co equal and co eternal with the father while on earth. As a baby in the cradle he was holding the universe together.

4. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature **1 Peter 2:22**

5. The two natures were united without transfer of attributes; the Essence of Deity and humanity were unchanged.

6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**

7. The union was personal and hypostatic; one essence with two natures.

8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.

9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.

- a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
- b) Deity cannot thirst, humanity can **John 19:28**
- c) Deity is omniscient , humanity learns **Luke 2:40,52**

10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-

- a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
- b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
- c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
- d) To be a king he must be a man, a Jew in the line of David. **Psalms 89:20-37, 2 Samuel 7:8-16**

11. There are three categories of sayings or actions of the Lord:

- a) From his deity alone **John 8:58**
- b) From his humanity alone **John 19:28**
- c) From his hypostatic union - **John 11:25,26**

12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe, the God man the Lord Jesus Christ.

CHRISTIAN LIFE – DOUBT

1. When we have a doubt we must be honest with God.
2. Write your doubts out on paper clearly so that you are ready to see the answer when it comes.
3. Commit this before the Lord in prayer. Express it bluntly and openly and expect God to answer. **Nehemiah 1:4 -11 Mark 9:24**
4. The Bible tells us to cast our cares upon him, **1 Peter 4:19, 5:7**. "Cares" are anything that concern us
5. Use a concordance to find verses dealing with the subject which concerns you. Ask yourself the following questions:
 - a) What does the Bible state about my doubt/concern?
 - b) What definite statements does the Bible make about this subject?
 - c) Do I believe God's word on this issue?

PROPHET

1. The gift of prophecy and the office of the prophet are distinguished in scripture. In the Old Testament there were those who had the office of prophet, and served in an official capacity within the worship system of Israel but there were also those who at times were given the gift of prophecy to give a special prophecy even though they were not full time prophets. Elijah was a man with the office and the gift, where-as David had the gift at times but not the office.
2. The roles of the person with the office of prophet were many and varied:
 - a) Aaron was a preacher (**Exodus 7:1**).
 - b) In Nehemiah's time the prophet-preacher had a role to exegete the Word of God clearly so that the people would know the truth (**Nehemiah 6:7, Hosea 6:5**).
 - c) As revivalists they were to call people to repentance (**Judges 6:7-12, Zechariah 7:7-12**).
 - d) They were to oppose apostasy so that those who were likely to be misled by a false teacher would have no excuse (**1 Kings 18:36-39, 40, 2 Chronicles 25:15, Ezekiel 2:5, 2 Kings 20:11**).
 - e) They were encouragers of the people (**Ezra 5:2**).
 - f) They were sometimes song/worship leaders for the people (**1 Samuel 10:5**).
 - g) They led in prayer at worship (**2 Chronicles 32:20**).
 - h) They were the advisors to the kings and they were associated with coronations (**1 Samuel 10:1, 1 Kings 11:28, 29, 2 Kings 9:1-6, 2 Chronicles 12:5, 2 Chronicles 12:6, 15:2-7**).
 - i) They were spiritual advisors or seers for the kings; they "saw" the immediate future and so were able to advise the kings of the right decisions (**1 Samuel 9:9, 2 Samuel 24:11, 1 Chronicles 21:9, 24:29, 2 Chronicles 19:2, 33: 18, 2 Kings 17:13, Isaiah 29:10**).

- j) They were fore-tellers of significant future events (**2 Samuel 7:5-16, Amos 9:11, Isaiah 9:6, 7, Isaiah 53, Ezekiel 34:22ff, Micah 5:2, Daniel 9:26, Zechariah 13:8, Joel, Zechariah 14**) and many more.
- k) God intended them to be the shepherds and vine-dressers of the nation. As such they were to be the type of Christ, who is referred to in the Old Testament as "the great prophet" (**Deuteronomy 18:15-19, Zechariah 13:5-6, Matthew 21:11, Luke 7:16, 8: 18-20, 24:19, 23-26, John 7:40, 41**).
3. There was no "set" formula for the prophets to follow, but certain things were established as "tests" for the people to be sure the prophet was genuine.
- a) The prophet had to have a spiritual life witness that was like Moses (**Deuteronomy 34:10 - 12**).
- b) God spoke to the prophets by dreams and visions. God spoke to Moses face to face but he was an exception (**Numbers 12:6-7**).
- c) The prophet had to be totally confident of his message, as he was judged by God if there was any falsehood in it (**1 Kings 22:13, 14, 2 Kings 5:8**).
- d) There were to be no secret prophecies, everything was to be open and clear, so that all the people might be warned of God (**Jeremiah 23:25-29**).
- e) The prophet had to be specific in his message and had to be obeyed literally (**2 Kings 5:10-19**, note especially verse 13).
4. There were always false prophets; in fact the great prophets of the Old Testament were always outnumbered by false prophets in their own day (**Jeremiah 2:8, Ezekiel 13:1-23**). Our Lord warned us that there will always be false prophets about (**Matthew 7:15 - 23**). NOTE THE LORD'S WORDS here in that the personal walk of the prophet is to be paid attention to. No spiritual fruit in their life = no truth in their words. God allows the false prophets to operate without immediate judgement upon them, so that believers are always presented with an obedience test, to see whether we will obey the scriptures or follow our own lusts to judgement. False prophets will abound at times of poor Bible teaching. Weeds only grow in poorly cared for soil (**Hosea 4:5, 6, 9:7, 8**).
5. Tests that believers must apply when confronting a person claiming the gift of prophecy:
- a) The words of the prophet will never contradict the Word of God (**Jeremiah 23:33-36, 2 Peter 2:1-3, 1Corinthians 14:32**).
- b) The prophet will never call people away from genuine worship of God (**Deuteronomy 13:1- 5**).
- c) The prophet will always be specific and the prophecy will be able to be tested (**Deuteronomy 18:20-22, Jeremiah 28:9**).
- d) Any prophet who asked for money was to be treated as false (**Jeremiah 8:10**).
- e) Any prophet who was a drunkard was to be treated as false (**Micah 2:11**).
- f) Any unconfessed sin of envy, jealousy, strife,.....etc in their life , they were false! (**Jeremiah 23:11**).
- g) God's prophets were generally men alone, not in groups (**1 Kings 22:5-8, 18:22**).
- h) Does the prophecy accord with scripture? (**1 Corinthians 14:37, 38, 2 Kings 23:2**).

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**)

UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. (**Psalm 22:1-3, John 1:5**)
2. Sin is solved at the Cross for all. (**1 John 2:2**)
3. The way is therefore open to all who will believe. (**John 3:16, 36, Acts 16:31**)
4. Those who reject Christ are without hope, promise and God in the world. (**Ephesians 2:12, Romans 5:14, 17, 6:23**)
5. We are born dead to God. (**Psalm 51:5**)
6. It is only through Christ that we can be born again. (**John 14:6**)
7. The unbeliever spurns this grace offer and the Lord who died for him. (**Hebrews 2:1-4**)
8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. (**John 3:16-21, Revelation 20:11-15**)
9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. (**Revelation 9:2**)
10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. (**Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13**)

WISDOM

"The fear of the LORD is the beginning of wisdom" **Psalm 111:10**

1. Wisdom is identified as understanding (**Proverbs 8:1, 5**).
2. Wisdom will speak of things that are right, i.e. just and unbiased (**Proverbs 8:6**).
3. Wisdom will speak truth and will abstain from wicked or malicious words (**Proverbs 8:7**).
4. Wisdom results in righteous (just, honest) words and will refrain from perverse or slanderous speech (**Proverbs 8:8**).

5. Words of wisdom will be heard and understood by those who have understanding and knowledge **(Proverbs 8:9)**.
6. Wisdom will seek after instruction rather than wealth **(Proverbs 8:10)**.
7. Wisdom is better than material gain **(Proverbs 8:11)**.
8. Wisdom is identified with prudence (discretion), it is discerning regarding 'witty inventions' (evil plots) **(Proverbs 8:12)**.
9. The fear of the Lord is the beginning of wisdom **(Psalm 111:10)**; therefore, to hate evil, pride and arrogance is a sign of wisdom **(Proverbs 8:13)**.
10. There is strength (mastery) in wisdom **(Proverbs 8:14)**.
11. Wisdom is necessary to leadership **(Proverbs 8:15-16)**.
12. Wisdom will come to those who seek her early in life **(Proverbs 8:17)**.
13. Those things that God considers true riches, i.e. a good name, humility and fear of the LORD are the rewards of wisdom **(Proverbs 8:18-19 cf. Proverbs 22:1, 4)**.
14. Wisdom is eternal **(Proverbs 8:22-23)**.
15. Wisdom was before the creation; was instrumental in creation and for creations benefit **(Proverbs 8:24-35)**.
16. He that falls short of wisdom does wrong (does violence) to his eternal soul **(Proverbs 8:36)**.

HARMONISATION

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

HARMONY

REJECTED AGAIN IN NAZARETH

And he went out from thence, and came into his own country; and his disciples follow him. And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Is not this the carpenter's son? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us?

And they were offended at him. But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he did not many mighty works there because of their unbelief except that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

72A JESUS PREACHES IN GALILEE

MATTHEW 9:35-38

Matthew 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. **36** But when he saw the multitudes, he was moved with compassion on them, because they **fainted**, and were **scattered** abroad, as sheep having no shepherd. **37** Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; **38** Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

KEY WORDS

Went about	Periago	Go about [Imperfect Active Indicative]
All	Pas	All
Cities	Polis	City
Villages	Kome	Village
Teaching	Didasko	Teach [Present Active Participle]
Synagogues	Sunagoge	Synagogue
Preaching	Kerusso	Preach [Present Active Participle]
Gospel	Euaggelion	Gospel
Kingdom	Basileia	Kingdom
Healing	Therapeuo	Heal [Present Active Participle]
Every	Pas	All
Sickness	Nosos	Sickness
Disease	Malakia	Disease, Malady
People	Laos	People
Saw	Eido	Perceived [Aorist Active Participle]
Multitudes	Ochlos	Crowd, Multitude
Moved with compassion	Splagchnizomai	Be moved with compassion [Aorist Passive Indicative]
Fainted	Ekluo	Faint, Relax [Perfect Passive Participle]
Scattered abroad	Rhipto	Scatter abroad, Disperse [Perfect Passive Participle]
Sheep	Probaton	Sheep
Having	Echo	Have and hold [Present Active Participle]
Shepherd	Poimen	Shepherd
Saith	Lego	Say [Present Active Indicative]
Disciples	Mathetes	Disciple
Harvest	Therismos	Harvest
Truly	Men	Truly
Is	-	Not found in the original
Plenteous	Polus	Much
Labourers	Ergates	Worker from which we get the term Erg in physics
Few	Oligos	Small, Few
Pray ye	Deomai	Request [Aorist Passive Imperative]
Lord	Kurios	Lord
Will send forth	Ekballo	Send forth, Throw out [Aorist Active Subjunctive]

PERFECT TENSE VERBS

EKLULO – FAINT – This verb occurs 6 times in the New Testament and once in the Perfect Tense. It is one of three verbs translated in this manner, with “Ekluo” having the concept of becoming feeble or growing weary. In **Matthew 9:36**, The Lord Jesus Christ has compassion on the crowd because they were permanently weak, as they had no shepherd to guide, feed, and protect them.

RHIPTO – CAST, SCATTER - Occurs 7 times in the New Testament and twice in the Perfect Tense. In **Matthew 9:36**, looking at the crowds, He had a deep sympathy for them because they fainted; they were without provision, direction and guidance. Hebrews 12:3. “Lest ye be weary and faint in your mind”. Their minds were devoid of Biblical information. As such they are permanently wandering around aimlessly. The shepherd here is a person to feed them and guide them from a spiritual viewpoint.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
72A	Isaiah 9:6	The Counsellor	Matthew 13:54
	Psalms 112:4	He is gracious and compassionate	Matthew 9:36
	Zechariah 9:7	Ministry to poor, the believing remnant	Matthew 9:35-36

REFLECTION

Verse 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. **36.** But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. **37.** Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; **38.** Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

In spite of all the criticism and rejection, the Lord Jesus Christ continues His ministry of teaching in all the cities and villages teaching in the synagogues. He also preached the “gospel of the kingdom”, the good news and presented His credentials in the form of healing every sickness.

Looking at the crowds He had a deep sympathy for them because they fainted, they were without direction and guidance **Hebrews 12:3.** “Lest ye be weary and faint in your mind”. Their minds were devoid of Biblical information. As such they are wandering around aimlessly. The shepherd here is a person to feed them and guide them from a spiritual viewpoint, but few are even focused upon their spiritual needs.

He now turns to the disciples and tells them that there is a large harvest of souls, but few who are active for God. The labourer here is a skilled labourer, someone who knows what they are doing, and there are few who care enough to be ready to serve, and fewer who are passionate for the things of God, and so are keen to do God’s will. God seeks passionate service, not religious form and ritual. **John 4:23.**

Pray ye, is an aorist passive imperative, which is an unusual construction. Normally one would expect an active voice but here the passive voice indicates receiving a burden for praying. To combine this with an imperative mood is rare, and the Lord is saying that they must be personally burdened for this situation before they can do anything effective. They must freely and lovingly receive the ministries of the Holy Spirit, and feel as God does for the lost. **2 Peter 3:9, 1 Corinthians 2:14.**

Jerusalem would later reject Him also, and He was moved to tears over their fate. Jesus saw what would happen in time and eternity to those who hated and rejected Him, and He wept for them. **Matthew 23:37.**

The Lord of the Harvest is the Holy Spirit because He is the agent of regeneration. He is the one who convinces of Sin, Righteousness, and Judgement. **John 16:9-11.**

The labourers are sent out by God. The Greek word for send out is Ekballo, which means to force out. Unless we feel the urgency and critical nature of our call, we have not heard God speak to us – true servants of the Lord are always “driven”, and people often will look at us and think we are too fanatical.

APPLICATION

Because one is rejected or shunned in a particular area this does not mean that your ministry for the Lord has been ended or destroyed, it may mean that the ministry is to relocate. Even though one is isolated it is possible to have an effective ministry.

There are many people who have a complete or even partial lack of spiritual understanding and so are “scattered” in their thinking processes, and in their living situation. We need to have a burden not only for the lost, but for those without a shepherd.

We need to receive a burden for prayer for those around us. If the people are willing to pray, they are willing to go. This is a test of their free will. There will however be few who will go and follow through and serve until the end. **Luke 9:62.**

Before you go you need to be trained so that you are an effective or skilled labourer in the harvest fields of the Lord.

DOCTRINES

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (**Matthew 3:1, 2**) the Lord Jesus Christ (**Matthew 4:23**) and his disciples (**Matthew 10:7**) Thy Kingdom come (**Matthew 6:10**).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (**2 Samuel 7:16**)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (**Matthew 24:14, Revelation 7**) After the 2nd Advent the 1,000 year reign commences. (**Revelation 20:1-6**)
3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.
 - a) Gospel of God (**Romans 1:1, 1 Thessalonians 2:2**)
 - b) Gospel of Christ - (**Mark 1:1, Romans 1:16**)
 - c) Gospel of the Grace of God - (**Acts 20:24**)
 - d) Gospel of Peace - (**Ephesians 6:15**)
 - e) Gospel of your salvation - (**Ephesians 1:13**)
 - f) Glorious Gospel - (**2 Corinthians 4:4**)
4. The Everlasting Gospel - (**Revelation 14:6**) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (**Matthew 25:31, 32**). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (**Revelation 7:9-14**)
5. Paul's "My Gospel" - (**Romans 2:16**) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.
6. "Another Gospel" which is not another (**Galatians 1:6, 7, 2 Corinthians 11:4**) This is a perversion of the Gospel of Christ (**Galatians 1:8, 9**) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (**Colossians 2:18**) among others.

KINGDOM

1. The Kingdom of Heaven is distinguished from the Kingdom of God.
 - a) Kingdom of Heaven
 - i) The Kingdom of Heaven will be the visible future Kingdom of the Lord on the earth. (**Luke 1:31-33**)
 - ii) Entrance into the Kingdom of Heaven, includes those physically alive going into the Millennium. (**Matthew 13:24-30, 36-43, 47-50**)
 - b) Kingdom of God
 - i) The Kingdom of God is spiritual (**John 3:3, Romans 14:17, Luke 17:20**)
 - ii) Entrance into the Kingdom of God is through regeneration. (**John 3:3-7**)
 - iii) The Kingdom of God covers the divine authority over all creation for all time. (**Luke 13:28, 29, Hebrews 12:22, 23**)
2. The King was born as prophesied of a virgin (**Isaiah 7:14 cf. Matthew 1:18-25**) and in Bethlehem. (**Micah 5:2 cf. Matthew 2:1**)
3. The Kingdom was announced as at hand (**Matthew 4:17**) but was rejected by the Jews both from a moral (**Matthew 11:20**) and official viewpoint (**Matthew 21:42-43**). As a result the King was crowned with thorns.
4. Afterwards He announced His purpose to build His church. (**Matthew 16:18**)

5. The mysteries of the Church and the Kingdom of Heaven were seen as concurrent - they both refer to the spiritual kingdom. (**Ephesians 3:9-11**)
6. When He returns at the Second Advent, the Lord Jesus Christ will establish the Kingdom for 1000 years before eternity resumes. (**Matthew 24:27-30, Luke 1:31-33, Acts 15:14-17, Revelation 20:1-10**)
7. At the end of the Millennium, Jesus Christ will deliver up the Kingdom to the Father (**1 Corinthians 15:24-28**)
8. The eternal throne is of God and the Lamb. (**Revelation 22:1**)

HEALING: THERE IS NO HEALING IN THE ATONEMENT

1. Scripture (**Matthew 8:16-17**) "When the even was come, they brought unto Him many that were possessed by devils and He cast out the spirits with his Word, and healed all that were sick, that it might be fulfilled which was spoken by Esias the prophet saying, 'Himself took our infirmities and bare our sicknesses'".
2. Many misinterpret this passage as indicating that the atoning work of Jesus Christ forgives sin and heals sicknesses.
3. In (**Matthew 8:1-17**) there are four types of sickness - leprosy, paralysis, fever, demon possession.
4. In (**Matthew 8:17**) the word "took" means to take them by the hand and lead them away. Alleviation of suffering is in focus rather than the transferring of suffering to Christ. The diseases of these people were not transferred to Christ. He did not receive our leprosy, paralysis or fever. And Jesus was not demon possessed - that's blasphemy.
5. Sickness and death are the result of sin. Jesus had power to forgive sin, and therefore to heal sickness. Jesus healed sickness to show that He was Messiah (**Mark 2:3-12**)
6. In the atonement, Christ bore our SINS in His own body on the tree, never SICKNESS. (**1 Peter 2:24**). Jesus took away their diseases but did not have them transferred to Himself.
7. The purpose of the atonement, therefore, is to pay the penalty of sin, not to provide healing for sicknesses, although at times we are healed by the Lord.

CHRIST – THE SHEPHERD

1. In the Bible, sheep represent believers. **Matthew 25:33, 34** - they are contrasted with goats (unbelievers)
2. Sheep are helpless, they need to be led, fed and protected. They cannot defend themselves.
3. In the Old Testament Israel was called the sheep of his fold **Psalms 74:1, 79:13, 95:7, 100:3 Jeremiah 23:1**
4. The Lord Jesus Christ, the true shepherd came to the fold of Israel and while some responded most rejected him and the Lord called out a flock to establish a new group - **John 10:10-16**
5. He is the only door to fellowship **Acts 4:12 John 3:36, John 10:28, 29**
6. Judaism is the fold out of which the Lord led his sheep to form a new flock on the hills in freedom, the contrast between the fold and the flock. The fold no longer exists it was Jewish and legal and is gone, there is neither Jew nor Gentile but we are all in Christ Jesus. This is the theme of the book of Galatians, Romans and Hebrews, the just will live by faith. Our church should be a place where we learn to walk with the Lord under the control of the Holy Spirit.
7. In the fold the sheep are within four walls under the protection of the man in charge of the fold whereas the flock is moving, feeding and are under the control of the shepherd. This is where the walk in the spirit occurs. Christianity is a relationship and is active. **Galatians 1:6-9** - here Paul says we must walk in the

spirit not a lot of rules such as in Judaism. We are to fight the enemy on the hills and be in the world but not of it.

8. There is only one flock and all sheep should know it. Believers show their character as sheep by how they respond to the shepherd.

9. The Lord Jesus Christ is seen as the shepherd in five different ways in **(1 Peter 2:21-25)**.

- a) The suffering shepherd (v 21)
- b) The sinless shepherd (v 22)
- c) The submissive shepherd (v 23)
- d) The substitutionary shepherd (v 24)
- e) The seeking shepherd (v 25)

10. The Shepherd as Christ appears in three successive Psalms.

- a) **Psalm 22** - the good shepherd gives his life for the sheep (John 10:11). He is the Door **(John 10:9)**.
- b) **Psalm 23** - the Lord is my shepherd - the great shepherd of the sheep. **(Hebrews 13:20)**.
- c) **Psalm 24** - the chief shepherd appears as the Man of Glory. **(1 Peter 5:4)**.
- d) These show the shepherd dying for His sheep, the resurrected shepherd tending and caring for His sheep and the future shepherd ruling over His sheep.

MIRACLES - PURPOSE

1. Miracles occurred mainly in three periods of history. Of all the miracles recorded in the Scriptures all but twelve fall into the following three periods.

- a) The Law and Prophets Group:- prepares for the coming of the Lord
 - i) At the Exodus through to the giving of the Law, miracles were performed by Moses, Aaron and later by Joshua.
 - ii) At the period when the great prophets Elijah and Elisha were teaching many miracles were performed.
- b) The Lord and Church Group:- bears witness to His first coming
 - i) The miracles of the Lord.
 - ii) The miracles performed by the apostles.
- c) The Future Miracle Group:- attest to His second coming
 - i) Beginning with the activities of the two witnesses of the Great Tribulation.
 - ii) The universal outburst of miracle activity at the establishment of the Millennial Kingdom, when the Lord rules over a restored earth.

2. Their purpose includes the following.

- a) To glorify the nature of God **(John 2:11, 11:40)**.
- b) To accredit certain men as spokesmen for God **(Hebrews 2:3-4, Luke 7:18-23)**
- c) To provide evidence for belief in Jesus as Messiah **(John 6:2, 14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20)**
- d) To demonstrate the Lord's superiority over the forces of evil. **(Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37)**
- e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us. **(John 1:14)**

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

- i) The Lord's creative work of turning water into wine at Cana. **(John 2:1-11)**
- ii) His power when stilling the storm on Galilee. **(Mark 4:35-41; Matthew 8:18)**
- iii) The feeding of the 5000 and the 4000. **(Mark 6:33-44; 8:1-9)**
- iv) Walking on the water at Galilee. **(Mark 6:47-52)**
- v) His arrest in Gethsemane. **(John 18:6)**

b) The Righteousness of God was illustrated in:-

The Lord's transfiguration before the disciples on the mountain, when they saw the Holiness of God in the Lord displayed. **(Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36)**

c) The Justice of God was illustrated in:-

The cursing of the fig tree during the last week before the cross as a sign of His coming judgement upon Unresponsive Israel. **(Matthew 21:18-22; Mark 11:12-14, 20-26)**

d) The Love of God was illustrated in:-

All the healing ministries as the Lord's compassion flowed into action, even to the exhaustion of His humanity. While thirty-six specific miracles of the Lord are recorded, many thousands of healing miracles are passed over in a few isolated verses (eg. **Matthew 9:35-36, 14:14, 15:30-31, 8:16-17** etc.)

e) The Eternal Life of God was illustrated in:-

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

i) His knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)

ii) Where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)

iii) The knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience. (**John 1:45-51;4:5-43**)

g) The Omnipresence of God was illustrated in:-

His ability to appear in various places many kilometres apart demonstrating the truth of His promise to be with believers always. (**Matthew 28:20**)

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

The repetition of the miracle of the draught of fishes both before and after the resurrection showing that His character and power were unchanged.

j) The Veracity of God was illustrated in:-

The healing of the Centurion's servant and the Nobleman's son. The Lord said they were healed, and at that moment, many kilometres away, they were. (**Matthew 8:5-13, Luke 7:1-10, John 4:46-54**)

k) The Grace of God was illustrated in:-

The healing of Malchus' ear in the garden on the night of the Lord's arrest (**Luke 22:50**). It was a testimony to His Grace that as he faced the horror of the cross, our Lord could still stoop and heal one of His captors. It is significant that the last recorded miracle performed by the Lord before the cross benefited an enemy, one who had come to arrest him.

MIRACLES: HEALING AND MIRACLES

1. The healing ministry of Jesus was not primarily to relieve suffering but to show Himself to the Jews as the Messiah.

2. Jesus Christ's major thrust in his ministry was healing from sin rather than physical healing, as healing from sin has eternal results whilst physical healing has temporal results only.

3. Examples of healing by Jesus Christ

a) The Leper (**Matthew 8:1 -4**)

The Jew was suffering from an incurable disease - leprosy. It was totally hopeless to expect a cure under normal conditions at that time in history. The cured leper was told to go to the priests, the Levitical priest of those days who had been given by God two chapters in the Old Testament for such cases. Uncleanliness (Leviticus 13), Cleanliness (**Leviticus 14**). It was unknown to use (Leviticus 14), its use with the cure of the leper should have alerted the Levitical priests that the Messiah was on earth.

b) Centurion's Servant (**Matthew 8:5-13**)

The Centurion was a Gentile believer who had great faith, showing he was a mature believer. His servant was suffering from the palsy (paralysis or polio). The Centurion showed great faith by knowing that he did not need Jesus Christ to enter his house to heal his servant. Using the Centurion's faith, Jesus Christ challenges the Jewish onlookers to trust him also.

c) Paralytic Healed (**Matthew 9:1-8**)

A Jewish believer who lacked assurance of his sins forgiven. His friends, the stretcher bearers, who brought him to Jesus had great faith in the Lord. Jesus cured him to give the paralytic confidence in his sins being forgiven.

d) Peter's Mother-in-Law (**Matthew 8:14-17**)

Jesus cured her so that she could serve the Lord and help sustain Him.

4. There are many examples and means used by God for healing.

a) By direct contact. (**Matthew 8:3, 15; Mark 6:5**)

b) In response to the faith of friends. (**Mark 2:5**)

c) In response to prayer. (**James 5:15, 16**)

d) Through doctors. (**Colossians 4:14**) and medicines - Figs for boils (**2 Kings 20:7**), Wine for ulcers (**1 Timothy 5:23**)

5. God did not heal many great saints who had diseases or problems.

a) Elisha (**2 Kings 13:14**)

b) Paul (**2 Corinthians 12:7-10**)

c) Epaphroditus (**Philippians 2-26, 27**)

d) Timothy (**1 Timothy 5:23**)

e) Principle of the sick saint (**2 Corinthians 12:9**)

6. Sickness is permitted for a number of reasons.

a) To bring us back to God's Word. (**Psalm 119:6 7**)

b) To make God's Word manifest. (**John 9:1-3**)

c) To glorify Jesus Christ. (**John 11:4**)

d) So that we can comfort others. (**2 Corinthians 1:4**)

e) To prepare us for future glory. (**2 Corinthians 4:17**)

f) To return us to fellowship. (**Hebrews 12:5-10**)

g) To make, us more fruitful. (**John 15:2; Hebrews 12:1**)

7. Miraculous healing does occur from time to time. God is able to heal anyone at any time but the Bible shows that it is not normally His purpose to do so. Satan can counterfeit divine healing through divine healers.

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 emplaced 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.

CHRISTIAN LIFE - SERVICE

1. Our duty is to surrender our entire lives to God. (**Romans. 12:1**)
2. Willingness is essential. **Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3**
3. Service in the big things requires by faithfulness in the small things.
4. Monotony and difficulties are transformed into the opportunities with the correct attitude (**Matthew 6:33**)
5. Everything we do should be "as unto the Lord" (**Colossians 3:17**)
6. Service to Christ is acceptable to God and approved of men (**Romans 14:18**)
7. Our work should be completed. **John 4:34, 17:4, Acts 20:24, 2 Timothy 4:7**

8. The example of Christ. **Matthew 20:28, Luke 22:27, Philippians 2:7**

9. Qualities of our service:-

- a) It is demanded. **Hebrews 12:28**
- b) It should be immediate. **Matthew 21:28**
- c) It is abundant. **1 Corinthians 15:58**
- d) It is according to ability. **Matthew 25:22, Luke 12:48**
- e) It is in co-operation with God. **2 Corinthians 6:1**
- f) Must be exclusive (**Luke 16:13**)
- g) In the power of the spirit (**Romans 1:9**)
- h) Undertaken in Godly fear (**Hebrews. 12:28**)
- i) Motivated by love (**Galatians. 5:13**)

10. It is :-

- a) Following Christ (**John 12:26**)
- b) For him whom all Christians serve (**Colossians 3;24**)
- c) Service to God. (**Acts 27:23**)

11. It requires:-

- a) Turning from idols (**1 Thessalonians. 1:9**)
- b) Fasting and prayer (**Luke 2:37**)
- c) Ministry of the Word (**Acts 6:1-4**)

12. Benefits of Service:-

- a) It glorifies God. **Matthew 5:16, John 15:8**
- b) It enriches life. **1 Timothy 6:18-19**
- c) It gives a pattern for imitation. **Titus 2:7**
- d) It encourages others in their tasks. **Hebrews 10:24**
- e) It shows neighbourliness. **Luke 10:36-37**
- f) It lightens life's burdens. **Galatians 6:2,16**
- g) It demonstrates love. **John 21:15-17**
- h) It demonstrates faith. **James 2:17-18, 1 Peter 2:12**
- i) It is Christlike. **John 13:12-15**

13. The model servant (**Genesis 24**)

- a) Does not pre-empt his master.(v2-9) We should wait upon the Lord and not run ahead of time.
- b) Goes where he is sent (v4,10). We should be in the geographical will of God.
- c) Does nothing else. God has specific tasks for every believer to perform. We should concentrate on our own area and not get sidetracked.
- d) Is prayerful and thankful. We should always realise where our power comes from and not get proud when we have spiritual blessings and prosperity.
- e) Is keen to succeed (v 17-18, 21). We should be keen to evangelise. (Romans 1:14-16)
- f) Speaks not of himself but of his master. Who and what we are is not important, who and what Christ is of the greatest importance. (v 22, 34-36)
- g) Presents the true issue and requires a clear decision. (v49) We should present the gospel and other doctrine clearly and expect results.

CHRISTIAN LIFE: SERVICE – MODEL SERVANT

1. The unnamed servant in (**Genesis 24**) is the picture of the model servant as well as a type of the work of the Holy Spirit.
2. The model servant does not pre-empt his master (v2-9). We should wait upon the Lord and not run ahead of time.
3. The model servant goes where he is sent (v4, 10). We should be in the geographical will of God.
4. The model servant does nothing else. God has specific tasks for every believer to perform. We should concentrate on our own area and not get sidetracked.

5. The model servant is prayerful and thankful. We should always realise where our power comes from and not get proud when we have spiritual blessings and prosperity.
6. The model servant is keen to succeed (v 17-18, 21). We should be keen to evangelise (**Romans 1:14-16**).
7. The model servant speaks not of himself but of his master. Who and what we are is not important, who and what Christ is of the greatest importance (v 22, 34-36).
8. The model servant presents the true issue and requires a clear decision. [v49] We should present the gospel and other doctrine clearly and expect results.

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. (**Psalm 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. (**Psalm 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)

HOLY SPIRIT – EFFECTIVE CALLING

1. Drawing (Gk. elkuo) means to draw, lead or impel. In this case the drawing or calling is in love. All the elect will freely respond to the work of the Holy Spirit. The drawing provides the motive to respond.
2. All people are called to repent, but only the elect are drawn. (**John 3:16, 36, 12:32, 16:8-11, 1 John 2:2**)
3. Believers, Called Ones, Elect, are all names for the same person. God calls, the Holy Spirit works, we simply respond to the call of Love. (**Jeremiah 31:3, John 3:16**)
4. The calling provides the motivation for the expression of love in the unbeliever who is positive towards salvation. (**Philippians 2:13**)
5. God can thereby give His gift of salvation to the elect. (**John 1:13, Romans 9:16 Ephesians 2:8-9, Titus 3:5-6**)
6. God therefore gets the glory for His work, we get the benefits (**Jude 24-25**)
 - (a) God planned it in eternity past.
 - (b) God provides it at the cross.
 - (c) God prepares for it in the life by conviction.
 - (d) God provides the motivation to accept the offer.
 - (e) God gives the gift of salvation to the elect.
 - (f) God gives the Holy Spirit to the new believer.
 - (g) God has prepared a new body for the believer.

HARMONY

JESUS ASSESSES THE LACK OF WORKERS

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

72 B – NAMES AND MISSION OF THE TWELVE

MATTHEW 10: 1-15

Matthew 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. **2** Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; **3** Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; **4** Simon the Canaanite, and Judas Iscariot, who also betrayed him. **5** These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: **6** But go rather to the lost sheep of the house of Israel. **7** And as ye go, preach, saying, The kingdom of heaven **is at hand**. **8** Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. **9** Provide neither gold, nor silver, nor brass in your purses, **10** Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. **11** And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. **12** And when ye come into an house, salute it. **13** And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. **14** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. **15** Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

KEY WORDS

Had called unto him	Proskaleomia	Summons [Aorist Middle Participle]
Twelve	Dodeka	Twelve
Disciples	Mathetes	Disciple
Gave	Didomi	Give [Aorist Active Indicative]
Power	Exousia	Authority
Against	-	Not found in the original
Unclean	Akatharos	Unclean
Spirits	Pneuma	Spirit
Cast out	Ekballo	Throw out [Present Active Infinitive]
Heal	Therapeuo	Heal [Present Active Infinitive]
All manner	Pas	All
Sickness	Nosos	Sickness
Disease	Malakia	Disease
Names	Onoma	Name
Apostles	Apostolos	Apostle
Are	Eimi	Keep on being [Present Active Indicative]
First	Protos	First
Called	Lego	Say, Call [Present Passive Participle]
Brother	Adelphos	Brother
Son	-	Not found in the original
Publican	Telones	Tax collector
Surname	Epikaleomai	Surname
Betrayed	Paradidomi	Betray [Aorist Active Participle]
Send forth	Apostello	Send out [Aorist Active Indicative]
Commanded	Paraggello	Command [Aorist Active Participle]

Saying	Lego	Say [Present Active Participle]
Go	Aperchomai	Go [Aorist Active Subjunctive]
Way	Hodos	Way, Road
Any	-	Not found in the original
City	Polis	City
Enter	Eiserchomai	Enter [Aorist Active Subjunctive]
Go	Poreuomai	Go [Present Middle Imperative]
Lost	Apollumi	Lost
Sheep	Probaton	Sheep
House	Oikos	House
Go	Poreuomai	Go [Present Middle Imperative Participle]
Preach	Kerusso	Preach, Proclaim [Present Active Imperative]
Saying	Lego	Say [Present Active Imperative Participle]
Kingdom	Basiliea	Kingdom
Heaven	Ouranos	Heaven
Is at hand	Eggizo	Come near [Perfect Active Indicative]
Heal	Therapeuo	Heal [Present Active Imperative]
Sick	Astheneo	Sick, Weak [Present Active Participle]
Cleanse	Katharizo	Cleanse [Present Active Imperative]
Lepers	Lepros	Leper
Raise	Egeiro	Raise [Present Active Imperative]
Dead	Nekros	Dead
Cast out	Ekballo	Cast out [Present Active Imperative]
Devils	Daimonion	Devil, Demon
Freely	Dorean	Freely
Have received	Lambano	Receive [Aorist Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Provide	Ktaomai	Acquire [Aorist Middle Subjunctive]
Gold	Chrusos	Gold
Silver	Arguros	Silver
Brass	Chalkos	Brass
Purses	Zone	Pocket, Purse
Scrip	Pera	Pouch for food
Journey	Hodos	Road, Way, Journey
Two	Duo	Two
Coats	Chiton	Shirt, Tunic
Shoes	Hupodema	Shoe or Sandal
Staves	Rhabdos	Stick, Stave, Sceptre
Workman	Ergates	Workman, Labourer
Is	Eimi	Keeps on being
Worthy	Axios	Worthy
Meat	Trophe	Food, Wages
Whatsoever	Hos	Which
Town	Kome	Town, Village
Shall enter	Eiserchomai	Enter into [Aorist Active Subjunctive]
Inquire	Exetadzo	Inquire, Investigate [Aorist Active Imperative]
Is	Eimi	Keeps on being [Present Active Indicative]
Abide	Meno	Take residence, Abide [Aorist Active Imperative]
Go	Eixerchomai	Leave, Go [Aorist Active Subjunctive]
Come	Eiserchomai	Enter into [Present Middle Participle]
House	Oikia	House
Salute	Aspazomai	Greet, Embrace, Accept [Aorist Middle Imperative]
Be	Eimi	Keep on being [Present Active Subjunctive]
Let your	Humon	Your
Peace	Eirene	Peace
Come	Erchomai	Come [Aorist Active Imperative]
Be	Eimi	Keep on being [Present Active Subjunctive]
Return	Epistrepho	Return [Aorist Passive Imperative]
Shall not receive	Me Dechomai	Not accept, Not receive [Aorist Middle Subjunctive]
Hear	Akouo	Hear [Aorist Active Subjunctive]
Words	Logos	Word
Depart out	Eixerchomai	Depart [Present Middle Imperative Participle]

Shake off	Ektinasso	Shake vigorously [Aorist Active Imperative]
Dust	Koniortos	Dust
Feet	Pous	Feet
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
More Tolerable	Anektotos	Be more tolerable bearable
Land	Ge	Earth, Land
Day	Hemera	Day
Judgment	Krisis	Judgment

PERFECT TENSE VERB

EGGIZO – AT HAND, DRAW NEAR – This verb occurs 43 times in the New Testament, with 13 times in the Perfect Tense. All the verses are in the Active Indicative, and warn people of a forthcoming event that because it is in the Perfect Tense is going to occur in the future, but have eternal results for them.

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

REFLECTION

In this passage we meet the representatives of the King. These are the labourers who will go out into the harvest. These are the apostles to Israel.

Verse 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

This is the first time that we have the twelve disciples separated from the other disciples. We do not know how many disciples Jesus had in total, but there are twelve of them that now become apostles to Israel.

It should be noted in verse 1 that the Lord gives them authority [Exousia] rather than power [Dunamai] over unclean spirits, they have authority over demons, this implies all the power (dunamis) they need from the power of God. He also gives them authority to heal all manner of sickness and disease. The healing and casting out of demons is to testify to the fact that the Messiah is there and these are His representatives.

Verse 2. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

This is the roster of the apostles who were appointed to the nation of Israel only. Eleven made it into the church as apostles to the Church also. Judas Iscariot of course did not and was replaced by Matthias, **Acts 1:17-26**, and possibly also by the Apostle Paul. There were no apostles to the Church at this time because there was no Church at this time. The Church would only start ten days after the Ascension, on the Day of Pentecost, with the universal filling of the Holy Spirit for all present.

We note in verses 2 to 4 that the disciples are listed in pairs starting with Simon Peter and Andrew. Peter was mentioned first probably as he was the leader of the group. The next is another brother team, James and John.

Thirdly in verse 3 we have Philip and Bartholomew who was also Nathaniel. Matthew the tax collector was then paired with Doubting Thomas. The group following was another James and Thaddeus. We know very little about them but it shows that public recognition is not important.

In verse 4 we have the final pair, Simon the Canaanite and Judas Iscariot. We can feel a little sorry for Simon as he was paired with the only unbeliever in the group of twelve. Not only did Judas betray Jesus, but he also was a thief according to **John 12:6**.

In verses 5 to 13 we have some last minute instructions or briefings. They had received the full training during the Sermon on the Mount in Matthew chapters 5, 6 and 7.

Verse 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel.

The first part of the briefing is who are the target audience for the mission. They are told to stay away from the Gentiles and not to enter into the cities of the Samaritans who were half Gentile and half Jew. The reason is that the gospel must go first to the lost sheep of the house of Israel. This is an evangelistic push, and they are only to go to unbelieving Jews to announce His Messiahship.

After the Jews have been thoroughly saturated with the gospel the eleven will be told to include the Gentiles in **Matthew 28:19,20**, although they will still start in Jerusalem, Judea, Samaria and then to the uttermost parts of the earth. The Jewish people must have “exclusive rights” to Messiah first, as He is their expected King, and only as their rejection becomes more and more total, does the message spread wider, so they cannot complain about the Gentiles entering in.

Verse 7. And as ye go, preach, saying, The kingdom of heaven is at hand.

The message that is to be given to the Jewish unbelievers is that the Kingdom of Heaven is at hand, in the person of the King. The word “preach” is a present active imperative of the Greek word Kerusso, which means they are commanded to keep on preaching.

The Kingdom of Heaven is the kingdom which is promised by the four unconditional covenants to the Children of Abraham, and is an eternal life kingdom. The Kingdom of Heaven consists of those who are going to live with God forever.

The phrase “is at hand” is the word Egeiro, and is in the Perfect tense, meaning it is already to come and it will come and the results will be eternal. The perfect tense indicates something that is in existence with the result that it always will be in existence. The Kingdom of heaven is in fact present in the form of the King, the Lord Jesus Christ, and so all who join themselves to Him are blessed forever.

Verse 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

How are you going to get a hearing of this Gospel? The answer is in the authority that the King gives to His representatives in the form of healing the sick, cleansing the leper, raising the dead and casting out demons. All four parts of this accreditation are in the form of Present Active Imperatives, which means that they are commanded constantly to be doing these things.

It is noted that healing the sick and cleansing the lepers are different in the fact that the cleansed leper had to report to the Temple and the priests would compare the leper’s cured status with **Leviticus 14** before they could be released back into society.

Raise the dead means to resuscitate those who have recently died such as Jesus did in his miracle of raising Jairus’ daughter, the widow of Nain’s son, and the raising of Lazarus. They would die again later.

The principle of their method of operating is then given. They are not to do this to satisfy their ego lust for power or fame, or to get the acclaim of man. They must show that the whole procedure is one of grace. They have received the power freely, and they must give it in a gracious manner. This verse has so impressed itself upon our hearts that we have made the last phrase our motto – “Freely we have received and freely we give”.

Verse 9. Provide neither gold, nor silver, nor brass in your purses, 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

We now come to the expense account. Verse nine tells us the form of coinage in the ancient world, gold, silver and brass. The Greek word translated Provide is Ktaomai, which means to acquire. They are therefore not to acquire reserve funds for the journey. This is not to be a planned and budgeted expedition.

The word scrip is an old English name for a bread container. They are not to take a lot of provisions with them. The provision of additional coats and shoes would tend to slow them down in their evangelistic mission. Staves are sticks or clubs to protect them from robbers and wild dogs.

Jesus points out that the workman, in this case the itinerant preachers, is worthy of being provided for as he travels. They are representing the Lord Jesus Christ and are therefore worthy of being sustained by the people to whom they go; they are to tell the truth and be a blessing, and so expect the Holy Spirit to move upon people so that they are blessed in the process and provided for. The answer as to who will sustain them in principle is given in verses 11-13.

Verse 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12. And when ye come into an house, salute it. 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Here Jesus says that the disciples are to go to the house of Israel with their message. In these cities there will be believers who will sustain the apostles. There are a variety of believers, so they will need to be careful and choosy as to which support they accept. They are to ask in the city regarding who are believers there and who will accommodate them. The word "worthy" means a genuine believer with whom you can associate. These genuine believers will sustain ministers, for they are led by the Holy Spirit.

What does it mean to salute a house? Salute means to greet, and is an idiom for having nice conversations with the occupants of the houses. If you find the people hospitable and compatible, enjoy intimacy of fellowship with them, but if not, and the message is rejected/insulted then you leave. If the minister is welcomed the Lord is going to bless that home, but if not then the home will not receive a blessing.

Verse 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Here we see that the apostles to Israel are going to be rejected by some. They do not receive them nor do they listen to the message. If this occurs they are to shake off the dust on their feet. To the Jew the dust of a heathen country was unclean and caused defilement according to the Mosaic Law. It carried the concept of death. To shake off the dust was to pronounce a curse on that city or that home. They were told to curse that situation of negativity, and the Lord would honour that curse and bring appropriate judgment.

Verse 15 states that Israel is going to be judged and it will be a terrible judgement. By comparison Sodom and Gomorrah have already been judged, and what will happen to these cities will be more terrible.

MARK 6:6B-13

Mark 6:6b And he went round about the villages, teaching 7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But **be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.**

KEY WORDS

Went	Periago	Walk [Imperfect Active Indicative]
Roundabout	Kuklo	Round about
Villages	Kome	Village, Town
Teaching	Didasko	Teach [Present Active Participle]
Called	Proskaleomai	Invite, Summons [Present Middle Indicative]
Twelve	Dodeka	Twelve
Began	Archomai	Begin [Aorist Middle Indicative]

Send forth	Apostello	Send out [Present Active Infinitive]
Two	Duo	Two
Gave	Didomi	Give [Imperfect Active Indicative]
Power	Exousia	Power, Authority
Unclean	Akathartos	Unclean
Spirits	Pneuma	Spirit
Commanded	Apaggello	Command, Instruct [Aorist Active Indicative]
Should take	Airo	Take [Present Active Subjunctive]
Nothing	Medeis	Nothing
Journey	Hodos	Road, Journey
Save	Ei me	Except, Literally If not
Staff	Rhabdos	Staff
Scrip	Pera	Provision bag
Bread	Artos	Bread
Money	Chalkos	Money
Purse	Zone	Pocket, Purse
Shod	Hupodeo	Shod [Perfect Middle Participle]
Sandals	Sandalion	Sandals
Put on	Enduo	Put on [Aorist Middle Subjunctive]
Coats	Chiton	Coat, Tunic
Said	Lego	Say [Imperfect Active Indicative]
Place	Hopou	Wherever
Enter into	Eiserchomai	Enter in [Aorist Active Subjunctive]
House	Oikia	House
Abide	Meno	Abide, Stay [Aorist Active Imperative]
Depart	Eixerchomai	Go, Depart [Aorist Active Subjunctive]
From that place	Ekeithen	From there
Whosoever	Hosos	Whoever
Shall not	Me	Not
Receive	Dechomai	Receive, Accept [Aorist Middle Subjunctive]
Hear	Akouo	Hear [Aorist Active Subjunctive]
Ye depart	Ekporeuomai	Leave, Go out, Depart [Present Middle Participle]
Shake off	Ektinasso	Shake vigorously [Aorist Active Imperative]
Dust	Choos	Dust
Feet	Pous	Foot
Testimony	Marturion	Witness
Verily	Amen	Truly
Say	Lego	Say
Shall be	Eimi	Keep on being
More tolerable	Anektoteros	Be more tolerable bearable
Day	Hemera	Day
Judgment	Krisis	Judgment
City	Polis	City
Went out	Eixerchomai	Go out [Aorist Active Participle]
Preached	Kerusso	Preach [Aorist Active Indicative]
Men should repent	Metanoeo	Repent, Change of mind [Present Active Subjunctive]
Cast out	Ekballo	Throw out [Imperfect Active Indicative]
Many	Polus	Many
Devils	Daimonion	Demon
Anointed	Aleipho	Anoint [Imperfect Active Indicative]
Oil	Elaion	Olive oil
Were sick	Arrhostos	The Sick, Diseased, Infirm
Healed	Therapeuo	Heal [Imperfect Active Indicative]

PERFECT TENSE VERB

HUPODEO – SHOD - Occurs 3 times in the New Testament and is a combination of Hupo and Deo meaning to under bind. It occurs once in the Perfect Tense. In **Mark 6:9** the disciples should have sandals on permanently (be ready to move out in service – without any delay to be “shod”).

REFLECTION

Verse 6. And he went round about the villages, teaching. 7. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats.

In order to extend His ministry on the Galilean tour Jesus sent the twelve out. This was a common practice in that day for practical and legal reasons. The twelve were His representatives in keeping with the Jewish concept that a man's representative was considered as the man himself. They were to fulfil a special commission and bring back a report. Jesus' unusual instructions therefore pertain only to this particular mission.

Here the Lord Jesus Christ calls His disciples and begins to send them out in pairs. He gives them power over unclean spirits or demons, and promises provision for them. It is noted in this passage that the provision of a single staff or walking stick is required, but no food or money. The provision of excess baggage including additional clothes, which could slow them down, is not permitted.

Verse 10. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

When they come to the house of a worthy person, with emphasis on the individual and not the city itself, they are instructed to give a blessing of peace to that individual, but if they are proved unfaithful and unworthy, then the evangelists are not to leave any blessing of peace, over that place, for it will be judged. There is to be no politics or hypocrisy – there is blessing for righteousness or judgment for all other behaviour/attitude.

The phrase "there abide until ye depart" indicates that once they had accepted hospitality in a particular location they were not to accept more attractive offers once that they were settled in.

As far as the unworthy are concerned they are to shake the dust off their feet, which was a symbol or sign against the place, and a symbol of the certainty of future judgement. Judgement will come upon that city that fails to receive and honour them and their message.

They should also expect rejection at times in some places, and shake the dust of that negative place off their feet when they left that place. Devout Jews did this when they left Gentile territory to show that they were disassociating themselves from it.

This act would tell Jewish observers that they were being accused of acting like pagans in rejecting the disciples' message.

Verse 12. And they went out, and preached that men should repent. 13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

The disciples went out two by two and preached the message that people should repent. There are two different words in the Greek for repent. "Metanoeo", which is used here, which means to change your heart, mind and behaviour. The other word is "Metamelomai" which is used to feel sorry for something. The unbelievers whom the disciples address must change their minds about who the Lord Jesus Christ is, and respond appropriately to the truth, so that they can be saved.

The disciples were very successful with their ministrations to the people with whom they came into contact exorcising many demons and healing the sick as a sign of accrediting them as apostles of the Lord.

Anointing the sick with oil is unique to Mark. This use of olive oil was both because of its medicinal properties and its symbolic value indicating that the disciples acted by Jesus' authority and power and not their own. **Luke 10:34, James 5:14.**

LUKE 9:1-6

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

KEY WORDS

Called	Sugkaleo	Call together [Aorist Middle Participle]
Twelve	Dodeka	Twelve
Disciples	Mathetes	Disciple
Gave	Didomi	Give [Aorist Active Indicative]
Power	Dunamis	Power
Authority	Exousia	Authority
All	Pas	All
Devils	Daimonion	Demon
Cure	Therapeuo	Cure [Present Active Infinitive]
Diseases	Nosos	Disease, Ailment
Sent	Apostello	Send out [Aorist Active Indicative]
Preach	Kerusso	Preach [Present Active Infinitive]
Kingdom	Basileia	Kingdom
God	Theos	God
Heal	laomai	Make whole [Present Middle Infinitive]
Sick	Astheneo	Sick
Said	Epo	Say [Aorist Active Indicative]
Take	Airo	Carry away [Present Active Imperative]
Nothing	Medeis	Nothing
Journey	Hodos	Journey, Road
Staves	Rhabdos	Staff
Scrip	Pera	Provision bag
Bread	Artos	Bread
Money	Argurion	Piece of silver
Have	Echo	Have and hold [Present Active Infinitive]
Two	Duo	Two
Coats	Chiton	Tunic, Coat
Apiece	Ana	Each
House	Oikia	House
Enter into	Eiserchomai	Enter in [Aorist Active Subjunctive]
Abide	Meno	Abide, Stay [Present Active Imperative]
Thence	Ekeithen	From there
Depart	Exerchomai	Go, Depart [Present Middle Imperative]
Whosoever	Hosos	Whoever
Will not	Me	No, not
Receive	Dechomai	Receive, Accept [Present Middle Subjunctive]
Go	Exerchomai	Leave, Go out, Depart [Present Middle Participle]
City	Polis	City
Shake off	Apotinasso	Brush or shake off [Present Active Imperative]
Dust	Koniortos	Dust
Feet	Pous	Foot
Testimony	Marturion	Witness, Testimony
Departed	Exerchomai	Depart [Present Middle Participle]
Went	Dierchomai	Traverse, Go [Imperfect Middle Indicative]
Towns	Kome	Town, Village
Preaching the gospel	Euaggelizo	Preaching the gospel [Present Middle Participle]
Healing	Therapeuo	Heal [Present Active Participle]
Everywhere	Pantachou	Universally, Everywhere

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2. And he sent them to preach the kingdom of God, and to heal the sick. 3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Under Jewish law, a sender could authorise messengers to act with his full legal authority to the extent of the commission given them. Jesus instructs the disciples to travel light like some other groups such as peasants who often had only one cloak, travelling philosophers called Cynics or some prophet like Elijah and John the Baptist. They are to be totally committed to their mission, not tied down to worldly concerns.

This method of travel would have been a very good test of their application of the principles taught by our Lord in the Sermon on the Mount as outlined in the second half of Matthew 6.

Verse 4. And whatsoever house ye enter into, there abide, and thence depart. 5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6. And they departed, and went through the towns, preaching the gospel, and healing every where.

Jewish travellers depended on hospitality which fellow Jews customarily extended to them. Once they accepted hospitality in a particular place they were to remain in that accommodation, not seek any better, “up market” location later. There was not to be the thought that they were chasing after comfort or the company of only the wealthy.

Shaking the dust off essentially means treating these Jewish cities as if they were unclean pagan cities so that the defiling dust would be removed, as a pious Jew would not want to bring defiling dust into the Holy land.

A place like the temple was considered so holy that on entering it the pious Jew would not want the dust of the rest of Israel on his feet and so all shoes were removed.

The gospel that is preached here deals with the kingdom and the fact that the King is present in Israel at this time in history, and of His willingness to reign over a repentant people. Their healing ministry was very successful, and this ministry was again pointing to them as official representatives of the Lord Jesus Christ, but sadly the people will accept them as heralds of the King, accept the gifts of the King, but then reject the King, for they do not want any king to rule over them – they prefer the status quo. Within thirty five years they will rebel against that Roman based “status quo” and lose everything.

APPLICATION

The purpose of healing in the ministry of the Lord was to present Himself as the Messiah, not to heal everyone with the prime purpose of relieving suffering. The purpose of healing in the Christian context is always to bring glory to God and to focus on Him and His claims on the people’s lives.

Many times, although prayers are offered for healing, God does not heal, because it is not in His plan. It is far more important for us to have eternal life rather than be free from suffering and disease in time. The important thing is to focus on the fact of eternal life. Some of our greatest blessings and learning will come through pain and suffering.

We are to love all believers but we are to have a close relationship with only a small group of believers.

When believers come into our area, are we hospitable and able to assist them, and provide for them as a brother or sister in Christ?

It should be noted that although the disciples were told not to be concerned about the necessities of life, as God would provide for them, this should not be considered to be a principle for Christians today. It is limited strictly to the disciples. They will have no need of carrying any money or any provisions at all, but we do.

Later Jesus is going to rescind this commission just before his departure. This provision was therefore limited for the period while Christ was present and when He returns we won't have to again but now what He is absent from the earth we must plan for provision of our necessities.

DOCTRINES

CHURCH AND ISRAEL

The Church is different to Israel.

1. The Jews started with Abraham (**Genesis 12:1-3**). The Church started at Pentecost. (**Acts 2; Galatians 3:26-28**)
2. Israel was promised blessings on earth. (**Deuteronomy 28:1-14**) The Church is promised blessings in heavenly places. (**Ephesians 1:3; Hebrews 3:1**)
3. Israel's relationship to God was based on a Covenant. (**Genesis 17:7,8**) The Church's relationship to God is based on new birth. (**John 1:12; 13; 1 Peter 1:23**)
4. Israel's prophecy is mainly in the Old Testament. Prophecy of the Church is only in the New Testament.
5. Israel worshipped at Jerusalem. (**Psalms 122:1-4**) The Church worships where two or three are gathered together in Christ's name. (**Matthew 18:20**)
6. Israel lived under the law. (**Ezekiel 20:10-12**) The Church is under grace (**John 1:17; Romans 6:14**).
7. Israel's destiny is with Palestine. (Isaiah 60:18-21) The Church will be removed from the earth. (**1 Thessalonians 4:13-18**)
8. Christ is King and Messiah to Israel. Christ is Head and Bridegroom to the Church.
9. Israel contained Jews only. The Church is made up of both Jews and Gentiles.

PETER - DIVINE GUIDANCE

1. SCRIPTURE - Gospels, Acts, First and Second Peter.

2. BIOGRAPHY

Born Simon the son of Jonas, he was a native of Bethsaida in Galilee. He was married and lived with his mother-in-law at Capernaum at the time he was called by the Lord. He was a fisherman, fishing with his father and his brother Andrew when Jesus found him. Together with James and John, Peter formed a group of three disciples who appeared to have a closer relationship with Jesus, as they appeared with Him at the Mount of Transfiguration (**Matthew 17:1-13**), and in the garden of Gethsemane (**Matthew 26:36-46**). Peter was the leader of the disciples and often spoke without fully considering the situation. It was Peter who walked on the sea at Galilee (**Matthew 14:22-32**) before his faith collapsed. He also was the one who was commended by Jesus for recognising Jesus as the Messiah. Peter was disappointed that Jesus was not going to set up a temporal kingdom as the final act of His ministry (**Mark 8:32, 33**). Saying that he would die rather than desert Jesus, he failed miserably later that day and denied Him three times. After Pentecost, Peter was a changed man, preaching boldly about Jesus Christ (**Acts 2:14-40**). He had, however, to learn that the Gentiles were also subject to the promise of Abraham and that the Mosaic law had been fulfilled at the cross (**Matthew 5:17; Acts 11:6-9**). Herod imprisoned him but he was released by an angel. Paul admonished Peter regarding his superficial relationship with the Gentiles but Peter eventually commended Paul's writings for the mature believer (**2 Peter 3:15, 16**). Peter then disappears from the scripture but it is said that he was crucified upside down as a martyr.

3. EVALUATION: **Acts 11:1-16.**

- a) Peter is in Jerusalem for a meeting of church leaders (verse 1).
- b) News of the Gentile Pentecost was received (verse 1).
- c) Opposition is received from legalists (verse 2).
- d) This brought criticism of Peter (verse 3).
- e) Peter begins to think back on the Gentile Pentecost (verse 4), bringing out the factors which led Peter to go to Cornelius' house.
- f) Peter is given guidance through prayer (verse 5).
- g) He is given guidance through pondering the meaning of the animals he saw (verse 6).
- h) Peter is informed by God that there had been a change as far as eating of previously unclean animals was concerned (verses 7-10).
- i) He is guided by coincidence or providential circumstances by the arrival of three men from Caesarea (verse 11). God opened doors for Peter.
- j) The Holy Spirit confirms that he should go to Caesarea (verse 12).
- k) When he met Cornelius he compared experiences with him (verses 13-15).
- l) Peter is guided also by remembering Scripture (verse 16).

4. PRINCIPLES

- a) God's will for Peter depended on his being aware of:
 - i) Viewpoint will of God - what does He want me to think (**Mark 8:33**).
 - ii) Operational will of God - what does He want me to do (**Acts 10:20**).
 - iii) Geographical will of God - where does He want me to go (**John 21:18**).
- b) Peter's attitude and maturity also played a part:
 - i) His knowledge of the scriptures (**Psalms 32:8; Proverbs 3:1-6**).
 - ii) The filling of the Holy Spirit (**Romans 6:13; 12:1,2**).
 - iii) Maturity (**2 Peter 3:18**).
- c) God will not force His own will on the believer but desires to give guidance to His children (**Hebrews 3:7**).
- d) Guidance is given nowadays through the Bible (**1 Corinthians 13:10**).
- e) Many items of guidance are clearly set out in the Scriptures, e.g. do not marry an unbeliever (**2 Corinthians 6:14**).
- f) The correct following of guidance gives blessing to others as well as the one who is guided.

JOHN THE DISCIPLE

1. He was the son of Zebedee and Salome. (**Matthew 4:21**) Zebedee and Salome were apparently aristocrats from Galilee. Their home was at Bethsaida (**Luke 5:10, John 1:44**)
2. John had a background of wealth and influence.
 - a) John possessed servants. (**Mark 1:20**)
 - b) His mother Salome was very wealthy. (**Mark 15:40, Matthew 27:55, 56**)
 - c) He was a friend of Caiaphas who had been the high priest since 7 AD (**John 18:15**)
3. John became a believer probably under the ministry of John the Baptist. (**John 1:35-39**)
4. John and his brother James were called Boanerges - sons of thunder. (**Mark 3:17**). Thus both James and John were energetic types of people. (**Luke 9:49 Gk**)
5. John's mother, Salome, wanted her sons to be important in heaven. (**Matthew 20:20-22**). In (**Mark 10:35-9**) James and John had the same idea approaching Jesus themselves.
6. On three important occasions in Christ's ministry John was mentioned in company with his brother James and Simon Peter to the exclusion of all others.
 - a) The raising of the daughter of Jairus. (**Mark 5:37**)
 - b) At the transfiguration. (**Mark 9:2**)
 - c) Gethsemane. (**Mark 14:33**)
7. John was apparently the only disciple of the twelve to develop to maturity during the public ministry of Jesus Christ.
8. John was the disciple whom Jesus loved. (**John 13:23**)

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 Kerieth 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**).

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**).

CHRISTIAN LIFE: REPENTANCE

1. Two words are translated repentance in the New Testament:-
 - a) Metanoia - META - to change, NOIA - the mind, which means to change one's opinion or mind about something or someone.
 - b) Meta Melamai - to feel sorry for - an emotional reaction because of acts undertaken.
2. Repentance in salvation is to change one's attitude toward the person and work of Christ. (**Luke 13:3, 5, 15:7, 10, 16:30, 3 1, Acts 17:30, 31, 20:2 1, Romans 2:4, 2 Peter 3:9**)
3. Repentance is used in salvation mainly for the Jews. The Jews had seen Christ as a great teacher, a wise man, a prophet. They repented and now recognised him as the Son of God. In the case of the Gentiles, the word believe is used. (**Acts 16:31**) as they had no previous ideas about the person of Christ.
4. The Fruit of Meta Melamai, such as penance and sorrow does not save, e.g. Judas repented of his actions and went to eternal damnation.
5. However, Godly sorrow works repentance. (**2 Corinthians 7:8-11**)
6. The Holy Spirit is responsible for repentance in salvation. (**1 Corinthians 2:14, John 16:8-11**) It convicts of sin, righteousness and judgement.
7. The Believer is told to repent from dead works or human good.
8. When God repents it is symbolic (**Genesis 6:6, Exodus 32:14, Judges 2:18, 1 Samuel 15:35, Jeremiah 15:6, Amos 7:3, 6, Hebrews 7:21**)

CHRISTIAN LIFE – WALKING

1. Physical walking is analogous to the faith rest life: step by step. **Romans 14:5, 6, Ephesians 5:16-18, James 4:13-15**.
2. Being regularly filled with the Spirit and feeding on the Word are similar to walking.
3. Attacks on believers occur when they are caught off balance. **Romans 13:13**.
4. Walking depicts the pattern and function of the believers life in time. **Philippians 3:18, Ephesians 4:17**.
5. It can also represent a backsliding believer who are said to be walking backwards. **Ephesians 4:17**.
6. We are all told to:
 - a) Walk in the spirit **Galatians 5:16, 25**
 - b) Walk in the faith **2 Corinthians 5:7, Colossians 2:6, 4:5**
 - c) Walk in doctrine **3 John 3**.
 - d) Walk in the truth **2 John 4**
7. Walking is an analogy for spirituality
 - a) Walk not after the flesh (**Romans 8:4**)

- b) Walking in Love. (**Ephesians 5:2**)
- c) Walking in newness of Life. (**Romans 6:4**)
- d) Walking worthy of our vocation. (**Ephesians 4:1**)
- e) Walking worthy of the Lord. (**Colossians 1:10, 1 Thessalonians 2:12**)
- f) Walking honestly as in the day. (**Romans 13:13**)
- g) Walking in good works. (**Ephesians 2:10**)
- h) Walking in light. (**Ephesians 5:8, 1 John 1:7**)
- i) Walking in Christ Jesus. (**Colossians 2:6**)
- j) Walking circumspectly. (**Ephesians 5:15, 16**)
- k) Walking as ye ought. (**1 Thessalonians 4:1**)

CHURCH: APOSTLESHIP

1. Apostleship is the highest spiritual gift in the Church. - Like all other spiritual gifts it was sovereignly bestowed by the Holy Spirit to certain individuals (**1 Corinthians 12:11, 28, Ephesians 4:11**)
2. Apostleship was a temporary gift. It was designed to establish and direct the early church until the canon of scripture was completed.
3. The apostles to the church were appointed after the resurrection of Jesus Christ (**Ephesians 4:8**) Hence, they must be distinguished from the "Apostles to Israel" in (**Matthew 10:2ff**)
4. This spiritual gift exercised authority over all local churches. Once the canon of scripture was complete the gift was removed (**1 Corinthians 13:10**). Today all local churches are autonomous with authority vested in the canon of scripture and the local pastor
5. The qualification of apostles:- Apostles had to be eye witnesses to the resurrection of Christ. This qualified the eleven, Paul being qualified on the Damascus Road (**Acts 1:22, 1 Corinthians 9:1, 15:8,9**)
6. The authority of the apostles was established by the possession of certain temporary gifts that went with this gift. Apostles also had the gifts of miracles, healing and tongues (**Acts 5:15, 16:16-18, 28:8-9**)
7. There are twelve apostles (**Revelation 21:14**). We have the eleven (excluding Judas). Mathias was elected by men, but not appointed by God (**Acts 1:26**). The twelfth apostle was Paul (**1 Corinthians 15:7-10**). Paul was appointed by God on the road to Damascus.
8. The word "apostle" means "one sent". Hence, some believers are called apostles in this sense. They include Barnabas (**Acts 1 4:14, Galatians 2:9**), James (half brother of Jesus) (**1 Corinthians 15:7, Galatians 1:19**), Apollos (**1 Corinthians 4:6**), Silas and Timothy (**1 Thessalonians 1:1**).

MIRACLES OF APOSTLES

MIRACLES	WHERE	RECORDED IN
Peter heals a lame man	Jerusalem	Acts 3:1-11
Ananias and Sapphira	Jerusalem	Acts 5:1-10
Apostles perform many wonders	Jerusalem	Acts 5:12-16
Peter and John communicate the Holy Spirit	Samaria	Acts 8:14-17
Peter heals Aeneas of a palsy	Lydda	Acts 9:33, 34
Peter raises Tabitha, or Dorcas to life.	Joppa	Acts 9:36-41
Peter delivered out of prison by an angel.	Jerusalem	Acts 12:7-17
God smites Herod, so that he dies.	Jerusalem	Acts 12:21-23

Elymas, the sorcerer, smitten with blindness	Paphos	Acts 13:6-11
Paul converted	Road to Damascus	Acts 9:1-9
Paul heals a cripple	Lystra	Acts 14:8-10
Paul casts out a spirit of divination	Philippi	Acts 16:16-18
Paul and Silas's prison doors open by an earthquake	Philippi	Acts 16:25, 26
Paul communicates the Holy Spirit	Corinth	Acts 19:1-6
Paul heals multitudes	Corinth	Acts 19:11, 12
Paul restores Eutychus to life.	Troas	Acts 20:9-12
Paul shakes off a viper	Melita	Acts 28:3-6
Paul heals the father of Publius and others.	Melita	Acts 28:7-9

HARMONISATION

The two concessions of a staff and sandals are unique to Mark. Both are forbidden in Matthew and Luke so the disciples were not to acquire an additional staff or additional sandals but to use the ones they already had. There are therefore no apparent problems with a direct harmonisation of these accounts

HARMONY

THE TWELVE APOSTLES TO ISRAEL

And he went round about the villages, teaching. And when he had called unto him his twelve disciples, he gave them power and authority against unclean spirits, to cast them out, and to heal all manner of sickness and to cure all manner of disease and he sent them to preach the kingdom of God, and to heal the sick

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

THE BRIEF FOR THE MISSION

These twelve Jesus sent forth by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

PROVISION FOR THE JOURNEY

And commanded them that they should acquire nothing for their journey, save a staff only; no scrip, no bread, neither gold, nor silver, nor brass in your purses: but be shod with sandals; and not put on two coats neither additional shoes or staves for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy. In what place soever ye enter into an house there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

ATTITUDE TO REJECTION

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

And they departed, and went through the towns, preaching the gospel, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them every where.

72 C – FACING PERSECUTION

MATTHEW 10:16-25

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

KEY WORDS

Behold	Idou	Behold, Lo
Send forth	Apostello	Send out [Present Active Indicative]
Sheep	Probaton	Sheep
Midst	Mesos	Middle
Wolves	Lukos	Wolf
Be	Ginomai	To become [Present Middle Imperative]
Wise	Phronimos	Wise
Serpents	Ophis	Serpent
Harmless	Akeraios	Simple, Harmless, Without gimmicks
Doves	Peristera	Dove, Pigeon
Beware	Prosecho	Be cautious about [Present Active Imperative]
Men	Anthropos	Man
Will deliver	Paradidomi	Deliver up [Future Active Indicative]
Councils	Sunedrion	Sanhedrin
Scourge	Mastigoo	Scourge [Future Active Indicative]
Synagogues	Sunagoge	Synagogue
Shall be brought	Ago	Be led [Future Passive Indicative]
Governors	Hegemon	Leader, Governor
Kings	Basileus	King
Testimony	Marturion	Witness
Gentiles	Ethnos	Gentile, Pagan
Deliver up	Paradidomi	Deliver up [Aorist Active Subjunctive]
Take no thought	Merimnao Me	Take no thought, Do not consider [Aorist Active Subjunctive]
Shall speak	Laleo	Speak [Aorist Active Subjunctive]
Shall be given	Didomi	Give [Future Passive Indicative]
Same	Ekeinos	Selfsame
Hour	Hora	Hour
Speak	Laleo	Speak [Aorist Active Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Speak	Laleo	Speak [Present Active Participle]
Spirit	Pneuma	Spirit
Father	Pater	Father
Speaketh	Laleo	Speak [Present Active Participle]
Brother	Adelphos	Brother
Deliver up	Paradidomi	Deliver up [Future Active Indicative]

Death	Thanatos	Death
Child	Teknon	Child
Children	Teknon	Child
Rise up	Epanistamai	Rise up, Attack [Future Middle Indicative]
Parents	Goneus	Parent
Cause be put to death	Thanatoo	To put to death [Future Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
Hated	Miseo	Hate [Present Passive Participle]
All men	Pas	All
Name sake	Onoma	Name
Endureth	Hupomeno	Abide, Endure [Aorist Active Participle]
End	Telos	End
Saved	Sozo	Save, Secure, Preserve [Future Passive Indicative]
Persecute	Dioko	Persecute [Present Active Subjunctive]
City	Polis	City
Flee	Pheugo	Flee [Present Active Imperative]
Another	Allos	Another of the same kind
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall not have	Ou Me	Not at all
Gone	Teleo	Finish [Aorist Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man
Come	Erchomai	Come [Aorist Active Subjunctive]
Disciple	Mathetes	Disciple
Is	Eimi	Keep on being [Present Active Indicative]
Above	Huper	Above
Master	Didaskalos	Teacher
Servant	Doulos	Slave, Servant
Lord	Kurios	Lord
Is enough	Arketos	Sufficient
Be as	Ginomai	To become [Aorist Middle Subjunctive]
Have called	Kaleo	Call [Aorist Active Indicative]
Master of the House	Oikodespotes	House holder,
Beelzebub	Beelzeboul	Prince of Dung
Much more	Posos Mallon	Much more
Call	-	Not found in the original
Household	Autos	Own

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

This passage starts with an unusual concept, where a shepherd sends his sheep into a pack of wolves. No shepherd is going to do this deliberately, unless he is going to protect them among the wolves. Jesus here says that He will protect his sheep, and He is still doing it, as we are still indeed sheep among the wolves.

In the ancient world the serpent was the emblem of wisdom. We still have it in the modern symbol of the medical fraternity with the entwined snakes on a staff held up by Hermes. In the ancient world the serpents were a symbol of wisdom, not evil. Our wisdom comes from God through the Bible.

The word “harmless” means that the person is simple, straight forward, and without gimmicks. What people see is what they are to get with us – we are to be “without hypocrisy” – not play actors with the truth.

In verse 18 we see that the religious people will betray the believers and assault them in their places of worship. What an awful place to skin people alive. They should not look for help from the judicial system as the judges at that time will be working in conjunction with the religious people to persecute those giving the truth.

In verse 19 we have political opposition where the believer is brought before the pagan authorities and client kings and condemned. The Roman Empire appointed client kings such as Herod. Christianity was seen as a dangerous group, especially when the emperors used the worship of the Roman Caesar as a god as a means of uniting the empire. This will be the case again in the Tribulation period. Revelation Chapter 13.

Verse 19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

He now tells the disciples how they are to deal with such problems when they come (not “if” they come). When they are taken into custody the disciples are told not to become frightened or worried. This is because the Holy Spirit will give them the right things to say, and they remain in the Lord’s hands. This is specifically for those under this great pressure, and not for those dealing with the everyday problems of ministry life.

In relation to the phrase “what ye shall speak”, we need to note that speaking in front of political leaders will be something of an ordeal for the disciples. Hence God will provide special wisdom for the situation of pressure. This promise does not apply to ministers in preparation of messages that they leave to the last moment, but to believers under pressure from persecution as they might freeze mentally. The more doctrine a person has learned the easier it will be for them to answer under pressure.

Verse 21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22. And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.

Here we have the intensity of opposition. The area of opposition is given in terms of opposition from the family. It is generally assumed that in a family relationship there would be love and trust. This is not a case when evil enters one or other member, and so personality disorder conflicts in the family occurs.

In verse 21 we have different family members betraying others to the authorities, due to the fact that they are believers. Though not for that reason the phrase, “**the children shall rise up against their parents, and cause them to be put to death**”, has been demonstrated very strongly in living memory in Nazi and Soviet and other Communist States.

During the Chinese communist takeover after the Second World War the children in school were trained to write about their parents. When they had written enough about their parents this was used in the People’s Court to condemn the parents to death. The authorities got the children to accuse their parents in the court and even execute their parents, then took the “orphans” into State care and brought them up to be trained as Secret Police.

So great and so intense is the opposition to teaching doctrine that it breaks down even the strongest of human ties. Often when a person starts maturing in the Christian way of life she/he will get opposition from their relatives and family, who are concerned that the believer is becoming too fanatical.

The opposition will turn to hatred in some situations. Believers have been hated throughout the ages when they have taken a stand for the Word of God. The hatred of the satanic is seen in the atheistic dictators Stalin and Mao’s actions, who both killed more of their own people than Hitler killed in all his evil reign.

Verse 22 continues with the promise that he who endures to the end shall be secure. Here the Lord is giving encouragement to those in the Tribulation Period especially, which is the last seven years of the Age of Israel. Those who survive the Tribulation will be secure and move into the Millennium. What the Lord is saying is that the persecution will continue right the way down to the Second Advent of Christ. If you remain constant with the Word of God and continue to love the Lord you will survive with inner happiness in the midst of pressure. **2 Timothy 1:7.**

Verse 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

This is the concept of dynamic movement forward in Holy Spirit led evangelism. If you evangelise in a city and they reject the message, the Lord tells them to leave that city, and relocate to another population centre where they can continue their ministry. Once you have made the gospel clear with a person or group and they have rejected it, you leave them to their own devices. We move on. The only exception is in marriage.

The word Pheugo, translated flee, is in the present active imperative which means it is an order to get out and go to another place, and keep on doing that as required. Life is short and if people are not going to respond to the gospel, then move on. The shortness of time is given in the last phrase in this verse about not having time to evangelise all of Israel.

Thus when you have given the gospel, or once you have explained doctrines from the Word of God, and people have actively rejected the Lord and the Word, the time has come to minister elsewhere.

Verse 24. The disciple is not above his master, nor the servant above his lord. 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The disciples probably often wondered why they should have to endure ill treatment. If Jesus was Messiah, why were his followers suffering instead of reigning? In verses 24 and 25 He anticipates this concern by reminding them of their relationship to Him.

They were the disciples, and He was their Teacher. They were members of the household, He was the Master the house. Discipleship means following the teacher not being superior to Him. The servant should not expect to be treated better than the master.

If men called the worthy master of the house Beelzebub or Prince of Dung they will malign even further the members of his household. Discipleship involved sharing the Master's rejection. The "Fellowship of His Suffering" is not a favoured fellowship for prosperity hungry believers, but it is the select company of the saints. **Philippians 3:10, Colossians 1:24-26, 1 Peter 2:19-21, 4:13, James 5:10.** Some saints are given the right and privilege of understanding some of the suffering of the Lord for them, as they suffer before they themselves die. We can look on at the deaths of some believing friends and wonder why they suffered, and yet it may be associated with this doctrine – we will only know when we meet them in heaven.

APPLICATION

We in this world are not of the world, and will always be sheep in the midst of wolves. We need to be wise and understand our position "In Christ Jesus", and the biblical viewpoint of our position, which means Holy Spirit dependant living. The Lord will protect His sheep in the Devil's world as we obey His Word.

We should not have tricks or gimmicks in our ministry we should rely on divine power.

Religion always persecutes grace. Often the main protagonists against the truth are religious people.

The promise that the Holy Spirit would give you the right thing to say applies to Christians when they are in great trauma and not to a lazy minister who is going to occupy a pulpit on Sunday and on the Saturday night has not started to prepare a message.

God will provide for the believer under pressure. Life is short and is too short to waste time on negative attitudes from people who have made it clear they hate the truth and you.

As we are related to the Lord Jesus Christ and the world hates Christ we are told in the Scriptures that they will also hate us. It should not come as too much of a surprise when we are insulted because we are Christians.

We are in the Devil's world, but we are placed as pilgrims here. We need to understand however that the Lord Jesus Christ has overcome this world's prince by defeating sin and death.

DOCTRINES**BLASPHEMY**

1. In word or deed to show insolence, insult, or disrespect to the character of God, i.e. any act that robs God of his majesty, or of the glory and honour due to him.

2. Blasphemy has many objects.

[a] It may be against God. **Leviticus 24:11-23, Isaiah 52:5, Ezekiel 20:27, Revelation 13:6, 16:11.**

[b] It may be against Christ. **Acts 26:11, James 2:7.**

[c] It may be against the Holy Spirit. **Matthew 12:24-32, Mark 3:22-30, Luke 12:10.**

[d] It may be against the Word of God. **Psalms 107:11, Isaiah 5:24.**

[e] Against the angels. **Jude 8, 10.**

[f] Against doctrine itself. **1 Timothy 6:1.**

[g] Against believers as servant of the living God. **Acts 13:45, 1 Corinthians 4:13, Acts 18:6.**

[i] Against the Name of God. **Romans 2:24.**

[j] The messengers of God. **2 Peter 2:10.**

[k] The message of redemption. **Romans 14:16.**

3. Blasphemy in God's sight is:

[a] Denial of the truth **1 Timothy 1:13.**

[b] False doctrine **1 Timothy 1:20.**

[c] Idolatry **Nehemiah 9:18, 26.**

[d] Persecuting saints **Isaiah 52:5.**

[e] Insulting the poor **James 2:6,7.**

[f] Hypocrisy **Romans 2:24, 2 Timothy 3:2.**

4. Blasphemy is just another sign of man's rejection of the Messiahship of Jesus and their pride filled belief in their own ability to meet God's standards without any need for a Saviour **John 3:16-36.**

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 (**Psalms 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.

CHRISTIAN LIFE – ENEMY

1. The carnal believer is the enemy of God - this type of carnal believer is always out of fellowship and never uses confession. (**Romans 8:7-8**)
2. The backslidden believer is the enemy of the cross. (**Philippians 3:18**)
3. Demons are also the enemy of God. (**1 Corinthians 15:24, 25; Hebrews 10:13**).
4. Unbelievers are the enemy of God (**Romans 5:10; Colossians 1:21**)
5. The pastor who disciplines the backslidden believers is regarded by them as their enemy (**Galatians 4:16**)

CHRISTIAN LIFE: ETERNAL SECURITY

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.
2. POSITIONAL APPROACH (**Romans 8:38-39**)
We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.
3. LOGICAL APPROACH (**Romans 8:32, Romans 5**)
As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.
4. GOD'S HANDS APPROACH (**John 10:28, Psalm 37:24**)
Neither shall anyone seize them out of my hand. God is all powerful.

5. EXPERIENTIAL APPROACH (2 Timothy 2:12-13)

If we deny Christ He is going to deny us rewards (context=suffering and rewards). If we renounce Him, HE REMAINS FAITHFUL. The believer is in Christ and Christ indwells the believer. He cannot deny Himself.

6. THE FAMILY APPROACH (Galatians 3:26, John 1:12)

When you believe in Christ you are born again as a child of God. You cannot be unborn, once a child always a child.

7. THE INHERITANCE APPROACH (1 Peter 1:4-5)

We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God. Perfect tense - it will always be reserved, since it is kept by God, not us.

8. THE SOVEREIGNTY APPROACH (2 Peter 3:9, Jude 24)

He is not willing that any should perish - refers to the whole human race (2 Peter 3:9) Now unto him who is able to keep you from falling (from perishing). Once you are saved, it is His will that you don't perish.

9. THE BODY APPROACH (1 Corinthians 12:21, Colossians 1:18)

Christ is the head, we are the members of the body. If any are lost, the body of Christ is incomplete.

10. THE GREEK TENSE APPROACH (Ephesians 2:8-9)

"For by Grace are ye saved". Perfect tense of the verb "sozo". For by Grace have you been saved in the past so that you go on being saved forever.

11. THE SEALING MINISTRY OF THE HOLY SPIRIT APPROACH (2 Corinthians 1:22, Ephesians 1:13, 4:30)

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security.

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - **Romans 8:28, 1 Thessalonians 3:3; 5:18**

2. By faith maintain fellowship with God, walking in the light - **1 John 1:7**

3. By faith consistently day by day examine your conduct, confessing all known sins - **1 Corinthians 11:28, 31 1 John 1:9**

4. By faith receive the Word of God daily as being more necessary than daily food. - **Matthew 4:4; 5:6, 2 Peter 3:18**

5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him. - **Hebrews 4:15-16; 1 Peter 5:7**

6. By faith resist the attempts of Satan and he will flee from you. - **Ephesians 6:10-13, 1 Peter 5:8**

7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - **Philippians 4:6-9**

8. Walk by faith and not by sight - **2 Corinthians 5:7**

DELIVERANCE

1. We are delivered from spiritual darkness **Colossians 1:13**

2. We are delivered from sin **2 Corinthians 5:21, Romans 6:7**

3. We are delivered from death **Hebrews 2:14**

4. We are delivered from judgement **Romans 8:1**

DYING GRACE

1. We are all here upon the earth as in a "strange country"; we are strangers and pilgrims upon the earth, and are not meant to be too comfortable here. **Philippians 3:12-17, Hebrews 11:13, 1 Peter 2:11.**
2. Death is the strangest thing we confront on this earth; the weirdness of being here one minute, alive, alert and warm, then a second later, dead, cooling and inert. Death is meant to appear strange to us, for it is the evidence before us that we are not permanent inhabitants here, but simply playing out a part as we pass through. This is not a place we are meant to get attached to. Refer Death.
3. The death of believers is a precious thing to the God who has given his life to save us from the judgement of sin and death. **1 Samuel 26:21, 2 Kings 1:13-14, Psalms 49:8, 72:14, 116:15, 1 Peter 1:7, 2:4.** Refer Grace.
4. We all must die, but that is not the end. **2 Timothy 4:7-8, Hebrews 11:13.** The mature believer facing death see through it, to the other side where they meet with the Lord face to face. **1 Corinthians 13:12, 2 Corinthians 5:6-10.**
5. Dying grace is provided to all believers who are looking to their Lord as they die, for his perfect provision for each of us from eternity past has everything we need provided in advance of our life, let alone our death itself. There are no surprises to God, and all things we face have provision for them there to be claimed by faith. **1 Corinthians 10:13, 2 Thessalonians 3:3, 2 Peter 2:9, Jude 24-25.**

GOD – FAITHFULNESS OF GOD

1. God's faithfulness is based on his unchangeability - **Hebrews 13:8**
2. God's faithfulness is renewed "every day" - **Lamentations 3:21-24**
3. His promises are sure. - **Hebrews 10:23**
4. The faithfulness of Christ continues even when we are unfaithful. - **2 Timothy 2:13**
5. Christ is a faithful and merciful high priest - **Hebrews 2:17**
6. God is faithful to forgive sins - **1 John 1:9**
7. God is faithful to keep us saved - **2 Timothy 2:13**
8. God is faithful to deliver us through temptation - **1 Corinthians 10:13**
9. God is faithful to keep His promises to us - **Hebrews 10:23**
10. God is faithful to us in suffering - **1 Peter 4:19**
11. God is faithful in fulfilling His plan for us - **1 Thessalonians 5:24**
12. God is faithful to strengthen us - **2 Thessalonians 3:3**
13. God is the faithful partner of our union with Christ - **1 Corinthians 1:9**
14. Christ is a faithful and merciful high priest - **Hebrews 2:17**
15. Jesus Christ is synonymous with faithfulness - **Revelation 19:11**

HOLY SPIRIT – COMFORTER

The Holy Spirit is the Comforter (paraclete = one called alongside to help)

1. He abides forever with the saints. (**John 14:16**)
2. He dwells in the saints and is known by them. (**John 14:17**)
3. He teaches the saints. (**John 14:26**)
4. He imparts hope. (**Romans 15:13, Galatians 5:5**)
5. He gives us the love of God. (**Romans 5:3-5**)
6. He testifies of Christ. (**John 15:26**)
7. He communicates joy to the saints. (**Romans 14:17, Galatians 5:22, 1 Thessalonians 1:6**)
8. He edifies the church. (**Acts 9:31**)

PERSECUTION

1. From the beginning of time the good have been persecuted by the evil, the believer by the unbeliever, the spiritual by the carnal. (**Genesis 4:5-8, 37:23, Exodus 1:10ff, Matthew 5:12, Luke 11:47-51, Acts 7: 52**)
2. Hatred of godly people comes from their silent conviction of sin in the lives of those who are disobedient. (**John 3:16-36, 15:22-25, Hebrews 11:38, 1 John 3:12**)
3. Jesus warned his followers that they would face persecution. (**Matthew 5:11, 12, 44, 10:23, Luke 11:49, 21:12, Mark 4:17, John 15:20, 21**)
4. The Lord was persecuted unto death.
5. The early church faced persecution very soon after the resurrection. (**John 20:19, Acts 3, 4, 6, 7, 9, 12**)
6. The apostles were persecuted. Of all the apostles, only John died a "natural" death - all of the others were martyred. (**Acts 9:1-3, 12:1-5, 1 Corinthians 20:19, 2 Corinthians 11:23 ff.**)
7. Persecution refines and strengthens faith. (**James 1:2-4**)
8. All who have suffered persecution for the Lord's sake will receive a crown of reward and eternal blessing. (**John 16:33, Revelation 6:9-11, 8:9-17, 20:4, 5**)

SIN – UNPARDONABLE SIN

1. DEFINITION. This is the sin for which Christ did not die on the cross, and is the only basis for condemnation before the Lord at the last judgement.

It is the sin of volition of total and final rejection of the Lord Jesus Christ as Saviour and Lord. **John 3:18, 36.**

2. Rejection of the Lord is called "sin" in Scripture. **John 16:9.**
3. It is based upon rejection of the ministry of the Holy Spirit within. **Genesis 6:3, John 16:7-11, Hebrews 10:29.**
4. Those who have committed this sin believe the Bible message of salvation is foolishness. **1 Corinthians 1:18, 2:14.**
5. Synonyms for the unpardonable sin are:

Wilful sin - **Hebrews 10:26-31**

Blasphemy against the Holy Spirit - **Matthew 12:31**

Resisting the Holy Spirit - **Acts 7:51**

Insulting the Holy Spirit - **Hebrews 10:29**

6. This sin is characterised by "strong delusion", and has its own path of false religion/evil. **2 Thessalonians 2:11, 12, 2 Peter 2:19 -22, Romans 1:22-32.**

HARMONY

PERSECUTION BY FAMILIES AND AUTHORITIES

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

72 D – THE VALUE OF LIFE

MATTHEW 10:26-33

Matthew 10:26 Fear them not therefore: for there is nothing **covered**, that shall not be revealed; and hid, that shall not be known. **27** What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. **28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. **30** But the very hairs of your head **are all numbered**. **31** Fear ye not therefore, ye are of more value than many sparrows. **32** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. **33** But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

KEY WORDS

Fear	Phobeo	Fear [Aorist Passive Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Nothing	Oudeis	Nothing
Covered	Kalupto	Hidden, Covered [Perfect Passive Participle]
Be revealed	Apokalupto	Reveal, Take the cover off [Future Passive Indicative]
Hid	Kruptos	Hidden
Be Known	Ginosko	Know [Future Passive Indicative]
Tell	Lego	Tell [Present Active Indicative]
Darkness	Skotia	Darkness
Speak	Epo	Say [Aorist Active Imperative]
Light	Phos	Light
Hear	Akouo	Hear [Present Active Indicative]

Ear	Ous	Ear
Preach	Kerusso	Preach [Aorist Active Imperative]
Housetops	Doma	Roof, Housetop
Fear	Phobeo	Fear [Present Middle Imperative]
Kill	Apokteino	Kill [Present Active Participle]
Body	Soma	Body
Are not	Me	No
Able	Dunamai	Power [Present Middle Participle]
Kill	Apokteino	Kill [Aorist Active Infinitive]
Soul	Psuche	Soul
Fear	Phobeo	Fear [Present Middle Imperative]
Is able	Dunamai	Power [Present Middle Participle]
Destroy	Apollumi	Destroy, Ruin [Aorist Active Infinitive]
Hell	Genna	Hell, Hades
Two	Duo	Two
Sparrows	Strouthion	Sparrow
Sold	Poleo	Sell [Present Passive Indicative]
Farthing	Assarion	Assarius or As, smallest Roman coin
One	Heis	One
Shall fall	Pipto	Fall [Future Middle Indicative]
Ground	Ge	Ground, Earth
Father	Pater	Father
Hairs	Thrix	Hair
Head	Kephale	Head
All	Pas	All
Numbered	Arithmeo	Number [Perfect Passive Participle]
Fear	Phobeo	Fear [Present Middle Imperative]
Are of more value	Diaphero	More value, Surpass [Present Active Indicative]
Many	Polus	Many
Confess	Homologeio	Confess, Say the same thing [Future Active Indicative]
Men	Anthropos	Man
Will I	Kago	Me also
Confess	Homologeio	Confess, Say the same thing [Future Active Indicative]
Before	Emprosthen	In front of, Before the eyes of
Is in	En	In
Heaven	Ouranos	Heaven
Deny	Ameomai	Deny, Refuse [Aorist Middle Subjunctive]
Deny	Ameomai	Deny, Refuse [Future Middle Indicative]
Is in	En	In

PERFECT TENSE VERBS

ARITHMEO - TO NUMBER - Occurs three times in the New Testament twice being in the Perfect Tense. The use in the perfect tense in **Matthew 10:30** and Luke 12:7 shows that the care of the individual by God is to such a high degree that the hairs on your head are permanently numbered. It is seen that the human being is much more highly regarded by God than other created beings.

KALUPTO – HIDDEN - Occurs 8 times in the New Testament We are told in **Matthew 10:26** even those things which are currently permanently hidden/secret will be revealed and open.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
72D	Isaiah 59:16a	The value of Life	Matthew 10:32

REFLECTION

Verse 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, that speak ye in light: and what ye hear

in the ear, that preach ye upon the housetops. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

This is the believer's message in opposition. The phrase "teaching in darkness" means teaching in isolation from the rest of the world. The word "Lego" meaning tell is in the present tense, showing that He is constantly teaching them. The teaching technique of our Lord was to go over each point again and again until the disciples had learnt the truth from every angle and in every way to get understanding.

They are then told to speak the gospel. This is in the aorist tense and imperative mood showing that it must be given at points of time. You have to learn the doctrines of the Word of God before you can communicate the truth to others. Whether you are a private witness or a preacher, you have the responsibility of communicating the Word of God in an accurate and well understood form.

If you have the word of truth and give it out you are going to face opposition. The opposition in many cases will come from friends, family and loved ones.

In verse 28 the phrase "fear them not" is in the Present Middle Imperative. The present tense plus the negative means never fear, the middle voice shows that we are benefited by never fearing and the imperative mood is a command for us not to fear.

They are instructed to never fear other members of the human race who can murder them. It is also noted that Satan under certain circumstances can kill the body. **1 Corinthians 5:5.**

We are however to fear the person who can destroy both body and soul which is a reference to God. This describes the far superior power of God over members of the human race. **Revelation 20:11-15.**

The Greek word Apollumi, which is translated destroy, could be better translated as "ruin of well being", such as the lost sheep, the lost son, the perishing of food. After the Great White Throne judgement the unbeliever's situation is one of eternal ruin rather than destruction, as his body and soul are intact but they are in a constant state of ruination.

Verse 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear ye not therefore, ye are of more value than many sparrows.

In the ancient world poor people ate sparrows. They were obviously not considered to be a delicacy however as two of them cost a farthing. The farthing was equivalent to an American cent and was the smallest English coin worth one quarter of a penny. It became so worthless that the farthing was withdrawn from legal tender after the Second World War. It was the cheapest thing in the market.

Jesus continues that one of these birds does not fall on the ground unless God permits it. He further says that the hairs of our head are numbered and we are more important than sparrows. Therefore this does not mean we as believers can be cast into Hell it means that He is ultimate power and authority.

The construction of the verb fear here is in the middle voice meaning that you are benefited by not fearing. The end of verse 31 as the word for "more value" is an ablative of comparison, and so could be translated "you are more value than all the sparrows in the world", and deductive logic then applies; if God cares for one of the sparrows, will he not care for you?

Verse 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

In these verses we have the Lord's principle of evaluation for the apostles. In verse 32 the ones who witness will be rewarded. This is contrasted with the people in verse 33, where those who do not witness to the truth will lose their eternal rewards. **2 Timothy 2:11-13.**

The word translated "confess" is Homologeō, which means to identify or say the same thing. It is the same verb as used in **1 John 1:9** in relation to confession of sin, where we are told to say the same thing as God about our sins, or identify our sins by naming them to God, so that we can be forgiven.

To identify Christ is to tell people about who He is and what He has done. The phrase before men denotes witnessing to others. The second time it is used relates to Christ identifying believers to God the Father for the purpose of rewards.

APPLICATION

You need to learn and know the gospel or any Biblical teaching before you can give it to others. We should not witness unless we understand the message first.

We are not to be afraid of what man can do to us but we should be afraid of not using the power that God has given us to do His will on the earth. **Hebrews 4:1-2**.

We are not to fear being put into hell as once we are saved there is no condemnation. We are very valuable to God who knows us far more intimately than we know ourselves. God cares for you. **1 Peter 5:5-10**.

To miss God's provision and the opportunities He gives together with the ability to accomplish His work with its associated happiness is a frightening prospect.

For those who are actively involved in the Plan of God using the resources that God has provided there are rewards that will be given at the Judgement Seat of Christ.

DOCTRINES

FEAR

1. Fear is seen in two ways in scripture.

[a] Firstly as a mental attitude sin that is incompatible with our status as children of the most high, the ruler of the universe.

[b] Secondly it is used to describe the correct attitude towards God the Lord for all his creatures.

There is godly fear, awe, and respect for God as God, and there is inappropriate fear, which is the cringing fear of one who believes the other is able to hurt them. This second kind is wrong for us as children of God, for none can harm us without God's permission for we belong to Him.

2. Our occupation with the persons and majesty of God is often spoken of as "fear" in the legitimate sense for believers. **2 Samuel 23:2-3, Nehemiah 5:9, Job 28:28, Psalms 19:9, 34:11-12, 111:10, Proverbs 1:7, 9:10, 10:27, 22:4, Malachi 3:16, Ephesians 5:21**.

3. Fear as a mental attitude sin is spoken of in, **1 Samuel 17:11, 24, Proverbs 29:25**.

4. In God's grace plan for us fear has no place. His plans for us are always divinely good, and any testing situation is for our good. **Romans 8:28**.

5. Fear is an expression of a failure of faith in the plan. **Exodus 14:13-14, Deuteronomy 31:6-8, Joshua 8:1, 1 Chronicles 28:20, Isaiah 41:10, 2 Timothy 1:7**.

6. Spiritual death is one way of describing Satan's kingdom and is the place of the source of fear. **Hebrews 2:14, 15**

7. In spiritual death, Adam was afraid. **Genesis 3:10**, this fear motivated Adam to produce religious activity (fig leaves) and lies. **Genesis 3:7**

8. Salvation removes the basis of fear, which is condemnation from the Justice of God (spiritual death).

9. Spiritual maturity provides freedom from fear. **2 Timothy 1:7; Hebrews 13:6, 1 John 4:18, 1 Corinthians 13:5b**

10. Carnality and any form of religious activity that leads us away from grace and daily obedience to the Word enslaves the believer to Satan through fear. **Galatians 5:1; Romans 8:15**

11. The mature believer is commanded to fear nothing he may suffer in life, for by means of God's grace provision all we ever may need is provided for us. **Revelation 2:10**

12. The baby believer is sustained by believing God's Word, obeying his commands hour by hour to daily life, and rest upon his promises. **Hebrews 4**

13. As we become mature believers we continue with this resting on the promises but in addition to this we are sustained by our understanding / application of entire categories of God's Word - we have then moved beyond the promises to confidence in the very character of God itself.

14. Illustration: A woman who asks every hour, "Do you love me?" needs assurance through many promises, and many actions backing the promises up. Once she gets to truly know her husband, and her love is fully established in him through his faithfulness to her, she has absolute assurance, and doesn't need constant reminders of his love by specific words. She is full of confidence through knowledge of her husband's character.

15. Chapter's 3-6 of Hebrews deal with the falling away from growth and confidence by these believers. The spiritual principle of Chapter 4 is the means of getting them back on target.

16. In **Hebrews 13:6**, we see the objective of the writer, freedom from fear by their daily, moment by moment living the awareness of the love of Christ for them, and the power of Christ available to them.

17. The writers of Scripture identify correctly that when the believer is fearful, he imitates the unbeliever ("cowardly" – **Revelation 21:8**), and that is not right given our great position. **Hebrews 11:27** *"By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing Him who is unseen."* This is our standard!

18. Fear is a mental attitude sin that shows our mind has moved away from thinking of the Lord. **1 Samuel 17:11, 24**

19. Fear is a sign of falling back into domination by the "prince of this world". **1 Samuel 18:12,29 21:12 28:20**

20. Absence of fear is a big part of maintaining a dynamic mental attitude. **Hebrews 13:6 11:27**

21. There is only one legitimate fear; it is the fear of failure to enter spiritual maturity. **Hebrews 4:1**

22. Love demands absence of fear. **1 John 4:18**. They are two opposing mental attitudes.

23. Fear is not part of the Divine Plan for the Believer. **2 Timothy 1:7 Exodus 14:13-14 Joshua 8:1 Isaiah 41:10 2 Samuel 1:7**

24. Courage and lack of fear is a sign of mature spiritual status. **Psalms 3:6, Psalm, 56:3 Hebrews 11:27**

25. Fear is the power by which the Evil of Satan rules among mankind. **Hebrews 2:14-15 Genesis 19:30** (Lot) **1 Kings 18:9-14** (Obadiah), both Lot and Obadiah show how the failing believer lives in constant fear.

26. Fear is the word used to mean "Occupation with Christ" when related to the attitude of the mature Believer toward Christ. **2 Samuel 23:3 Nehemiah 5:9, 15 Ephesians 5:21 Job 28:28 Psalm 19:9 34:10 Proverbs 1:7 9:10 Proverbs 10:27, 1 Peter 2:17**

WORRY

1. General scripture for the cure to worry (**Genesis 15**).

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.

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**)

SOUL AND HUMAN SPIRIT

1. The real person is in the soul (**Genesis 2:7**), the body is merely a house for the soul (**2 Corinthians 5:1-4**).

2. The soul and the spirit are separate (**Hebrews 4:12**).

3. In creation, Adam received soul and spirit (**Genesis 2:7**).

4. It is the soul that is saved, not the body (**Romans 5:12, Psalm 19:7, 34:22, Mark 8:36,37, Hebrews 10:39, 1Peter 1:9**).

5. The unbeliever has body and soul only (**1 Corinthians 2:14**).

- a) The unbeliever does not have an activated spirit (**1 Corinthians 2:14, Jude 19**).
- b) The Holy Spirit acts as the regenerator of the human spirit (**Genesis 6:3, John 16:8-11, 1 Corinthians 2:14-16**).
- c) At the point of salvation the human spirit is activated.

6. The believer has body, soul and spirit (**1 Thessalonians 5:23**).

- a) The believer has an activated spirit (**1 Thessalonians 5:23**).
- b) The human spirit deals with spiritual understanding.
- c) He understands spiritual phenomena (**1 Corinthians 2:14**).
- d) The believer grows in grace and knowledge (**Ephesians 3:16-19**).

7. Characteristics of the Soul

- a) Deals with human understanding.
- b) Self awareness (**Genesis 35:18, 1 Kings 17:21**) - either focus on Christ, or on self (either pride or self-pity).
- c) Thinking (**Luke 12:19**) - either divine viewpoint, or human viewpoint.
- d) Freewill (**Acts 3:23**) - either obedient to God's will, or self will.
- e) Emotions (**Song of Solomon 1:7, Luke 12:19, 2 Peter 2:8**) - either controlled, or pleasing self.
- f) Conscience (**Acts 24:16, Romans 2:15, 9:1, 2**) - either God's standards, or (either lawlessness or self-righteousness).
- g) Sin nature (**Leviticus 5:1, Psalm 58:2-5, Ezekiel 18:4, Matthew 15:19**) - either controlled, or in control.
- h) Departs from body at death (**Job 27:8, Psalm 16:10, 2 Corinthians 5:8**).
- i) Area of love (**1 Samuel 18:1**).
- j) Area of misery (**Psalm 6:3, 106:15, 119:25, 28, 81**).

CHRISTIAN LIFE – DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (**1 John 5:11-13**). He will never die (**John 11:25, 26, John 8:51**)
2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)
4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)
5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).
6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).
8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)
10. We shall know all things perfectly (**1 Corinthians 13:12**)
11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

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)**

GOD – GOD CARES FOR YOU

1. God knows ...

- a) Our sorrows. **(Exodus 3:7)**
- b) Our devotions. **(2 Chronicles 16:9)**
- c) Our thoughts. **(Psalm 44:21)**
- d) Our foolishness. **(Psalm 69:5)**
- e) Our frailties. **(Psalm 103:14)**
- f) Our deeds. **(Psalm 139:2)**
- g) Our words. **(Psalm 139:4)**
- h) The composition of the universe. **(Psalm 147:4)**
- i) All things. **(Proverbs 15:3)**
- j) Our needs. **(Matthew 6:32)**
- k) About animal creation. **(Matthew 10:29)**
- l) Mankind. **(Matthew 10:30)**
- m) What might or could have been. **(Matthew 11:23)**
- n) His own. **(John 10:14)**
- o) Past, present and future. **(Acts 15:18)**

2. God is able to...

- a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
- b) Supply every need - **2 Corinthians 9:8**
- c) Deliver all who are tempted - **Hebrews 2:18**
- d) Sustain the weak believer and make him stand - **Romans 14:4**
- e) Keep us from falling and make us blameless - **Jude 24, 25**
- f) Surpass all that we could ask or think - **Ephesians 3:20**

- g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
- 3. With God, all things are possible - **Matthew 19:26**
- 4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
- 5. God's character is stable.
 - a) if God is for you who can be against you. (**Romans 8:31-34**)
 - b) no matter what happens God's love is stable. (**Romans 8:35-39**)
- 6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
- 7. God's power is always the same:-
 - a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - b) God does not forget us or lose His power to keep. (**Jude 24**)
 - c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
- 8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
- 9. God has the power to bless us. (**2 Corinthians 9:8**)
- 10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

GOD: COMFORT FOR BELIEVERS

- 1. God is in control. Nothing will ever happen to you as a Christian that you have not had the opportunity to develop resources to deal with. (**1 Corinthians 10:13**)
- 2. God's character is stable.
 - (a) if God is for you who can be against you. (**Romans 8:31-34**)
 - (b) no matter what happens God's love is stable. (**Romans 8:35-39**)
- 3. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
- 4. God's power is always the same:-
 - (a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - (b) God does not forget us or loose His power to keep. (**Jude 24**)
 - (c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
- 5. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
- 6. God has the power to bless us. (**2 Corinthians 9:8**)
- 7. God is able to make all grace abound towards us. (**Ephesians 3:20**)
- 8. We should grow to the place of real confidence and blessing. (**2 Peter 3:18**)
- 9. We do this by feeding on His Word. (**John 6:29, 33, 63**)

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, Philipians 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.

HOLY SPIRIT: FILLING OF THE HOLY SPIRIT

1. The Holy Spirit indwells every believer. We are commanded to allow Him to fill (or fully control) our lives (**Ephesians 5:18**).

2. The filling (controlling) of the Spirit can be broken by:

a) Grieving the Spirit (**Ephesians 4:30**) - sin, doing something you shouldn't.

b) Quenching the Spirit (**1 Thessalonians 5:19**) - not doing something you should (like quenching a fire, allowing the flame to go out).

3. The filling (controlling) of the Spirit can be restored by confession of sin and full surrender to do the will of God (**1John 1:9**)

4. The Spirit produces the very character of the Christ in the believer: (**Galatians 4:19, 5:22, 23, Ephesians 3:16, 17, Philipians 1:20, 21, 2 Corinthians 3:3**)

a) The fruit of the Spirit:

i) **Galatians 5:22-23** - Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-control.

ii) **Romans 14:17** - Righteousness, Peace, Joy.

iii) **Colossians 3:12-15** - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness.

iv) **1 Thessalonians 1:3** - Faith, Love, Endurance, Hope.

b) Rejoicing in Christ (**Philippians 3:1, 4:4**).

c) Loving one another (**John 15:12, Romans 12:10, Ephesians 5:2**).

d) Striving for the faith (**Philippians 1:27, Jude 3**).

e) Putting away all sin (**1 Corinthians 5:7, Hebrews 12:1**).

f) Abstaining from all appearances of evil (**1 Thessalonians 5:22**).

- g) Submitting to injuries (**1 Corinthians 6:7**).
- h) Subduing the temper (**Ephesians 4:26, James 1:19**).
- i) Shunning the wicked (**2 Thessalonians 3:6**).
- j) Abounding in the works of the Lord (**1 Corinthians 15:58, 1 Thessalonians 4:1**).
- k) Showing a good example (**1 Timothy 4:12, 1 Peter 2:12**).
- l) Following after that which is good (**Philippians 4:8, 1 Timothy 6:11**).
- m) Perfecting holiness (**2 Corinthians 7:1, 2 Timothy 3:17**).
- n) Hating defilement (**Jude 23**).
- o) Overcoming the world. (**1 John 5:4-5**)
- p) Adorning the gospel. (**Philippians 1:27, Titus 2:10**)
- q) Forgiving injuries. (**Romans 12:20**)
- r) Living peaceably with all. (**Romans 12:18, Hebrews 12:14**)
- s) Visiting the afflicted. (**James 1:27**)
- t) Sympathising with others. (**Romans 12:15, 1 Thessalonians 5:14**)
- u) Honouring others. (**Romans 12:10**)
- v) Submitting to authorities. (**Romans 13:1-7**)
- w) Being content. (**Philippians 4:11, Hebrews 13:5**)
- x) Walking worthy of the Lord. (**Colossians 1:10, 1 Thessalonians 2:12**)
- y) Walking in the newness of life. (**Romans 6:4**)
- z) Walking as children of light. (**Ephesians 5:8**)
- aa) Glorifies Christ in his body. (**Philippians 1:20, 21**)
- bb) Christ is at home in his body. (**Ephesians 3:16, 17**)
- cc) A lifestyle which honours God in the presence of men. (**2 Corinthians 3:3**)

5. The filling of the Holy Spirit in every believer only occurs in two dispensations:

- a) Church age **Ephesians 5:18, Galatians 5:22, 23**
- b) Millennium - **Joel 2:28, 29** (characterised by ecstasies)

CHRISTIAN LIFE – REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.

2. Salvation - a free gift to the lost. (**Ephesians 2:8-9, Romans 6:23, John 4:10**) - an everlasting possession. (**John 3:36, John 5:24, John 6:47**)

3. Rewards - to the saved who faithfully work for the Lord. (**1 Corinthians 9:24, 25, Revelation 22:12**) - distributed at the Judgement Seat of Christ. (**1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10**)

4. Rewards as Crowns:-

- a) The incorruptible crown - for faithfulness in exercising self control. (**1 Corinthians 9:24-27**)
- b) The crown of glory - for faithfulness in suffering. (**1 Peter 5:4**)
- c) The crown of life - for faithfulness under trial. (**James 1:12, Revelation 2:10**)
- d) The crown of righteousness - for faithful testimony. (**2 Timothy 4:8**)
- e) The crown of rejoicing - for faithful service. (**1 Thessalonians 2:19, 20, Philippians 4:1**)

HARMONY

THE VALUE OF LIFE

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

72 E THE REWARD OF THE RIGHTEOUS

MATTHEW 10:34-11:1

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. CHAPTER 11 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

KEY WORDS

Think	Nomizo	Think, Suppose [Aorist Active Subjunctive]
Come	Erchomai	Come [Aorist Active Indicative]
Send	Ballo	Throw, Cast [Aorist Active Infinitive]
Peace	Eirene	Peace
Earth	Ge	Earth
Came	Erchomai	Come [Aorist Active Indicative]
Send	Ballo	Throw, Cast [Aorist Active Infinitive]
Sword	Machaira	Sword
Come	Erchomai	Come [Aorist Active Indicative]
Set at variance	Dichazo	Divide, Make apart, Alienate [Aorist Active Infinitive]
Man	Anthropos	Man
Against	Kata	Against
Father	Pater	Father
Daughter	Thugater	Daughter
Mother	Meter	Mother
Daughter in law	Numphe	Daughter in law
Mother-in-law	Penthera	Mother in law
Foes	Echthros	Foe, Enemy
Shall be	-	Not found in the original
Household	Oikiakos	Household
Loveth	Phileo	Love [Present Active Participle]
More	Huper	Over, More, Exceeding
Is	Eimi	Keep on being [Present Active Indicative]
Worthy	Axios	Worthy
Loveth	Phileo	Love [Present Active Participle]
Son	Uihos	Son
Is	Eimi	Keep on being [Present Active Indicative]
Taketh	Lambano	Take [Present Active Indicative]
Cross	Stauros	Cross
Followeth	Akoloutheo	Follow [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Findeth	Heurisko	Find, Discover [Aorist Active Participle]
Life	Psuche	Soul
Lose	Apollumi	Lose [Future Active Indicative]
Loseth	Apollumi	Lose [Aorist Active Participle]
My sake	Heneka Emou	By reason of me
Find	Heurisko	Find, Discover [Future Active Indicative]
Receiveth	Dechomai	Receive, Accept [Present Middle Participle]
Receiveth	Dechomai	Receive, Accept [Present Middle Indicative]
Receiveth	Dechomai	Receive, Accept [Present Middle Participle]
Receiveth	Dechomai	Receive, Accept [Present Middle Indicative]

Sent	Apostello	Send out [Aorist Active Participle]
Receiveth	Dechomai	Receive, Accept [Present Middle Participle]
Prophet	Prophetes	Prophet
Name	Onoma	Name
Receive	Lambano	Receive [Future Middle Indicative]
Reward	Misthos	Reward
Receiveth	Dechomai	Receive, Accept [Present Middle Participle]
Righteous man	Dikaios	Righteous man
Shall receive	Lambano	Receive [Future Middle Indicative]
Give a drink	Potizo	To give a drink [Aorist Active Subjunctive]
One	Heis	One
Little ones	Mikros	Least in status rather than a small child
Cup	Poterion	Cup
Cold	Psuchros	Chilly, Cool
Water	-	Not found in the original
Disciple	Mathetes	Disciple
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall in no wise	Ou Me	Not at all
Lose	Apollumi	Lose [Aorist Active Subjunctive]
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Had made an end	Teleo	Finish [Aorist Active Indicative]
Commanding	Diatasso	Command [Present Active Participle]
Twelve	Dodeka	Twelve
Departed	Metabaino	Depart [Aorist Active Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Preach	Kerusso	Preach [Present Active Infinitive]
Cities	Polis	City

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a man's foes shall be they of his own household. 37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

The words, "Think not", mean do not presume. They are not to presume that Jesus Christ has come to bring peace on the earth, for their viewpoint is limited and wrong. **Isaiah 55:6-11**. This however is exactly what religion thinks is His purpose in their spreading of either the "prosperity gospel" or the "social gospel". There will not be peace on the earth until Christ returns and has set up His kingdom. There is going to be wars and rumours of war until He returns at the Second Advent. The Olivet Discourse will later make that very clear.

As far as the sword is concerned, the Cross/Resurrection/Pentecost is the basis of all spiritual warfare. The source of our salvation is the basis of our spiritual victory in that war until Christ returns. Therefore in the period between the first and second advents, Christ is a divider of people, depending on their attitude towards Him. This division reaches to the closest relationships in life including the family.

The family represents an example of close relationship yet relationship with Christ may fracture it. The family does not realise that due to a person growing in the knowledge and grace of the Lord Jesus Christ the maturing Christian has the capacity to love other family members more fully than before.

It should be noted that the words for love in verse 37 is not Agapao, or unconditional caring love, but Phileo, which is love in the sense of liking. The Lord is saying that your relationship with others as a Christian firstly depends on your relationship with Him. The Lord must have priority in our scale of values.

Verse 38. And he that taketh not his cross, and followeth after me, is not worthy of me.

What does it mean to take the Cross? This is the first reference to the Cross in Matthew, and does not refer to the Cross of Christ, but the Roman custom of Crucifixion. The Romans crucified many thousands of Jews during their occupation of Judea, hundreds each year. It was their terror tactic to control populations by fear, as it was an awful and frightening way to die.

It was common practice for the person who was being crucified to be forced to carry his cross, or the cross piece at least, to the point of execution. The condemned person carrying his cross was seen to be in disgrace and viewed with contempt and rejected by bystanders. Carrying the cross therefore means placing Christ and His Word, which is the mind of Christ [1 **Corinthians 2:16**] ahead of everything that others value in their life, even though this means contempt and derision from those around you.

By going to the Cross Jesus Christ had his relationship with his family severed, as seen by the giving of His mother Mary into the care of the Apostle John. The Lord is not talking about His own crucifixion at this time although when He carried His Cross He was also separated from His Father during the period of judgement of the sins of the world on the Cross. We will see this when we explore the seven sayings from the Cross.

Verse 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

There are four steps in this verse. Firstly we have to realise that in the Greek the word translated life is Psuche which is the word for Soul. The verb to find or discover, Heurisko, is in the Aorist Active Participle form. The meaning of "discovering your soul", means to enter into a relationship of rapport such as into a marriage relationship. You never know what you are really like until you fall in love. To find your soul means to discover what you are really like.

The participle precedes the action of the main verb, which in this case is "shall lose it", or be deprived of it. Having found out what you are really like in relationship you are deprived of it due to making Christ a priority, taking up your cross.

He that loseth his life for my sake is also in participle form, means having taken taking up your Cross you will find it which is a Future tense or logical future. In summary this verse means that if you put doctrine and your love of the Lord first you will find happiness in relationship first with Christ and also some members of the human race.

Verse 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

This is the reward of the apostles. Jesus is saying, "Those who receive you are genuine believers who are putting Christ first and demonstrating their faith in action by protecting you. They will have rapport with you, as they have with the Lord and with God." **James 2:14-26.**

There will be rewards for those who exercise hospitality towards believers in difficult times of persecution. If a prophet comes and they entertain him they are going to enter into his eternal reward, whatever that may be. A similar promise is given in relation to a righteous man. In this case the righteous man is anyone with imputed righteousness i.e. any believer.

In verse 42 the little ones are believers of the lowest social standing. They are called little ones because they operate on the principle of grace. Any kindness to any believer is eternally rewardable.

Chapter 11. Verse 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

After their briefing the disciples move into the action part of their ministry. The Greek tenses here shows that at a point of time [Aorist tense] the briefing terminated and having completed his instruction [Participle form] they departed on their mission [Aorist Active Indicative] with the purpose of keeping on teaching and preaching [both in Present tense and the Infinitive mood of purpose].

APPLICATION

Often the source of greatest resistance to you as far as the Christian life is concerned will come from close members of your family.

We are commanded always to have unconditional care for the ultimate destiny of the lost, or Agapao love for everybody, as that is the prime fruit of the Holy Spirit, but we are never commanded to Phileo, and “like everybody”, for that cannot be commanded.

However to have both mental attitude care/love (agape) and friendship (Phile) with another person is a great combination and generally rare.

Loving one another in the Agapao form is only accomplished by the filling of the Holy Spirit.

Carrying the cross means to give up fine things in life, such as a great family relationship, in order to be obedient to the Lord. The Lord must have top priority in our lives.

DOCTRINES**CHRISTIAN LIFE - PRIORITIES**

1. The First Person - Jesus Christ has ultimate priority - **Colossians 1:16-18**
2. The First Possessions - The kingdom of God, the greatest gift - **Matthew 6:33**
3. The First Offering - the giving of oneself - **2 Corinthians 8:5**
4. The First Denial - the denial of self - **Matthew 7:5**
5. The First Discipline - the discipline of prayer - **1 Timothy 2:1-4**
6. The First Commandment - to love God supremely - **Matthew 22:37-38**
7. The First Excuse - too busy to have time for God - **Matthew 8:21-22**

CHRISTIAN LIFE – PRIORITIES - CROSS – TAKING UP YOUR CROSS

1. Scripture – **Matthew 10:38** *“And he that taketh not his cross, and followeth after me, is not worthy of me.”*
2. What does it mean to take up the cross?

[a] This is the first reference to the cross in Matthew.

[b] This does not refer to the cross of Christ but to the Roman custom of crucifixion. The Romans crucified many thousands of Jews during their occupation of Judea.

[c] It was common practice for the person who was being crucified to carry his cross to the point of execution. The condemned person carrying his cross was seen to be in disgrace and viewed with contempt and rejected by bystanders.

[d] Carrying the cross therefore means placing Christ and His Word which is the mind of Christ [1 Corinthians 2:16] ahead of everything even though this means contempt and derision from those around you.

3. By going to the Cross Jesus Christ had his relationship with his family severed.

[a] By giving his mother Mary into the care of the Apostle John

[b] He was also separated from His Father during the period of judgement of the sins of the world on the Cross

4. See Christian Life: Priorities – Hate your Father and Mother [below] for Matthew 10:37 – a parallel illustration

CHRISTIAN LIFE: PRIORITIES - HATE YOUR FATHER AND MOTHER

SCRIPTURES

Luke 14:26 *"If any man come to me and hate not his father, and mother and wife and children, and brethren and sisters yea and his own life, he cannot be my disciple."*

Matthew 10:37 *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

2. Apparent problem in Luke - In order to be a disciple of Jesus Christ a person has to hate others.

3. Evaluation

- a) The main problem in this verse is the verb hate.
- b) "hate" - MISEO - in the Greek this word has a comparative connotation and can be translated "to love less" to "abandon" , "to hold in less esteem".
- c) When viewed in this light the person being a disciple of Christ has to hold his family and even his own life in less esteem than Jesus Christ, Christ has to be first.

4. Conclusion

In the Christian life for a person to be a disciple of Christ, the Lord Jesus must have pre-eminence in that person's life. (**Colossians 1:18**) With sin in one's life self becomes more important than Jesus Christ and therefore while one is out of fellowship technically the carnal believer is not a disciple.

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.**

PEACE

Three types of peace are referred to in the Bible.

1. Peace on Earth:- The unlimited peace when Jesus Christ establishes his millennial reign on the earth. (**Isaiah 9:6, 7, Isaiah 11:1-12, Luke 2:14**)

2. Peace with God:- Which comes when a believer is born again as a result of justification by faith (**2 Peter 1:1, 2, Ephesians 2:14-17, Philippians 4:9**) - Reconciliation.

3. Peace of God:- Which is the peace of believers in their soul and spirit who have cast all their cares on the Lord (**1 Peter 5:7, Philippians 4:6, 7**) - The Spirit-filled life.

WORD

1. THE WORD of the Spirit is the Word of God (**Ephesians 6:17**).
2. The Word of God is sharper than any two edged Sword (**Hebrews 4:12**).
3. THE WORD is the most frequently mentioned weapon in the Bible being used many times as analogies to judgement of war or for the Word of God.
4. TYPES OF WORD - Two types of sword are mentioned in the New Testament.
 - a) The Machaira - this was the sword with which the Romans conquered the known world. It was short, approximately half a metre (18 inches) in length. It had a point and two sharp edges and is the sword of (**Hebrews 4:12**). Compared to other swords in the ancient world it was by far the most effective weapon of its day. (**John 18:10-11, Romans 8:35, Ephesians 6:17, Hebrews 4:12**).
 - b) The Rhomphaia - occurring mainly in the book of the Revelation the rhomphaia was a large broad sword some 1 to 1 1/2 metres in length. Invented by the Thracians it had one cutting edge and was used for hacking blows (**Luke 2:35, Revelation 1:16; 19:15, 21**).
 - c) Other swords in use at the time of the New Testament but not mentioned in the scripture:-
 - i) The Dolon - a hidden sword encased in a riding whip or cane. The blade of the dolon was generally brittle and often used to break when used in combat.
 - ii) The Akinakes - the ceremonial sword of the Persians with high ornamentation, often jewel encrusted not unlike the ceremonial British swords of state. As a weapon of war it was totally useless.
 - iii) The Xziphos - the rapier shaped sword had a sharp point and could only be used for thrusting. It was rounded and as with the Dolon was brittle and tended to break in battle. Eventually this sword like the aninakes became a sign of rank.
5. In the Old Testament CHEREB is used on over four hundred occasions for a sword commencing in **Genesis 3:24** with the sword wielded by the cherubim through to **Zechariah 13:7**.

GOD: DIVINE INSTITUTIONS – FAMILY

1. God instituted families and marriage from the start of mankind on earth (**Genesis 2:24**).
2. Marriage was to be monogamous (**Genesis 2:24**). They are classified as 'one flesh'. They must leave mother and father and set up their own house (**Genesis 2:24; Ephesians 5:31; Matthew 19:4-5**).
3. Adultery or breakdown of marriage was so serious a matter that it was included in the Ten Commandments (**Exodus 20:14**).
4. The husband is the head of the family (**Genesis 3:16**).
 - a) He should be willing to die for her (**Ephesians 5:22-23**).
 - b) He provides for his family (**Genesis 3:19; 1 Timothy 5:8**).
 - c) He should rear the children in the fear of the Lord (**Ephesians 6:4; Deuteronomy 6:6,7**).
 - d) He should not provoke his children (**Colossians 3:21**).
5. Wives are subject to their husbands (**Genesis 3:16; Ephesians 5:22,23. 1 Peter 3:1-6**).
 - a) She has the place of honour in the home (**1 Peter 3:7**).
 - b) She has a deep desire for her husband (**Genesis 3:16**).
6. Children should be obedient to both parents (**Ephesians 6:1-3; Proverbs 22:15; 23:13**).
 - a) They must honour (**Ephesians 6:2; 1 Timothy 5:4; John 19:26**).
 - b) If they honour their father and mother they will have long lives (**Exodus 20:12**).
7. Three ways in which normal family life parallels the relationship that God the Father has with "The Christ"

- a) It is grounded from one head - **(1 Corinthians 15:45-50)**.
 - i) In the garden of Eden Adam was created first and Eve was taken from Adam's side. Eve had to be taken from Adam. The second Adam was Jesus Christ and out of Him will come a new spiritual race.
 - ii) I am my father's child because I have received from him his image. Similarly when we are born again we receive the image of God.

- b) The family is subject to discipline - **(Hebrews 12:3-15)**
 - i) It is important to train your children to live righteously.
 - ii) God's discipline trains us to walk in His will, in the place of blessing.
 - iii) The child must learn wisdom from the parents. **(Exodus 12:24-28, Deuteronomy 6:6-25, Joshua 4:5-8)** God is wisdom.

- c) The parents are responsible for their family's conduct, morally and legally. Our witness reflects on God.

- 8. In a survey in the U.S.A. eight reasons were given as to why the family unit was being weakened in that country.
 - a) The rise of promiscuity.
 - b) Transfer of the protection of the family from the head of the family to the State.
 - c) Transfer of the education of the child from the parents.
 - d) Movement of family recreation from the family to outside including television.
 - e) Transfer of the place of production from the home to the factory.
 - f) The use of aged accommodation for senior members of the family rather than them staying in the home.
 - g) The loss of traditional homemaking skills and the rise of the supermarket society.
 - h) Transfer of religious instruction from the home to outside.

HARMONY

DISHARMONY IN THE FAMILY

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.

TAKING UP ONE'S CROSS

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

SERVICE TO OTHERS

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

73 HEROD'S ENQUIRY AFTER JOHN THE BAPTIST'S DEATH

MATTHEW 14:1, 2

1 At that time Herod the tetrarch heard of the fame of Jesus, 2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

KEY WORDS

Time	Kairos	Time
Tetrarch	Tetrarches	Tetrach
Hear	Akouo	Hear [Aorist Active Indicative]
Fame	Akoe	Report
Said	Epo	Say [Aorist Active Indicative]
Servants	Pais	Servant
Is	Eimi	Keep on being [Present Active Indicative]
Is risen	Egeiro	Rise up [Aorist Passive Indicative]
Dead	Nekros	Dead
Mighty works	Dunamis	Great works
Shew forth	Energeo	Show forth, Demonstrate [Present Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. At that time Herod the tetrarch heard of the fame of Jesus, 2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Herod the Tetrarch hears of the ministry of Jesus Christ. He is very confused as to who Jesus is. Because of his guilty conscience he fears that this may be John the Baptist who has risen from the dead and come back to torment him.

One of the granddaughters of Herod the Great was Herodias, who was married at first to her uncle Herod Philip. She left Philip and became a mistress to another man. She then left him, and married Herod Antipas another uncle. Now Philip and Antipas were brothers. Her evil heart was focused upon John and Baptist, as he convicted her of her sins.

By marrying her uncle she violated **Leviticus 18:12-14**, by the fact that she became her husband's brother's wife while he is still living. She was guilty of triple adultery and also incest. It is this marriage that John the Baptist preached against and the reason why he was imprisoned for just under two years because Herod had no real desire to kill him.

He is eventually beheaded which was done for political purposes so that Antipas did not lose face in front of his friends at his birthday party although John the Baptist had been arrested for personal reasons.

MARK 6:14-16

Mark 6:14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

KEY WORDS

King	Basileus	King
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Heard	Akouo	Hear [Aorist Active Indicative]
Name	Onoma	Name
Spread abroad	Ginomai	Become [Aorist Middle Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Was risen	Egeiro	Rise up [Perfect Passive Indicative]
Dead	Nekros	Dead
Mighty Works	Dunamis	Great works
Shew forth	Energieo	Show forth, Demonstrate [Present Active Indicative]
Others	Allos	Others of the same kind
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Prophet	Prophetes	Prophet
One	Heis	One
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being
Beheaded	Apokephalizo	Behead [Aorist Active Indicative]
Risen	Egeiro	Rise up [Aorist Passive Indicative]
Dead	Nekros	Dead

PERFECT TENSE VERB

EGEIRO – RISE UP - Occurs 139 times in the New Testament with only 9 times in the Perfect Tense. They are all in the Passive Voice, and mainly Indicative Moods expressing reality. The first two verses deal with John the Baptist who is said by the Lord Jesus Christ to be the finest/greatest prophet and person to have arisen in Matthew 11:11.

In **Mark 6:14** King Herod is worried that Jesus is the permanently resurrected John the Baptist, as has been circulated. Four of the verses that have perfect tenses in them, Mark 16:14, 1 Corinthians 15:4, 20 and 2 Timothy 2:8, deal with the Lord Jesus Christ having risen permanently from the dead, while in the three verses in 1 Corinthians 15:12-14, Paul discusses the futility of not considering and accepting what the Lord Jesus Christ did by rising permanently from the dead.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

REFLECTION

Verse 14. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. **15.** Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. **16.** But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

The miraculous activity of Jesus and the twelve throughout Galilee caught the attention of Herod Antipas son of Herod the Great. Herod Antipas was the Tetrarch of Galilee and Perea under the control of Rome from 4 BC to 39 AD. Officially he was not a king, however Mark's use of the title king probably reflected local custom in view of Herod's political ambitions and arrogance. His and Herodias' arrogance would kill them both!

This passage presents three opinions, which attempt to account for Jesus miraculous powers. He was either John the Baptist who had risen from the dead, Elijah who was stated to be a forerunner of the Messiah in **Malachi 4:5-6** or a prophet resuming the suspended line of Israel's prophets.

Despite other opinions Herod is troubled by a guilty conscience, and remains convinced that Jesus was the man he had beheaded. Herod believed John the Baptist was risen from the dead and was using miraculous powers. He thinks back to the execution with guilt and fear, as was recorded in **Mark 6:17-29**.

It is noted that in verse 16, having heard [participle form of Akouo], he kept on saying [Imperfect form of Epo], He had heard the evidence and came back to the conclusion that it was John the Baptist.

LUKE 9:7-9

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

KEY WORDS

Tetrarch	Tetrarches	Tetrach
Heard	Akouo	Hear [Aorist Active Indicative]
All	Pas	All
Was done	Ginomai	Come into being [Present Middle Participle]
Was perplexed	Diaporeo	Perplex [Imperfect Active Indicative]
Was said	Lego	Say [Present Passive Infinitive]
Was risen	Egeiro	Rise up [Aorist Passive Indicative]
Dead	Nekros	Dead
Had appeared	Phaino	Appear [Aorist Passive Indicative]
Others	Allos	Others of the same kind
One	Heis	One
Old	Archaios	Old, Ancient
Prophets	Prophetes	Prophet
Risen	Anistemi	Rise again [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
I	Ego	I
Have Beheaded	Apokephalizo	Behead [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Hear	Akouo	Hear [Present Active Indicative]
Desired	Zeteo	Desire [Imperfect Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Although a few Jews, influenced by Plato and other sources, accepted reincarnation, most Palestinian Jews believed in bodily resurrection. The idea here is probably like the temporary resuscitation performed in the Old Testament by Elijah and Elisha [**1 Kings 17:22, 2 Kings 4:34-35**] rather than the permanent resurrection anticipated the end of the age. **Daniel 12:2.**

Herod Antipas the Tetrarch was a son of Herod of the Great, the latter having been King when Jesus was born. Antipas reigned over a quarter of that area included in his father's kingdom. Word reached him that someone was performing mighty miracles in his territory.

Immediately his conscience began raising questions. The memory of John the Baptist still troubled him. Herod had silenced that voice by beheading John, but he was still haunted by the power of that life. Who was this one who made Herod think continually a John?

It was rumoured by some of that John had risen from the dead. Others guessed that it was Elijah or one of the prophets of the Old Testament. Herod tried to quell his anxiety by reminding others that he had

beheaded John the Baptist. But the mystery remained as to who this was anyway. He desired to see Him but he never did until just before the crucifixion.

APPLICATION

The power of the Lord Jesus Christ and of other believers often causes problems to people in high positions. In the case of some of the Caesars of the Roman Empire this led to them killing the best citizens in the provinces because as Christians they would not accept Caesar as god.

We should never underestimate the influence of a person who is under the control of the Holy Spirit. We should not think that a person in power is more stable or happier than people who appear to be inconsequential as far as history is concerned. Often celebrities and others in the media's focus are amongst the most miserable and unstable people in society.

Whilst a person may be seen to be in a place of great power their conscience can give them some tremendous problems because of the evil that they have done. The guilty conscience of a person can also cause that person to make major errors of judgement.

PROPHECY

The reason why people in Herod's entourage were confused as to who Jesus might be is covered in part by the following prophecies.

1 - ELIJAH WILL COME

PROPHECY

Malachi 4:5, 6 (425 BC): Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1. The Old Testament closes with these verses from Malachi, looking forward to the day of the second advent of Jesus Christ specifically. A herald, Elijah, will come to prepare the way of the king. Like many prophecies the prediction of Elijah's return has a dual fulfilment in both cases the person acting as the herald of Jesus Christ.

2. Malachi, in common with other Old Testament prophets, saw both advents of the Messiah blended into one horizon. He did not see the separating interval described in **Matthew 13:16, 17**. In addition, because of the lack of knowledge of the Church Age, this extended period was not seen in his prophecy. (**Ephesians 3:5; Colossians 1:26**).

FULFILMENT

Matthew 17:12, 13 (32 AD): But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

1. The initial fulfilment of this prophecy was in the person of John the Baptist, who was the herald of the Lord Jesus Christ at his first advent.

2. Recognising John as a man of God, the priests and Levites questioned him closely as to whether he was Elijah or not (John:15-28) John states he is not Elijah (**John 1:21**), but is a type of Elijah and would have been Elijah if Jesus Christ had been accepted at the first advent.

3. Both John and Elijah had similar ministries, with John exhorting the Jews to repentance (**Matthew 3:1-12**) and Elijah encouraging the conversion of the unbeliever in the Tribulation (**Revelation 11:3**).

FULFILMENT

Revelation 11:3-6 (Tribulation): And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

1. Elijah here appears with Moses, as witnesses to warn the population of the world of the coming judgement of God.
2. Both heralds who appear before each Advent, John and Elijah, complete their ministry with martyrdom.
3. Because Elijah dies again in **Revelation 11:9**, it shows that he has as yet not received his resurrection body, which is imperishable. He will receive it at the second advent of Christ at the completion of the age of Israel.
4. Elijah appears prior to the second advent of Christ with Moses, as shown at the Mount of Transfiguration (**Matthew 17:1-13**).

Relevant topics: Heralds, Intercalation, John the Baptist - Herald , Transfiguration

2 - MESSENGER BEFORE THE LORD

PROPHECY

Malachi 3:1 (425 BC): Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi prophesied of the provision of a messenger to precede the Lord, to preach the good news and prepare the way for his arrival.

FULFILMENT

Mark 1:2; [30 AD] - As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Luke 1:76, 77 [30 AD] And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins,

Luke 7:27, 28 (30 AD): This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

1. John the Baptist is shown to be the messenger before the Lord as predicted by Malachi.
2. John prepared the way for Jesus Christ by calling the attention of the Jews to the need to repent.
3. John is stated to be the greatest of the prophets, but less than the least in the kingdom of heaven: showing that the greatest which man can do is far less than what God can do through man, or what we will be like in our future state (**1 Corinthians 15:22**).

3 - VOICE IN THE WILDERNESS

PROPHECY

Isaiah 40:3 (712 BC): The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

In the year that Samaria went into dispersion, Isaiah informed King Hezekiah that Judah in the future would itself be carried in captivity to Babylon (**Isaiah 39:6**). Chapter 40 begins the second part of the prophecy of Isaiah, looking beyond these captivities to the suffering of Jesus Christ, culminating in Isaiah 53, and the Davidic Kingdom, which is to follow. In **Isaiah 40:3-5** the mission of John the Baptist is outlined.

FULFILMENT

Matthew 3:3 (30 AD) For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Mark 1:3 (30 AD) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John 1:23 (30 AD) He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.:

1. John's role in calling for national repentance is portrayed by Isaiah stating that the voice would be crying out in the wilderness.
2. Preparation of straight paths is analogous to repentance and reconciliation with God.
3. John operated in the wilderness near the River Jordan. He wore a camels hair coat and ate locusts and wild honey. The religious leaders of Jerusalem came out and examined his ministry, as the truth he was teaching caused large crowds to gather in the wilderness (**Matthew 3:1-12**).
4. John recognised himself as a voice. As one seeing Jesus, he said, "He must increase and I must decrease".

The message remains unchanged. The voice showed that it is the message, not the messenger, which is important.

DOCTRINES

ELIJAH - POWER OF GOD

1. SCRIPTURE - **1 Kings 17 -19, 21; 2 Kings 1,2.**

2. BIOGRAPHY

Elijah was a 9th Century BC prophet. His name meant "Jehovah is God". He has very little background mentioned in the Bible even though he is one of the greatest prophets in Jewish history. He was called a Tishbite from Gilead (**1 Kings 17:1**) and suddenly appeared on the scene. He confronted Ahab with a prediction of drought (**1 Kings 17**) and retired to the desert. He reappeared where he challenged the prophets of Baal in the Mount Carmel contest (**1 Kings 18**). Having won a great victory over paganism he fled from Jezebel to Horeb where he resided in despair (**1 Kings 19**). The second half of his ministry involved the Naboth incident (**1 Kings 21**) and predicted judgement on Ahaziah for idolatry (**2 Kings 1**). Like Enoch before him, Elijah was translated without dying, in a fiery chariot (**2 Kings 2**) leaving his prophet's mantle to Elisha.

3. EVALUATION

- a) Ahab accuses Elijah of causing problems in Israel (**1 Kings 18:17**).
- b) Elijah tells Ahab that the problems in Israel are caused by Ahab's disobedience to God's laws (**1 Kings 18:18**).
- c) He challenges Ahab to assemble the prophets of Baal who were being kept at public expense to Mount Carmel (**1 Kings 18:19,20**). They number 450.
- d) Elijah tells the crowd that he is the last remaining prophet of the Lord and sets up a test of who is the true God (**1 Kings 18:21-24**).

- e) The prophets of Baal, with incantation and ritual, attempt to invoke their God but to no effect (**1 Kings 18:25-29**).
- f) Elijah now copies Joshua at Gilgal and makes an altar of 12 stones, places a bullock on wood and pours water on the sacrifice (**1 Kings 18:30-36**).
- g) The power of God is demonstrated with fire from heaven consuming the sacrifice (**1 Kings 18:38**).
- h) The drought which had been afflicting the land for 31/2 years was now broken (**1 Kings 18:41-46**).
- i) Jezebel the queen reacted to the death of the priests of Baal who had been slaughtered at Elijah's insistence (**1 Kings 18:40**) and threatened to kill Elijah.
- j) Elijah becomes depressed and flees into the wilderness. God provides food whilst he is under the juniper tree (**1 Kings 19:4-8**).
- k) Dwelling in a cave at Mount Horeb, the Lord shows wind, fire and earthquake but the Lord is not in them (**1 Kings 19:9-11**).
- l) The Lord appears in a still small voice and tells Elijah that he is not the last believer but that there are 7000 other servants of the Lord in Israel. He is to go and find Elisha, his successor as prophet; and anoint Jehu King over Israel (**1 Kings 19:12-18**).

4. PRINCIPLES

- a) Resist the devil and he will flee from you (**James 4:7**).
- b) Greater is He that is in you than he that is in the world (**1 John 4:4**).
- c) Nothing is impossible with God (**Mark 10:27**).
- d) The battle is the Lord's (**1 Samuel 17:47**).
- e) God will provide great victories against apparently superior forces (cf. Gideon).
- f) It is possible for a spiritual giant to become depressed and disillusioned (**John 21:3**).
- g) In times of trouble the Lord will give guidance (**Psalms 42:11**).
- h) God will not prosper a nation which has become apostate (**Deuteronomy 28:15-68**).
- i) The Lord always has faithful representatives to continue His work in the devil's world.
- j) Elijah parallels Moses his fellow herald at the Second Advent in many ways.
 - i) Both went to Horeb where God spoke to them.
 - ii) Both had a mysterious end to their ministry.
 - iii) Both are heralds at the Second Advent (**Revelation 11**).
 - iv) God used fire in both cases as a demonstration of power.
 - v) Both seen on the Mount of Transfiguration.
 - vi) Both had noteworthy successors.
- k) The servant who fails can again have a major part to play in the plan of God (Jonah)

WITNESSES – TWO WITNESSES IN REVELATION

1. There are two witnesses mentioned in **Revelation 11** who perform miracles and powerfully preach the Word of God from Jerusalem during the first half of the Tribulation.
2. Three resuscitated Old Testament saints are generally considered for the role of the two witnesses, Elijah, Moses and Enoch.

3. The Identity of the Two Witnesses

Jesus is returning as the King of the Jews, his heralds that point to his coming should therefore be Jews. In the tribulation the Jews are responsible for spreading the good news. (**Revelation 7**)

Enoch who was translated before the flood as a type of rapture was a Gentile, Abraham being the first Jew. He is therefore not considered to be one of the witnesses.

Jesus gives identification to the witnesses in (**Matthew 16:28-17:3**) Moses and Elijah.

In (**Malachi 4:5, 6**) if Jesus had been accepted at the first advent John the Baptist would have been Elijah.

In (**Luke 1:16, 17**) John is put on the same footing as Elijah.

However John the Baptist was not Elijah (**John 1:21**)

John takes Elijah's place at the first advent (**Matthew 11:11-14, Matthew 17:10-13**).

Their miracles are typical of their work in the Old Testament. Elijah caused a drought. (**Revelation 11:6**),

Moses turned water into blood and brought forth plagues. (**Revelation 11:6**)

4. It is therefore concluded that the two witnesses of **Revelation 11** are Moses and Elijah.

HERALDS

A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.

a) First Advent:

- i) Human herald - John the Baptist (**Matthew 3**)
- ii) Angelic heralds - Angels (**Luke 2:1-15**).

b) Second Advent:

- i) Human heralds - Moses, Elijah (**Revelation 11**)
- ii) Angelic herald - The mighty angel (**Revelation 10**).

JOHN THE BAPTIST – HERALD

1. SCRIPTURE **Matthew 3:1-15; Mark 6:14-29; Luke 1:5-25, 57-80.**

2. BIOGRAPHY

John the Baptist (or Baptiser) was born in 6 BC to Zacharias the priest of the course of Abia (**Luke 1:5**) and Elisabeth, both of whom were descended from Aaron. He was related to Jesus through his mother, who was a cousin of Mary (**Luke 1:36**). He grew to manhood in the wilderness of Judea (**Luke 1:80**). He received his prophetic call (**Luke 3:2**) and became famous as an unorthodox preacher calling for national repentance. Jesus called John the greatest prophet (**Luke 7:28**) under the old covenant. He dressed in a coat of camel hair and ate locusts and wild honey. Many flocked to hear him preaching. He baptised those who had repented but refused the religious leaders who considered baptism as a possible source of power, calling them vipers (**Matthew 3:1-7**). Jesus was baptised by John to commence His ministry, John pointing to Him as the Messiah and contrasting his water baptism with the future spirit baptism of Christ (**Matthew 3:11**). John returned to the area of Herod Antipas (or Herod the Fox) causing turmoil with his messianic teaching. He also criticised Herod for marrying his brother Philip's wife Herodias. He was imprisoned in the Perea fortress of Machaerus and eventually beheaded (**Mark 6:17-29**). John was the herald of the king, Jesus Christ the Messiah.

3. EVALUATION: **Matthew 3:1-12.**

- a) John preached in the wilderness. There are no people in the desert but people flock to hear him (verse 1).
- b) His message is four-fold:
- c) Identification of Jesus Christ (**John 1:29**).
- d) The message is more important than the messenger (**John 3:30**).
- e) A call to repentance (**Matthew 3:2**).
- f) Faith in Christ brings salvation (**Acts 19:4**).
- g) He shows he is fulfilling **Isaiah 40:3** (verse 3).
- h) The crowds did not go to see a fine dresser but went to hear his message (verses 4,5).
- i) He baptised in the Jordan those who had confessed their sins (verse 6).
- j) Religious leaders from Jerusalem approached John for baptism. John was intolerant of them and warned them of the baptism of fire to come (verse 7).
- k) He tells them to produce good of eternal value which can only be performed after conversion (verse 8).
- l) The Pharisees and Sadducees were proud of their ancestry to Abraham but John warns them that this will not save them (**Romans 9:6-8**) (verse 9).
- m) The future dispersion of Israel is prophesied (verse 10) and that unbelievers will be judged.
- n) John announces Jesus Christ as one who would give the superior baptism of the Holy Spirit or fire (verses 11,12).
- o) The herald, who, through a fore-shadowing of Elijah (**Malachi 4:5**), is not Elijah (**John 1:20-34**), baptises the king, Jesus Christ to commence Jesus' ministry (verses 13-15) (**Acts 10:37,38; 13:24,25**).

4. PRINCIPLES

- a) Before the king are heralds: John the Baptist and the Herald angels for the first advent, and Moses and Elijah and the mighty angel for the Second Advent (**Revelation 11:3-6**).
- b) As a herald, John emphasised the person and ministry of the king rather than his own ministry (**John 3:30**).
- c) There are many messengers but only one message. Messengers pass away but the Word of God abides forever (**Luke 21:33**).
- d) Tradition and religion are antagonistic to the truth (**Matthew 23**).
- e) Divine good can only be produced by believers (**Hebrews 11:3-39; James 2:18**).
- f) Ritual without reality has no meaning; in fact it can be a stumbling block (**Isaiah 1:11**).
- g) Your ancestry or culture is unimportant as far as God is concerned (**Romans 2:10,11**). God treats everyone on an individual basis.
- h) Christ is the answer to every problem (**John 14:6**).

CONSCIENCE

1. Conscience is awareness of what is right and what is wrong, the ability to discern between good and evil. (**Hebrews 5:14**)
2. Conscience is imperfect, since it is based on human knowledge and ability.
3. Conscience is found in both saved and unsaved.
4. In the believer
 - a) it testifies (**2 Corinthians 1:12**).
 - b) it bears witness in the Holy Spirit (**Romans 9:1**).
 - c) it should be good (**1 Timothy 1:5**);
 - d) it leads to submission (**1 Peter 2:19**).
 - e) it is pure (**1 Timothy 3:9**).
5. In the unbeliever
 - a) it justified Paul's actions (**Acts 23:1**);
 - b) it convicted the scribes (**John 8:9**);
 - c) it bears witness (**Romans 2:15**);
 - d) it may be defiled (**Titus 1:15**);
 - e) it can be seared (**1 Timothy 4:2**).
6. A believer with a weak conscience has no right to evaluate any other believer (**1 Corinthians 10:27-30**).
7. The conscience in (**1 Corinthians 8:1, 13**) causes Christians to act in a compassionate and thoughtful way in relation to weaker brothers.
8. The conscience works in conjunction with the Holy Spirit and the Word of God. (**Romans 9:1**)
 - a) People who refuse to heed the conviction of God in the conscience "harden their hearts" and their conscience becomes less receptive (**Ephesians 4:17-19, 1 Timothy 4:2**).
 - b) When the conscience is completely blinded, God delivers people over to their own delusions. (**Romans 1:18-32, Revelation 17:8, 1 Timothy 4:1, 2**).

HARMONISATION

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

HARMONY

HEROD IS CONFUSED AND WORRIED ABOUT CHRIST

At that time Herod the tetrarch heard of the fame of Jesus all that was done by him for his name was spread abroad and he was perplexed because that it was said of some, that John was risen from the dead. Herod said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Others said, That Elias had appeared while others said, That it is a prophet, or as one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

74 - FEEDING OF THE FIVE THOUSAND

MATTHEW 14:13-21

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. **14** And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. **15** And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. **16** But Jesus said unto them, They need not depart; give ye them to eat. **17** And they say unto him, We have here but five loaves, and two fishes. **18** He said, Bring them hither to me. **19** And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. **20** And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. **21** And they that had eaten were about five thousand men, beside women and children.

KEY WORDS

Heard	Akouo	Hear [Aorist Active Participle]
Departed	Anachoreo	Depart, Withdraw [Aorist Active Indicative]
Ship	Ploion	Ship
Desert	Eremos	Desert
Place	Topos	Place
People	Ochlos	Crowd, Multitude
Heard	Akouo	Hear [Aorist Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
On foot	Peze	Walking on foot
Cities	Polis	City
Went forth	Exerchomai	Depart, Go out [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Great	Polus	Great
Multitude	Ochlos	Crowd, Multitude
Moved with compassion	Splagchizomai	Feel sympathy, Be compassionate [Aorist Passive Indicative]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Sick	Arrhostos	Sick, Infirm
It was	Ginomai	Come to pass, Come into being [Aorist Middle Participle]
Evening	Opsios	Evening, Nightfall
Disciples	Mathetes	Disciple
Came	Proserchomai	Come into the presence of [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Time	Hora	Hour
Is now	Ede	Even now
Past	Parerchomai	Past, Gone [Aorist Active Indicative]
Send away	Apoluo	Send away [Aorist Active Imperative]
May go	Aperchomai	Go, Depart [Aorist Active Participle]
Villages	Kome	Village
Buy	Agorazo	Buy at a market [Aorist Active Subjunctive]
Victuals	Broma	Food
Said	Epo	Say [Aorist Active Indicative]
Have Need	Echo Chreia	Have a need [Present Active Indicative]
Depart	Aperchomai	Go, Depart [Aorist Active Infinitive]
Give	Didomi	Give [Aorist Active Imperative]

Eat	Phago	Eat [Aorist Active Infinitive]
Say	Lego	Say [Present Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Five	Pente	Five
Loaves	Artos	Bread
Two	Duo	Two
Fishes	Ichthus	Fish
Said	Epo	Say [Aorist Active Indicative]
Bring	Phero	Carry [Present Active Imperative]
Hither	Hode	Here
Commanded	Keleuo	Command, Order [Aorist Active Participle]
Sit down	Anaklino	Recline [Aorist Passive Infinitive]
Grass	Chortos	Grass
Took	Lambano	Take [Aorist Active Participle]
Looking up	Anablepo	Look up [Aorist Active Participle]
Heaven	Ouranos	Heaven
Blessed	Eulogeo	Bless [Aorist Active Indicative]
Break	Klao	Break [Aorist Active Participle]
Gave	Didomi	Give [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Did all	Pas	All
Eat	Phago	Eat [Aorist Active Indicative]
Filled	Chortazo	Filled up, Satisfied [Aorist Passive Indicative]
Took up	Airo	Take away [Aorist Active Indicative]
Fragments	Klasma	Fragment
Remained	Perisseuo	Remain [Present Active Participle]
Twelve	Dodeka	Twelve
Baskets	Kophinos	Basket
Full	Pleres	Full
Had eaten	Esthio	Eat [Present Active Participle]
Were	Eimi	Keep on being [Imperfect Active Indicative]
About	Hosei	About
Five Thousand	Pentakischilioi	Five thousand
Men	Aner	Men
Women	Gune	Women
Children	Paidion	Child

PERFECT TENSE VERBS – None found

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

REFLECTION

Here we have a picture of the Lord Jesus Christ, the King, who is in and out of focus for the believers of the time. This issue is whether His disciples can keep their eyes on Him and what He has come to do, or will they keep losing focus as they think about what they expect Him to do?

There are two tests in the remainder of this chapter, the testing about the lack of provisions and the test of the walking on the water and the storm on the Lake of Galilee.

Verse 13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

This verse gives us the circumstances for the first test. Jesus has just heard of the death of John the Baptist and so He departs by ship to a desert place apart. This takes place adjacent to the Sea of Galilee. On one side we have the kingdom of Herod Antipas who ruled Galilee and Perea. On the other side of the Lake, which is called Lake of Tiberius after 70 AD, we have a kingdom reigned over by his step brother Philip, who was probably the best of the children of Herod the Great, and who Herodias had left to “marry” Antipas.

Jesus therefore moved from Capernaum to Bethsaida, which had been renamed Julia by Philip in honour of Caesar's daughter. He improved it into a beautiful seaport. On seeing the Lord embark and leave by boat eastwards the large crowd left the Kingdom of Antipas and walked around the Lake to meet Jesus on the other side. The trip by foot round the northern side of the lake took some time. Many people are freely moving about, rather than working full time, which makes many think this was a Jubilee Year.

Verse 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

On disembarking near Bethsaida Jesus again presents His messianic credentials. He found a great multitude and was moved with compassion and He healed their sick. No one lived in the desert place but thousands of people took the trip on foot. As we see many of them were sick and infirm yet they made this journey. When Jesus saw all these people straggling in with various ailments the Lord was deeply moved.

The Lord was not only moved by their physical condition but also and probably much more for their spiritual condition. Their physical suffering was intense at the time, but was nothing compared with the eternal suffering of the unbeliever. His reason to heal them was not purely to relieve their physical suffering, but to show them the sign that He is the Messiah, and so challenge them to accept Him as such, and so receive eternal life. **John 3:10-21, 33-36.**

In this particular activity perhaps several thousand people are healed. He healed them so that they might see Him for who He is, and be eternally saved. Therefore the message of the gospel was primary. They had showed a positive attitude towards our Lord as they had made a tremendous effort to reach the Lord even though many were incapacitated.

As evening approaches and after having watched the Lord heal one person after another the logistics of feeding a crowd well in excess of five thousand, as there are in addition women and children present, starts exercising the minds of the disciples.

This would have been an unusual day with a lot of excited, rejoicing people, a day to stick in one's memory and to show very clearly who Jesus was. Jesus has two things in mind here. In the multitude are unbelievers and they need salvation, whilst the disciples need to focus on who the Lord is and what He can miraculously provide. It is at the low point, as excitement abates and hunger kicks in that the test comes.

Verse 15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said unto them, They need not depart; give ye them to eat. 17. And they say unto him, We have here but five loaves, and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21. And they that had eaten were about five thousand men, beside women and children.

Here we have another impossible situation. These people are in a desert place and have not brought their own provisions being so focused on the Lord and the alleviation of their suffering. They need to think about the Character of the One who is there with them who has been demonstrating all day that He is able to solve impossible problems.

The disciples having been with Him and being instructed with such passages as Matthew chapter 6 and having seen endless healings should have realised that provision for the crowd would not be a great problem for the Messiah. The disciples have watched up to several thousand miracles and they should have come to the conclusion that there was nothing that the Lord could not do.

From the Greek we see that his disciples came and kept on saying that this is a desert place. By implication they were saying that there are no food outlets around here. All they have to do is to remember the children of Israel in the desert where they were provided for over a period of forty years. They say the time is passed, and all the shops are closed.

They command the Lord [imperative mood of Apoluo] to send the people away to find food. The king is therefore out of focus, and the best they can do is to say that a problem exists and we are best to avoid it.

When people who have been sick get better they become hungry, as are the disciples, but they have forgotten who Jesus is and try to avoid the test.

In reply to the disciples the Lord said just once, "They do not have to go". Give them something to eat. This is in the imperative mood which means, "You give them something to eat now". This shocked them. He is challenging them to bring Him into focus and remember what He has been doing all day.

They replied again in a present tense meaning that they kept on saying, "we have only five loaves and two fish". They apparently are panicking as there are several thousand hungry people out there and a massive shortfall in provision. They look at the situation as hopeless as they are not looking at the solution from a divine viewpoint. These disciples do not have the assets to meet the situation that confronts them.

The Lord now asks the disciples to bring the loaves and fishes to Him, and seat the crowd. They now obey, and this they do immediately, and the Lord having looked up towards heaven and blessed the food, breaks the food into bite sized pieces, and gives it to the disciples who in turn give it to the multitude. The twelve disciples served the multitude who were reclining on the grass. Because they missed the point of the miracles and their application to another problem, the lesson the disciples need to learn, is learned by waiting on the crowd. After about fifty trips back to Jesus it began to dawn on them that perhaps the Lord can cater for this problem!

Another miracle was that all the people liked fish and bread. When the bread and fish was provided they all liked the taste. They all ate, were filled and were satisfied, and afterwards the disciples picked up all the fragments and it filled up all of the twelve baskets to overflowing.

MARK 6:30-44

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. **31** And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. **32** And they departed into a desert place by ship privately. **33** And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. **34** And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. **35** And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: **36** Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. **37** He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? **38** He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. **39** And he commanded them to make all sit down by companies upon the green grass. **40** And they sat down in ranks, by hundreds, and by fifties. **41** And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. **42** And they did all eat, and were filled. **43** And they took up twelve baskets full of the fragments, and of the fishes. **44** And they that did eat of the loaves were about five thousand men.

KEY WORDS

Apostles	Apostolos	Apostle
Gathered together	Sunago	Gather together [Present Passive Indicative]
Told	Apaggello	Report, Tell [Aorist Active Indicative]
All things	Pas	All
Had done	Poieo	Do [Aorist Active Indicative]
Had taught	Didasko	Teach [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
Come	Deute	Come
Desert	Eremos	Desert
Place	Topos	Place
Rest	Anapauo	Rest, Refresh [Aorist Middle Imperative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Many	Polus	Many

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Coming and going	Erchomai	Come [Present Middle Participle]
Going	Hupago	Depart [Present Active Participle]
Leisure	Eukaireo	Rest, Have a good time [Imperfect Active Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Departed	Aperchomai	Depart [Aorist Active Indicative]
Ship	Ploion	Ship
Privately	Kata Idios	By themselves
People	Ochlos	Crowd, Multitude
Saw	Eido	See perceive [Aorist Active Indicative]
Departing	Hupago	Depart [Present Active Participle]
Knew	Epiginosko	Know [Aorist Active Indicative]
Ran	Suntrecho	Run [Aorist Active Indicative]
Afoot	Peze	By foot
All	Pas	All
Cities	Polis	City
Outwent	Proerchomai	Precede [Aorist Active Indicative]
Came together	Sunerchomai	Come together [Aorist Active Indicative]
Came out	Exerchomai	Come out [Aorist Active Participle]
Saw	Eido	See [Aorist Active Indicative]
Moved	with Splagchizomai	Feel sympathy, Be compassionate [Aorist Passive Indicative]
compassion		
Were as	Eimi	Keep on being [Imperfect Active Indicative]
Sheep	Probaton	Sheep
Having	Echo	Have and hold [Present Active Participle]
Shepherd	Poimen	Shepherd
Began	Archomai	Begin [Aorist Middle Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Many things	Polus	Much
Day	Hora	Hour
Was	Ginomai	To become [Aorist Middle Participle]
Far spent	Ede	By this time
Disciples	Mathetes	Disciple
Came unto	Proserchomai	Come close to [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Time is far passed	Hora Polus	Many hours
Send away	Apoluo	Send away [Aorist Active Imperative]
May go	Aperchomai	Go [Aorist Active Participle]
Country	Agros	Field, Country
Roundabout	Kuklo	Round about
Villages	Kome	Village
Buy	Agorazo	Buy [Aorist Active Subjunctive]
Bread	Artos	Bread
Have nothing	Echo	Have and hold
Eat	Phago	Eat [Aorist Active Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Say	Lego	Say [Aorist Active Indicative]
Shall go	Aperchomai	Go [Aorist Active Participle]
Buy	Agorazo	Buy [Aorist Active Subjunctive]
Two Hundred	Diakosioi	Two hundred
Pennyworth	Denarion	Denarius worth
Give	Didomi	Give [Future Active Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Saith	Lego	Say [Present Active Indicative]
How many	Posos	How many
Loaves	Artos	Bread
Have	Echo	Have and hold [Present Active Indicative]
Go	Hupago	Go [Present Active Imperative]
See	Eido	See, Perceive [Aorist Active Imperative]
Knew	Ginosko	Know [Aorist Active Participle]

Say	Lego	Say [Present Active Indicative]
Five	Pente	Five
Two	Duo	Two
Fishes	Ichthus	Fish
Commanded	Epitasso	Command [Aorist Active Indicative]
Sit down	Anaklino	Recline [Aorist Active Infinitive]
Companies	Sumposion	Company
Green	Chloros	Green
Grass	Chortos	Grass
Sat down	Anapipto	Sit down, literally fall back [Aorist Active Indicative]
Ranks	Prasia	Rank, Group, Row
Hundreds	Hekaton	Hundred
Fifties	Pentekonta	Fifty
Taken	Lambano	Take [Aorist Active Participle]
Looked up	Anablepo	Look up [Aorist Active Participle]
Heaven	Ouranos	Heaven
Blessed	Eulogeo	Bless [Aorist Active Indicative]
Break	Kataklaio	Break [Aorist Active Indicative]
Gave	Didomi	Give [Imperfect Active Indicative]
Set before	Paratithemi	Set before, Serve [Present Active Subjunctive]
Divided	Merizo	Divide [Aorist Active Indicative]
Did eat	Phago	Eat [Aorist Active Indicative]
Were filled	Chortazo	Satisfied [Aorist Passive Indicative]
Took up	Airo	Take up [Aorist Active Indicative]
Twelve	Dodeka	Twelve
Baskets	Kophinos	Basket
Full	Pleres	Full
Fragments	Klasma	Fragment
Did eat	Phago	Eat [Aorist Active Participle]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Five thousand	Pentakischilioi	Five thousand
Men	Aner	Men

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. **31.** And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. **32.** And they departed into a desert place by ship privately. **33.** And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, and came together unto him. **34.** And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

This miracle, which is found in all four Gospels, took place in the beginning of the third year of the Lord's public ministry.

The apostles had just returned to Capernaum from their first preaching mission. Perhaps they were flush with success, perhaps tired and weary. Recognising their need for rest and quiet the Lord took them by boat to a secluded area on the eastern shore of the Sea of Galilee.

In relation to the Christian resting one commentator wrote, "It will be well for us if we needed thus to rest more, that is to say, if our labours was so abundant, our self denying efforts for the blessings of others were so continual, that we can be sure that this was the Lord's word for us." We should be careful not to use this as an excuse for laziness, but we need to remember, the labourer must rest regularly or they will burn out.

A crowd follow the Lord and His disciples by taking the land route along the shore of lake. Jesus had compassion on the people. They were wandering around without a spiritual guide, hungry and defenceless. So he begins to teach them. In the other Gospels we see that he also did a lot of healing at this time.

Jesus care for the sheep was modelled on God's care for his people in **Ezekiel 34:5, 15**. This care was also expressed by providing sound teaching. **Ezekiel 34:4, Jeremiah 23 and Numbers 27:17**.

Verse 35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

As the day wore on the disciples became restless about the crowd. So many people, and nothing to eat. They urged the Lord to send them away. The same crowd that drew out the compassion of the Saviour angered/worried the disciples.

Jesus turned to His disciples and said, "You give them something to eat". The whole thing seemed preposterous as the crowd consisted of about five thousand men plus women and children, and the supplies are nothing but five small loaves and two dried fishes.

Fish and especially bread were central components of the Palestinian diet at the time of our Lord. We note that when He had been resurrected the Lord provided broiled fish on the beach. Meat was rarely available except at feasts.

Food was always sold at village markets and the Galilean countryside was full of villages. Jesus however had withdrawn his followers some distance from the nearest village. They had been deliberately positioned by the Lord where faith was needed, and often this is the case with ourselves also.

However even the larger villages of Galilee would have under 3000 inhabitants. Feeding a crowd of this size in the villages could have thus been difficult. It would have taken more than 200 days of an average person's wages to feed the great multitude that had assembled. Even a \$5-00 lunch means about \$15,000 to \$25,000 is required, and that is the Lord's point – it is impossible without the Lord's direct provision.

Verse 39. And he commanded them to make all sit down by companies upon the green grass. 40. And they sat down in ranks, by hundreds, and by fifties. 41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42. And they did all eat, and were filled. 43. And they took up twelve baskets full of the fragments, and of the fishes. 44. And they that did eat of the loaves were about five thousand men.

That the grass is green indicates that it is spring around Passover, a fact that is confirmed by **John 6:4**. Jesus' followers and the crowd here were organised in ranks/companies like an army in the Old Testament. The purpose of this was to facilitate the distribution of food.

It was customary to begin a meal by giving thanks for the bread and then dividing it. In this miracle the disciples have a picture of how the Saviour would give Himself to be the bread of life for the starving world. His body would be broken that others might have eternal life. In fact the words used here are highly suggestive of the Lord's Supper which commemorates His death. Phrases such as, "He had taken", "He blessed", "He broke", and "He gave" being common in such a service.

The multiplication of the food is reminiscent of the miracle God supplying manna for Israel in the wilderness and especially of Elisha multiplying food in **2 Kings 4:42-44**, where some of the food was also left over.

Ancient ethics disapproved on wasting leftovers although aristocrats often created such wastage to indicate that they were not bound by ethics and had goods to waste deliberately – such contempt for the poor is always condemned in Scripture.

The term of baskets here is often used for a wicker food basket but could also mean the large baskets in which Roman soldiers carried their supplies, so these are large containers able to carry significant amounts.

LUKE 9:10-17

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

KEY WORDS

Apostles	Apostolos	Apostle
Were returned	Hupostrepho	Come again [Aorist Active Participle]
Told	Diegeomai	Tell all [Aorist Middle Indicative]
All	Pas	All
Had done	Poieo	Do [Aorist Active Indicative]
Took	Paralambano	Take alongside [Aorist Active Participle]
Went aside	Hupochoreo	Go [Aorist Active Indicative]
Privately	Kata Idios	By themselves
Desert	Eremos	Desert
Place	Topos	Place
Belonging to the city	Polis	City
Called	Kaleo	Call [Present Passive Participle]
People	Ochlos	Multitude
Knew	Ginosko	Know [Aorist Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Received	Dechomai	Receive [Aorist Middle Participle]
Spake	Laleo	Speak [Imperfect Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Healed	laomai	Heal [Imperfect Middle Indicative]
Had need	Echo	Had, Want [Present Active Participle]
Need	Chreia	Need
Healing	Therapeia	Healing
Day	Hemera	Day
Began	Archomai	Begin, Start [Aorist Middle Indicative]
Wear away	Klino	Finish, Be far spent [Present Active Infinitive]
Came	Proserchomai	Come near [Aorist Active Participle]
Twelve	Dodeka	Twelve
Said	Epo	Say [Aorist Active Indicative]
Send away	Apoluo	Send away [Aorist Active Imperative]
Multitude	Ochlos	Crowd
May go	Aperchomai	Go [Aorist Passive Participle]
Towns	Kome	Village
Country	Agros	Field, Country
Roundabout	Kuklo	Round about
Lodge	Kataluo	Lodge [Aorist Active Imperative]
Get	Heurisko	Find [Aorist Active Subjunctive]
Victuals	Episitismos	Provisions
Are	Eimi	Keep on being [Present Active Indicative]
Said	Epo	Said [Aorist Active Indicative]
Give ye	Didomi	Give [Aorist Active Imperative]
Eat	Phago	Eat [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]

We have	Eimi	Keep on being [Present Active Indicative]
Five	Pente	Five
Loaves	Artos	Bread
Two	Duo	Two
Fishes	Ichthus	Fish
Go	Poreuomai	Go [Aorist Passive Participle]
Buy	Agorazo	Buy [Aorist Active Subjunctive]
Meat	Broma	Food, Meat
People	Laos	People
Were	Eimi	Keep on being [Imperfect Active Indicative]
About	Hosei	About
Five thousand	Pentakischilioi	Five thousand
Men	Aner	Men
Said	Epo	Say [Aorist Active Indicative]
Make them	Autos	Them
Sit down	Kataklino	Recline [Aorist Active Imperative]
Fifties	Pentekonta	Fifty
Company	Klisia	Company
Did so	Poieo	Do [Aorist Active Indicative]
Made them all	Hapas	All
Sit down	Kataklino	Make to sit down [Aorist Active Indicative]
Took	Lambano	Take [Aorist Active Participle]
Five	Pente	Five
Loaves	Artos	Bread
Two	Duo	Two
Fishes	Ichthus	Fish
Looking up	Anablepo	Look up [Aorist Active Participle]
Heaven	Ouranos	Heaven
Blessed	Eulogeo	Bless [Aorist Active Indicative]
Break	Kataklaio	Break [Aorist Active Indicative]
Gave	Didomi	Give [Imperfect Active Indicative]
Disciples	Mathetes	Disciples
Set before	Paratithemi	Set before [Aorist Active Infinitive]
Multitude	Ochlos	Crowd
Did eat	Phago	Eat [Aorist Active Indicative]
Were filled	Chortazo	Satisfied [Aorist Passive Indicative]
All	Pas	All
Was taken up	Airo	Lift up [Aorist Passive Indicative]
Fragments	Klasma	Fragment
Remained	Perisseuo	Remain [Aorist Active Participle]
Baskets	Kophinos	Basket

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

The apostles returned to Jesus home base at Capernaum and reported in detail what they had done. Jesus now took them away by themselves across the Sea of Galilee to Bethsaida. As usual the crowds followed Him. Jesus continued to preach the message of the kingdom of God. He had sent the twelve to preach and He now healed those who needed healing.

The miracle which immediately followed showed that Jesus is the Messiah, fully able to provide for His people. Herod had raised the issue as to who Jesus was in verses 7 to 9, and Luke's point is that Jesus has

fully proven who He really is. Later Jesus again raises the same issue in verses 18-20. The feeding of the 5000+ confirmed the truth for the disciples that Jesus truly was the Messiah.

Verse 12. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. **13.** But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. **14.** For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. **15.** And they did so, and made them all sit down. **16.** Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. **17.** And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

The people who are gathered to Him were apparently not local people for the disciples wanted Jesus to send the crowd away so that they could find food and lodging in surrounding villages, but the size of the crowd made that an unrealistic suggestion. This would not have been necessary if the people lived nearby and could have returned to their homes. When Jesus told his disciples to give people something to eat He was showing His men that it was humanly impossible to provide for and satisfy the needs of this crowd.

The disciples admitted this and noted that food would have to be bought for the people if they were to feed them. The disciples stated there were only five loaves of bread and two fish, which were clearly inadequate for such a large group of people. The crowd was about 5000 not counting the women and children that were present as shown in the Gospel of Matthew. The crowd therefore could well have totalled over 10,000.

After having the people sit down in groups of fifties to facilitate the distributing the food Jesus thanked God the Father and gave out the food using the disciples as waiters. Twelve basketfuls of broken food pieces were collected at the end of the meal perhaps providing a basket of food for each disciple to eat. It is noted that the Greek word for the baskets are different to the seven baskets for the feeding of the 4000.

JOHN 6:1-14

John 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. **2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased. **3** And Jesus went up into a mountain, and there he sat with his disciples. **4** And the passover, a feast of the Jews, was nigh. **5** When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? **6** And this he said to prove him: for he himself knew what he would do. **7** Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. **8** One of his disciples, Andrew, Simon Peter's brother, saith unto him, **9** There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? **10** And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. **11** And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. **12** When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. **13** Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that **had eaten**. **14** Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

KEY WORDS

These things	Tauta	These things
Went	Aperchomai	Go [Aorist Active Indicative]
Sea	Thalassa	Sea
Is	Eimi	Keep on being
Great	Polus	Great
Multitude	Ochlos	Multitude, Crowd
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Saw	Horao	See [Imperfect Active Indicative]
Miracles	Semeion	Miracle, Sign
He did	Poieo	Do [Imperfect Active Indicative]

Were diseased	Astheneo	Infirm, Diseased [Present Active Participle]
Went up	Anerchomai	Go up, Ascend [Aorist Active Indicative]
Mountain	Oros	Mountain
Sat	Kathemai	Sit [Imperfect Passive Indicative]
Disciples	Mathetes	Disciple
Passover	Pascha	Passover
Feast	Heorte	Feast
Was near	Eimi Eggus	Was near [Imperfect Active Indicative]
Lifted up	Epairō	Lift or raise up [Aorist Active Participle]
Eyes	Ophthalmos	Eye
Saw	Theaomai	See as if in a theatre [Aorist Middle Participle]
Great	Polus	Large
Company	Ochlos	Crowd
Come	Erchomai	Come [Present Middle Indicative]
Saith	Lego	Say [Present Active Indicative]
Whence	Pothen	Whence
Shall buy	Agorazo	Buy [Aorist Active Subjunctive]
Bread	Artos	Bread
May eat	Phago	Eat [Aorist Active Subjunctive]
Said	Lego	Say [Imperfect Active Indicative]
Prove	Peirazo	Test [Present Active Participle]
Knew	Eido	See, Perceive [Pluperfect Active Indicative]
Would	Mello	Intend to [Imperfect Active Indicative]
Would Do	Poieo	Do [Present Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Two hundred	Diakosioi	Two hundred
Pennyworth	Denarion	Denarius worth
Is sufficient	Arkeo	Sufficient [Present Active Indicative]
Everyone	Hekastos	Each and Every
Take	Lambano	Take [Aorist Active Subjunctive]
Little	Brachus	Little
One	Heis	One
Disciples	Mathetes	Disciple
Brother	Adelphos	Brother
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Lad	Paidarion	Young boy
Hath	Echo	Have and hold [Present Active Indicative]
Five	Pente	Five
Barley	Krithinos	Barley
Loaves	Artos	Bread
Two	Duo	Two
Small fishes	Opsarion	Fish
Are	Eimi	Keep on being [Present Active Indicative]
Many	Tosoutos	So many
Said	Epo	Say [Aorist Active Indicative]
Make	Poieo	Do, Make [Aorist Active Imperative]
Men	Anthropos	Men
Sit down	Anapipto	Recline, Sit down [Aorist Active Subjunctive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Much	Polus	Much
Grass	Chortos	Grass
Place	Topos	Location, Place
Sat down	Anapipto	Recline, Sit down [Aorist Active Indicative]
Number	Arithmos	Numbering from which we get arithmetic
Five thousand	Pentakischilioi	Five thousand
Took	Lambano	Take [Aorist Active Indicative]
Loaves	Artos	Bread
Had given thanks	Eucharisteo	Give thanks [Aorist Active Participle]
Distributed	Diadidomi	Divide up [Aorist Active Indicative]
Them were set down	Anakeimai	Sitting down as guests [Present Middle Participle]
Likewise	Homoios	In a similar manner

Fishes	Ichthus	Fish
As much as	Hosos	As much as
Would	Thelo	Wish, Desire [Imperfect Active Indicative]
Were filled	Empletho	Satisfied, Full [Aorist Passive Indicative]
Said	Lego	Say [Present Active Indicative]
Gather up	Sunago	Gather up [Aorist Active Imperative]
Fragments	Klasma	Fragment
Remain	Perisseuo	Remain [Aorist Active Participle]
Nothing	Tis Me	No thing
Be lost	Apollumi	Lost [Aorist Middle Subjunctive]
Gathered together	Sunago	Gather up [Aorist Active Indicative]
Filled	Gemizo	Fill [Aorist Active Indicative]
Baskets	Kophinos	Basket
Remained over & above	Perisseuo	Remained over and above [Aorist Active Indicative]
Had eaten	Bibrosko	Eat [Perfect Active Participle]
Had seen	Eido	See, Perceive [Aorist Active Participle]
Miracle	Semion	Miracle, Sign
Did	Poieo	Do, Make [Aorist Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Of a truth	Alethos	Truly
Prophet	Prophetes	Prophet
Should come	Erchomai	Come [Present Passive Participle]
World	Kosmos	World

PERFECT TENSE VERB

BIBROSKO – EAT EAGERLY – This verb occurs just the once in the New Testament, contrasting with the usual word for eating, Phago, which occurs 97 times. The verb is derived from a root “bov” meaning devour. In **John 6:13** the serious hunger of the crowd is emphasized and was clearly satisfied, and they recognise the Lord Jesus Christ as being sent by God and who is able to give them life more abundantly.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
74	Deuteronomy 18:15	This is truly the Prophet	John 6:14

REFLECTION

INTRODUCTION

John 6 covers a time period of a complete year, yet it only describes the events of two days in that year. John is therefore very selective with an entire year of the Lord's ministry.

Remember John's Gospel is not intending giving an exhaustive coverage of the Lord's ministry, to get that you need to read this harmony of the Gospels and let the synoptic gospels fill in the gaps. It is therefore not a complete picture of all the Lord did in that year. John however gives you the milestones in the gospel message. He mentions the Passover time frame and this event and the things following – it is a crucial series of events to understand.

The feast that appears in chapter 5 is about six months before the Passover so that you get a good idea of the dating of various incidences. In chapter seven we are in the feast of Tabernacles and that is six months after Passover. These milestones allow you to fit them in with the other Gospels. In chapter 5 you are in October one year, chapter 6 in April, and chapter 7 we advance to the next October.

The chapter has several sections to it:

- 1 - 15 Feeding of the 5000 – a unique Passover celebration.
- 16 – 21 Calming the storm
- 22 – 71 The discourse in the synagogue at Capernaum; signs and the Son.

This section then has a great deal to say about signs. It ends John's account of the end of the first Galilean ministry and shows why so few from this area were saved, even though they saw so much. Remember John's purpose is laid out in, **John 20:30, 31, 21:25**. His purpose is salvation of those who hear the story, so he only records things that work towards his purpose. Let's over-view the first section then close in for a verse by verse look.

In the passage being considered there were five thousand men. In addition however there were many women and children making a total of perhaps 10-15,000 altogether. Men are mentioned not because it is a sexist book but being set in the ancient world man was considered to be head of the family. The men were told to sit down and by implication, to do so in families. We therefore have five thousand family groups. When the food was distributed it was given to the head of the family who then distributed it to the rest of the family.

Verse 1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Why did the multitude follow the Lord? They followed because they saw things happen and were excited about it. People were being healed during the Galilean tour. They were not gathering for spiritual reasons, they have seen dramatic healings and they want to see more. It is an entertainment event for most, rather than a religious event. That is the sadness as we read the fourth account of this event, as we reflect upon the readiness of people to be entertained, but the resistance to passionately commit to the Lord as King and Saviour.

Verse 3. And Jesus went up into a mountain, and there he sat with his disciples. 4. And the passover, a feast of the Jews, was nigh.

He goes up into the mountain. This location is a natural amphitheatre with the crowd seated in the area and the speaker standing at the bottom. We can tell the Lord Jesus Christ was a great speaker as he was able to address a crowd of 10,000 or more without aid of an amplifier. He was also thoughtful about them as He sat them down at a place where they could hear.

There was a lot of grass in that place so that the audience could also be comfortable. It is details like this which brings out the Lord's character and gives us guidance, that in teaching as pastors we must take care of our people. All through the day He is teaching and healing but John deals with the end of the day. **Matthew 14:13 - 17**, gives us, as we have seen above, a good indication of the events of the day.

Verse 5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do.

Philip is tested to see whether he has learnt anything from the incident at the well of Sychar. Then, the disciples had come back from Sychar with food and the Lord pointed out the reasons for his life on earth, and that he knows all things and has a plan. Do they remember they are part of the Plan of God, and its way bigger than they can comprehend.

In both situations the Lord shows that He can use us, but He does not need us, and that the Lord can provide in answer to prayer, and the healings of the day prove His power. They should now understand that if the crowd had a need the Lord is able to provide. They are to wait upon the Lord, and so are we! **Psalm 25:3-5, 27:14, 37:7-9, 62:5, 130:5, Micah 7:7, Habakkuk 2:3-4, Romans 8:25-28.**

Philip is asked to look at the crowd and say how he is going to solve their need. It is a desolate area. Even in major cities nowadays, with a major food market, you would have difficulty finding five thousand loaves of bread on an afternoon. It is an impossible situation. The Lord wants the disciples to see that even in impossible situations He has the answer. If the Lord did not have a solution He would not have put them in that situation. The same applies to us! "It is God's Plan – so it cannot fail!"

When you find yourself in this sort of situation (short of resources) all you need to ask is if you are in the place the Lord wants you to be in. If the answer is "yes", then the Lord has a solution to that problem. Deal with any sins in your life, be expectant that He will provide, and claim the promises of the Word of God. The biggest thing we can learn to do in life is to walk close to Him, trust Him and cast ourselves on Him. If He has

led us to a place it is for a reason, and we should be "hungry" to find the reason, and pray for the provisions to ensure the Holy Spirit can make things happen.

This took place at Passover time. The Passover speaks of God's provision for sinful mankind. This fact really hit John as he looked back over the intervening sixty years. A good example of provision was the ram in the thicket which Abraham saw just as he was about to kill Isaac. He named the place Jehovah - Jireh - God will provide! **Genesis 22:14.**

The significance of the Passover is what John wants us to reflect upon as we look at this event the fourth time. The wages of sin is death, sin is judged by God. He has a substitute for us. Salvation is always by grace through faith. God provides the way. We respond. He was the one to whom the sacrifices pointed and we have Him as an all sufficient Saviour. We have a beautiful picture here of the Passover lamb providing a meal for the children of Israel in a wilderness.

PASSOVER - THE LORD IS OUR PASSOVER

1. The wages of sin is death. **Romans 6:23, 1 John 2:2, John 8:34.**
2. The Lord takes the place of us all as the substitutionary sacrifice for sin. **1 Peter 3:18, John 3:16 - 19.**
3. Salvation is by Grace through faith. **Ephesians 2:8-9.**
4. The sin barrier between God and Mankind comes down through the Lords work on the cross. **Ephesians 2:13 -16.**
5. The life blood of the Passover lamb spoke prophetically of the work of Christ on the cross. His blood was the acceptable sacrifice that summed up and completed the blood of all the sacrifices that pointed to him. **Psalms 103:12, John 1:29, Hebrews 9:13, 14, 28.**

Verse 7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

In order to provide enough food for this crowd 200 days ordinary labourer's wages were required. This would be a minimum of \$20,000! There are going to be many times in the ministry that you are going to have money worries. Maybe not as big as this one, but they will come often.

If you have a financial problem in the ministry whose problem is it? It's the Lord's problem. We should cast all our cares on Him because He cares for us. **1 Peter 5:5-10.** We should pray, "Father we look forward to the provision for your work". Put it in the Lord's hands.

Philip has not learnt a lot in the year. He asks how much money will it cost, and he calculates it. Even the disciples have not got it right, for they are calculating it as far as the bread was concerned.

Andrew sees a young boy whose mother has given him a lunch of five barley loaves and two fish. Andrew is practical, and has found a person who has got an offering to go to the Lord. It is a small offering, but he is learning and "does not despise the day of small things". **Zechariah 4:10.**

We should be alert like Andrew for the Lord's provisions, and not go to a calculator like Philip. The issue is not money, it is obedience to God, it is using the offerings of love that the Lord's people will bring that may make the difference, and it is prayer for the Lord's miraculous provision. If a miracle is needed, that is why we are there – so pray expecting one – God's path not ours! **Isaiah 55:6-11** again!

A club should get the calculators out. The church should get the Bibles out and put energy into prayer. There is only one question for the church, "What is God doing here, and what would the Lord have us do?"

Any sin in the church has to be sorted out before there can be blessing. As Spurgeon said as he was dying, "believe more, pray more and you will receive more".

The Lord did not need the boy's lunch but the Lord chooses to work through us and the gifts of His people. Any gift you give to the Lord is some gift you have received from the Lord.

All giving is grace. A preacher who gives the truth is blessed. A hearer who passes on the good news receives blessing as well. We are to be channels of blessing.

Verse 10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

The Lord works through the divine institution of the family. He does not allow the disciples to give food to the wives and children of other men but to the family heads, and they give to the family.

Much of what is classified as social work violates this principle. This can occur in the act of a pastor counselling the wife of another man, which could undermine the whole family dynamic. In the early church the women cared for the women and the pastors challenged the men.

This is why Paul says that the wife must ask her husband for advice in spiritual matters. The family groups are to be kept together, and each church function should follow this format. Children will learn Christianity over the dinner table in a believing home. If the home is not functioning well then the principles of 1 Corinthians 7 and other passages apply. The Christian principle is that a father looks after his own, 1 Timothy 5:8. As pastors we are to challenge men to live up to their responsibilities, not bail them out.

Verse 11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

The Lord gives thanks. This is the public recognition of grace, that all things come from the Father and we must be thankful for all things received. **Philippians 4:4-7.**

Verse 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

The scraps are gathered. The Lord wants to make a point that when he gives He does not hold back. There are twelve baskets full, one for each of the tribes of Israel, one for each of the twelve disciples. The twelve baskets full showed that if all Israel had been there that day, all Israel would have been fed. **Malachi 3:10 Ephesians 1:3ff.**

The barley loaf was the poor man's food. There is nothing fancy in the Lord's provision, but you will always have enough. The Lord's service requires commitment, and may be barley loaves rather than wheat, but we are to be prepared to praise God for barley! The people recognised this miracle as a sign, but they are going to do the wrong thing.

Verse 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

They are right. He is "that prophet" spoken of by Moses, **Deuteronomy 18:15-19.** While their identification is right their response is wrong. They try to take Him by force to make or proclaim Him King in a political sense. They are still thinking in the physical realm only. We must ensure we stay spiritual in the midst of temptations to be side-tracked by the temporary issues of space-time.

APPLICATION

If you do not keep your eyes on the Lord you will miss some of the greatest blessings in this life. When you look at the healing miracles and the feeding of perhaps ten thousand people from absurdly low resources you realise that the Lord Jesus Christ is God and think of the absolute features of His character.

The compassion of the Lord is based not so much on the physical suffering one may have but on pointing the way to an eternal relationship with Him rather than the person as an unbeliever spending eternity in the Lake of Fire.

In principle we as believers have but five loaves and two fishes and on the face of it are not much in the way of resources of ability to serve the Lord but under the Lord's power and plan they can become a great blessing. When you are giving in the basis of grace there is no end to it. We can only operate on the basis of grace.

There are a number of personal challenges we can apply to ourselves from this miracle.

Disciples of the Lord Jesus Christ should never doubt His power to supply their needs.

If we give Him what we have, however trivial it may seem He can multiply it for blessing multitudes.

We need to handle the work we do in a systematic way.

The plan of the Lord is to feed others in the world through His people. We should feed the world with His Word and empower others we teach to continue that pattern, and assist people with their physical needs also, as we are able to when they give themselves to the hearing of the Word.

There was enough for all. We need to be focused on distributing the Word of God.

Nothing was wasted, the surplus was gathered up. Waste is a sin.

One of the greatest miracles would never have happened if the disciples had stuck to their plan to rest.

DOCTRINES

GOD: ABILITY OF GOD

1. The declaration of Divine Power - **Matthew 19:26**
2. God is able to save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
3. God is able to supply every need - **2 Corinthians 9:8**
4. God is able to deliver all who are tempted - **Hebrews 2:18**
5. God is able to sustain the weak believer and make him stand - **Romans 14:4**
6. God is able to keep us from falling and make us blameless - **Jude 24, 25**
7. God is able to surpass all expectations and requests - **Ephesians 3:20**
8. God is able to raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**

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 (**Psalms 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**)

GOD: NAMES AND TITLES OF GOD

1. Father, Son and Holy Spirit Matthew 28:19,20. These titles emphasise the function of each member of the Trinity.

a) Father - the sovereign authority, who decreed the plan of salvation

b) Son - the obedient Son, who offered Himself as a sacrifice for sin according to the Father's will

c) Holy Spirit - the one who reveals the Son to mankind, thereby bringing honour and glory to Him

2. At the Lord's Baptism - Matthew 3 where the Spirit descends, the Father speaking from heaven and the Son being baptised.

3. We have the Father sending the Son in **John 3:16**, in **John 14-17** we have the Son sending the Spirit.

4. We have the three fold titles of God **Romans 5, 1 Corinthians 12, Ephesians 1, Romans 15**

5. The Holy Spirit is called God in Acts 5, 1 Corinthians 3 and called the Lord in **2 Corinthians 3:17**

6. The works of the Lord are ascribed to the Father John 17, the Holy Spirit responsible for the procreation of the Son **Luke 1:35, 2:11**; the Son doing the will of the Father John 8, 10, the Holy Spirit sustaining the Son. **Matthew 18:28, John 3:34**

7. The Trinity are involved in the ministry of the Lord Jesus Christ in the first advent. The death of the Lord Jesus Christ is the co operative work of the Trinity, the Father gives the son **Romans 8:32**, the Lord lays down his life **John 10:18**, the Holy Spirit empowers Him to offer Himself on the Cross **Hebrews 9**. On the

Cross He addresses the other two members of the Trinity when He cried out "My God, My God why has thou forgotten me?"

8. All three were involved in the resurrection

[a] The Father - **Colossians 2:12**

[b] The Son as the person who was raised - **John 2:19, 10:18, 1 Peter 3:18**

[c] The Holy Spirit was involved in His resurrection - **Romans 8:11** The Father, Son and the Holy Spirit will be involved in our resurrection.

9. The indwelling of the believer - **John 14:23**, we are the temple of the Holy Spirit - **1 Corinthians 6:19**, we have the power in us - **Ephesians 4:6**, the Lord in us - **Colossians 1:27**

SIGNS

1. A sign is something which stands for, or looks forward to something else.

- a) Things such as- The Temple, Regalia, Stars and Uniforms.
- b) Festivals such as the Jewish Feasts which spoke of the Plan of God.
- c) Sacrifices such as Levitical Offerings which spoke of the work of Jesus Christ.
- d) Customs such as Circumcision.
- e) Names including the names of People and Places.
- f) Supernatural Acts such as Miracles.

2. Signs were given by God to individuals as a proof of their authority. (**Deuteronomy 13:1-4, Judges 6:17, Ezekiel 12:6,11, Hebrews 2:4**)

3. Signs were for unbelieving Israel as a warning of coming judgement. (**Isaiah 20:3, 28:11, Jeremiah 6:1, Ezekiel 4:3**)

4. Signs for believers were for reminders of God's Grace (**Exodus 13:9**) such as the Covenant, (**Exodus 31:13, 17**) and His Holiness. (**Ezekiel 14:8**)

5. The life of the Lord was a sign. (**Matthew 12:38-42, Luke 2:34-35, John 6:30-35**)

6. His death and resurrection were also signs. (**Matthew 12:39, 24:30, John 2:18-22, 3:14-15**)

7. The Apostles had temporary sign gifts to prove their authority from God. (**Act 14:8-28, 1 Corinthians 1:22, Acts 19:11-12 cf. 1 Timothy 5:23, Philippians 2:25**)

8. Asking for signs is not a sign of spirituality. (**Matthew 12:38-39, John 6:30-35, 12:32-34**)

9. Signs of the First Advent in Luke.

- a) The virgin birth itself, in fulfilment of Old Testament prophecy; the visitation of the angels both to Mary and Elizabeth, were all miraculous events. (**Luke 1:26-38**)
- b) The attendant birth of John the Baptist is also described with its associated signs, and the recognition by the baby in the womb of Elizabeth was a sign of things to come. (**Luke 1:5-25, 43-45 cf. Psalm 110:1**)
- c) Mary's prophecy of her son's role as Saviour and Sacrifice. (**Luke 1:54-56**)
- d) The signs associated with John's birth. (**Luke 1:65-66**)
- e) The prophetic song of Zachariah. (**Luke 1:67-80**)
- f) The angelic visit to the shepherds. (**Luke 2:10-11**)
- g) The song of Simeon. (**Luke 2:25-35**)
- h) The song of Anna. (**Luke 2:36-38**)
- i) The sign of the prophet Isaiah in the preaching of John the Baptist. (**Luke 3:3-18**)

10. Seven signs in John.

- a) Wedding at Cana at Galilee. **John 2:1-11**
- b) Healing of the Nobleman's son. **John 4:46-54**
- c) The Cripple by the Pool of Siloam. **John 5:1-16**
- d) The feeding of the Five Thousand. **John 6:1-14**
- e) The healing of the Blind Man. **John 9:1-38**
- f) The raising of Lazarus. **John 11:1-46**
- g) The resurrection of the Lord. **John 20, 21**

HARMONISATION

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

HARMONY**THE LORD AND DISCIPLES GO ACROSS LAKE GALILEE**

And the apostles when they were returned gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place belonging to the city called Bethsaida, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

So Jesus went over the Sea of Galilee, which is the sea of Tiberias by ship and into a desert place privately. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh.

And the people saw his miracles which he did on them that were diseased. They also saw them departing and heard of it and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him and he received them.

And Jesus saw a great multitude, and was moved with compassion toward them, and he healed their sick. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things and spake unto them of the kingdom of God,.

FEEDING THE MULTITUDE

And when it was evening and the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and lodge and buy themselves bread and provisions for they have nothing to eat.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

He saith unto them, How many loaves have ye? go and see. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? except we should go and buy meat for all this people.

Jesus said, Bring them hither to me. And he commanded the multitude to sit down on the green grass And they sat down in ranks, by hundreds, and by fifties.

THE LORD MULTIPLIES THE FOOD

And He took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude and the two fishes divided he among them all. And they did all eat, and were filled:

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves and of the fishes which remained over and above unto them that had eaten.

And they that had eaten were about five thousand men, beside women and children. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

75 JESUS WALKS ON THE WATER

MATTHEW 14:22-33

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. :31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

KEY WORDS

Straightway	Eutheos	Immediately
Constrained	Anagkazo	Constrain, Compel [Aorist Active Indicative]
Disciples	Mathetes	Disciples
Get	Embaino	Embark [Aorist Active Infinitive]
Ship	Ploion	Ship
Go before	Proago	Travel before, Go before [Present Active Infinitive]
Other side	Peran	Other side
Sent away	Apoluo	Send away [Aorist Active Subjunctive]
Multitudes	Ochlos	Multitude
Has sent away	Apoluo	Send away [Aorist Active Participle]
Went up	Anabaino	Ascend, Go up [Aorist Active Indicative]
Mountain	Oros	Mountain
Apart	Kata Idios	On ones own
Pray	Proseuchomai	Pray [Aorist Middle Infinitive]
Evening	Opsios	Evening, Nightfall
Come	Ginomai	Come into being [Aorist Passive Participle]
Was	Eimi	Keep on being
Alone	Monos	Alone
Was	Eimi	Keep on being
Midst	Mesos	Middle
Sea	Thalassa	Sea
Tossed	Basanizo	Toss, Torture [Present Passive Participle]
Waves	Kuma	Wave
Wind	Anemos	Wind
Was	Eimi	Keep on being [Imperfect Active Indicative]
Contrary	Enantios	Contrary
Fourth	Tetartos	Fourth
Watch	Phulake	Watch
Night	Nux	Night
Went unto	Aperchomai	Go off [Aorist Active Indicative]
Walking	Peripateo	Walk about [Present Active Participle]
Saw	Eido	See, Perceive [Aorist Active Participle]
Walking	Peripateo	Walk about [Present Active Participle]
Troubled	Tarasso	Troubles, Stirred up [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Spirit	Phantasma	Phantom
Cried out	Krazo	Cry out [Aorist Active Indicative]
Fear	Phobos	Fear
Spake	Laleo	Speak [Aorist Active Indicative]

Saying	Lego	Say [Present Active Participle]
Be of good cheer	Tharseo	Have courage [Present Middle Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Be not afraid	Phobeo Me	Do not fear [Present Middle Imperative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Be	Eimi	Keep on being [Present Active Indicative]
Bid	Keleuo	Order, Command [Aorist Active Imperative]
Come	Erchomai	Come [Aorist Active Infinitive]
Water	Hudor	Water
Said	Epo	Say [Aorist Active Indicative]
Come	Erchomai	Come [Aorist Active Imperative]
Come down out	Katabaino	Descended [Aorist Active Participle]
Walked	Peripateo	Walk [Aorist Active Indicative]
Go	Erchomai	Come [Aorist Active Indicative]
Saw	Blepo	Glance, See [Present Active Participle]
Boisterous	Ischuros	Boisterous
Was afraid	Phobeo	Fear [Aorist Passive Indicative]
Beginning	Archomai	Begin [Aorist Middle Participle]
Sink	Katapontizo	Submerge, Sink [Present Passive Infinitive]
Cried	Krazo	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Save	Sozo	Save [Aorist Active Imperative]
Immediately	Eutheos	Immediately
Stretched forth	Ekteino	Stretch out [Aorist Active Participle]
Hand	Cheir	Hand
Caught	Epilambanomai	Catch [Aorist Middle Indicative]
Said	Lego	Say [Present Active Indicative]
Little	Oligopistos	Of a little faith
Didst thou doubt	Distazo	Waver [Aorist Active Indicative]
Were come into	Embaino	Embark [Aorist Active Participle]
Ceased	Kopazo	Cease [Aorist Active Indicative]
Were in	En	In
Came	Erchomai	Come
Worshipped	Proskuneo	Worship [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Of a truth	Alethos	Of truth
Art	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
God	Theos	God

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

The disciples are now going to face another test. They have watched the healing of a huge number of people and the feeding of five thousand men plus women and children, and are now going to go through another storm on the Sea of Galilee. As we have seen before, the year previously they went through a great storm.

Immediately Jesus commanded His disciples to get into a ship, and this time he gets them to precede Him to the other side while He disperses the multitudes. Part of the reason for the quick departure was that the locals were looking at making Him a king. Having sent the crowds away he goes alone into the mountain to pray. **Hebrews 4:16, 7:25.**

Verse 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. **25.** And in the fourth watch of the night Jesus went unto them, walking on the sea. **26.** And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

The disciples were now in the middle of the Sea of Galilee and the wind increased, causing huge waves, but this time Jesus isn't asleep in the boat to wake up and ask for help, but prayer is still the option. The Sea of Galilee is shallow and with a strong prevailing wind the sailing conditions can get quite dangerous. This represents testing for us as believers, for we are often facing hopeless situations of real danger in ministry.

The storm reaches its peak in the fourth watch, which is between 3am and 6 am, which is the low point of the Adrenal Glands and the time when we are most susceptible to panic. The disciples see the Lord approaching walking on the sea which is yet another miracle. When the disciples saw Him they were absolutely panic stricken, for they think it is an evil spirit, or an apparition. The passive voice of the Greek verb Tarasso showed they received stirring up. The sea was stirred up and so were the disciples.

The Standard Greek word for spirit is Pneuma, which sometimes in the King James Version is translated incorrectly as "Ghost". It is used for the Holy Spirit and should be translated Spirit and not Ghost.

The disciples did not believe what they saw and cried out "Phantasma", which is translated here, "It's a spirit". Phantasma however should be translated Phantom or Apparition, and not Spirit. The present tense indicated that they kept on saying, "It's a Phantom" in a panic. They had just had a day of miracles and yet when they see the Lord, they say in panic that it is an apparition. They are fearful because the King is out of focus again and their emotions are driving them.

Verse 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. **28.** And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. **29.** And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. **30.** But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. **31.** And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Jesus now identifies Himself and encourages them. He does not say, "Be of good cheer". The Greek word translated that way is the Present Imperative of Tharseo which means, "Have confidence". In the Imperative mood it is a command from the Lord to them, and the Present tense indicates that they must keep on having confidence in Him and His Plan for their lives, for it was He who told them to sail at this time. He follows this up with another Imperative, "Stop being afraid".

Peter now says, "Lord", the Greek work Kurios, showing that Peter has recognised Jesus as God. The phrase, "If it be thou", is a first class condition, which indicates a true statement and could be translated, "Lord Since it is you, invite me out for a walk on the sea also".

Peter is a fisherman and knows what happens when you leave a boat, you do not walk on the water! He says I think I will have confidence and will not be fearful for Jesus is here. Peter had short term confidence and he walked on the water. The other disciples did not. However Peter took his eyes off the Lord and looked at waves and he started sinking. He called out to the Lord to save him and He did. We need to keep our eyes on the Lord and not on the circumstances of life.

The phrase, O thou of little faith, should be translated, O thou of a little faith. The other disciples did not have faith in the Lord. Peter did not doubt in the boat, he did not doubt as he left the boat and did not doubt until he was walking on the water and was distracted by circumstances.

Verse 32. And when they were come into the ship, the wind ceased. **33.** Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

As soon as they climb back into the boat it is perfectly calm again. Those in the ship now came and worshipped our Lord and said that He is the Son of God. It is of interest that they did not say it yesterday when all the healing miracles were taking place, they did not say it when the bread and fish were being divided up but they were impressed when he walked on water and acknowledged Him as the Son of God.

MARK 6:45-52

Mark 6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. **46** And when he had sent them away, he departed into a mountain to pray. **47** And when even was come, the ship was in the midst of the sea, and he alone on the land. **48** And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. **49** But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: **50** For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. **51** And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. **52** For they considered not the miracle of the loaves: for their heart **was hardened**.

KEY WORDS

Straightway	Eutheos	Immediately
Constrained	Anagkazo	Constrain, Compel [Aorist Active Indicative]
Disciples	Mathetes	Disciples
Get into	Embaino	Embark [Aorist Active Infinitive]
Ship	Ploion	Ship
Go	Proago	Travel before, Go before [Present Active Infinitive]
Sent away	Apoluo	Send away [Present Active Indicative]
People	Ochlos	Multitude
Had sent away	Apotassomai	Send away [Aorist Middle Participle]
Departed	Aperchomai	Go [Aorist Active Indicative]
Mountain	Oros	Mountain
Pray	Proseuchomai	Pray [Aorist Middle Infinitive]
Even	Opsios	Evening, Nightfall
Come	Ginomai	Come into being [Aorist Middle Participle]
Midst	Mesos	Middle
Sea	Thalassa	Sea
Alone	Monos	Alone
Land	Ge	Land
Saw	Eido	See, Perceive [Aorist Active Participle]
Toiling	Basanizo	Toil [Present Passive Participle]
Rowing	Elauno	Row [Present Active Infinitive]
Wind	Anemos	Wind
Contrary	Enantios	Contrary
About	Peri	About
Fourth	Tetartos	Fourth
Watch	Phulake	Watch
Night	Nux	Night
Cometh	Erchomai	Come [Present Middle Indicative]
Walking	Peripateo	Walk [Present Active Participle]
Would have passed	Parerchomai	Pass by [Aorist Active Infinitive]
Saw	Eido	See, Perceive [Aorist Active Participle]
Walking	Peripateo	Walk about [Present Active Participle]
Supposed	Dokeo	Suppose, Thought [Aorist Active Indicative]
Had been	Eimi	Keep on being [Present Active Indicative]
Spirit	Phantasma	Phantom
Cried out	Anakrazo	Cry out [Aorist Active Indicative]
All	Pas	All
Saw	Eido	See, Perceive [Aorist Active Indicative]
Were troubled	Tarasso	Troubled, Stirred up [Aorist Passive Indicative]
Immediately	Eutheos	Immediately
Talked	Laleo	Talk [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Be of good cheer	Tharseo	Have courage [Present Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Be not afraid	Phobeo Me	Do not fear [Present Middle Imperative]
Went up	Embaino	Embark [Aorist Active Indicative]

Ceased	Kopazo	Cease [Aorist Active Indicative]
Sore	Lian	Much
Amazed	Existemi	Amaze [Imperfect Middle Indicative]
Beyond measure	Perissos	Greatly
Wondered	Thaumazo	Wonder, Have in admiration
Considered	Suniemi	Consider, Understand [Aorist Active Indicative]
Miracle	-	Not in the original
Loaves	Artos	Bread
Heart	Kardia	Heart
Hardened	Poroo	Harden, Petrify [Perfect Passive Participle]

PERFECT TENSE VERB

POROO – HARDENED, BLIND - Occurs 6 times in the New Testament with two times in the Perfect Tense. In both **Mark 6:52** and Mark 8:17 there is a common thread. Mark tells us that the disciples had not caught on to the full meaning of who Jesus Christ was when the loaves were being multiplied because of “hardness of heart”. This doesn’t mean evil rejection of him, but that their viewpoint of who Messiah was had been influenced by their upbringing and teaching beforehand, and they were permanently “hardened” into a false position – they need to unlearn it – just as we often do. This is why they did not recognize Jesus as Himself as He walked on the water through the storm until He made himself known by calling out to them.

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

REFLECTION

Verse 45. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46. And when he had sent them away, he departed into a mountain to pray.

The word straightway indicates urgency in the situation to move away from the place where Jesus has been healing the sick and feeding the large crowd. In the Gospel of John we see that the people who had been involved with the miracle healings and the feeding of the crowd recognised Jesus as the promised future prophet that Moses had spoken of, and were determined to make Him their king, using force if necessary. Jesus therefore compels the disciples to embark hurriedly onto the ship while He dismissed the crowd.

There is some geographical difficulty about the location of Bethsaida in this instance. The simplest solution seems to be that Bethsaida Julia by the Jordan spread across the western side of the Jordan River and was called Bethsaida in Galilee. It was a fishing suburb of Capernaum.

The disciples who had left the town from the northeast shore of the Sea of Galilee had been blown off course southwards eventually landing at Gennesaret on the western shore. After Jesus sent away the disciples Jesus went into the mountains alone to pray.

Verse 47. And when even was come, the ship was in the midst of the sea, and he alone on the land. 48. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

Jesus continued praying well past midnight. Meanwhile the disciples were making little headway out on the lake because a strong wind was blowing against them. In the dim light of early dawn Jesus saw them and went out to them walking on the choppy water surface.

The words, “He was about to pass by them”, does not mean He was going to bypass/ignore them. He intended to pass beside them in the sense the Old Testament visitations of God in order to reassure them.

The disciples cried out with terror at Jesus’ appearance walking on the water. Mark explained they responded in this way because they all saw Him, and not just a few, so they were all terrified.

The Lord tells them to take courage and stop being afraid. He says, "it is I", or more truly the word "I am" and is probably intended here to echo the Old Testament form of God revealing Himself as, "I am who I am". **Exodus 3:14, Isaiah 41:4.**

Verse 51. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52. For they considered not the miracle of the loaves: for their heart was hardened.

As the Lord climbed into the ship the wind ceased and the disciples were totally amazed at what has happened.

Mark tells us in the final verse of this section that they had not caught on to the full meaning of who Jesus Christ was when the loaves were being multiplied because of hardness of heart. This is why they did not recognise Jesus as Himself as He walked on the water through the storm.

JOHN 6:15-21

John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. **16** And when even was now come, his disciples went down unto the sea, **17** And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. **18** And the sea arose by reason of a great wind that blew. **19** So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. **20** But he saith unto them, It is I; be not afraid. **21** Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

KEY WORDS

Perceived	Ginosko	Know [Aorist Active Participle]
Would come	Mello	Intend [Present Active Indicative]
Take him by force	Harpazo	Seize [Present Passive Infinitive]
Make	Poieo	Make [Aorist Active Subjunctive]
King	Basileus	King
Departed	Anachoreo	Depart [Aorist Active Indicative]
Mountain	Oros	Mountain
Alone	Monos	Alone
Even	Opsios	Evening
Was come	Ginomai	Come into being [Aorist Passive Indicative]
Disciples	Mathetes	Disciples
Went down	Katabaino	Go down [Aorist Active Indicative]
Sea	Thalassa	Sea
Entered into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Ship
Went	Erchomai	Come [Imperfect Middle Indicative]
Was	Ginomai	Come into being [Pluperfect Active Indicative]
Dark	Skotia	Dark
Was come	Erchomai	Come [Pluperfect Active Indicative]
Arose	Diegeiro	Stir up [Imperfect Passive Indicative]
By reason of a great	Megas	Great
Wind	Anemos	Wind
Blew	Pneo	Blow [Present Active Participle]
Rowed	Elauno	Row [Perfect Active Participle]
Five	Pente	Five
Twenty	Eikosi	Twenty
Thirty	Triakonta	Thirty
Furlongs	Stadion	Furlong
See	Theoreo	See [Present Active Indicative]
Walking	Peripateo	Walk [Present Active Participle]
Drawing nigh	Ginomai Eggus	Coming near [Present Passive Participle]

Were afraid	Phobeo	Afraid [Aorist Passive Indicative]
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Be not afraid	Phobeo Me	Be not afraid [Present Middle Imperative]
Willingly	Thelo	Gladly [Imperfect Active Indicative]
Received	Lambano	Receive [Aorist Active Infinitive]
Immediately	Eutheos	Soon
Land	Ge	Land
Went	Hupago	Go [Imperfect Active Indicative]

PERFECT TENSE VERB

ELAUNO – TO ROW – This verb occurs 5 times in the New Testament, but only once in the Perfect Tense. In **John 6:19** the disciples had been consistently rowing three to four miles in the great storm and saw Jesus walking on the water. Their considerable ability by persistent effort does not solve the problem they are in, but Jesus as creator and sovereign over all does instantly.

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

REFLECTION

Verse 15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

The people who had been fed by the five loaves and two fishes responded to it from a physical rather than a spiritual perspective. They saw a person who was able to feed a vast crowd in a miraculous manner. They then believed that it was "that prophet", the Messiah, God's man to rule the nation and they hoped throw out the Romans.

They wanted to take the Lord by force and make Him King. If they had succeeded there would have been a rebellion start at this point and the fire would have spread quickly into the Galilee, and the Roman army would have marched in and there would have been bloodshed. This is neither the Lord's purpose nor his plan for the First Advent. The Lord departed into the mountain alone to pray so he is able to evade the crowd.

Verse 16. And when even was now come, his disciples went down unto the sea, 17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18. And the sea arose by reason of a great wind that blew. 19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20. But he saith unto them, It is I; be not afraid. 21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The disciples head off across the Sea of Galilee. It was dark and the Lord had not come to them from His prayer time. It must have been a pretty embarrassing time for them with the crowd and then with them stuck there in the middle of the Lake, and the Lord not with them.

They have therefore been under pressure and perhaps are rather frustrated or concerned when they get into the boat. They were worried, they did not want to spend the night on the mountain with these frustrated people, and the Lord has sent them away, so they are in a poor frame of mind as they cross the lake.

A wind blew and the sea became rough. The reason you will get a test when you are down is so that you will get back to Him and His Word. The disciples were rowing hard to keep the boat pointing in the right direction to the wind so as not to be swamped as they were in the earlier storm.

They are all good sailors but they are now more worried. It would be normal to cross the lake using sail but under storm conditions they would have the bare minimum of sail up, if anything. They are too far from shore to swim thus they have real problems.

They now see the Lord walking on the water and He said, "I AM", it is I - ego eimi. He is saying to them remember who I am. I am God, you are with me and therefore you are safe. Most of these people are fishermen, they believe they are in danger, with good reason given the power of the storm, and they are bending their backs to keep afloat. He says do not be frightened, and they are very afraid at this point.

In verse 21 they welcomed Him into the boat and immediately the boat was at the land where they were going. When the Lord is with you, and you are focused on him, your problems disappear! Concentrate on Him, rely on Him and He will get you to where He wants you to go.

APPLICATION

Here we have people who are convinced of his Messiahship but want to accept Him their way rather than His. This is still a problem today. A lot of people want Jesus on their terms.

Many people nowadays do not want Jesus Christ to be their Saviour and the Lord of their life. They want Him as a great teacher, a great example, but they want a "comfortable saviour", a person who does not disturb their lives, their plans or life-style too much.

You will find in life that frustration and worry are like magnets, and they draw in other problems and troubles. If you do not deal with frustration and worry you will get into further problems.

As a believer, if you harbour worry in your soul you get more and more spiritually off balance. Quick confession and speedy return to fellowship with the Lord is required to stop further troubles.

When you are in trouble the first thing you need to remember is the character of God. Keep on remembering who saved you. So you are in problems, you will only die when the Lord wants you to die, relax in His hands.

We should be like the preachers in Revelation 11 who kept right on preaching until they were killed. God's people are invincible and will continue until God takes them home. Should you be worried if you are going to die tomorrow? The answer is "No"!!! If He wants you to die tomorrow there is no better time to die.

You should get your eyes on Him and not your problems. As a believer in the Lord Jesus Christ you are in God's hands. There is a purpose for your life. **1 Peter 5:7**. There is no room for fear in the believer's life. If you are afraid of anything you need to confess it and get looking at the Cross and remind yourself where you stand. **Romans 8:25-39, 1 John 4:16-21**.

In these verses we have a good illustration of the Church Age, Tribulation and Second Advent.

The personal ministry to the people in the desert represents our Lord's ministry at the First Advent.

The departure of the Lord Jesus Christ alone to a mountain to pray represents His Ascension, Session and High Priestly ministry at the right hand of the Father where He makes intercession for us.

The disciples by themselves in the boat with their baskets of bread represent believers in the Sea of Gentiles with the Word of God to sustain them.

The storm at sea represents the Tribulation period where because of the pressure of the time people all would die without the personal intervention of the Lord Jesus Christ. The Lord comes back telling them to have confidence.

The entering of the boat by our Lord represents the Second Advent of Christ leading into His Millennial reign.

Arrival at the destination indicates the start of the 1000 year Millennium.

DOCTRINES

CHRIST – I AM

1. PROVISION - I AM THE BREAD OF LIFE – **John 6:30-35** - - The feeding of the five thousand - a miracle involving bread. God provided miraculous physical food in the desert for forty years - Manna.

Christ is our spiritual food. He says that he is the only source of spiritual food for you. There is life in no other. No one else can satisfy the spiritual hunger in man. He tells us He is the bread from heaven - He shows Himself as God. The bread of the Passover - unleavened, pierced and griddled; speaking of his body.

2. SPIRITUALITY - I AM THE LIGHT - **John 8:12** - The feast of Tabernacles where He told the people to have the everlasting water **John 7:37-39** When the Lord says this He is saying that He is the only source of pure light as shown in His matchless character. He is stating that He is God 1 John 1 says that God is light and in Him is there no darkness at all. We are to walk in the light in fellowship with God.

3. SALVATION - I AM THE DOOR, - **John 10:7** - The Sheepfolds of Jerusalem. **Psalms 22-24**. To be the door of the sheepfold, He is the only way into the plan of God. Anyone that tries to come any other way is a liar and a thief. If this is not true there is no way to God.

4. GUIDANCE - I AM THE GOOD SHEPHERD **John 10:11** - the good shepherd, the only one who really cares. Many from other religions say that they really care but it is Jesus the good shepherd, the only one who really cares. All other systems drop you into hell.

5. THE RESURRECTION - **John 11:20-25** - I AM - The death of Lazarus - Christ conquers death proving He is God - the "I am" who met Moses; the resurrection and the life. He is the way the truth and life forever. The only way to eternal life is in Christ Jesus. To reject Him is to have eternal life in the Lake of Fire

6. TRUTH/LIFE - I AM THE WAY THE TRUTH AND THE LIFE **John 14: 6** - there is no other way to gain meaning in this life and eternal life than through him. We are related to the King of Kings and Lord of Lords who came and died for us that we might live. We should be obedient to our Lord who bought us with His blood.

He is the way, the truth, and the life; the only way to live is in the truth, the only way to have life and have it more abundantly is in Him. The only way to God is through the God man Jesus Christ. We need to live in him as He is the only one who has the truth because he is the truth. He can give life, for He is the Creator!

7. PRODUCTION - **John 15:1-5** - I AM THE VINE. Walking from the Passover meal past the Temple towards Gethsemane, he talks about the spiritual production that is ours in union with him. He is the vine; the only way to spiritual productivity is in Christ Jesus through the fruit of the Spirit. Love Joy Peace and the other fruit is only available in Christ. You have to be in the vine to have fruit. Many unbelievers want joy and peace but they cannot have it without Christ.

CHRIST - ANGEL OF JEHOVAH

1. The Angel of Jehovah is identified as Jehovah (**Genesis 16:7-13, 22:11-18, 31:11-13, Exodus 13:21 cf. 14:19, Judges 6:11-23**).

2. The Angel of Jehovah is distinguished from Jehovah (**Genesis 24:7, Exodus 23:20, 1 Chronicles 21:15-18, Zechariah 1:12-13**).

3. The Angel of Jehovah is therefore a member of the Trinity - the same as Jehovah, but distinct from Jehovah.

4. God the Father and Holy Spirit cannot be seen by man face to face (**Exodus 33:18-23; John 14:17**).

5. Therefore, the Angel of Jehovah is the second Person of the Trinity: the pre-incarnate Lord Jesus Christ.

a) Jesus Christ identifies Himself as Jehovah (I AM) (**John 8:58**)

b) The Lord Jesus Christ is the visible/manifest member of the Trinity (**John 1:18, 6:46, 1 Timothy 6:15-16**).

c) The Angel of Jehovah never appears after the Incarnation (**John 1:18, 6:46, 1 Timothy 6:15, 16, 1 John 4:12**)

d) Both the Angel of Jehovah and Jesus Christ are sent by Jehovah (the Father).

6. The Angel of Jehovah appeared only in the Old Testament.

a) He wrestled with Jacob. (**Genesis 32:24-30**)

b) He redeemed Jacob from all evil. (**Genesis 48:16**)

c) He spoke to Moses from the burning bush. (**Exodus 3:2**)

d) He protected Israel at the Red Sea (**Exodus 14:19**)

- e) He prepared Israel for the Promised Land. (**Exodus 23:20-23**)
- f) He reassured Joshua (**Joshua 5:13-15**)
- g) He commissioned Gideon (**Judges 6:11-23**)
- h) He ministered to Elijah. (**1 Kings 19:5-7**)
- i) He saved Jerusalem from Sennacherib. (**Isaiah 37:36**)
- j) He preserved Shadrach, Meshech and Abednego in the furnace. (**Daniel 3:25**)

CHRIST – FAITHFULNESS OF CHRIST

1. Christ is immutable (includes stability); he is absolutely stable/dependable in his character. **Hebrews 13:8**
2. Principle of faithfulness if found in **Lamentations. 3:21-24.**
3. The promises that believers can claim in this life (one day at a time) are based on Christ's faithfulness. **Hebrews 10:23**
4. Christ is faithful to us in testing, never pushing us too far. **1 Corinthians 10:13**
5. Faithfulness of Christ is the basis of human stability; we can be secure because we take our life from Him. **2 Thessalonians 3:3**
6. Christ is faithful even when we are unfaithful. **2 Timothy 2:13**
7. Christ if faithful to the Father in execution of the Divine Plan.

CHRIST – MINISTRY AT THE RIGHT HAND OF GOD

As Christians we never have to face the enemy alone as the Lord Jesus Christ is at the right hand of the Father in the place of commendation. As such:

1. Jesus Christ as our Advocate defends us -**1 John 2:1, Romans 8:1, 32-34**
2. Jesus Christ as our Intercessor prays for us - **Romans 8:34, John 17, Ephesians 1:3, 20**
3. Jesus Christ as our Great Shepherd supplies us. - **Psalms 23:1, Philippians 4:19, Hebrews 13:20-21**
4. Jesus Christ as our Forerunner opens the path to God for us. **Hebrews 6:20, 10:20, Romans 5:2**
5. Jesus Christ as our High Priest sets us apart for service to God **Hebrews 5:5-10, 7:17-27, 10:5-18**
6. We have a defender who has promised He will never leave us nor forsake us. **Hebrews 13:5**
7. He who keeps us never sleeps. **Psalm 121**
8. God's great power is shown towards us. He is at every moment watching over us for protection and provision.
9. Because of the ascension the Lord has received the promise of the Holy Spirit and poured it forth upon His obedient and believing disciples.
10. He has gone to prepare a place for us. **John 14:1-3**
11. The power of the glorified Christ is available through the power of the Holy Spirit.
12. Jesus Christ has been exalted above the angels and received a name which is above every name, everything is subject to Him and has become His footstool.

CHRISTIAN LIFE – CONFIDENCE

1. The source of confidence. (**Jeremiah 17:7**)
2. The results of confidence:-
 - a) Protection. (**Proverbs 3:25-26**)
 - b) Strength. (**Isaiah 30:15**)
 - c) Blessing. (**Jeremiah 17:7**)
3. Examples of confidence:-
 - a) In God's provision. (**Genesis 22:18**)
 - b) In God's sovereignty. (**Genesis 50:20**)
 - c) In God's deliverance. (**Daniel 3:17-18**)
 - d) In God's power. (**1 Kings 18:36-39**)
 - e) In God's presence. (**Psalms 71:5**)
 - f) In extremity. (**Job 13:15**)
4. Confidence relating to prayer:-
 - a) Confident access. (**Ephesians 3:12**)
 - b) Confidence to draw near. (**Hebrews 4:16**)
 - c) Confidence to enter. (**Hebrews 10:19-22**)
 - d) Confidence to ask. (**1 John 5:14-15**)
5. Confidence in the day of judgement. (**1 John 4:17**)
6. Confidence to complete His work in the believer. (**Philippians 1:6**)
7. Exhortation to maintain confidence. (**Hebrews 10:35-39**)

DREAMS AND VISIONS

1. Dreams have been used by the Lord in the history of his revelation to man to communicate specific warnings and prophetic truth. Of the seventy references to them, all but eight occur in the Old Testament period, and the others before the establishment of the church. They do not appear to be a common phenomenon for guidance or direction within the church age. This is likely due to the role of the Holy Spirit which is expanded from the Old Testament times, and is directive in this age. Refer Holy Spirit Ministries.
2. Dreams occurred many times in the history of Israel as a direct means for specific guidance. **Genesis 20:3-6, 31:11, 24, 37:5-10, Daniel 7:1ff**. They were used to direct Mary and Joseph, and the Wise men, quite specifically regarding the birth of Jesus. **Matthew 1:20, 2:12-22**.
3. Dreams, or visions of significance were either self explanatory or the person had to go to a person skilled in dream interpretation. **Genesis 20:3, 28:12, Numbers 12:6, Deuteronomy 13:1**.
4. Visions, like dreams were unusual events, and appear to be restricted to key personnel who were tasked with communicating God's Word to others. **1 Samuel 3:1-15, Isaiah 1:1ff, Ezekiel 7:13, Daniel 2:19**.
5. In Acts there are specific visions given to the apostles for very specific purposes. **Acts 9:10-16, 10:27-29, 16:6-9, 18:1-11, 2 Corinthians 12:1-7**.
6. Dreams and visions may still occur, but they will occur in very unusual situations, for very specific reasons (as we see in Acts). They will occur in situations where, for some reason, the Holy Spirit chooses this means rather than directly speaking to the soul of the indwelt believer.

While we must allow for the Lord to speak any way he chooses, this will be an unusual means nowadays because it is unnecessary due to the indwelling and filling ministries of the Holy Spirit for all believers; a situation not occurring in the Old Testament period.

HARMONISATION

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

HARMONY**JESUS SENDS THE DISCIPLES AWAY**

When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone and his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

THE STORM

The ship was now in the midst of the sea, tossed with waves for the wind was contrary. And the sea arose by reason of a great wind that blew. And he saw them toiling in rowing. When they had rowed about five and twenty or thirty furlongs and in the fourth watch of the night they see Jesus walking on the sea, and drawing nigh unto the ship: and would have passed by them. And they were afraid saying, It is a spirit; and they cried out for fear. For they all saw him, and were troubled.. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

PETER WALKS ON THE WATER

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

THE STORM CEASES

And when they were come into the ship, the wind ceased. and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God and immediately the ship was at the land whither they went.

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HARMONY**REJECTED AGAIN IN NAZARETH**

And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Is not this the carpenter's son? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us?

And they were offended at him. But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he did not many mighty works there because of their unbelief except that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

JESUS ASSESSES THE LACK OF WORKERS

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

THE TWELVE APOSTLES TO ISRAEL

And he went round about the villages, teaching. And when he had called unto him his twelve disciples, he gave them power and authority against unclean spirits, to cast them out, and to heal all manner of sickness and to cure all manner of disease and he sent them to preach the kingdom of God, and to heal the sick

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

THE BRIEF FOR THE MISSION

These twelve Jesus sent forth by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

PROVISION FOR THE JOURNEY

And commanded them that they should acquire nothing for their journey, save a staff only; no scrip, no bread, neither gold, nor silver, nor brass in your purses: but be shod with sandals; and not put on two coats neither additional shoes or staves for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy. In what place soever ye enter into an house there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

ATTITUDE TO REJECTION

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

And they departed, and went through the towns, preaching the gospel, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them every where.

PERSECUTION BY AUTHORITIES

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

PERSECUTION BY FAMILIES AND AUTHORITIES

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

THE VALUE OF LIFE

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

DISHARMONY IN THE FAMILY

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.

TAKING UP ONE'S CROSS

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

SERVICE TO OTHERS

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

HEROD IS CONFUSED AND WORRIED ABOUT CHRIST

At that time Herod the tetrarch heard of the fame of Jesus all that was done by him for his name was spread abroad and he was perplexed because that it was said of some, that John was risen from the dead. Herod

said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Others said, That Elias had appeared while others said, That it is a prophet, or as one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

THE LORD AND DISCIPLES GO ACROSS LAKE GALILEE

And the apostles when they were returned gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place belonging to the city called Bethsaida, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

So Jesus went over the Sea of Galilee, which is the sea of Tiberias by ship and into a desert place privately. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

And the people saw his miracles which he did on them that were diseased. They also saw them departing and heard of it and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him and he received them.

And Jesus saw a great multitude, and was moved with compassion toward them, and he healed their sick. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things and spake unto them of the kingdom of God.

FEEDING THE MULTITUDE

And when it was evening and the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and lodge and buy themselves bread and provisions for they have nothing to eat.

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

He saith unto them, How many loaves have ye? go and see. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? except we should go and buy meat for all this people. Jesus said, Bring them hither to me. And he commanded the multitude to sit down on the green grass And they sat down in ranks, by hundreds, and by fifties.

THE LORD MULTIPLIES THE FOOD

And He took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude and the two fishes divided he among them all. And they did all eat, and were filled:

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves and of the fishes which remained over and above unto them that had eaten.

And they that had eaten were about five thousand men, beside women and children. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

JESUS SENDS THE DISCIPLES AWAY

When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone and his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

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