

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 2

JOHN THE BAPTIST AND NICODEMUS

by

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[BOOK 74-2]

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 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.

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

The new series will also contain Prophecies fulfilled at the First Advent demonstrated in the Gospels showing how there is an interweaving of different facets of God's Eternal Plant 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
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74-5	THE SERMON ON THE MOUNT
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74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
74-23	BETRAYAL AND TRIALS
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74-26	HARMONY OF THE GOSPELS – KING JAMES VERSION
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74-28	COMPENDIUM OF DOCTRINES IN THE HARMONY OF THE GOSPELS

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) |

23 THE MINISTRY OF JOHN THE BAPTIST AT THE JORDAN - MATTHEW 3:1-12

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, **2** And saying, Repent ye: for the kingdom of heaven **is at hand**. **3** For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **4** And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. **5** Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, **6** And were baptized of him in Jordan, confessing their sins. **7** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? **8** Bring forth therefore fruits meet for repentance: **9** And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. **10** And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. **11** I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: **12** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

KEY WORDS

Those	Ekionos	Those, That
Days	Hemera	Days
Came	Paraginomai	Be present, Appear publicly [Present Middle Indicative]
Baptist	Baptistes	The Baptist
Preaching	Kerusso	Preach, Proclaim [Present Active Participle]
Wilderness	Eremos	Wilderness, Desert
Saying	Lego	Say [Present Active Participle]
Repent	Metanoeo	To change the mind, Repent [Present Active Imperative]
For	Gar	Since, Because
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is at hand	Eggizo	At hand [Perfect Active Indicative]
This	Houtos	This
Is	Eimi	Keeps on being [Present Active Indicative]
Spoken of	Rheo	To speak of [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Voice	Phone	Voice, Sound
Crying	Boao	Cry [Present Active Participle]
Prepare ye	Hetoimazo	Prepare, Make ready [Aorist Active Imperative]
Way	Hodos	Way
Make	Poieo	Make [Present Active Imperative]
Path	Tribos	Path
Straight	Euthus	Level
Same	Autos	Same
Had	Echo	To have and to hold [Imperfect Active Indicative]
Raiment	Enduma	Clothing
Camels	Kamelos	Camel
Hair	Thrix	Hair
Leathern	Dermatinos	Of a skin, Leather
Girdle	Zone	Girdle, Purse
Loins	Osphus	Hip, Loins
Meat	Trophe	Food
Was	Eimi	Kept on being [Imperfect Active Indicative]
Locusts	Akris	Locust
Wild	Agrios	Natural, Wild
Honey	Meli	Honey
Went out	Ekporeuomai	Depart, Proceed [Imperfect Middle Indicative]
All	Pas	All, Every
Region round about	Perichoros	Country round about, Vicinity

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Baptised	Baptizo	Baptise [Imperfect Passive Indicative]
Confessing	Exomologeoo	Acknowledge, Agree fully, Confess [Present Middle Participle]
Sins	Harmartia	Sins, Offences
Saw	Eido	See [Aorist Active Participle]
Many	Polus	Many
Come	Erchomai	To come [Present Middle Participle]
Baptism	Baptisma	Baptism
Said	Epo	Say [Aorist Active Indicative]
Generation	Gennema	Generation
Viper	Echidna	Viper
Warned	Hupodeiknumi	Warn [Aorist Active Indicative]
Wrath	Orge	Wrath, Indignation, Anger
To come	Mello	To come [Present Active Participle]
Bring forth	Poieo	Make [Aorist Active Imperative]
Fruits	Karpos	Fruit
Meet	Axios	Worthy
Repentance	Metanoia	Repentance
Think	Doceo	Think [Aorist Active Subjunctive]
Say	Lego	Say [Present Active Infinitive]
Have	Echo	To have and to hold [Present Active Indicative]
Father	Pater	Father
Able	Dunamai	Power
Stones	Lithos	Stones
Raise Up	Egeiro	To raise up Aorist Active Infinitive]
Children	Teknon	Child
Now	Ede	By this time, Now
Axe	Axine	Axe
Laid	Keimai	Laid [Present Passive Indicative]
Root	Rhiza	Root
Tree	Dendron	Tree,
Bring forth	Poieo	Make [Present Active Participle]
Good Fruit	Karpos	Fruit
Hew down	Ekkopto	Cut down [Present Passive Indicative]
Cast	Ballo	Cast [Present Passive Indicative]
Fire	Fire	Pur
Indeed	Men	Indeed
Baptize	Baptizo	Baptize [Present Active Indicative]
Water	Hudor	Water
For	Eis	Because of
Repentance	Metanoia	Repentance
Cometh	Erchomai	Come [Present Middle Participle]
After	Opiso	After, Behind
Is	Eimi	To be [Present Active Indicative]
Mightier	Ischuros	Mightier, Stronger
Shoes	Hupodema	Shoe
Worthy	Hikanos	Worthy, Great
Bear	Bastazo	Carry, Bear [Aorist Active Infinitive]
Baptise	Baptizo	Baptise [Future Active Indicative]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Fire	Pur	Fire
Fan	Ptuon	Winnowing fork
Is	-	Not found in the original
Hand	Cheir	Hand
Thoroughly Purge	Diakatharizo	Thoroughly Purge [Future Active Indicative]
Floor	Halon	Floor
Gather	Sunago	Gather together, Assemble [Future Active Indicative]
Wheat	Sitos	Wheat, Corn
Garner	Apotheke	Barn
Burn up	Katakaio	Burn [Future Active Indicative]
Chaff	Achuron	Chaff
Unquenchable	Asbestos	Unquenchable

PERFECT TENSE VERBS

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 certainly going to occur in the future. The Kingdom of Heaven is said to be “at Hand” by John the Baptist in **Matthew 3:2**, by the Lord Jesus Christ, **Matthew 4:17**, **Mark 1:15**, and to be forecast by the Disciples in **Luke 10:9**.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
23	Malachi 3:1a	Messenger to prepare the way for Messiah	Matthew 3:3

REFLECTION

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

The synoptic narrative begins with the baptism of John which is the time period as given by Peter in **Acts 1:22**, “*from the baptism of John, unto the day that he was received up from us*”. Matthew does not indicate the date when John appeared as Luke does in chapter 3 [below]. It was some thirty years after the birth of John, precisely how long after the return of Joseph and Mary to Nazareth we do not know.

John appears on the stage of history under the Holy Spirit’s guidance at exactly the right time to prepare for the Messiah. This dramatic event calls for a vivid imagination on the part of the reader. There he is as he comes forward, makes his appearance. His name John means “Gift of Jehovah”. He is described as “the Baptist”, “the Baptizer”, for that is the rite that distinguishes him.

The Jews had proselyte baptism but public baptism was meant for the Gentiles who accepted Judaism. John here is treating the Jews as though they were unsaved and unholy Gentiles in demanding baptism at his hands on the basis of their repentance. Baptism, or “Mikveh”, was commonly done in wealthy houses in Jewish areas, and would be used for all forms of ritual purification to prepare for new things/times/service. The public form of Mikveh was however a real challenge to openly declare that you were expecting great things from God, and were placing yourself in the place where God could use you as a clean vessel.

If a man received baptism from John, he was announcing that he expected Messiah to arrive soon. Women were “baptized” regularly in their own homes, but there is no record of John baptizing women, but other women would baptize women, but we have no record of it occurring in John’s ministry. This changes in the church, with Philip, Peter, and Paul baptizing everyone in a household when they confessed faith in Christ as Saviour-Lord. **Acts 8:12, 10:44-48, 16:33**. Outside of this Church Ordinance, No man touched any other woman than his family/spouse in the ancient world!

He was described as, “Preaching in the wilderness of Judea”. This was a harsh country. It was the rough region in the Jordan Valley and hills reaching up towards Jerusalem. This was where Israel had originally camped when they entered the land. **Joshua 4:19**. There were some people living here scattered over the barren cliffs and in the wadis. Here John came in close touch with the rocks, the trees, the goats, the sheep, the shepherds, and the snakes that slipped before the burning grass over the rocks. God wanted him to live as Elijah had, and even dress as Elijah did, and he was obedient about how to live and where to live, and especially what to preach.

He was the Baptizer, but he was also the Preacher, heralding his message out in the barren hills at first where few people were, but soon his startling message drew crowds from far and near. People had to express really serious positive volition towards the Word of God to come to such a place to hear John. He tested their volition by positioning himself here. Today we focus upon marketing strategies and making ourselves “accessible”, and yet God’s men and women down the centuries simply preached the Word where the Lord told them and left people to decide whether they cared enough to come out to find them or not! We can make things so easy that no-one values the message, or is challenged by it!

Verse 2. And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

“Repent ye”. Many commentators have said that this is the worst translation in the English language New Testament. The trouble is that the English word “repent” often means “to be sorry again” from the Latin “repenitet”. Emotion was not the key content of the verb in Aramaic used by John or translated into Greek by the writer here – rather it was change of mind and behaviour. John’s message is as Malachi said it would be. **Malachi 3:1ff.**

John did not call on the people to be sorry, but to change their mental attitudes (metanoeo) and their daily conduct. The Vulgate has it “do penance”, and Wycliff in the 14th century followed that. The Old Syriac has it better: “Turn ye.” The French (Geneva) has it right - “Amendez vous.”

This is what the great English Commentator F F Bruce calls, “John’s great word” and it has been hopelessly mistranslated and misunderstood by many down the years due to our English language meaning of the word. The tragedy of it is that we have no one English word that reproduces exactly the meaning and atmosphere of the Aramaic/Greek word. The Greek has a word meaning to be sorry for your sins - “metamelomai”, which is exactly our English word “repent”, and is correctly used of Judas in **Matthew 27:3**. Judas felt sorry for what he had done, but still died an unbeliever, for he never biblically repented of his evil heart and came back to the Lord seeking forgiveness, as Peter would.

John was a new prophet, indeed the last prophet, and he came with the call of the old prophets: “Turn ye” (**Joel 2:12; Isaiah 55:7; Ezekiel 33:11**). **Matthew 11:11**. His urgency is expressed in the reason he gives. “*For the kingdom of heaven is at hand*”. This was a startling comment that John thundered over the hills and it re-echoed throughout the land. The Old Testament prophets had said that the kingdom of heaven would come some day in God’s own time. John proclaims as the herald of the new day that it has come. It has after centuries of waiting now drawn near. How near he does not say, but he evidently means very near, so near that one could see the signs and the proof.

The words, “the kingdom of heaven”, he does not need to explain to his audience. The other Gospels use phrase, “the kingdom of God”, as Matthew also does a few times, but he has “the kingdom of heaven” over thirty times. He means “the reign of God,” or the Millennium as we know it, not the political or ecclesiastical organization which the Pharisees expected. Matthew meant what John the Baptist meant – the kingdom is coming in the person of the King and he will do what it pleases him to do to establish his kingdom. It is stated to be “at hand”, in the perfect tense, reminding all that the King is “at the door” and the results of his First Advent will be permanent for all; and depending on their response to the King, they will be blessed or judged eternally. The results of his Second Coming will also be permanent for all created beings!

“*For this is he that was spoken of by Isaiah the prophet*”. This is Matthew’s way of interpreting the mission and message of the Baptist. He quotes **Isaiah 40:3**, where the prophet refers to the return of Israel from the exile, accompanied by their God. He applies it to the work of John as, “*a voice crying in the wilderness*”, for the people to make ready the way of the Lord who is now near. He was only a voice, but what a voice he was. He can be heard speaking to every generation across the centuries, right to today, and he will be heard until the end, and the last two witnesses will repeat his message. **Revelation 11:3-14**.

In the phrases, “*Prepare ye the way of the Lord, Make straight his paths*”, we have two verbs both of which are in the imperative mood. Prepare is in the aorist active which means at this point in time “prepare!” The verb “make straight” is in the present active imperative, which indicates on-going activity – “keep on making your lives righteous/straight”. Preparation will ensure they receive by grace his salvation, which occurs at a point in time, while the verb “make straight” reminds us that after salvation it is important to stay daily in fellowship with the Lord, and this verb is in the present tense showing continuous action.

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

Matthew introduces the man himself and draws a vivid sketch of his appearance and his diet. Would such a rough figure be welcome today in any churches nowadays? **James 2:1-7**. In the wilderness it did not matter, for there was no etiquette only necessity, and also he was a “sign” to Israel, for he reminded them of Elijah. It was probably also a matter of necessity with him, for he could survive without any support from men, and make his own replacement clothing easily.

It was the dress of the original Elijah as shown in **2 Kings 1:8**, rough sackcloth woven from the hair of camels that he could gather from thorn bushes and spin himself if required. His food was that of the locals of the region and was kosher, and he may also have eaten food gifted to him by those who heard his words. **Leviticus 11:21-22**.

Verse 5. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

The voice crying in the wilderness attracted a lot of attention. Many who seriously sought the truth left their cities and went to see and hear John, for there was a messianic expectation on the part of bible students.

Daniel 9:24-27 was very specific about the timing of Messiah's arrival, and the Magi visit thirty years before was well known. People can ignore the truth, but all who sought the truth found it if they were prepared to walk the miles required, and sleep under the stars in order to hear it. We are so used to trying to get people to hear, rather than just telling the truth and leaving the results with the Lord and the work of the Holy Spirit. God will always provide for even the slightest positive volition. **Matthew 17:20**.

There was a public response required of all who heard the truth. "*And they were baptized*". The word "baptize" is in the imperfect tense, to show the repetition of the act as the crowds from Judea and the surrounding country kept going out to John, as shown also in the imperfect tense of "exeporeueto". There was a constant stream of people arriving, hearing the truth and responding in faith to the truth. Many of these would later find faith in Jesus, some even after many years in Ephesus. **Acts 19:1-7**.

The word "river" is in the correct text, "River Jordan". They came "*confessing their sins*" (exomologoumenoi), each one confessing their personal sins openly acknowledging before God and men that they were sinners in need of the Saviour. This open confession was done before each was baptized, "making open confession" (Weymouth). This was a national revival and similar things have happened through history when the Holy Spirit moves in power upon a people. Refer to the EBCWA Books on the CD and website, Book 113, "Revival and Renewal", and Book 270, "The Fruit of the Great Awakening".

It was a never to be forgotten scene here in the Jordan. John was calling a nation to a new life. They came from all over Judea and even from the other side of El Ghor (the Jordan Gorge), Perea. Mark adds that finally all who loved God from Jerusalem came. The word confession has the meaning of, "saying the same thing". The Greek word 'omologeō' with the prefix "ex" indicates that they confessed out loud. It is in the middle voice which shows that there is benefit from confession. While we today are told to regularly confess our sins to the Lord, there is a day when revival will break out and people will then do business with those they have offended and hurt also. **James 5:16-20**.

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

The Pharisees and Sadducees were two rival parties who rarely united in common action. A subsequent example is in **Matthew 16:1**. A strong reaction to what was happening made them for the moment forget their differences, for they were jointly threatened by the spiritual revival that was breaking out.

They came to criticize and identify a way to silence the spiritual work – they had the same mental attitude towards genuine worship that Herod had. Many prefer formal religion for this reason, for its rituals provide ample opportunity to hide the genuine feelings and parade hypocrisy as if it is spirituality.

John saw the religious hierarchy coming for baptism. John clearly grasped the significance of this movement of the Spirit he was called to lead upon the party of the Pharisees and Sadducees. He had welcomed the multitudes, but right in the presence of the crowds he exposes the hypocrisy of these unbelievers and make-believers. He is not very complementary, calling them, "*offspring of vipers*". Jesus will use the same language of the Pharisees in **Matthew 12:34** and **23:33**.

Here John deals with the satanic nature of most religion and ritual. He makes it clear to these leaders that the religious leaders who are not regenerated by the Holy Spirit, and genuinely love the Lord their God, need to be born again before they can be baptised. Ritual without reality is meaningless. The present tense of the word "come" in this verse shows that the religious leaders kept on coming for baptism, but most did so in hypocrisy. Some will later be saved however and will join the early church. **Acts 6:7**.

“Broods of snakes” were often seen by John in the rocks and when a fire broke out they would scurry to their holes for safety. “The coming wrath” was not just for Gentiles as the Jews supposed, but for all who were not prepared for the kingdom of heaven. No doubt the Pharisees and Sadducees winced under the sting of this powerful indictment. Under conviction, but not wanting to repent, they will later be happy to have John killed by Herod, as it gives their hypocrisy full sway to pretend they are sorry for his death!

Jesus would sadly, but strongly repeat this warning, as would the Apostles later, but it would not be heard by most of these religious men. They would die in the flames of Jerusalem at the hands of the Romans in 70 AD when the city fell. **Matthew 23:37, Acts 3:19-26, 4:8-12, 7:51-60, 26:22-30, Hebrews 13:8-14.**

Verse 8. Bring forth therefore fruits meet for repentance:

John demands proof from these men of the new life before he administers baptism to them. The fruit is not the change of heart, but the acts which result from it. It was a bold deed for John to challenge as unworthy the very ones who posed as lights and leaders of the Jewish people. Jesus would make the same point in **Matthew 7:13-23**, and James would pick this theme up again in **James 2:14-26**. It is the “Fruit of the Holy Spirit’s work” in a life that proves that life is God’s, not any words said and rituals fulfilled. **Galatians 5:14-26**. God wants real life change not play acting. No Holy Spirit = no genuine faith.

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

John now touches a sensitive spot, their pride in their ancestry. The leaders of the Jews felt that the, “merits of the fathers”, especially of Abraham, were enough for all Israelites. The truth of course is that God has no grand-children, only genuine children of faith. **John 3:16-36, Acts 4:12, Hebrews 4:7-16.**

At once John made clear that a difference existed between him and the religious leaders of the time saying that God could make descendants of Abraham from the stones that littered the area around Jordan. Jesus will make a point that builds on this one of John’s and the Apostle John records it in **John 8:37-58**.

The stones at the Jordan are seen in **Joshua 4:5-8**. When they had entered the land Joshua had called out twelve men, whom he had prepared from the children of Israel, out of every tribe a man. *“And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 6. That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? 7. Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever. 8. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spoke unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.”*

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

Literally he says, “The axe lies at (pros, before) the root of the trees”. It is there ready for business – judgment is at the door and the people’s response to the messenger will determine their fate. The prophetic present occurs also with the verbal form of the words translated “is hewn down” and “cast”. This shows that judgment is near and that the judgment is sure unless there is a full national revival.

Jesus will tell a major parable that builds on these words and it is recorded in **John 15:1-17**. He will also mention the choice the nation has of fruitfulness or judgment again in **Matthew 7:17-19, 12:33, 21:19-21, 24:32**.

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

Note the change in tense of the two occurrences of baptizo in this verse with the present active indicative showing John was baptising at the time, and the future active indicative, showing the future baptisms to be performed by the Lord Jesus Christ.

Here we have two types of baptism, the real and ritual baptisms with John's water baptism being a ritual whilst the two baptisms performed by Jesus Christ being real identifications. [See doctrine of Baptism]

The word "unto" is the Greek word "eis". The meaning of eis was in a transition at the time of the Lord in the Koine Greek. The word en was used as a preposition "in", but it was gradually changing and becoming "by" rather than "in". In modern Greek eis means "in" but in this time of transition eis meant "because of".

It is also used in **Acts 2:38**. "*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*". Here again the word translated "for" is the word eis, and means to be baptised "because of" the remission of sins, it is an outward evidence of a completed action.

John recognises that Jesus is, "Mightier than I", and as the humblest of servants John felt unworthy to take off the sandals of the Coming One. "After me" is a technical idiom of a herald, a person who preceded but was far inferior in station to the king who arrived behind him. There is no word in the Koine Greek for "Ghost", as mentioned in Volume One, this was a mistranslation by one of the KJV University groups of translators who just wanted to be different.... We leave their academic arrogance behind. The word Pneuma from which we get pneumatic and pneumonia originally meant air which is a reality but invisible. Ghost should always be corrected to "Spirit" – here the Holy Spirit.

Mankind has a choice even today, and it is the same as it was with the people who heard John and Jesus. It is the choice to hear and believe the words of life, or follow the path of sin and death. It is to receive the baptism of the Holy Spirit, through faith in Christ, or receive the "baptism of fire" at the end of the world as part of divine judgment upon all who reject the gospel message. There is only fellowship with God or judgment by God – the devil offers no fellowship, only betrayal, lies, death and judgment. **John 15:4-7, 2Peter 3:10-14, Revelation 20:10-15, 21:5-8, 27.**

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

Here we see the picture of the separation of believer and unbeliever specifically in relation to entering into the kingdom of God, the Millennial kingdom of Christ. This is a reference to the "Great White Throne Judgment". **Revelation 20:5-11**. Jesus will tell several parables that Matthew will later relate on this subject. Matthew 24-25 – covered in a latter volume.

In the ancient world much of the threshing took place in shed like constructions set in a windy area with open gaps in the walls orientated to the prevailing winds. The winnower would stand in the shed with his winnowing fork and throw the grain up many times into the prevailing wind. The wind would blow the chaff out of the shed while the heavier grain would fall back onto the floor. Eventually all the chaff was outside and all the wheat in the shed. The chaff eventually would be burnt as oven tinder, or be used to feed to stock.

The believers and unbelievers will be thoroughly separated at the Second Coming of the Lord, with the believers entering into the Millennium and the unbelievers cast off the earth, eventually being subject to the unquenchable Lake of Fire with the one they have chosen to follow – Satan himself. Isaiah pictured the total lack of fellowship as unbelievers arrive in hell to await judgment. It is a sobering picture and one that men hated John saying, but we must follow his example and tell the lost the truth – they are doomed unless they repent in time. There is no fellowship in hell.

Isaiah 11:9-11 "9. *Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.* 10. *All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? 11. Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.*"

MARK 1:2-8

Mark 1:2 As **it is written** in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John **was clothed** with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

KEY WORDS

Written	Grapho	Write [Perfect Passive Indicative]
Prophets	Prophetes	Prophets
Behold	Idou	Lo Behold
Send	Apostello	Send [Present Active Indicative]
Messenger	Aggelos	Messenger, Angel
Before Thy Face	Prosopon	In the presence, Before
Prepare	Kataskeuazo	Prepare, Build, Make [Future Active Indicative]
Way	Hodos	Way
Voice	Phone	Voice, Sound
Crying	Boao	Cry [Present Active Participle]
Wilderness	Eremos	Wilderness, Desert
Prepare	Hetoimazo	Prepare, Make ready [Aorist Active Imperative]
Make	Poieo	Make [Present Active Imperative]
Path	Tribos	Path
Straight	Euthus	Level
Did	Ginomai	Begin to do something [Aorist Middle Indicative]
Baptise	Baptizo	Baptise [Present Active Participle]
Preach	Kerusso	Preach, Proclaim [Present Active Participle]
Baptism	Baptisma	Baptism
Repentance	Metanoia	Change of Mind
For	Eis	Because of
Remission	Aphesis	Forgiveness, Remission
Sins	Harmartia	Sins
Went out	Ekporeuomai	Depart, Proceed out of [Imperfect Middle Indicative]
Land	Chora	Land, Region
Of Jerusalem	Hierosolumites	Of Jerusalem
Baptised	Baptizo	Baptised [Imperfect Passive Indicative]
River	Potamos	River
Confessing	Homologeoo	Confess, Say the same thing [Present Middle Participle]
Sins	Harmartia	Sin
Clothed	Enduo	Clothed, Arrayed, Endued. [Perfect Middle Participle]
Camels	Kamelos	Camel
Hair	Thrix	Hair
Girdle	Zone	Girdle, Purse
Skin	Dermatinos	Of a skin, Leather
Loins	Osphus	Hip, Loins
Eat	Esthio	Eat, Devour [Present Active Participle]
Locusts	Akris	Locust
Wild	Agrios	Natural, Wild
Honey	Meli	Honey
Preached	Kerusso	Preach [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Come After	Erchomai	Come next, Accompany
Mightier	Ischuros	Mightier, Stronger
Latchet	Himas	Latchet, Thong
Shoes	Hupodema	Shoe
Am	Eimi	Keep on being

Worthy	Hikanos	Able, Worthy
Stoop down	Kupto	Stoop [Aorist Active Participle]
Loose	Luo	Loose, Break [Aorist Active Infinitive]
Baptise	Baptizo	Baptise [Aorist Active Indicative]
Water	Hudor	Water
Baptise	Baptizo	Baptise [Future Active Indicative]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit

PERFECT TENSE VERBS

ENDUO – CLOTHE. The verb occurs 28 times in the New Testament, with all four Perfect Tenses, showing how the clothes complement the wearer’s status. In **Mark 1:6** we see John the Baptist clothed in the typical prophets clothes and not in the soft robes alluded to by the Lord when challenging what the people were going into the wilderness to see. John was permanently clothed in this manner. The other three times where the Perfect Tense it is found in Revelation 1:13, 15:6 and 19:14 showing the permanent status of the wearers. Revelation 1:13 – Shows the Lord Jesus Christ in the clothes of a person who has completed His work. Revelation 15:6 – Angels are shown here permanently dressed as servants of God. Revelation 19:14 – Following the conquering Lord Jesus Christ are myriads of believers clothed permanently in white robes indicating the imputed righteousness status of the believer. 2 Corinthians 5:21.

GRAPHO – WRITE, WRITTEN. Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. The phrase, “It is written”, is used to remind all, that what God says is settled and sure forever.

We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the verb Grapho. The Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27 of all verses in the Bible, God expects us to use them; those which have been perfectly fulfilled as encouragement, and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
23	Isaiah 40:3, Malachi 3:1a	Messenger to prepare the way for Messiah	Mark 1:1-8

REFLECTION - MARK

Verse 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

It is noted that Peter’s summary to Cornelius in **Acts10:37- 43** is very much like the outline of Mark’s Gospel commencing with the John the Baptist. “ 37 *That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and showed him openly; 41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”*

The quotation in this verse comes from **Isaiah 40:3**, “*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.*”

And **Malachi 3:1**, *“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.”*

In the case of Isaiah, “The voice of one crying”, dealt originally with God coming to His people to deliver them from their captivity in Babylon. So the prophet cries like a voice in the wilderness to make ready for the coming of God to dwell amongst mankind. As the Lord spoke through his prophets to deliver the people from slavery in the Babylonian Exile, just so John the Baptist will speak to deliver the people from their dead slavery to legalism and point them to the Messiah who has come, Immanuel, as the God-Man stepping into history to provide the gift of eternal life through his work.

When the committee from the Sanhedrin came to ask John who he was, he used this very language of Isaiah. He was only a voice, but we can still hear the echo of that voice through the corridor of the centuries. He was obedient to the instructions of God he had received as a prophet. The perfect tense of the verb “written” reminds us that prophetic words written in the scripture have eternal significance – their results go on forever.

Verse 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

The coming of John the Baptizer was the real beginning of the spoken message about Christ. He is described as the baptizing one in the wilderness. The baptizing took place in the River Jordan, which was included in the general term the wilderness, or the deserted region, and pastoral region of Judea.

The baptism was on the basis of the repentance and confession of sin, and as Paul later explained in **Romans 6:4**, was a picture of the death to sin and resurrection to new life in Christ. This symbol was already in use by the Jews for proselytes who became Jews. As stated before John is treating the Jewish nation as pagans who need to repent, to confess their sins, and to come back to the kingdom of God. The baptism in the Jordan was the objective challenge to the people to clean up their lives from religious hypocrisy and prepare to meet their Messiah.

Verse 6. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

Here Mark says that John was clothed (perfect tense) with camel's hair garments. In **Matthew 3:4** it is shown as a garment made of the coarse camel's hair. The clothing was, of course, not camel's skin, but rough hard wearing cloth woven of camel's hair, most commonly used to make tents. Perfect tense used again – indicating lasting results, this was his permanent clothing – indicating his permanent status as a prophet of God, indeed God's last prophet to Israel.

While not being the only things he ate, two items were unusual for their day amongst settled communities. Dried locusts are considered palatable and the wild honey, or “mountain honey” as some versions give it was plentiful in the clefts of the rocks. Some Bedouins still make their living today by gathering this wild honey out of the rocks. John's very appearance was a challenge to the people – confront the facts – the last prophet of God was giving God's “last words” to them, and they were to be heard and responded to or they would suffer the same fate as the Babylonian Exile Generation faced – but for far longer!

Verse 7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

The latchet was the thong of the sandal which held it together. When any guest came into a house in the ancient world the action of taking off the shoes was performed by a slave. The slave then washed the feet of the guest before the visitors entered into the living area.

The contrast in the baptism performed by John, which was purely ritual, rather than the baptism that Jesus will institute through his work, which is real, is of the utmost importance. John sees that his role is to be a support player in the unfolding drama of redemption, and he does not seek to “talk up” his role. John's humility is seen in his dress, his actions and his words – he is the complete package! He plays his part in the Eternal Plan of God and then quietly leaves the stage.

APPLICATION

Some preachers start with crowds and drive them away and this is not necessarily wrong – if the preacher has a ministry of warning to people who hate the truth.

We all have different roles to play in the plan of God, and we should find out what that role is, and develop it under the guidance of the Holy Spirit. We are to be led by the Spirit alone, for only the spiritual is of eternal value. **1 Corinthians 2:11-16, 3:9-23, Ephesians 5:18-21.**

We should not compromise with apparently powerful people if it is going to spoil our testimony for the Lord, for God's power alone is to be what we depend upon. **1 John 4:4.**

We must remember that we represent the Lord Jesus Christ on this earth and to Him must go all the glory. **2 Corinthians 5:17-21.**

We also are voices for our Lord telling others about Him, ensuring that we do not embellish or get in the way of the One who is the way, the truth and the life. **John 14:1-6.**

We do not need to be in a prominent position in society to be effective in our Christian walk. **1 Corinthians 7:17-24.**

If we are challenged by religion, we are to separate from it so that we do not become compromised in our Christian walk. **2 Corinthians 6:16-18.**

DOCTRINES

BAPTISM

1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).

- a) The English word "baptism" is a transliteration of the Greek verb BAPTIZO meaning to identify. This word was used by Greek poets, dramatists and historians to portray identification of one object with a second so that the nature or characteristic of the first object is changed.
- b) For example Xenophon (fourth century BC) tells of Spartan soldiers dipping their spears into pigs' blood before going into battle. By identifying the spears with blood, the nature of the spears was supposed to have been changed from a hunting to a warrior spear.
- c) Euripedes (fifth century BC) used the word to describe a sinking ship. As it sinks, the character or nature of the ship is changed. It is so identified or "baptised" with the water that it no longer floats - it becomes a wreck.

2. Meanings of the Koine Greek.

- a) Verb - BAPTO - to dip (**John 13:26, Luke 16:24**), to dye (**Revelation 19:13**)
- b) Verb - BAPTIZO - to dip, to immerse, to cleanse by washing.
- c) Noun - BAPTISMOS - washing of dishes (**Mark 7:4**), doctrine of baptisms (**Hebrews 6:2**)
- d) Noun - BAPTISMA - ritual baptism (**Matthew 3:7, 21:25**), spiritual baptism (**Romans 6:4**), figure of martyrdom (**Mark 10:38, Luke 12:50**)
- e) Noun - BAPTISTES - one who baptises like John the Baptist (**Matthew 3:1, 11:11, Mark 6:25**)

3. Real baptisms: an actual identification - a person identified with something real. These are dry baptisms, and do not involve water. There are four real baptisms -

- a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
 - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
 - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".
- b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
- c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
- d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)

4. Ritual Baptisms: involve literal water, which represents something else.
- a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.
 - b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
 - c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
 - i) Water represents the work of Christ.
 - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
 - iii) Water baptism is a testimony to personal faith in Christ.
 - d) Two ordinances for the Church:
 - i) Water baptism - once; represents salvation.
 - ii) Communion - repeated; represents fellowship.

HOLY SPIRIT – BAPTISM OF THE HOLY SPIRIT

1. The Baptism of the Holy Spirit is mentioned in (**1 Corinthians 12:13**) "By means of one spirit are we all baptised into one body". The Baptism of the Spirit unites believers into the Body of Christ at the point of salvation.
2. The Baptism of the Spirit is different to His other ministries: indwelling, filling, sealing, regeneration, distributing spiritual gifts, all of which also occur at the point of salvation.
3. The basis of unity and union of believers is achieved by Baptism of the Spirit (**Ephesians 4:5**) "One Lord, one faith, one baptism" - we have one faith in one Lord and receive one baptism, which unites us in the Body of Christ.
4. The implication of the Baptism of the Holy Spirit is given in (**Galatians 3:26-28**) - all believers are united and "equal" in standing before God.
5. The Baptism of the Spirit provides identification with Christ - as the Body of Christ, we share everything that He has (eg righteousness, heirship, priesthood, kingship, etc) (**Ephesians 1:3, Colossians 2:12**)
6. The Baptism of the Holy Spirit was promised by Jesus Christ. (**John 14:19-20, Acts 1:5**)
7. The Baptism of the Spirit did not occur in Old Testament times. It is unique to the Church Age. Only Church Age believers are "in Christ" - that is, part of the Body (and the Bride) of Christ. (**Colossians 1:25-26**)
8. The Baptism of the Spirit begins the Church Age. In (**Acts 1:5**) Jesus said "Ye shall be baptised with the Holy Spirit not many (10) days hence". In (**Acts 2:3**) no mention of the Baptism of the Spirit is made but the experiential side of these happenings are described. In (**Acts 11:15-17**) Peter says that they received the Baptism of the Spirit just as it was in the beginning and quotes (**Acts 1:5**).
9. The Baptism of the Spirit has nothing to do with water baptism, nor with speaking in tongues. The Baptism of the Spirit is not an experience; it cannot be seen, felt, or experienced, it occurs instantaneously at salvation. (aorist tense excludes experience - "once and for all") (**1 Corinthians 12:13**)
10. The incidence of tongues at Pentecost was because many nations were present in Jerusalem at that time. Tongues fulfilled two requirements, evangelisation and the first warning of expulsion of the Jews from the land which occurred in 70 AD (**Isaiah 28:11**)

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**).

JUDGEMENT – BAPTISM OF FIRE

1. The Baptism of Fire is mentioned in 3 passages (**Matthew 3:11-12; 24:36-41, Luke 3:16-17, 2 Thessalonians 1:7-8**).
2. It refers to the judgement and removal of all unbelievers from the earth at the Second Advent. In this way, only believers who survive the Tribulation, and resurrection saints, will enter the Millennial Kingdom.
3. There are parables of the baptism of fire in:
Matthew 13:24-30, 36-43 – The Wheat and the Tares
Matthew 13:47-50 – The Good and Bad Fish
Matthew 25:1-13 – The Ten Virgins
4. The Jewish baptism of fire is mentioned in Ezekiel 20:34-48, Isaiah 1:25-26, Matthew 3:7-12.

5. The Gentile baptism of fire in Matthew 25:31-46 – The Sheep and the Goats.

6. At the baptism of fire the books that are opened in **Daniel 7:10** are the ones that contain the names of unbelievers who have accepted the strong delusions from Satan during the Tribulation (**2 Thessalonians 2:11-12**)

PROPHECY

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 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**).

LUKE 3:1-18

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **2** Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. **3** And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; **4** **As it is written** in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **5** Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; **6** And all flesh shall see the salvation of God. **7** Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? **8** Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. **9** And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. **10** And

the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, and with the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people.

KEY WORDS

Fifteenth	Pentekaidekatos	Fifteenth
Year	Etos	Year
Reign	Hegemonia	Reign
Being Governor	Hegemoneuo	Be Governor [Present Active Participle]
Tetrarch	Tetrarcho	Be Tetrarch [Present Active Participle]
Brother	Adelphos	Brother
Region	Chora	Region
High Priests	Archiereus	High Priest, Chief of Priests
Word	Rhema	Word
Came	Ginomai	Come, Arrive [Aorist Middle Indicative]
Son	Uihos	Son
Wilderness	Eremos	Wilderness
Came	Erchomai	To come [Aorist Active Indicative]
Country	Perichorus	Region round about
Preaching	Kerusso	Preaching [Present Active Participle]
Baptism	Baptisma	Baptism
Repentance	Metanoeo	Confession
For	Eis	Because of
Remission	Aphesis	Remission, Forgiveness, Deliverance
Sins	Harmartia	Sins
Written	Grapho	Write [Perfect Passive Indicative]
Book	Biblos	Book
Words	Logos	Word
Prophet	Prophetes	Prophet
Saying	Lego	Saying
Voice	Phone	Voice, Sound
Crying	Boao	Cry [Present Active Participle]
Wilderness	Eremos	Wilderness
Prepare	Hetoimazo	Make way, Prepare [Aorist Active Imperative]
Way	Hodos	Way
Make	Poieo	Make [Present Active Imperative]
Paths	Tribos	Path
Straight	Euthos	Straight
Valley	Pharagx	Valley
Filled	Pleroo	Fill [Future Passive Indicative]
Mountain	Oros	Mountain
Hill	Bounos	Hill
Brought Low	Tapeinoo	Bring low, Humble [Future Passive Indicative]
Crooked	Skolios	Crooked
Made	Esomai	Make [Future Middle Indicative]
Straight	Euthos	Straight
Rough Ways	Trachus	Rough
Made Smooth	Leios	Smooth
All	Pas	Every
Flesh	Sarx	Flesh
Shall See	Optanomai	To gaze with wide open eyes [Future Middle Indicative]
Salvation	Soterion	Salvation

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Said	Lego	Say [Imperfect Active Indicative]
Multitude	Ochlos	Multitude, People, Company
Came forth	Ekporeuomai	Depart, Come forth [Present Middle Participle]
Baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Generation	Gennema	Generation,
Vipers	Echidna	Viper
Warned	Hupodeiknumi	Show, Forewarn [Aorist Active Indicative]
Flee	Pheugo	Flee [Aorist Active Infinitive]
Wrath	Orge	Wrath
To Come	Mello	Come [Present Active Participle]
Bring forth	Poieo	Do, Make [Aorist Active Imperative]
Fruit	Karpos	Fruit
Worthy	Axios	Worthy
Repentance	Metanoia	Repentance
Begin	Archomai	Rehearse, Begin [Aorist Middle Subjunctive]
Say	Lego	Say [Present Active Infinitive]
Have	Echo	To have and to hold [Present Active Infinitive]
Father	Pater	Father
Able	Dunamai	To have power [Present Middle Indicative]
Stones	Lithos	Stones
Raise up	Egeiro	Raise, Lift up [Aorist Active Infinitive]
Children	Teknon	Children
Axe	Axine	Axe
Laid	Keimai	Laid [Present Middle Indicative]
Root	Rhiza	Root
Trees	Dendron	Tree
Bringeth Forth	Poieo	Make, Do [Present Active Participle]
Good	Kalos	Good
Fruit	Karpos	Fruit
Hewn Down	Ekkopto	Cut down Hew down [Present Passive Participle]
Cast	Ballo	Throw, Cast [Present Passive Indicative]
Fire	Pur	Fire
People	Ochlos	Multitude, People, Company
Asked	Eperotao	Ask, Question [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Shall we do	Poieo	Do [Aorist Active Subjunctive]
Answereth	Apokrinomai	Answer [Aorist Passive Indicative]
Saith	Lego	Say [Imperfect Active Indicative]
Hath	Echo	To have and to hold [Present Active Participle]
Two	Duo	Two
Coats	Chiton	Coat
Impart	Metadidomi	Give, Impart Aorist Active Imperative]
None	Me	None, Not
Meat	Broma	Meat
Likewise	Homoios	Likewise
Came	Erchomai	To come [Aorist Active Indicative]
Publicans	Telones	Tax Collector
Baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Shall we do	Poieo	Do [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Exact	Prasso	Exact, Keep [Present Active Imperative]
Appointed	Diatasso	Prescribe, Appoint [Perfect Passive Participle]
Soldiers	Strateuomai	To Soldier [Present Middle Participle]
Demanded	Eperotao	Demand, Question [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Shall we do	Poieo	Do [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Do Violence	Diaseio	Do violence to [Aorist Active Subjunctive]
Accuse Falsely	Sukophanteo	Accuse falsely [Aorist Active Subjunctive]
Be content	Arkeo	Be content, Be sufficient [Present Passive Imperative]

Wages	Opsonion	Wages
People	Laos	People
Expectation	Prosdokao	Expect, Wait for [Present Active Participle]
Mused	Dialogizomai	Think, Consider, Muse [Present Middle Participle]
Hearts	Kardia	Heart
Were	Eimi	Keep on being [Present Active Optative]
Christ	Christos	Anointed one. Messiah
Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Baptise	Baptizo	Baptise [Present Active Indicative]
Water	Hudor	Water
Mightier	Ischuros	Mightier, Stronger
Cometh	Erchomai	Come [Present Middle Indicative]
Latchet	Himas	Latchet, Thong
Shoes	Hupodema	Shoe
Worthy	Hikanos	Able, Worthy
Unloose	Luo	Loose, Break [Aorist Active Infinitive]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Fire	Pur	Fire
Fan	Ptuon	Winnowing fork
Hand	Cheir	Hand
Thoroughly Purge	Diakatharizo	Thoroughly Purge [Aorist Active Infinitive]
Floor	Halon	Floor
Gather	Sunago	Gather together, Assemble [Aorist Active Infinitive]
Wheat	Sitos	Wheat, Corn
Garner	Apotheke	Barn
Chaff	Achuron	Chaff
Burn up	Katakaio	Burn [Future Active Indicative]
Fire	Pur	Fire
Unquenchable	Asbestos	Unquenchable
Many	Polus	Many
Exhortation	Parakaleo	Exhort, Comfort [Present Active Participle]
Preached	Euaggelizo	Preach [Imperfect Middle Indicative]
People	Laos	People

PERFECT TENSE VERBS

DIATASSO – APPOINTED, COMMANDED. This verb occurs 16 times in the New Testament with the most common translation being “commanded”. It appears 4 times in the Perfect Tense. It is one of seven verbs translated command in the New Testament and has the meaning “to set in order, appoint or command”. In **Luke 3:12** the tax collectors who were baptised were commanded to permanently charge only the correct amount according to taxation laws rather than adding extra for their own use, which was common practice

In Acts 18:2 Claudius the Roman Emperor commanded that no Jew would remain in Rome while in Acts 23:31 Roman soldiers were commanded to take Paul by night to Antipatris. Both Roman commands were permanent. In Acts 20:13 Luke and the others head directly to the place where the ship was moored, but Paul slips away and walks down the Roman road to Assos where the ship puts in to pick him up.

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We noted above that the Lord Jesus Christ directly quotes the Prophecies in over a third of the occurrences of the verb Grapho. The Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27 of all verses in the Bible, God expects us to use them, those which have been perfectly fulfilled as encouragement, and those yet to be fulfilled, for our instruction and guidance, especially as we see the opportunity for them all to be literally fulfilled.

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

REFLECTION

Verse 1. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

Now in the fifteenth year of the reign of Tiberius Caesar the clock begins to tick again. Tiberius became ruler after Augustus Caesar in 14 AD, and so the Baptismal ministry of John the Baptist began therefore in 29AD. Luke makes a six-fold fix here to indicate the exact time when John the Baptist began his ministry. John the Baptist had revived the function of the ancient prophet, which was a very notable event after centuries of prophetic silence.

Luke begins with the Roman Emperor, then he mentions Pontius Pilate, Procurator of Judea, Herod Antipas, Tetrarch of Galilee and Perea, Philip, Tetrarch of Iturea and Trachonitis, and Lysanias, Tetrarch of Abilene. Each of these characters can be independently researched. Luke is a very careful historian and he wants to fix this date carefully, as it ties in directly with the prophetic word of **Daniel 9:24-27**.

The ancients did not have our modern system of chronology, and so the names of rulers mentioned here was the common way of fixing any date. Objection has been made to the mention of Lysanias here because Josephus in his Antiquities tells of a Lysanias who was King of Abila up to 36 BC, as the one referred to by Luke with the wrong date. But an inscription has been found on the site of Abilene with mention of "Lysanias the tetrarch", and at the time to which Luke refers. So Luke the great historian is vindicated again by archaeological finds.

Verse 2. Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

The group of official political-religious leaders concludes with the high-priesthood of Annas and Caiaphas (son-in-law and successor of Annas). They are linked as they are related and worked together to control both politics and religion. Luke alone tells of the coming of the word to John. Ginomai, the word translated come, is in the aorist middle indicative indicating that it was to John's benefit that the Word of God came to him.

John is introduced as the son of Zacharias according to Chapter 1. Matthew describes him as the Baptist, Mark as the Baptizer. No other Gospel mentions Zacharias/Zechariah. Mark begins his Gospel here, but Matthew and Luke as we have seen have two chapters before dealing with the infancy of Jesus Christ and John.

All three Synoptics locate him "in the wilderness", with Matthew adding "of Judea".

Verse 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

"All the region round about Jordan". The wilderness was John's abode so that he began preaching where he was. It was the plain or valley of the Jordan, El Ghor, as far north as Succoth. Sometimes he was on the eastern bank of the Jordan though usually on the west side. His baptizing kept him near the river.

"The baptism of repentance unto remission of sins". The word remission occurs in Luke more frequently than in all the other New Testament writers combined. In medical writings the idea of remission is the stopping of a disease. The King was coming and so the people needed to purify their hearts, minds and bodies, and prepare to meet and serve the Messiah. Sin would render them unfaithful and unable to be used as holy vessels, and so repentance from sin and remission/cleansing/healing from sins prepared people for their life as servants of Messiah.

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God.

Here we have the regular formula for quotation, perfect passive indicative of "grapho". God's Word is settled and the results of acceptance and rejection of it are eternal!

The word “pharagx” translated valley is used only here in the New Testament. It is a ravine or valley hedged in by precipices. The prophetic passage is in **Isaiah 40:3-5**.

“Shall be filled”. In 1845 when the Sultan visited Brusa the inhabitants were called out to clear the roads of rocks and to fill up the hollows. Oriental monarchs often did this very thing. A royal courier would go ahead to issue the call and the roads would be smoothed for the leader’s visit. **Isaiah 2:11-17, 35:6-8, 61:1-3**.

So the Father (in advance of Messiah) sends his herald John before him, to prepare the way for Him. Isaiah described the preparation for the Lord’s triumphal march, and John used it with great force. John is here telling the Jews to ready themselves for the arrival of the Messiah. The prophecy of Daniel meant that all who could calculate the years knew that 32 AD, three years after John begins was the time for Messiah to ride into Jerusalem. Daniel’s prophecy was that exact. Refer to the EBCWA Commentary on **Daniel 9:24-27**.

“The salvation of God” talks about the saving act of God. This phrase well describes Luke’s Gospel, which has in mind the message of Christ for all men. It is the universal Gospel that is about to unfold before men in the person of the Messiah. **Psalms 98:1-6**. The good news of salvation is made personal in the person and work of Jesus.

Verse 7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then?

Here John talks to the religious group who have come to be baptised. He keeps on calling them a generation of vipers as shown by the imperfect tense of the word lego. He did not make one comment but kept on telling them. This is a dramatic confrontation, using language from 700 to 1000 years before. **Psalms 58:3-5, 66:18, Isaiah 59:1-8**.

Luke gives us a very short summary of John’s preaching to the crowds with special replies to these inquiries: the multitudes [v 10], the publicans [v 12], and the soldiers [v 14]. “To be baptized of him”, indicates that this is the purpose of their coming.

The people coming to him to prepare their hearts for destiny are the sinners of the nation, but their “root” is the religious system, and sadly the axe is going to be laid to the root of the tree – for the root is corrupt. **Isaiah 10:33-34, Ezekiel 15:1-5, 31:18, Daniel 4:13-17, 23-27, 34-37, Romans 11:1-27**.

Those who are “fruitful” and repentant will need, at this point, to “come out” of the nation to be saved. **John 15:1-17, Hebrews 13:8-16**. Paul is led to the same image as John and Daniel use, and like with Nebuchadnezzar’s life, there is hope in the end for salvation later.

We note in verse 8 the participle preceding the action of the main verb where the tree is cut down [participle] before being cast into fire [indicative mood]. It is the coming judgment that is in view by this prophet, exactly as with the Psalmist (warning of Egyptian attacks later after Solomon’s death), Isaiah warning of the Assyrian menace, and destruction of the Northern Kingdom in 720 BC, and Jeremiah/Ezekiel warning of the loss of the Southern Kingdom to Babylonian power, 605, 597, and finally 586BC. This time the destroyed nation that ends in 70AD will not re-bud in the land for 1878 years (1948).

What shall we do, then? - John had told them to show fruit appropriate to repentance, or to lead a life which showed that their repentance was genuine. Jesus will build upon their very Jewish challenge in his own early ministry. **Matthew 7:13-23**. They very properly, therefore, asked how it should be done, or what “would be” such an obedient life.

Asked is in the Imperfect tense, which indicates that they repeatedly asked. “What then must we do?” They knew that the coming king would demand actions appropriate for his majesty – what were they to be? **Acts 2:37, 4:12, 9:6, 16:30-31, James 2:12-26**. John will give them a real practical challenge.

Verse 11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

The verb translated answereth, “Apokrinomai”, is in the passive deponent form, which means it is in a passive form, but has an active meaning. They are to receive a spirit of humility and caring, and respond actively to assist those in greater need to themselves. They are going to be asked to do what they can, not endanger their own financial and physical survival by showing charity.

The word “coats” in the Greek is the word “chiton” which is the inner and less expensive and necessary working garment. The outer expensive and indispensable protection against the cold at night, the “Himation”, is not mentioned. Few would have two large outer garments amongst the poorer people, but some may have a pair of working garments, and they could give a poorer brother one of them and show their concern, as that would enable the brother to go into the market place and secure work without shame.

We should note the specific and very different message to each class. John puts his finger on the weaknesses of the people right before him, but also upon simple and effective actions that each can do to show that their hearts are indeed right before the Lord. **Isaiah 58:6-12.**

Verse 12. Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you.

Publicans were the corrupt and ruthless tax collectors who worked for the Romans or for the Herodian dynasties in the “tax farming” activities that amassed vast fortunes for the wealthy and kept the poor just below the line of well being.

It is sometimes coupled with sinners or prostitutes, and represent the moral and social outcasts of society. These were people who would not be able to enter a synagogue at all, and would be in danger without guards in any market place.

The word for publican Telones is made up from telos, tax, and oñeomai, to buy, and is an old word. The collector of taxes was not popular anywhere, but least of all when a Jew collected taxes for the Romans, and did it by terrible graft and extortions against their own people and gave their money to the conqueror.

The verb “exact” means only to do or practice, but early the tax-collectors learned how to “do” the public as regular “blood-suckers”. John pointedly tells them to prove their readiness to receive the king by stopping extortionate demands on top of what they were entitled to collect.

They could make their “margin” and pay their bills, but they were to stop the doubling of the profit margin by graft and threat. “Steal no more”. **Ephesians 4:25-32.**

Verse 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

The word soldier looks like a noun but is in fact a verb and probably should be translated, “and those who soldier”, and could have wider implications than the fighting man.

Some of these soldiers/mercenaries acted as police to help the tax collectors. They were often rough and cruel and demanded additional money under threats of violence that they would certainly carry out.

The phrase, “Do violence to no man”, is seen here only in the New Testament. It means to shake thoroughly like an earthquake and so violently as to terrify, to extort money or property by intimidating. This was a constant temptation to soldiers. Might does not make right with John or Jesus.

“Neither exact anything wrongfully”. In Athens those whose business it was to inform against any one whom they might find exporting figs out of Attica were called fig-showers or sycophants. From the time of Aristophanes on it was used for any informer for financial gain.

These soldiers were tempted to obtain money by informing against the rich, so the word comes to mean to accuse falsely. The sycophants came to be a regular class of informers or slanderers in Athens. Socrates is quoted by Xenophon as actually advising Crito to employ one in self-defence, like the modern way of using one gunman against another.

Demosthenes pictures a sycophant as one who, “glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune, and ruin and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences”.

“Be content with your wages”. Discontent with wages was a complaint of mercenary soldiers. This word for wages was originally anything cooked such as cooked food, and bought hence, “rations,” “pay,” or wages. “Wages” for soldiers were often the looted contents of pillages houses, and so the soldiers are urged to treat their fellow citizens as friends, not enemies.

Paul uses the singular of this word for a preacher’s pay in **2 Corinthians 11:8**, and the plural of the wages of sin, **Romans 6:23**, showing death is the wages of sin.

Verse 15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

“Were in expectation”. These people are amazed at what is happening, but also expectant of the Messiah coming, and so wondered about the true identity of John. John’s preaching about the Messiah and the kingdom of God stirred the people deeply and set them to wondering. “Whether he were the Christ or not”. John did no miracles and was not in David’s line and yet he moved people so mightily that they began to suspect that he himself was the Messiah.

The Sanhedrin one day sends a formal committee to ask him this direct question. **John 1:19**. This was the ultimate test for all people in the public eye, to claim more than they are entitled to claim.

Verse 16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

“He that is mightier than I”, as in **Mark 1:7**, is the ablative case of comparison and should be translated, “the one mightier than I”. John was in no doubt about his mission and status, and would not turn aside for the flattery of the crowd. He was able to take his own measure in comparison with the Messiah, and was loyal to him.

Luke also has “fire” here, after “baptize with the Holy Ghost”, as we see also in **Matthew 3:11**. This picture in the Synoptic Gospels shows that John the Baptist saw the Messiah’s coming as a judgment upon the world like fire, and the winnowing fork separating the good wheat from the chaff, with the latter being consumed with unquenchable fire. Jesus will speak about this in **John 15:1-17**.

He also was given the prophetic message about the baptism in the Holy Spirit, which will occur some three years later at the feast of Pentecost in 32 AD.

John understood part of his message, and will later seek confirmation from Jesus about certain things, but even though his understanding was partial his obedience to preaching the total message was complete.

He did all that he was ordered to, even though lacking some details – he mentors obedience in so doing, for many times we will have only inadequate information, but enough to preach faithfully!

Verse 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

It is noted that in the Luke passage the purging and gathering of the wheat is in the aorist tense and the infinitive mood, indicating the purpose of this action at a point in time at the Second Advent, whilst in the parallel passage in Matthew it is in the future tense and indicative mood showing a future event. The vocabulary however is exactly the same. Remember John’s messages were given multiple times and each time there would be some variation of the wording. **Jeremiah 15:5-9**.

Verse 18. And many other things in his exhortation preached he unto the people.

“Many other exhortations”, literally means many and different things that John taught to the people. Luke has given a brief sample of the wonderful messages of the Baptist. **Proverbs 8:1-13, 32-36, 9:1-12**.

Few of his words are preserved but they give a definite and powerful concept of his preaching. This man was faithful to his call, and we are to be faithful to our own today.

It is not the memory of men that produces the eternal rewards that matter, but the well done of God alone that we need to seek. **Matthew 25:21-23, Luke 19:17.** John had his eyes on God the Father, and so must we if we seek his accolades.

APPLICATION

Some preachers start with crowds and drive them away, and yet they serve the Lord in truth. Some are called to popular ministries and they gather great crowds. The difference between the two ministries may not be the content, it may simply reflect the spiritual state of the hearers. Do not judge ministries by popularity or numbers, but by the obedience of the minister to the Lord's revealed Word.

We all have different roles to play in the plan of God, and we should find out what that role is and develop it under the guidance of the Holy Spirit, and be obedient to the Word alone. Some may be called like John was, to give the last word to God's people, and they may be despised by all for doing it, but be blessed forever for their obedience.

We should not compromise with apparently powerful people if it is going to spoil our testimony for the Lord. God's verdict alone matters, and people who appear all powerful can be "undone" in seconds by the Lord.

We must remember that we represent the Lord Jesus Christ on this earth and to Him must go all the glory, and to Him alone we give final account.

We also are voices for our Lord, telling others about Him ensuring that we do not embellish the truth. We do not need to be in a prominent position in society to be effective in our Christian walk, just where God wants us. If we are challenged by religion we are to separate from it so that we do not become compromised in our Christian walk.

JOHN 1:19-28

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

KEY WORDS

Is	Eimi	Keep on being [Present Active Indicative]
Record	Marturia	Witness, Record
Sent	Apostello	To be sent [Aorist Active Indicative]
Priests	Hiereus	Priest, Probably the High Priest
Ask	Erotao	Ask [Aorist Active Subjunctive]
Art	Eimi	Keep on being [Present Active Indicative]
Confessed	Homologeo	Confess, Say the same thing [Aorist Active Indicative] twice in v 20
Denied	Ameomai	Deny, Refuse [Aorist Middle Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	The anointed one
Saith	Lego	Say [Present Active Indicative]
Prophet	Prophetes	Prophet
Answer	Apokrinomai	Answer [Aorist Passive Indicative]

Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Aorist Active Indicative]
May Give	Didomi	Give [Aorist Active Subjunctive]
Answer	Apokrisis	Answer
Sent	Pempo	Send [Aorist Active Participle]
Voice	Phone	Voice
Crying	Boao	Cry [Present Active Participle]
Wilderness	Eremos	Wilderness
Make Straight	Euthuno	Make straight [Aorist Active Imperative]
Way	Hodos	Journey, Way
Said	Epo	Say [Aorist Active Indicative]
Prophet	Prophetes	Prophet
Were Sent	Apostello	Sent [Perfect Passive Participle]
Baptizeth	Baptizo	Baptise [Present Active Indicative]
Water	Hudor	Water
Standeth	Histemi	Stand [Perfect Active Indicative]
Know	Eido	To see, Be aware of [Perfect Active Indicative]
Is	Eimi	Be [Present Active Indicative]
Coming	Erchomai	Coming [Present Middle Participle]
After	Opiso	After, Behind
Preferred	Ginomai	To become
Before	Emprosthen	Before
Shoe's	Hupodema	Shoe
Latchet	Himas	Latchet, Thong
Worthy	Axios	Worthy
Unloose	Luo	Unloose [Aorist Active Subjunctive]
Done	Ginomai	Came into being [Aorist Middle Indicative]
Bethabara	Bethabara	Bethabara, A ferry house, place on the Jordan
Beyond	Peran	Beyond, Farther side

PERFECT TENSE VERBS

APOSTELLO – TO BE SENT - Occurs 133 times in the New Testament, with 22 times in the Perfect Tense. Of the Perfect tense occurrences 13 are in the Active Indicative and 9 in the Passive Participle. The origin of the verb Apostello comes from the Athenian Greek Navy in times when bribery was rampant, so that an admiral from the group of available admirals in a meeting before the battle would be selected, in secret without outside influence, and be sent out to fight the enemy as “admiral of the fleet”.

God the Father Sent His Son as stated in Luke 4:18, John 5:36, 20:21, 1 John 4:9 and 4:14 with eternal results. The Pharisees Sent out people from Jerusalem to evaluate and get evidence to destroy John the Baptist's ministry in **John 1:24** and John 5:33. John himself having been sent as a herald to the Lord Jesus Christ John 1:6. John confirms that was sent but was not the Messiah **John 3:28**. God Sent Moses to Israel as ruler and judge in Acts 7:35. People argued as to where the Messiah which God would send would come from; Bethlehem or Galilee. Acts 7:42

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

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

REFLECTION - THE MINISTRY OF JOHN THE BAPTIST AT THE JORDAN

Verse 19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Just as the author assumes the birth narratives of Matthew and Luke, so he assumes the Synoptic accounts of the baptism of Jesus by John, but adds various details of great interest and value between the baptism and the Galilean ministry, filling out thus our knowledge of this first year of the Lord's ministry in various parts of Palestine.

The story in John proceeds along the same lines as in the Synoptics. There is an increasing unfolding of Christ to the disciples with increasing hostility on the part of the Jewish authorities, until the final consummation in Jerusalem.

“When the Jews sent unto him” - John, writing in Ephesus near the close of the first century, long after the destruction of Jerusalem, constantly uses the phrase “the Jews” as descriptive of the people as distinct from the Gentile world and from the followers of Christ. Often he uses it of the Jewish leaders and rulers in particular who soon took a hostile attitude toward both John and Jesus. Keep remembering he is himself Jewish, so this isn't a racist slur, just a descriptive term.

Here it is the Jews from Jerusalem who sent Priests and Levites who were Sadducees. In **John 1:24** the author explains that it was the Pharisees who sent the Sadducees.

The Synoptics throw a flood of light on this circumstance, for in **Matthew 3:7** we are told that John the Baptist called the Pharisees and Sadducees “offspring of vipers”. Popular interest in John grew till people were wondering “in their hearts concerning John the Baptist whether haply he were the Christ”. So the Sanhedrin finally sent a committee to John to get his own view of himself, but the Pharisees saw to it that Sadducees were sent, because they were politically smart enough to not want to appear to be against John.

John is asked, “who are you?”, and by this the officials of religion hoped to catch him out and eliminate him. John had made waves! People wanted to know what was the full significance of his work, and the officials wanted him gone, for he disturbed their system. Their question was not spiritually sincere, they didn't want to accept him; it suited them to remain religious. Note the power of Satan's religious strategy, as it keeps men in the spiritual dark so that they can keep their power and influence. Satan loves religion, as long as there is no genuinely spiritual content! Satan's best people have always been religious!

Verse 20. And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

They ask three questions - Are you Elijah? Are you that prophet? Are you the Messiah? Think if you are asked, “to what do you witness”? What would your answer be if someone asked you, “What do you testify to?” John knew – he was clear as to his role before God – he was Holy Spirit led.

There was a great deal of speculation amongst the religious unbelievers, for there were many people coming to repentance in the desert. He was preaching that someone was coming, and people had to be ready.

The religious leaders who were part of Satan's system from Jerusalem sent out a delegation to find out what was happening. They did not want the truth necessarily, they wanted a political “script” to answer the concerns, and if possible, something with which to trip John up, or make him irrelevant.

They did not want to recognise him as a prophet of the Messiah/Christ, for too much needed to change, and they were comfortable in their lives and beliefs. They were priests because of the power which it gave them over the people, not priests because of God's power.

Quite a number of people today are in the ministry because of reasons of power, so you will meet such people often. Their questions were curious and political, not spiritual, as these religious people came to speak to John, as if he was “one of them”, a fake, but he was indeed a spiritual man.

John admitted the facts and did not deny the truth, stating that he was not the Christ. He was not tempted to take the place of the Messiah. There was great expectation at the time, and a great temptation to claim to be the Messiah, and many did. Josephus states that there were many false Messiahs in those days. John however was motivated by the Holy Spirit and he knows what his job was and he stuck to it.

Are you Elijah or are you “that prophet”? The Jews of the Lord's day knew that Elijah had to come before Messiah came. **Deuteronomy 18:15-22, Malachi 3:1-2, 6-7, 4:4-6.** The Jews were expecting the Messiah to come in judgement, as “that prophet” Moses spoke of; they were expecting the Second Advent, omitting the First. This is the prophecy of the Second Advent. Elijah is still to come. They said to John, “Are you Elijah?”, and he said quite rightly, “no”.

In **Matthew 11:10-15** the Lord quotes from **Malachi 3:1**, which refers to the First Advent whilst verse 2 refers to the Second Advent. John was the last of the Old Testament prophets. It is clear that Elijah is still to come, nevertheless John the Baptist is very much like Elijah.

Luke 1:17, shows the prophecy of John the Baptist's ministry which says that he will go before the Lord in the power and spirit of Elijah. This shows that as John was the herald of the First Advent, Elijah will be the herald of the Second. **Matthew 17:10-13** shows that if you are going to study prophecy do not try to do it in five minutes – things are often not what they seem as a casual reading.

The question, "are you that prophet?", takes us to Moses, in **Deuteronomy 18:15**, which in prophecy is an example of what has been called, "the law of double reference". We have two Advents of the Lord Jesus Christ; we have in the Old Testament the First and Second Advents separated perhaps by only one verse. **Malachi 3:1** and **3:2**, **Isaiah 60:1** and **60:2**. Moses and Elijah both appear at the Mount of Transfiguration and both are the witnesses of Revelation 11, which herald the Second Advent.

John the Baptist is like Elijah in the sense that he was the last prophet before the Messiah. Moses was the start of the Law, and the Lord was the end of it. The Jews, by asking these questions showed that they knew a lot about the Scriptures but it had not been effective, as they did not know Jesus Christ. In the Deuteronomy passage it states that there would be one like Moses. John realises it is not him.

Verse 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

The religious leaders then ask him, "Who are you then?" John now shows he is a voice in the wilderness telling people to make a straight path for the Lord. **Isaiah 40:3-5**. John quotes only verse 3. Can you see why? The latter verses refer to the Second Advent and that is not his task. He is here to prepare for the First Advent.

From this it is clear that God has a plan which was revealed from the beginning and it is working out. He knows the beginning from the end. As you see the plan of God working out you are able to praise Him even more. In John we have a believer who knew what he had to do and he accomplished his task and did not go further than what he knew. If you do not know do not worry perhaps you do not need to know. In the next period, the Tribulation, believers are going to have a different situation. Let us be concerned about our own time or age, and get our orders right here and now.

Verse 24. And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

Here the religious leaders say that even though you do not identify yourself, by whose authority do you baptise, as you are not one of the prophets. John understands by whose authority he is baptising, and contrasts his baptising with water with the one who is coming who will baptise with the Holy Spirit and with fire.

The Messiah is the issue with/for you, he says, not my credentials. You are responsible to Christ, so do not worry about me. He knew that if they reject the one he is pointing to as Saviour then He will come back to them as their Judge. John goes on to say that he is not even worthy to unlatch His sandals. He is recognizing that the changes about to unfold are fatal for those who oppose/ignore them – the King is coming and no-one ignores the Creator-Saviour-King without losing all.

It is very important that you do not try and defend yourself, but leave yourself in the Lord's hands, as John does. Our job as ministers of the gospel is to point people to Christ, not to make an issue of ourselves. There was no pride or self importance in John, he could have become a great religious leader in Israel, but he loved the Lord, not the pre-eminence (**3 John 9**), and was obedient to God's call upon his life.

One thing in scripture that is quite clear, is that there is one celebrity, and that is the person of Christ. When the believer thinks they are a celebrity, such as some of the television evangelists, they start to love the world and desire money/power/fame, and so eventually they bring the name of Christ into disrepute. Let us be like John the Baptist.

Verse 26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John the Baptist knew his job, he knew his message, and he courageously gave his message, knowing the person on whom the attention should be focussed. In these verses we have a dramatic time when the Lord returns to meet John. The next day John sees Jesus coming to him and says, "*Behold the Lamb of God who taketh away the sins of the world*".

Apparently this startling declaration excited no further inquiry from the religious committee. John the Baptist as the forerunner of the Messiah has preceded him in time, but not in rank, as he instantly adds that the Messiah is "before me" in status. John knew his place, and fulfilled his role, then stepped off the pages of history, his death not being a tragedy, but a martyrdom that completed his journey and saw his welcome into heaven in joy with eternal reward. John ran his race, just as Paul would, and both were beheaded in the end, and neither were concerned about it. **2 Timothy 4:6-8.**

Verse 28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Bethabara means house of the crossing or ford. There is some contention as to whether this is a Bethany or not, but there is a Beth araba which is on the plain of the Jordan not far from Jericho. Aramaic spelling may be the issue here in identity, and by John's day the entire area had changed place names with the destruction of Jewish society in the area after the collapse of the Jewish rebellion in 70 AD.

From this it appears that John was baptising believers at the point of the crossing of the Jordan at Gilgal. This would give added emphasis to his statement about stones being changed into the children of Abraham as it was here that Joshua placed stones as a symbol of God's work with the returning Hebrews as they crossed from the Wilderness into Canaan.

APPLICATION

Some good preachers start with crowds and the truth proclaimed drives them away. Big numbers do not prove anything spiritual, only that the message is accepted – whether good or bad.

We all have different roles to play in the plan of God and we should find out what that role is and develop it under the guidance of the Holy Spirit.

We should not compromise with apparently "powerful people" if it is going to spoil our testimony for the Lord.

We must remember that we represent the Lord Jesus Christ on this earth and to Him must go all the glory.

We also are voices for our Lord telling others about Him, ensuring that we do not embellish the truth.

We do not need to be in a prominent position in society to be effective in our Christian walk; we need to be where the Lord wants us – and do what He wants us to do.

If we are challenged by religious people, we are to separate from them and their satanic allies, so that we do not become compromised in our Christian walk.

DOCTRINES

JOHN THE BAPTIST – HERALD [see page 17]

BAPTISM [see page 16]

BAPTISM OF FIRE [see page 18]

BAPTISM OF THE HOLY SPIRIT [see page 17]

CHRIST TYPES: JOSHUA AS A TYPE OF CHRIST

1. Joshua is the Hebrew form of Jesus. Jesus is the Greek form of Joshua. Both mean Saviour.
2. Joshua was the captain who led the children of Israel into the Promised Land. (**Joshua 3**).
3. Jesus Christ is the captain of our salvation. (**Hebrews 2:10, 11**)
4. Joshua comes after Moses (**Joshua 1:1**).
5. Jesus Christ followed Moses (**John 1 - 17; Matthew 5:17; Romans 8:3, 4,10:4,5; Hebrews 7:18,19; Galatians 3:23-25**).
6. Joshua led to victory (**Joshua 6**).
7. Jesus Christ leads to victory (**Romans 8:37; 2 Corinthians 1:10; 2:14**).
8. Joshua was an advocate in defeat. (**Joshua 7:5-9**).
9. Jesus Christ is our advocate. (**1 John 2:1**).
10. Joshua divided the land into portions (**Joshua 13-21**).
11. Jesus Christ allots our portions. (**Ephesians 1:11, 14; 4:8-11**).
12. Joshua ruled and judged firmly. (**Joshua 7:25-26**).
13. Jesus Christ will rule with a rod of iron. (**Psalms 2:9; Revelation 19:15**).

HARMONISATION

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

HARMONY

THE MINISTRY OF JOHN THE BAPTIST

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being Governor of Judaea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, Annas and Caiaphas being the High Priests, the word of God came unto John the Baptist, the son of Zacharias in the wilderness.

And John came into all the country about Jordan in the wilderness of Judea, preaching the baptism of repentance for the remission of sins; these things were done in Bethabara beyond Jordan, where John was baptizing. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

THE HERALD PROPHESED

For this is he that is written in the book of the words of Esaias the prophet, saying, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

THE RESPONSE TO JOHN'S MINISTRY

John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins. Saying, repent ye: for the kingdom of heaven is at hand.

And there went out unto him all the land of Judaea, and they of Jerusalem and all the region round about Jordan, and were all baptised of him in the river of Jordan, confessing their sins. And many other things in his exhortation preached he unto the people.

RELIGIOUS LEADERS ASK HIM WHO HE IS

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

JOHN QUESTIONED ABOUT WHY HE WAS BAPTISING

And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptise with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

THE RELIGIOUS LEADERS ARE ADMONISHED AS THEY SEEK BAPTISM

But when he saw many of the Pharisees and Sadducees come to his baptism, he said to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

JOHN TELLS THE CROWD WHAT TO DO

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

JOHN INTRODUCES THE LORD JESUS CHRIST

John preached, saying unto them all, I indeed baptise you with water unto repentance; but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down, unloose and bear his shoes: he shall baptise you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.

24 JESUS BAPTISED AND WITNESSED TO BY JOHN - MATTHEW 3:13-17

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

KEY WORDS

Comest	Paraginomai	Be present, Become beside [Present Middle Indicative]
Baptized	Baptizo	Baptise [Aorist Passive Infinitive]
Forbad	Diakoluo	Forbid [Imperfect Active Indicative]
Say	Lego	Say [Present Active Participle]
Need	Chreia	Need [
Baptize	Baptizo	Baptise [Aorist Passive Infinitive]
Comest	Erchomai	To come [Present Middle Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Suffer	Aphiemi	Let it be [Aorist Active Imperative]
Becometh	Prepo	Proper, Right [Present Active Participle]
Fulfil	Pleroo	Fulfil, Perfect [Aorist Active Infinitive]
All	Pas	All, Every
Righteousness	Dikaiousune	Righteousness
Suffered	Aphiemi	Let it be [Present Active Indicative]
Baptized	Baptizo	Baptise Aorist Passive Participle]
Went up	Anabaino	Climb, Rise [Aorist Active Indicative]
Straightway	Euthus	Immediately
Water	Hudor	Water
Heavens	Ouranos	Heaven
Opened	Anoigo	Open [Aorist Passive Indicative]
Saw	Eido	See [Aorist Active Indicative]
Spirit	Pneuma	Spirit
Descending	Katabaino	Coming down [Present Active Participle]
Like	Hosei	Like as
Dove	Peristera	Dove, Pigeon
Lighting	Erchomai	Come enter, Be set, Accompany [Present Passive Participle]
Upon	Epi	Upon
Voice	Phone	Voice, Noise
Heaven	Ouranos	Heaven
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keeps on being [Present Active Indicative]
Beloved	Agapetos	Well beloved
Son	Huios	Son
Well pleased	Eudokeo	Well pleased [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
24	Psalm 2:7	Declared to be the Beloved Son	Matthew 3:17
	Psalm 45:7	Anointing by the Holy Spirit at His baptism	Matthew 3:16
	Isaiah 11:2	The promise of the seven featured Holy Spirit	Matthew 3:16-17
	Isaiah 61:1a	The Spirit of God on Him to bring good news	Matthew 3:16-17

REFLECTION

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

“Then cometh Jesus”, is the same historical present used in **Matthew 3:1**. He comes all the way from Galilee to Jordan “to be baptised by him”.

The Aorist Passive Infinitive recognises that the purpose of Jesus coming to John at the Jordan was for to be baptised by Him at the commencement of His public ministry. The fame of John had reached Nazareth and the hour has come for which Jesus has waited, and in absolute obedience to the Plan of God He leaves for the journey to begin His earthly teaching ministry.

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

The word Diakoluo translated “forbad” is in the imperfect tense which means that he kept on “trying to prevent”. These two figures of destiny are face to face for the first time as adults, even though cousins who would have shared feasts at Jerusalem together. The Coming One stands before John and he recognises Him before the promised sign is given.

Thus John was persistent in refusing to accept the idea of baptising Jesus.

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

Jesus now answers him and the explanation He gives satisfies John and he baptises the Messiah though of course He has no sins to confess. It was proper to do so as a sign that He was fully committed to His Father’s Plan. Jesus Baptism is unique – not about repentance, but about obedience and submission to the Eternal Plan in space-time.

He will fulfil all righteousness with His life on earth and will fulfil the Law. Jesus said I have not come to do away with the law but to fulfil it. In contrast to the imperfect tense, the word “Suffer”, or “let it be”, is in the aorist active imperative, where Jesus Christ gives an order to John regarding his baptism.

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

The Spirit of God descending as a dove. It is not totally certain whether Matthew means that the Spirit of God took the form of a dove or came upon Jesus as a dove comes down but Luke in **Luke 3:22** has it, “in bodily form as a dove”.

The dove in Christian art through the centuries has been considered the symbol of the Holy Spirit.

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

“A voice out of the heavens” - This was the voice of the Father to the Son whom He identifies as His Son, “my beloved Son”. Thus each person of the Trinity is represented (Father, Son and Holy Spirit) at this formal entrance of Jesus upon His Messianic ministry.

John heard the voice, of course, and saw the dove. It was a momentous occasion for John and for Jesus and for the whole world. It is a unique event, and yet for most it passed them by.

Most were too busy to notice that the Creator had become a creature and was committing himself to the path to win our salvation. These people did not see the “signs of the times”. **Matthew 16:3**.

The good pleasure of the Father is expressed by the timeless aorist of the word “eudokeōsa”.

MARK 1:9-11

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

KEY WORDS

Came to pass	Ginomai	To come into being [Aorist Middle Indicative]
Days	Hemera	Day
Came	Erchomai	Come [Aorist Active Indicative]
Baptised	Baptizo	Baptise [Aorist Passive Indicative]
Straightway	Eutheos	Straightway, Immediately
Coming up	Anabaino	Rise, Come up, Ascend [Present Active Participle]
Out of	Apo	From the ultimate source of
Water	Hudor	Water
Saw	Eido	See [Aorist Active Indicative]
Heavens	Ouranos	Heaven
Opened	Schizo	Open, Divided [Present Passive Participle]
Spirit	Pneuma	Spirit
Like	Hosei	Like as
Dove	Peristera	Dove, Pigeon
Descending	Katabaino	Descending [Present Active Participle]
Came	Ginomai	Come into being [Aorist Middle Indicative]
Voice	Phone	Voice
Saying	-	Not in the original
Art	Eimi	Keep on being [Present Active Indicative]
Beloved	Agapetos	Beloved
Son	Huios	Son
Well pleased	Eudokeo	Well pleased Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Mark is as fond of the word translated “straightway”, as Matthew is of the word, “then”. Mark rushes head....

Opened means, “Rent asunder”. The heavens according to Mark are split like a garment, present passive participle.

The main additional material we obtain from Mark is in relation to the dove.

Jesus saw the heavens parting as He came up out of the water, a more vivid picture than the “opened” in both Matthew and Luke. Also we know from John that John the Baptist saw all this, and the Holy Spirit coming down upon Jesus as a dove.

The Cerinthian Gnostics used this and took the dove to mean the “heavenly aeon” Christ-reality, that here descended upon the man Jesus, and remained with him till the Cross when it left him, an example of the modern liberal distinction between the Jesus of history and the theological Christ of faith. It was and is and remains pagan nonsense! The Lord Jesus Christ is the unique person of history – and so the satanic viewpoints manufacture difficulties and false distinctions, that do not exist if you humbly accept the Lord.

LUKE 3:21-23A

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, **22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. **23** And Jesus himself began to be about thirty years of age

KEY WORDS

All	Hapas	All, Every one
People	Laos	People
Baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Came to Pass	Ginomai	To come into being
Being baptised	Baptizo	Baptise [Aorist Passive Participle]
Praying	Proseuchomai	Praying [Present Middle Participle]
Heavens	Ouranos	Heavens
Opened	Anoigo	Open [Aorist Passive Infinitive]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Descended	Katabaino	Descend [Aorist Active Infinitive]
Bodily	Somatikos	Bodily
Form	Eidos	Fashion, Form, Appearance
Voice	Phone	Voice, Sound
Came	Ginomai	To come into being [Aorist Middle Infinitive]
Said	Lego	Say [
Art	Eimi	Keep on being [Present Active Indicative]
Beloved	Agapetos	Beloved
Son	Huios	Son
Well Pleased	Eudokeo	Well pleased [Aorist Active Indicative]
Began	Archomai	From the beginning
To be	Eimi	To keep on being [Aorist Active Indicative]
About	Hosei	About
Thirty	Triakonta	Thirty
Years	Etos	Year

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
24	Isaiah 11:1	A rod out of Jesse – Son of Jesse	Luke 3:23-32

REFLECTION

Verse 21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

“When all the people were baptised” is merely a general statement that Jesus was baptised in connection with or at the time of the baptising of the people as a whole. “Jesus also having been baptised” is merely introductory to the descent of the Holy Spirit and the voice of the Father.

Luke however also mentions that Jesus was praying. The natural meaning of this is that the heaven was opened while Jesus was praying, though not necessarily in answer to his prayer.

Notice the word opened is the Greek verb Anoigo, which is in contrast with the word Schizo, to be split asunder, or divided, in Mark’s account of this dramatic moment, and shows the value of a harmony approach to the Gospels. Both concepts are part of this event – it is a unique time and is to be “sat with” as such.

Verse 22. **And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.**

“In a bodily form”. This additional element is alone mentioned in Luke who has also, “as a dove”, like Matthew and Mark. This probably means that John the Baptist saw the vision that looked like a dove.

The symbolism of the dove for the Holy Spirit is intelligible. We are not to understand that this was the beginning of the Incarnation of Christ as the fake and heretical later Cerinthian Gnostics held, but demonstrated the relationship between the Lord Jesus Christ and the Holy Spirit, and the demonstration to John the Baptist that Jesus was indeed the Christ or Messiah of Israel.

The Trinity here manifest themselves at the baptism of Jesus, which constitutes the formal entrance of Jesus upon His Messianic ministry. He enters upon it with the Father’s blessing and approval and with the power of the Holy Spirit upon Him.

Verse 23. **And Jesus himself began to be about thirty years of age**

“Began to be about thirty years of age”. Tyndale has it right, “Jesus was about thirty years of age when he began”. Luke does not commit himself definitely to precisely thirty years as the age of Christ. The Levites entered upon full service at that age, but that proves nothing about Jesus. God’s prophets entered upon their task when the word of God comes to them. It is God’s timetable and God is always “on time”.

JOHN 1:29-34

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

KEY WORDS

Next Day	Epaurion	Following Day
Seeth	Blepo	See [Present Active Indicative]
Coming	Erchomai	Come [Present Middle Participle]
Saith	Lego	Say [Present Active Indicative]
Behold	Idou	Behold, Lo
Lamb	Arnion	Lamb
God	Theos	God
Taketh Away	Airo	Take away [Present Active Participle]
Sin	Harmartia	Sin
World	Kosmos	World`
Is	Eimi	To be [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
After me	Opiso	After, Behind
Cometh	Erchomai	Come [Present Middle Indicative]
Man	Aner	Man, Fellow
Is Preferred	Ginomai	Is becoming [Perfect Active Indicative]
Before	Emprosthen	Before the face of
Was	Eimi	To always be [Imperfect Active Indicative]
Before	Protos	Before, First
Knew	Eido	Understand, Be aware [Pluperfect Active Indicative]
Should be Made	Phaneroo	To make manifest, Reveal [Aorist Passive Subjunctive]
Manifest		
Come	Erchomai	Come [Aorist Active Indicative]

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Baptising	Baptizo	Baptising [Present Active Participle]
Water	Hudor	Water
Bare record	Matureo	Give Witness [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Saw	Theaomai	See [Perfect Middle Indicative]
Spirit	Pneuma	Spirit
Descending	Katabaino	To descend [Present Active Participle]
Heaven	Oouranos	Heaven
Dove	Peristera	Dove, Pigeon
Abode	Meno	Dwell, Abide [Aorist Active Indicative]
Knew	Eido	See [Pluperfect Active Indicative]
Sent	Pempo	Send [Aorist Active Participle]
Baptize	Baptizo	Baptise [Present Active Infinitive]
Same	Ekeinos	Selfsame
Said	Epo	See [Aorist Active Indicative]
See	Eido	Say [Aorist Active Subjunctive]
Descending	Katabaino	Descend [Present Active Participle]
Remaining	Meno	Abide, Remain [Present Active Participle]
Is	Eimi	Keeps on being [Present Active Indicative]
Baptizeth	Baptizo	Baptise [Present Active Participle]
Saw	Horao	See, Have a panoramic view, Take heed [Perfect Active Indicative]
Bear Record	Matureo	Give Witness [Perfect Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Son	Huios	Son

PERFECT TENSE VERBS

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see”, and with “Blepo”, means to physically see. John the Apostle dominates the use of “Horao”, with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases. In John 14:7 Jesus talks about the Holy Spirit who they cannot See and follows two times in John 14:9 that soon the world will not See Him but the disciples will See Him.

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING - Occurs 647 times in the New Testament with 65 times in the Perfect Tense. It is the third most common verb to be in the Perfect Tense after Oida and Grapho. It occurs in this form in 17 different New Testament books and is almost always in the Active voice. Ginomai often is said to become something or change something from one situation to another.

The Perfect Tense should therefore in many cases be seen to illustrate that the action of the verb permanently changes situations, to demonstrate God’s power or modification (from our perspective in space-time) of His plan. In John’s Gospel there are seven verses where this verb is used this way.

The Creator is seen in John 1:3. The revelation by John the Baptist that the Messiah, who was born after him, was before him, in **John 1:30**, the permanent changing of the water into wine, John 2:9, the cure of the invalid from Bethesda, John 5:14, the sudden appearance of the Lord Jesus Christ at Capernaum without using a boat, John 6:25, and the voice from heaven to glorify the Lord Jesus Christ. John 12:29, 30.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
24	Genesis 22:8	The sacrificial Lamb of God Promised	John 1:29
	Isaiah 40:3-4	Preceded by a forerunner,	John 1:23
	Isaiah 48:12	Christ the First and the Last [Revelation 1:11]	John 1:30
	Isaiah 53:7	Jesus Christ the Sacrificial Lamb	John 1:29

REFLECTION

JESUS BAPTISED AND WITNESSED TO BY JOHN

Verse 29. **The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

Dr Lewis Sperry Chafer has 7 verses in the Gospel of John which he considered pivotal, and this passage was one of them. Chafer's seven verses are **John 1:29, 3:14, 6:51, 10:11, 11:49-52, 12:24, 15:30**. John is a Gospel of sevens. There are seven signs, seven miracles, with seven being the number of completion. Read Dr Chafer's "key verses" and see what you think yourself.

John records only part of the story because it is found else-where. Remember, he is giving the stories he tells great emphasis, and so we need to see the things he says, as there is a doctrine behind them. We go to the Synoptics to get other events from this time. For instance in **Matthew 3:1-7**, we see the Lord coming to see John whilst in **Matthew 3:13-17**, we see the Lord going into the wilderness.

Next chronologically we have John receiving the Pharisees in **John 1:19-28**, John's testimony of the Lord, **John 1:29-34**, he then witnesses to two of his disciples in **John 1:35-42** and they join Jesus. The Lord moves then into His northern Galilean tour, **John 3**.

John the Baptist continues to teach as shown in **John 3:23-32**, while the Lord is ministering in the north. John is arrested and asks, from jail, the question in **Matthew 11**, "Are you the one?" Jesus says, "Yes". John is executed shortly after this interchange, as recorded in Matthew 14, and his last disciples join the Lord, as recorded in **Mark 6:30**. This shows the relationship between John and Jesus.

"Behold", is the aorist, active, imperative of "horao", and is a statement that a herald would make and that is what John the Baptist is. John is a Levite and as such is a priest. In the Lord Jesus Christ he recognises the fulfilment of the sacrifice for sin, the last lamb of the Lord come to take away the sin of the whole world.

This verse therefore opposes two false views, firstly the High Calvinist one which states that Christ died only for the elect which implies that some men are predestined to hell, a concept which is contrary to the Bible teaching of the Character of God.

However Christ died for all as the ground for forgiveness, and each man/woman is responsible for their own decision as to whether they accept or reject Christ. Rejection of Christ as Saviour is the only unpardonable act, and the only reason why the unbeliever will end up in the lake of fire. **Revelation 20:11-15**.

The lamb has a direct relationship to the Old Testament where the person who recognised himself as a sinner offered a perfect lamb as a substitute for himself. This was done by the Patriarchs, and then more formally once the Mosaic Law was put in place after the Exodus.

We must recognise that we are sinners and need to accept the Lamb of God, as there is no other Saviour. As the person who brought the sacrifice approached the altar he would place his hand on the head of the lamb and confess his sins thereby symbolically transferring his sins to the lamb.

The phrase, "Behold the Lamb of God", is literally the Lamb from God; it is in the genitive of source. Here John is acting as a prophet as he states that the Lord Jesus Christ takes away the sins of the world. John recognised that he was a herald and this was the True King.

To "take away" is the word airo, which means to lift up a burden or carry. He bore our sins in his own body on the tree. **1 Peter 2:24, 2 Peter 3:9**. He took the full weight of them and carried them away from us as far as the east is from the west. **Psalms 103:12, 107:3**.

The greatest agony for the lost in hell is not so much the physical torment, but it is the mental anguish that the person feels due to his/her rejection of the person of Christ and His graciously offered salvation. Having rejected Christ as Saviour the unbeliever has Jesus Christ as judge. **John 3:16, 36, Acts 4:12**. What hope has the unbeliever if he has rejected the Saviour? God was in Christ effecting reconciliation. **2 Corinthians 5:17-20**.

Verse 30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

This is he! John the Baptist recognises the primacy of the Lord Jesus Christ. Once again the uniqueness of the Lord is referred to, as is His pre-existence. The hypostatic union again is in view here.

In this verse we have the word "before" twice in the verse but are a translation of two different Greek words, the first meaning in the presence of, and the second, "protos", having the meaning of, precedence by right.

The perfect and imperfect tenses toward the end of the verse indicate that the precedence has always been a reality.

Verse 31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John speaks of the uniqueness of the Lord Jesus Christ as a nobleman [Aner] recognising the hypostatic union. "He was before me", indicating the deity of Christ, as John was aware that he was older than Jesus Christ in his humanity.

He is the Lord of creation; He is the one. Mary and Elizabeth as cousins shared a lot together but John did not recognise Him after the flesh, nor acknowledge Jesus as a relation, but as his Lord. It was the spiritual reality which mattered to John. **Matthew 12:46-50.** He baptised the Lord and saw the testimony of the Father that He was indeed the Christ, as he goes on to mention in verse 32.

The details of the Lord's baptism are given in Matthew **3:13-17**. John didn't want to do it but Jesus said, "let it be done now". The Lord's baptism is unique and was to fulfil all righteousness and was:-

- [a] The recognition of His unique ministry.
- [b] The commitment of the humanity of the Lord Jesus Christ to the task ahead.
- [c] It was also the setting aside of Himself to the position of the High Priest.
- [d] It spoke prophetically of His death and resurrection.

The believer's baptism represents our identification with Christ, with death to our old life, and new life in Christ alone.

Verse 32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

Note what John says he saw. John records this unique event. With the baptism of the Lord the Father identifies with the Son and the Holy Spirit identifies Himself with the Lord Jesus Christ.

John testifies that the baptism of the Lord was unique, and that it was the sign he had waited for, the sign that this indeed was the Messiah.

Then herald of the king had to keep on baptizing until such time as a person came to him who did not need baptizing. When he knew who was the Messiah, it was his duty to share this truth with others, which is exactly what he did.

John gave witness saying I saw the spirit descending from heaven like a dove and it abode upon him. In **Acts 2** the Holy Spirit will descend on the regenerate in the form of tongues of fire, which is the baptism of the Holy Spirit, and the commencement of the Church Age. The dove is always used to portray the Holy Spirit and the Lamb; the Lord Jesus Christ.

While John knew Christ as his cousin and as a remarkable man, he did not know him as the Messiah of Israel until he saw the dove descending and abiding on Him. When we accept the Lord Jesus Christ as Saviour we are baptised by the Holy Spirit so that we are identified with the Lord.

The baptism of the Holy Spirit is the sign that believers are now in union with the Lord Jesus Christ, and that you are under the teaching and convicting ministry of the Holy Spirit.

You are not going to necessarily speak in tongues or have the dramatic gifts of healing or signs and wonders, but you are entered into union with him. God's holy "tongue of fire" is upon you and his Holy Spirit is within you.

That union is shown by the teaching ministry of the Holy Spirit every time you hear the Word of God. If the words that God has given, that the Bible teacher has lifted you up and challenged you, as you feel the conviction of the Spirit within, this is the most important sign that the Holy Spirit is working in you. **John 14:25-26, 16:12-15**. The Holy Spirit's work is the transforming of your mind from within. **Romans 12:1-2**.

John recognised the Son of God. In **Matthew 11** it is recorded that later he had his time of doubting in jail wondering if he had got it right, and he went to the Lord with his doubts. We should likewise take our fears to the Lord, **1 Peter 5:7**.

John was executed as the result of a criminal act at one of Herod's drinking parties, but he died knowing that he had seen the Messiah and knew that Messiah knew him. He had done all he was called to do, and he wins the martyr's crown and rejoiced in heaven and still does rejoice, whereas the man who killed him and the evil women who set up the execution, rot in Hell awaiting the last Judgment and their appointment in the Lake of Fire.

Like Paul, in **2 Timothy 1:12**, John the Baptist was persuaded that the Lord was the son of God, the unique person of the universe, the only saviour for the world. We must be as sure of this fact as they were. The eternal results of what is known and seen are underlined by the perfect tenses used in the verses above.

John knew Jesus was Messiah, and he testified to the reality of the Father's affirmation. After months of imprisonment, in darkness and with malnutrition it was normal to experience mental doubts under such duress – but the Lord encouraged him through John's disciples, and he died assured. **Matthew 11:2-14**.

APPLICATION

Here we see obedience in the action of John the Baptist. He had been told by God to go into the wilderness and baptize people in the Jordan at the place where 1500 years previously Joshua who name means Saviour/Shepherd had placed stones representing identification with the Messiah.

John did his chosen work until he saw Jesus, and saw the dove coming down on Him, showing this is the Lamb of God who taketh away the sins of the world.

All sin was put on the Lord Jesus Christ who paid the penalty for all men so that all could be saved. He thus provided unlimited atonement.

Thus all men have the door of reconciliation open to them with the righteousness and justice of God perfectly satisfied by the perfect sacrifice.

Faith is the response of the unbeliever as he recognises what God has done for him.

The Calvinist however says that Christ died only for the sins of believers. The fact is however that Christ died for the sins of the whole world but it is only brought through to a satisfactory conclusion by those who do believe.

It also rejects the liberal view, which says all will be saved in the end. This is why liberal ministers can give Christian burials to all sorts of people, believers as well as unbelievers.

A person has to decide what he/she is going to do with the Lamb of God, will they accept, ignore or reject.

To be known by the Lord and to know Him is the most important thing in life. It is far more important than any great emotional experience.

DOCTRINES

LAMB

1. Genesis 4:3-5a

- a) Abel brought a lamb from his flock.
- b) Propitiation emphasised - covering.
- c) The lamb was an offering for sin.

2. Genesis 22:7-14

- a) Abraham was provided with a ram.
- b) Substitution emphasised.
- c) The lamb was an offering for one person.

3. Exodus 12:3-7

- a) The lamb had to be slain.
- b) Protection emphasised.
- c) The lamb was an offering for one family.

4. Leviticus 1:10-13, 16:15

- a) The lamb without spot or blemish.
- b) Character of the lamb emphasised.
- c) The lamb was an offering for the nation Israel.

5. Isaiah 53:4-8

- a) Shows that the lamb to be provided is a person.
- b) Expiation emphasised.
- c) The lamb was an offering for the elect.

6. John 1:29

- a) Shows that the lamb was Jesus.
- b) Complete removal of sin emphasised.
- c) The lamb was an offering for the whole world.

7. Acts 8:30-37

- a) Shows that Jesus is the Christ the promised Messiah.
- b) Individual salvation emphasised.
- c) The lamb was an offering for whosoever.

8. 1 Peter 1:18-21

- a) Shows the resurrection of the lamb.
- b) Redemption emphasised.
- c) The lamb was an offering for all generations.

9. Revelation 5:6-10

- a) Shows the glorification of the lamb.
- b) Government of the lamb emphasised.
- c) The lamb of the whole universe.

10. Revelation 22:1-5

- a) Shows the everlasting kingship of the lamb.
- b) Eternal glory of the lamb emphasised.
- c) The lamb for all eternity.

The developing topic of the lamb shows how Jesus Christ is the central figure in all the Scriptures and how the inspired writers of the Bible gradually developed the revelation of his character, work and glorification from a lamb to the King of Kings and Lord of Lords.

HOLY SPIRIT: SYMBOLS OF THE HOLY SPIRIT

There are a number of symbols for the Holy Spirit in the Bible.

1. Dove. (**Matthew 3:16**)
2. Oil. (**Exodus 35:28**)
3. Water. (**John 7:38-39**)
4. Wind. (**Acts 2:2**)
5. Fire. (**Acts 2:3**)
6. Seal. (**Ephesians 1:13, 4:30**)
7. Pledge. (**Ephesians 1:14**)

HARMONISATION

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

HARMONY

JESUS COMES FROM GALLILEE TO MEET JOHN

And Jesus himself began to be about thirty years of age. And it came to pass that the day after John had been questioned as to who he was Jesus came from Nazareth of Galilee unto John to be baptised by him in the Jordan.

John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, "After me cometh a man which is preferred before me: for he was before me". And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

JESUS AND JOHN DISAGREE ON HIS BAPTISM

But John forbad him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him and was baptised of John in Jordan.

JESUS IS BAPTISED AND JOHN SEES THE DOVE

Now when all the people were baptised, it came to pass, that Jesus also being baptised, he went up straightway out of the water, praying, Heaven was opened. The Spirit of God [Holy Ghost] descended in a bodily shape like a dove upon him, John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

GOD TESTIFIES AS TO THE PERSON OF CHRIST

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

25 THE TEMPTATION OF JESUS – IN THE WILDERNESS OF JUDEA

INTRODUCTION

In the previous passage the Lord Jesus Christ has been baptised in the Jordan by John to fulfil all righteousness. He has been publicly declared to be the “Son of God” – the expected Messiah.

Now he is immediately taken by the Holy Spirit into the wilderness to be tempted in all areas that man is tempted in, but also three specific temptations to test the areas of body, soul and spirit in which Eve and Adam failed completely in Genesis 3 when tempted by the devil in the garden.

The temptations are part of a divine plan, and all the Synoptic Gospels point this out. God’s aim was to demonstrate that not only was Jesus sinless and was able not to sin, but to prove that he was able not to sin

The Deity of Christ is not able to sin and is not temptable. The humanity of Christ is not liable to sin but is temptable. Theologically the person of Christ is therefore temptable but not liable to sin.

Theological and very Practical Concepts relating to the temptations of the Lord Jesus Christ.

1. He did not have an old sin nature exactly in the same way as Adam was created without a sin nature.
2. He is virgin born and therefore without the sinful nature.
3. Both the first and last Adam were tempted by Satan himself using every device with the purpose of acting independently to the word of God.
4. In the case of the first Adam Satan was successful but in the case of the Second Adam he was completely unsuccessful.
5. The three temptations in Chapter 4, are temptations which no one in the human race has faced before or since; they are unique, but illustrate how Satan works, appealing to vulnerable lusts.
6. We are told in **Hebrews 4:15** that He was tempted in every way that we are yet without sin.

MATTHEW 4:1-11

Matthew 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. **2** And when he had fasted forty days and forty nights, he was afterward an hungred. **3** And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. **4** But he answered and said, **It is written**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. **5** Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, **6** And saith unto him, If thou be the Son of God, cast thyself down: for **it is written**, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. **7** Jesus said unto him, **It is written** again, Thou shalt not tempt the Lord thy God. **8** Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; **9** And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. **10** Then saith Jesus unto him, Get thee hence, Satan: for **it is written**, Thou shalt worship the Lord thy God, and him only shalt thou serve. **11** Then the devil leaveth him, and, behold, angels came and ministered unto him.

KEY WORDS

Led up	Anago	Taken up [Aorist Passive Indicative]
Spirit	Pneuma	Spirit
Wilderness	Eremos	Wilderness
Tempted	Peirazo	Examined, Proven, Tested [Aorist Passive Infinitive]
Devil	Diabolos	Devil, Accuser
Fasted	Nesteuo	Fast [Aorist Active Participle]

Forty	Tessarakonta	Forty
Days	Hemera	Day
Nights	Nux	Night
Afterward	Husteron	Afterward
Hungred	Peinao	To be hungry [Aorist Active Indicative]
Tempter	Peirazo	Tempt [Present Active Participle]
Came	Proserchomai	To draw near to [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
If	Ei	If and you are
Be	Eimi	To always be [Present Active Indicative]
Son	Uihos	Son
God	Theos	God
Command	Epo	Say [Aorist Active Imperative]
Stones	Lithos	Stone
Be made	Ginomai	To become [Aorist Middle Subjunctive]
Bread	Artos	Bread, Loaf
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Written	Grapho	Write [Perfect Passive Indicative]
Man	Anthropos	Man
Shall not live	Ou Zao	Not live [Future Middle Indicative]
Bread	Artos	Bread, Loaf
Alone	Monos	Alone
Every	Pas	As many as
Word	Rhema	Word
Proceedeth	Ekporeuomai	Issue from, Proceed [Present Middle Participle]
Mouth	Stoma	Mouth
Taketh him up	Paralambano	Take [Present Active Indicative]
Holy	Hagios	Holy
City	Polis	City
Setteth	Histemi	Stand, Abide [Aorist Active Indicative]
Pinnacle	Pterugion	A little wing, Buttress
Temple	Hieron	Temple
Saith	Lego	Say [Present Active Indicative]
Be	Eimi	Keep on being
Cast	Ballo	Cast, Throw [Aorist Active Imperative]
Down	Kato	Under, Down
Written	Grapho	Write [Perfect Passive Indicative]
Give charge	Entellomai	To command [Future Middle Indicative]
Angels	Aggelos	Angel, Messenger
Hands	Cheir	Hand
Bear thee up	Airo	To lift, Bear up [Future Active Indicative]
Lest at any time	Mepote	Lest at any time, Peradventure
Dash	Proskopto	To dash, Stumble [Aorist Active Subjunctive]
Foot	Pous	Foot
Against	Pros	Against
Stone	Lithos	Stone
Said	Phemi	To share one's thoughts [Aorist Active Indicative]
Written	Grapho	To write [Perfect Passive Indicative]
Tempt	Ekpeirazo	Tempt [Future Active Indicative]
Lord	Kurios	Lord
God	Theos	God
Devil	Diabolos	Devil, Accuser
Taketh	Paralambano	Take [Present Active Indicative]
Exceeding	Lian	Exceedingly
High	Hupselos	High
Mountain	Oros	Mountain
Sheweth	Deiknuo	Show [Present Active Indicative]
All	Pas	Every
Kingdoms	Basilea	Kingdom
World	Kosmos	Kingdom
Glory	Doxa	Glory

Saith	Lego	Say [Aorist Active Indicative]
Give	Didomi	Give Future Active Indicative]
Wilt fall down	Pipto	To fall down [Aorist Active Participle]
Worship	Proskuneo	Worship [Aorist Active Subjunctive]
Saith	Lego	Say [Present Active Indicative]
Get thee hence	Hupago	Get hence or get lost Present Active Imperative]
Written	Grapho	Write [Perfect Passive Indicative]
Worship	Proskuneo	Worship [Future Active Indicative]
Serve	Latreuo	Serve [Future Active Indicative]
Leaveth	Aphiemi	Leave, Forsake [Present Active Indicative]
Behold	Idou	Behold, Lo
Angels	Aggelos	Angel, Messenger
Came	Proserchomai	Drew near, Came [Aorist Active Indicative]
Ministered	Diakoneo	Serve, Minister to [Imperfect Active Indicative]

PERFECT TENSE VERB

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word.

As prophecies comprise 27% of all verses in the Bible, God expects us to use them; those which have been perfectly fulfilled as encouragement, and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

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

REFLECTION

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

The Lord Jesus Christ was led to the testing ground under the authority of the Holy Spirit. God is in control of the testing process, even though Satan will be the tester and will think he has the power. This remains the case today, for we are the Lord’s possession in Christ Jesus, and so all that comes to us is in God’s Plan for our life. **John 10:27-30, Ephesians 1:11-14.** Satan may hit and abuse us, but it is only ever by permission, for training and reward, and “greater is He that is in us than he that is in the world” attacking us! **1 John 4:4.**

The verb translated, “to be tested”, is in the aorist passive infinitive. The aorist tense indicates the temptations occurred at specific points of time, the passive voice, He received testing. The infinitive mood is the Greek verbal way of indicating strong purpose.

There was purpose behind every one of these temptations – these were why the Jesus Christ went into the Wilderness for the period of forty days. The temptations were a period of testing with Satan attempting to prevent the Lord Jesus Christ going to the Cross. He will fail – for the Lord has the Holy Spirit to draw upon, just as we have, to stop our failures today. **1 Corinthians 10:13, Ephesians 5:18, 2 Thessalonians 3:3, 2 Peter 2:9.**

The devil accuses the brethren, and is the slanderer of believers, but his power is limited and doomed. **Romans 12:10, Revelation 20:1-3, 7-15.** There are those today who do not believe that a personal devil exists, but they do not offer an adequate explanation for the existence and presence of sin in the world. What we have in these verses is the personal testimony of Jesus regarding the reality of the devil’s presence and his modus operandi in this world, but we also have the Lord’s personal testimony to his defeat.

As the Lord defeated Satan, so may we by the same Holy Spirit power, as we walk in the filling of the Spirit. **Ephesians 5:18-21.**

The word “tempt” here and in verse 3 means, “to test, to try, to assay, to see the true nature of an object”. That is its usual meaning in the ancient Greek and in the Septuagint. Here I believe it has also its secondary meaning, as in other places in the New Testament, “to solicit to sin”.

Two meanings may be taken here, but the primary one is the key theological concept here, for the Lord’s true character, motivation, and focus is tested by Satan. He is proved to be pure, fit for, and true to the mission, and focused only on God’s Plan for our salvation.

We are challenged to meet this test in daily life also, and to prove by our words and deeds that we care for the Lord’s assessment of our lives alone, and that our sole desire is to fulfil the Lord’s Plan for our lives. **Proverbs 1:7, 3:3-8, 19-25, Matthew 26:39-42, John 4:34.**

Verse 2. And when he had fasted forty days and forty nights, he was afterward an hungered.

The great testing time comes after he had fasted. Moses also had fasted through a period as long, during forty days and forty nights as he received the Law and carved the “ten words” upon the stone. **Exodus 34:28.**

The normal Jewish fast was from sun rise to sun set, and even if food is eaten in the evening, this is a debilitating period of time to be going without any food through daylight hours. It is a miracle indeed if there was no food or water at all. So at the close of the period of forty days the comment made makes 100% sense - “He was afterward an hungered (seriously hungry)”.

In his humanity he would be “seriously hungry and vulnerable”. It is most likely that the Lord’s baptism occurred at the same time of the year as his birth; the Feast of Tabernacles (September-October), and so the time of temptation occurs as the weather becomes colder and the physical stress becomes greater at this time also.

Physical weakness often will open the door to temptations that would not be listened to in the days of health and strength. Jesus is tempted here exactly at the time we are most often – at the point of vulnerability. **Hebrews 4:15-16.**

During Ramadan in Moslem countries, the 28 day fast through daylight hours produces extreme psychological vulnerability, and people are very emotionally fragile. Emotionally, physically, and psychologically at the end of forty days of fasting all humanity would be extremely vulnerable, and that is the point where Satan attacks the humanity of the Lord with the testing.

It is always at our weakest point that the enemy launches his best attacks. Like the lion he attacks the point of weakness, not the strong animal in robust health and strength. **1 Peter 5:8-9, James 4:7-8.**

Like our Lord we are called to “resist” by walking in the filling of the Holy Spirit, and so bring God’s inner power to bear with the armour of the Holy Spirit put on daily. **Ephesians 6:14-18.** We are told to “draw near” in fellowship to our Lord, and “cleanse” our hearts and hands from sin, for all unconfessed sin gives Satan a stronghold in our soul from which to undermine our remaining defences.

While these temptations of the Lord are unique – as we would expect given His unique person and ministry, there are principles in each that apply to us, and encourage us as we stand against temptations.

THE FIRST TEMPTATION - PRINCIPLES

The first temptation is related to the relationship of Jesus Christ to the indwelling Holy Spirit. Jesus is tempted to operate independently of the Holy Spirit and Plan of God. This remains a major focus of satanic attack upon all believers today, as it has through the centuries; he wants us to walk away from the Plan.

The temptation is designed by Satan to force Christ to violate the "Kenosis" principle. This doctrine explains that the Lord, while remaining fully God, emptied himself of all divine prerogatives and did not rely on His deity to accomplish things on earth, but relied only on the indwelling power of the Holy Spirit.

The word "tempter" is a present active participle, and could be translated, the person who is constantly tempting. It relates to Satan who constantly exalts himself and tries to pretend that God is not as powerful as He truly is, and that he is more powerful than he truly is. **2 Corinthians 11:14, 1 John 4:4.**

Satan is testing the Lord as he tested Eve. She was deceived into thinking he was a genuine "angel of light" rather than the satanic counterfeit, but Jesus will test Satan with the Word and will confound and rebuke him. **1 John 4:1-10.**

We are challenged to walk in the power of the Holy Spirit, following the Plan of God for our life, and remembering who is the victor in the Angelic Conflict.

We are challenged to live in the place of victory over satanic deception, remembering who he is and who the Lord is, and then celebrating who we are in Christ Jesus by resisting the devil, and calling the fake the fake it truly is, and walking in the true light of the truth of the Word!

Verse 3. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread'.

"If thou be the Son of God", is more truly translated, "If thou be Son of God," for there is no definite article with "Son." The lack of the definite article in the Greek emphasizes the quality of the noun. It is the way of saying this is the true "Son of God" above any other "sons".

The devil is possibly also alluding to the words of the Father to Jesus at the baptism: "This is my Son the Beloved". Satan delights in the use of the truth for evil purposes – and here tempts the Lord to prove who he is and prove the Father's love for him. He needs to do neither. Satan's weasel words are enticing. "The Son is hungry – so wouldn't the Father delight to see His Son eating nice divinely made bread?"

It was the same self-satisfying test that Eve faced and failed in the garden, except at a much higher level. **Genesis 3:1-7.**

Let us test ourselves in this area, for will we accept hunger at times, and stay in the Plan of God, waiting upon the Lord for His deliverance? **2 Corinthians 11:26-31, Hebrews 11:35-40, Psalm 27:14, 37:1-11.**

Satan is ever ready to challenge us to think that any restriction, pressure, or law is unfair to us, and that we are "entitled" to the very best at all times as sons of the king! This is simple narcissism, and Satan's main characteristic/fruit, and unless we are focused upon the Lord's Plan alone for our life we will fall!

The temptation here is simply to utilize the divine power that Jesus had, and would later use to feed the five thousand, by multiplying bread loaves. It was equally easy for the Lord to turn stones into bread as to multiply the bread loaves on the days where he fed vast crowds. **Matthew 14:16-21, 15:32-38.**

To turn stones into bread was quite within His power, but it was the use of miracles for personal benefit, and no godly miracle done in the power of the Holy Spirit is ever for the benefit of the person exercising the God given gift of miracles.

This principle applies to us in Holy Spirit filled ministry now, just as it applied to the Lord then. No act of spiritual power is ever to be done for any personal benefit – only in accordance with the holy Plan of God for your life ministry, for the glory of the person and work of Jesus.

Jesus wins the battle, and so must we. He will not use His own volition in conflict with the Plan of God. He is absolutely committed to the Plan of God for his life, and will use the power of the Holy Spirit to accomplish the Father's purpose alone. He is being tempted to use a legitimate power in an illegitimate way for personal gain.

Satan is the ultimate narcissist – and he appeals always to self centeredness and our old sin nature sense of “entitlement”. Any temptation in this area has the smell of hell about it! He is also being tempted as to His trust in the provision of the Father in His times of need. Will Jesus get food for Himself or will He wait on the Father's provision?

He knows that the Father's Plan is not for Him to starve to death, but that He is to die on the Cross. He can wait upon the Lord His God, for He knows that His heavenly Father has divine good work for Him to do, and that death in the wilderness is not in the plan.

We can rest in the same reality, for the Lord has not saved us to kill us in a pointless manner, but to empower us to godly service right up until the moment he calls us home to glory. **Romans 8:28-39, 2 Timothy 1:8-12, 2:10-13, 4:6-8.** This aspect of the first temptation will be captured in the second and third also.

Verse 4. But he answered and said, It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God’.

The Lord now gave Satan a doctrinal answer. He gave him Scripture. For forty days the Lord has spent time in Bible study and prayer and the fruit of biblical saturation is that the doctrines of the Word keep us stable and clear thinking in the times of crisis. We are challenged to live in the Word daily, and to feed upon God's truth every day with the same focused attention to which we pay our physical food needs.

The verb “It is written”, is in the perfect passive indicative. The perfect tense means that this truth has been written in the past with the effect that its results go on eternally. The passive voice shows that the Scripture is received from God and the indicative mood underlines the truthful reality of the biblical promises. God's Word has eternal significance and we are called to feed upon it as the most important thing we can ever do! How hungry are we for the Word?

The Lord Jesus Christ now quotes the word from **Deuteronomy 8:3**, *“Man shall not live by bread alone but by every word that proceeds from the mouth of God”*. There is no spiritual life apart from the gift of the Holy Spirit from the Lord Jesus. **John 3:5-18.** To be truly “alive” spiritually means to be alive in relationship with to God and that means being a child of God through relationship with Jesus, and being indwelt by the Holy Spirit.

Bread alone may give physical life, but bread alone is not sufficient to maintain it, and at some point, even the best bread will not keep you alive. Jesus warns one of the crowds that he feeds later not to be distracted by divinely provided bread, but to seek the bread of life through the doctrines of the Word that will, with the Holy Spirit's power, spring up within to eternal life. **John 6:27-31.** Isaiah had also made this point 600 years before. **Isaiah 55:1-3.**

The Lord's obedience to the Plan of God placed Him in the position of power and destiny. Jesus found His strength in the Plan of God for Him, not in performing miracles, but in the Word of God and the indwelling Holy Spirit. We also will find our place of power, purpose and destiny as we walk in the filling of the Holy Spirit in the plan of God for our life. Seeking dramatic signs and wonders has no part in God's Plan, for it leads to narcissism. When signs are called for, they will be given by God, and when wondrous miracles are to be performed, they will be done without fuss and drama in the power of the Holy Spirit. Seek obedience, and walk in the Spirit – and so stay safe and productive in God's Plan for your brief life.

Verse 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

This is the second recorded temptation. At the first temptation Satan was defeated by the Word in his attack on the Lord Jesus Christ's relationship with God through the Holy Spirit, so he now tries to attack the Word itself. He tries to undermine the Lord Jesus Christ by undermining the Word of God as the standard for the Lord's decision making. This is a crucial issue for us all, for our only stability comes from our trust in and obedience to the Word of God.

Satan attacks the Word, by distorting the Word, and using passages out of context. He did a similar thing with our mother Eve in the Garden. With her lack of clear and precise knowledge of the Word she fell, and she took Satan's lead and by misquoting the Word of God in her conversation with the Serpent she opened the door to disaster for mankind. **Genesis 3:1-7.**

The great linguist and preacher of last century Dr David L Cooper used to say, "A text out of its context, soon becomes a pretext". A little confused knowledge of the Word opens the door to disaster in the life of the foolish person who has not studied to show them selves approved as a true workman of the Lord. **2 Timothy 2:14-15.**

Satan and his people love drama, whereas the Lord loves obedience to the simplicity of the commands of the Lord's Word! **John 15:7-17.** On the pinnacle of the temple is literally a "wing" of the Temple. The English word "pinnacle" is from the Latin pinnaculum, from pinna (wing).

The main "wing" of the Temple towering 100 metres above the Kidron Valley is most likely the top of the so called "Stoa of Solomon". This was the top part of a magnificent porch built by Herod with many pillars which stood on the edge of the drop according to Josephus, in *Antiquities 15.11.5.*

This was on the south of the temple court, Hegesippus says, that James the Lord's half brother was later placed on the top of one wing of the temple, and thrown down from there after being killed by a blow to the head in the Temple Courtyard. This may be correct, as Satan doesn't like to be beaten and will try to hurt another in the same spot that another escaped before.

The Lord defeats Satan here, but first Satan does the dramatic thing, and asks the Lord to look out and jump. The temptation to suicide can be strong when people are physically debilitated by stress from any source. The Lord is in his humanity physically debilitated by the fasting for forty days. This is deviously put to the Lord, not as suicide, but as the opportunity to demonstrate dramatically the angels care over him in the eyes of all the people who would be in the valley at any time.

Verse 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Satan says to the Lord, "If you are the Son of God cast thyself down". "Cast thyself down" is the aorist active imperative. Satan says that if the Lord is going to rely on the Word of God, then he can apply **Psalm 91:11,12** to the situation. Miss-Quoting this Scripture, out of its intended context, he tries to show the Lord Jesus Christ why He should jump. This would be to falsely apply scripture, for the Word must never to applied in situations that are forbidden by other scripture. It is forbidden to tempt the Lord by any action, and murder of others or self (suicide) is forbidden.

However there is already another natural divine law covering this situation, the Law of Gravity. If the Lord jumps the Law of Gravity will take over with the result that the Lord will be killed. It is always wrong to hazard life to no good purpose, as the Lord wants us doing intelligent things in the Plan of God for our life, not wasting our lives in risk taking. We are not here for thrills, but to win eternal rewards.

It would have been equally as wrong for the Lord to start dancing on the ledge here – all risk to life when we are called to serve in this life is wrongful. We have been given life to use for the Lord's glory, not to waste it or throw it away in risk taking.

God will not cater for people who deliberately contravene one of the Divine laws. If someone pushed the Lord over the cliff then **Psalm 91:11,12** would come into play, but any deliberate or foolish act of free will against the Law of Gravity will result in death. We lose too many young Christians each year to foolish risk taking actions that waste their lives to no good purpose, and Satan rejoices at all such waste of young life. We must be careful and prayerful – not wrap ourselves in cotton wool, but do anything the Lord directs, with confidence in His protection, but take no unnecessary risks.

When you act outside the Plan of God or God's guidelines, by any deliberate act of the free will, you are outside the protection of God. It was not God's will for the Lord Jesus Christ to jump, it was His will for the Lord to have a three year ministry on the earth before going to the Cross and dying for the sins of the world.

Satan has miss-used Scripture that has not only been added to by him, but is not applicable to the situation. It was a skilful tactic on Satan's part and the action would also have been accepted by the populace as proof that Jesus was the Messiah, if they should see him sailing down as if from heaven. Once again we are reminded, God does not work by dramatic signs very often, but by acts of quiet obedience on the part of his servants. Drama is not often God's way – quiet obedience to truth is!

This “drama” would be seen by some as a “sign from heaven” in accordance with popular Messianic expectations, but they were wrong, and the Lord’s ministry will challenge them to face the truth. Jesus is not here to entertain and neither are we! Satan seeks for any way to get Jesus off the true path for Him, and Satan continues this tactic with all believers today.

Any deviation, however slight, away from the path of God for us is a step into danger and potential disaster. We are to walk with the Lord on the path illuminated by the Word alone. **Psalm 119:105-107, 142, 161-162.**

In this verse we have a number of different tenses and moods for the verbs. We start with the devil “saying” in a present tense, indicating he kept on saying. He keeps on commanding Jesus in the imperative mood to jump into the ravine. The word “written” is again in the perfect tense, showing that the principle that applies here in the Word of God was written once in the past, but with the result that it lasts forever. Jesus is noting that this principle of the Word of God is eternal. The Lord will apply the Word correctly – he will “rightly divide the Word of Truth” and such biblical thinking will always cut away the devil’s nonsense. **2 Timothy 2:15.**

We then have two future tenses; the first with a middle voice showing that the person is benefited by God commanding the angels, while the indicative mood shows the reality of the angels bearing you up if it is required. The angels still act in our defence even now. **Hebrews 1:14.**

We are protected on the path of God for us, while we operate within God’s perfect will for our life. Finally the subjunctive mood shows potential of dashing your foot against a stone. This is in the aorist tense indicating a point in time when the contact would be made. We may be “hit” or “stumble” at times, but we will be lifted up if we are on the right path and keep our focus on the Lord’s support. We are His, and if we are on His path, His support is always there. **Proverbs 4:10-19, 1 Peter 5:5-10.**

Verse 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Jesus said to Satan, quoting **Deuteronomy 6:16**, “*You shall not tempt the Lord thy God*”. Jesus turns the first class condition of verse 6, “*If you are the Son of God and you are*”, back on Satan and tells him that he is not to tempt God; that is, he is not to tempt Him. Satan knows who Jesus is, and he “trembles” at the truth. **James 1:19.**

It can be seen from this temptation that not all Scripture applies to every situation, but when walking on the Lord’s path for your life the Holy Spirit will enlighten your heart and mind correctly. The more Bible saturated and mature a person is the more able you are to apply the pertinent Scripture to the situation you find yourself in. It is written, “again” – Jesus repeats and repeats the truth! It doesn’t change.

The armour of the Holy Spirit, that every believer is to have on daily, and utilize to the full, sums up the Lord’s answer to each temptation also. **Ephesians 6:14-18.** The Lord keeps His head safe and breastplate firmly on by remembering who He is, and His chief weapon is “the sword of the spirit, the Word of God”.

We keep ourselves safe under testing times by also remembering who we are in Christ Jesus. That means, remembering that our salvation is secure (our head is safe with the Lord’s helmet of salvation provided for us), that we are covered by his righteousness (breastplate), and can trust Him in His path for us (shoes on and fastened to give us good grip on the path for our life), and absolute trust in God’s provisions for all times (shield of faith held up).

Verse 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

The third reported temptation is given in verses 8-10. This temptation also involves the Lord Jesus Christ’s relationship to the Father’s plan for Him at his First Advent. The plan of God demands the Cross before the Crown. Here Satan offers the Crown now, without waiting for the plan to unfold, bypassing the Cross.

There is a parallel in this to temptations in the ordinary believer’s life, although this actual temptation is given to few in the satanic economy. This is specifically the temptation to be a “world ruler”, and as we read the Lord’s answer to Satan, let us reflect that one will accept this offer in the future, the one called the Anti-Christ! **Daniel 7:7-11, 9:26-27, 11:36ff, Revelation 13:1ff.**

The offer by Satan to give the Kingdoms of the World to the Lord Jesus Christ is a bona fide offer, as Satan is the ruler of the carnal world and it is his to give. At this time in world history it would appear that all the kingdoms from East to far West were in Satan's control, and they have been so for the majority of man's history, with some wonderful times of exception when believers rule some nations.

God has set up safeguards against world domination with the Divine Institutions, especially that of separate National Governments. God's program requires independent nations whilst Satan's plan is always towards internationalism; the control of many by a few, and they are his power hungry few. His last great push in this area was the Nazi tyranny and the Soviet tyranny.

Both of these have gone, but the final form of the Western Beast is still with us in all its satanic deception and deviousness, as Daniel's visions make clear, in the form of the "western allies", and they will morph into the Anti-Christ's Empire in the last days. The Western Powers inherit the mantle of ancient Rome and this is the Anti-Christ's power base. The devious lies of "western media", controlled as if by an invisible hand testify to the satanic strings behind much of the "Western World" of today. Covid-19 has shown just how baffling, evil, lying and yet also self destructively stupid the satanic has always been. He doesn't do logic or team work very well at all!

Satan shows Jesus the glamour/power/narcissistic delights, of the kingdoms of the world, but the Lord resists the temptation. "*All these things will I give you if you will fall down and worship me*". The offer was genuine, and it still is. Satan is the master of the offer that is "too good to be true", in the economic, political and criminal worlds. He still offers lesser men this sort of power in their lesser spheres and the offer is always genuine, but the temporal and eternal consequences are never mentioned by him!

Satan has great power and wealth to offer fallen men, and he makes the offer daily still in lesser areas, and believers will face this lesser temptation in economic areas; to compromise their faith and holiness to receive great economic wealth. Believers in politics face the challenge to be moral when compromise is offered up as a "good choice" to "secure political advantage". Satan is the master of "double talk" and the Anti-Christ will be the world master of this in the last days.

Verse 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The victory over this temptation is given in verse 10 where in the Greek it says the equivalent of, "Get out of here Satan". The Lord Jesus Christ gave Satan an order; present active imperative with the present tense being a powerful present – keep on getting out of here Satan.... To end the third temptation the Lord Jesus quotes Deuteronomy again, this time it is **Deuteronomy 6:13**.

The satanic thrust for all mankind is to have them worship anything, or anyone, other than the Lord their true God. Satan wants men to worship and serve them selves or him; he doesn't mind which option men take, for either will doom them to the Lake of Fire. **Revelation 20:10-15**.

Jesus sums up the thrust of Satan's work here with the truth, and dismisses him with contempt, and with the clear command of scripture to worship and serve the Lord God only. We are here to serve the Lord our God, not our own lusts and desires, nor the fallen "past prince of this world", for he is now defeated by Jesus completed work. **1 Corinthians 15:19, 1 Timothy 6:15-16, James 2:24-26, 1 John 4:4**.

All we gain in this life passes to others. We take nothing out of this life except the spiritual production done in the filling of the Holy Spirit. What will we give in exchange for our eternal soul? **Matthew 16:26, Luke 12:16-21, 16:19-31**. As Jesus will say to the people later in **Matthew 6:24**, "You cannot serve God and money lust (mammon)". We all face the choice daily to serve the Lord in spirit and in truth, focused on His plan, or open ourselves to distraction by self centeredness. **John 4:23-24**. Remember, the satanic focus is always to try to get people to be self centred in space-time, rather than Christ-Centred now and forever.

Verse 11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

After the tempter leaves Him angels come and minister to Him. **Hebrews 2:3, 9, 14-15**. The word "minister" is in the imperfect tense showing that they kept on ministering to Him, and we glory in the truth that they keep on ministering to our needs also. The victory was won at every turn, in spite of the pressures flowing from the weather, and the fast of forty days, and the repeated assaults of the devil. They were defeated by the saturation of the Word of God in Jesus' soul. The angels could now encourage Him, and they also probably provided Him with physical food as they did to Elijah, as seen in **1 Kings 19:6**.

God's provision will always arrive at the right time to encourage and strengthen for further service. We are here to serve God and others, and the Lord will always ensure we have everything we need to serve. **Philippians 4:10-13**.

APPLICATION

After any great victory you are always vulnerable to temptation. The Lord's baptism led into this time, and at times there will be great pressure after a wonderful act of obedience. Rejoice in adversity – for it is for greater service. Rejoice with the angels, the Lord, and Paul in **Philippians 4:13**. *"I can do all things through Christ who strengthens me!"*

These temptations were unique, as they included turning stones into bread, being offered all the kingdoms of the world, and leaping from the Temple in Jerusalem.

We cannot be tempted in these unique areas, but for each temptation the Lord faced there are similar ones that the enemy will try on us at times.

We can be hungry but can never relieve the hunger by turning stones into bread. In principle however we are often tempted to operate independently to the Holy Spirit's guidance and direction, and to leave the plan of God for our life and select an apparently "easier option" with more provisions. There are no "easy options", only satanic deceptions.

Satan's idea is to promote man's works against God's work, to ultimately set up a system whereby all men work together in a moral way on the earth without the need of God. His concept is a false satanic Millennium, and it will be led by the man who accepts all the temptations the Lord rejected – the Anti-Christ. Let us stand against temptation every day!

Ask yourself believer, do you try at times to jump ahead of the Plan of God? This can be done in a number of ways, for example getting married before you should, taking money you should not, taking a job that is not moral or good, or committing a crime, murder, or suicide, or just looking the other way when others do so.....

Many people are full of food/wealth/power but are unhappy. They may have friends and possessions but are without the Lord Jesus Christ, and so they are not truly alive to spiritual life and when they leave this life it is with fear and the certainty only of eternal judgment. We are to give the truth to such people.

It isn't food, friends, and possessions that count in this life; it is the promises of God behind the food which are important. You may not have food but you always have the promises behind the food. While bread is required to sustain life it is a detail. Therefore what really sustains the believer in the Christian life is the Word – the plan, power and promises of God.

When times of testing occur, it is not what is in the Bible is important it is what you have been able to retrieve from the Bible and have resident in your mind. Many believers cannot say, "It is written", for they do not know the Biblical text and cannot claim what they do not know. A bible saturated Holy Spirit empowered life is the only safe life for believers. Read Paul's testimony in **2 Corinthians 11:23-31**.

It is being solely focused upon the Plan of God for us, as revealed in the Word of God, and applying that Word into the very fabric of every day in Holy Spirit power. **Ephesians 5:18-20**.

Note the extreme testing times Paul went through, and at this point the greatest ship wreck was still to come. **Acts 27-28**. He rejoiced in all these times, because he rejoiced in the reality of his position in Christ Jesus – for he knew that with Jesus was always enough power, enough money, and enough provision to achieve all the Lord desired of him in this life. **Philippians 4:2-13**.

Do not envy the rich of this world **James 1:26 – 2:7, 5:1-11**. The widow who gave two mites walked into the Temple with the Promises of God and walked out with the Promises of God. **Luke 21:1-4**.

In general the poor give everything, while the rich give nothing. If you are wealthy be a wonderful exception to this and glorify God through the gift of giving!

Dependence on God and fulfilling the Plan of God depends on our knowledge of the Word of God. The believer can only become spiritually self sustaining by feeding on the Word and converting the Word into

spiritual strength through faith and application. This is the same as physical growth by taking in physical food.

It can be seen from the second temptation that not all Scripture applies to every situation. The more spiritually mature a person is in the Word of God the more able he is to apply the appropriate Scripture to a situation.

Jesus will warn men against trying to serve God and mammon in **Matthew 6:24**. Satan, as the lord of the present evil world, constantly tries to win men to the service of the world, and obscure their obligation to serve God. What will it be daily for us? Will we focus upon the Lord our God in worship and service, or will we be distracted by the world, the flesh and the devil? **Galatians 5:16-26**. Do we walk the single narrow path of God, **Matthew 7:13-23**, or the many twisted "Broadway" paths of men?

MARK 1:12-13

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

KEY WORDS

Immediately	Euthus	Immediately, Straightaway
Spirit	Pneuma	Spirit
Driveth	Ekballo	Send Away, Drive [Present Active Indicative]
Wilderness	Eremos	Wilderness
Was	Eimi	To be constantly [Imperfect Active Indicative]
Forty	Tessarakonta	Forty
Days	Hemera	Days
Tempted	Peirazo	Tempted [Present Passive Participle]
Was	Eimi	To be constantly [Imperfect Active Indicative]
Wild Beasts	Therion	Wild beasts
Angels	Aggelos	Angels
Ministered	Diakoneo	To serve, Minister [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 12. And immediately the spirit driveth him into the wilderness.

In Matthew and Luke we have the word led while in Mark we have the word ekballo which means to throw out and indicates the guidance of the Holy Spirit in relation to the next part of the Plan of God. The forty days in the wilderness were under the direct guidance of the Holy Spirit. The entire earthly life of Jesus was bound up with the Holy Spirit from His birth to His death and resurrection.

Verse 13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Mark does not give the narrative of the three temptations in Matthew and Luke but adds this little touch about the wild beasts in the wilderness. It was the haunt at night of the wolf, the boar, the hyena, the jackal, the lion. It was lonely and depressing in its isolation and even dangerous. The angels did come and minister, the imperfect tense shows that they kept it up until He was cheered and strengthened and that is the angelic ministry – they are our encouragers also, working under God's direction.

LUKE 4:1-13

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, **2** Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. **3** And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. **4** And Jesus answered him, saying, **It is written**, That man shall not live by bread alone, but by every word of God. **5** And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. **6** And the devil said unto him, All this power will I give thee, and the glory of them: for that **is delivered** unto me; and to whomsoever I will I give it. **7** If thou therefore wilt worship me, all shall be thine. **8** And Jesus answered and said unto him, Get thee behind me, Satan: for **it is written**, Thou shalt worship the Lord thy God, and him only shalt thou serve. **9** And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: **10** For **it is written**, He shall give his angels charge over thee, to keep thee: **11** And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. **12** And Jesus answering said unto him, **It is said**, Thou shalt not tempt the Lord thy God. **13** And when the devil had ended all the temptation, he departed from him for a season.

KEY WORDS

Being full	Pros	Close to, face to face with
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Returned	Hupostrepho	Turn back, Come again [Aorist Active Indicative]
Led	Ago	Lead, Bring [Imperfect Passive Indicative]
Wilderness	Eremos	Wilderness
Forty	Tessarakonta	Forty
Days	Hemera	Days
Tempted	Peirazo	Tempted [Present Passive Participle]
Devil	Diabolos	Devil
Eat	Phago	Eat [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Were ended	Sunteleo	Finished, Completed [Aorist Passive Participle]
Hungered	Peinao	Hungry [Aorist Active Indicative]
Said	Epo	Say, Command, Answer [Aorist Active Indicative]
Be	Eimi	Keep on being [Present Active Indicative]
Son	Huios	Son
Command	Epo	Command, Say, Answer [Aorist Active Imperative]
Stone	Lithos	Stone
Made	Ginomai	To become something [Aorist Middle Subjunctive]
Bread	Artos	Bread
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saying	Epo	Say
Written	Grapho	Write [Perfect Passive Indicative]
Man	Anthropos	Man
Live	Zao	Live [Future Middle Indicative]
Alone	Artos	Bread
Every	Pas	Every
Word	Rhema	Word
Taking	Anago	To sail away, To take up [Aorist Active Participle]
High	Hupselos	High
Mountain	Oros	Mountain
Shewed	Deiknuo	Show [Aorist Active Indicative]
All	Pas	All
Kingdoms	Basilea	Kingdoms
World	Oikomene	Inhabited world
Moment	Stigme	Instant
Time	Chronos	Time
Said	Epo	Say [Aorist Active Indicative]
All	Hapas	All
Power	Exousia	Authority, Power
Give	Didomi	Give [Future Active Indicative]

Glory	Doxa	Glory
Delivered	Paradidomi	Deliver, Commit [Perfect Passive Indicative]
Whomsoever	Hos	Whom
Will	Thelo	Desire to [Present Active Subjunctive]
Give	Didomi	Give [Present Active Indicative]
Worship	Proskuneo	Worship [Aorist Active Subjunctive]
Shall be	Esomai	Shall be [Future Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Get thee	Hupago	Get
Behind	Opiso	Behind
Written	Grapho	Write Perfect Passive Indicative]
Worship	Proskuneo	Worship [Future Active Indicative]
Lord	Kurios	Lord
God	Theos	God
Serve	Latreuo	Serve [Future Active Indicative]
Brought	Ago	To bring [Aorist Active Indicative]
Set	Histemi	Abide, Establish [Aorist Active Indicative]
Pinnacle	Pterugion	A little wing, Buttress
Temple	Hieron	Temple
Said	Epo	Say [Aorist Active Indicative]
Be	Eimi	Keep on being [Present Active Indicative]
Son	Huios	Son
Cast	Ballo	Throw, Cast [Aorist Active Imperative]
Down	Kato	Down
Written	Grapho	Write [Perfect Passive Indicative]
Give charge	Entellomai	Command [Future Middle Indicative]
Angels	Aggelos	Angel, Messenger
Keep	Diaphulasso	Keep, Protect [Aorist Active Infinitive]
Hands	Cheir	Hand
Bear	Airo	Carry [Future Active Indicative]
Lest at any time	Mepote	Peradventure
Dash	Proskopto	Dash, Stumble [Aorist Active Subjunctive]
Foot	Pous	Foot
Stone	Lithos	Stone
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Said	Ereo	Call, Speak, Tell [Perfect Passive Indicative]
Tempt	Ekpeirazo	Tempt [Future Active Indicative]
Ended	Sunteleo	Finish, Complete [Aorist Active Participle]
Temptation	Peirasmos	Temptation
Departed	Aphistemi	Depart, Leave [Aorist Active Indicative]
Season	Kairos	A season , A while

PERFECT TENSE VERBS

EREO – TO SAY, SPEAK OR TELL – Occurs 71 times in the New Testament of which 22 times are in the Perfect Tense. It occurs twice in Luke and the Revelation, four times in John, five times in Acts, six times in Hebrews and once in Romans and 2 Corinthians. On 14 occasions the Active Indicative is used while 7 times the Passive Voice mainly in the Participle mood occurs.

Many of the Perfect Tenses of the verb Ereo are tied in with quotations from the Old Testament reinforcing the fact that the Bible is once and for all given to man as something which will last forever, and using the truth of the Old Testament to reinforce the eternal nature of what is said. In fact half of the Perfect Tenses in Ereo are intimately tied to the eternal word of God in the Old Testament.

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word.

We note that the Lord Jesus Christ directly quotes the Prophets in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word through his servants. As prophecies comprise 27 of all verses in the Bible God expects us to use them; those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

PARADIDOMI – BETRAY, DELIVER - Occurs 121 times in the New Testament with only four times in the Perfect Tense. In **Luke 4:6**, the word for power is exousia which means authority.

Satan is offering the Lord Jesus Christ authority over the earth and it is his to give as he became the ruler of the world at the fall of Adam. “For it hath been delivered unto me” is in the perfect passive indicative. Satan here claims possession of world power and Jesus does not deny it. It is due to man’s sin and by God’s permission. Jesus calls Satan the “ruler of this world” in **John 12:31, 14:30, 16:11**.

This claim, makes one consider whether some of the world rulers are not, consciously or unconsciously, agents of the devil, and the evidence is here that they are indeed. The tone of Satan here is one of superiority to Jesus in world power. He offers him a share in it on one condition.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
25	Psalms 91:11-12	Misquoted by Satan and used to tempt Christ	Luke 4:10-11

REFLECTION

Verse 1. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

“Full of the Holy Spirit - the difference of the Persons in the Trinity is shown here, but with evident unity. One recalls also Luke’s account of the overshadowing of Mary by the Holy Spirit in **Luke 1:35**. The word translated full is “pros”, which means face to face, or in close company with the Holy Spirit.

“Was led by the Spirit” is in the imperfect passive, which means He was continuously led in this way. Thus Luke affirms that Jesus was now continuously under the guidance of the Holy Spirit. Hence in this same sentence he mentions the Holy Spirit twice. We are reminded that there is no Christian life without the leading of the Holy Spirit.

Verse 2. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

“Being tempted” (peirazomenos). Present passive participle and naturally parallel with the imperfect passive of the verb meaning to be led in verse 1. The devil challenged the Son of man though also the Son of God. It was a contest between Jesus, full of the Holy Spirit, and the slanderer of men. The devil had won with Adam and Eve. He has hopes of triumph over Jesus.

“He did eat nothing”. While Mark does not mention the fast Matthew has the aorist active participle of Nesteuo, which usually means a religious fast for purposes of devotion. That idea is not excluded by Luke’s words. The commencement of the Lord Jesus Christ upon his Messianic ministry was a fit time for this solemn and intense period of devotion to His Father as well as the temptations.

This mental and spiritual strain would naturally take away the appetite and there was probably nothing at hand to eat. The weakness from the absence of food gave the devil his special opportunity to tempt Jesus, which he promptly seized. According to Luke the verb for hunger is in the aorist active indicative showing that the hunger came at the close of the forty days as in **Matthew 4:2**

Verse 3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Luke also uses the first class condition. If you are the Son of God and you are. He recognises Jesus Christ as the Son of God as he was originally the personal servant of the Lord as the covering Cherub. He knows He is Lord of all!

Perhaps pointing to a particular round stone that looked in shape and size like a loaf of bread Satan now tempts Jesus to turn it into bread. Stanley in his book *Sinai and Palestine*, p. 154, shows that on Mt. Carmel are found crystallisations of stones called "Elijah's melons."

The hunger of Jesus opened the way for the diabolic suggestion designed to inspire doubt in Jesus toward His Father. The word for bread, "artos" is probably better translated "loaf." The Lord's rebuttal of the temptation is discussed in the evaluation of the Matthew account above.

Verse 5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

Only in Luke is the word "stigma" used and then nowhere else in the New Testament. What it means in an instant of time or a second of time. This panorama of all the kingdoms of the world and the glory of them in a moment of time was a great feat of satanic performance. Jesus saw the glamour of them all and faces the full offer that the Anti-Christ will accept.

This second temptation in Luke is the third in Matthew's order. Luke's order is geographical (wilderness, mountain, Jerusalem). Matthew's is climacteric (hunger, nervous dread, ambition). There is a climax in Luke's order also (senses, man, God).

Verse 6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

The word for power is *exousia*, which means authority. Satan is offering the Lord Jesus Christ authority over the earth and it is his to give as he became the ruler of the world at the fall of Adam.

For it hath been delivered unto me is in the perfect passive indicative. Satan here claims possession of world power and Jesus does not deny it. It is due to man's sin and by God's permission. Jesus calls Satan the "ruler of this world" in **John 12:31, 14:30, and 16:11**. When a principle is repeated three times there is no debate – he rules in the politics of evil self centred men.

This claim makes one consider whether some/many/most of the world rulers are not, consciously or unconsciously, agents of the devil, and the biblical teaching would say, they are indeed. The tone of Satan here is one of superiority to Jesus in world power. He offers Him a share in it on one condition.

Verse 7. If thou therefore wilt worship me, all shall be thine.

That is what it really comes to. Here we have the Greek word "Proskuneo" which means to Worship. It is in the aorist active subjunctive. Satan says just bow the knee once [aorist tense] here in my presence. The temptation was for Jesus to admit Satan's authority by this act of prostration (fall down and worship); a recognition of authority rather than of personal merit.

"All shall be thine" - Satan offers to turn over all the keys of world power to Jesus. It was a tremendous play, but Jesus saw at once that in that case He would be the agent of Satan in the rule of the world by bargain and graft instead of the Son of God by nature and world ruler by conquest over Satan. The heart of Satan's program is here laid bare – and he hasn't changed his policy today, for most accept his "offer".

Verse 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Satan has spoken to Jesus Christ regarding worshipping him but Jesus now turns it against Satan by the quotation from **Deuteronomy 6:13**. "*Thou shalt fear the LORD thy God, and serve him, and shalt swear by*

his name". Jesus clearly perceived that one could not worship both Satan and God. He had to choose whom he would serve.

Luke does not give the words, "Get thee hence Satan", for he has another temptation to narrate. This indicates that the Matthew passage is chronological, as it culminates in the King of the Jews being offered the final prize, World domination without the Cross. Satan's religions are always bloodless (except for those who oppose him) and arrogance and addiction based.

Verse 9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Luke in this verse uses the verb "ago" which means to bring while Matthew uses the word paralambano to take. In both cases the Lord goes to the Temple and is placed on a buttress/pinnacle of the Temple.

Satan now quotes the passage of Scripture. Dashing the foot against a stone is an idiom for falling. Satan added the three word "at any time" to **Psalm 91:11,12**, in an attempt to make the promise all encompassing. He adds words to distort the Word of God as seen in the verse below with Satan's addition in bold.

Psalm 91:11-12 states, *"For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone."*

Luke 4:10-11. *"He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest [at any time] thou dash thy foot against a stone."*

Verse 12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

"It is said" is in the perfect passive indicative, which means it stands said in the past with the result that it remains constant in the future. This is a favourite way of quoting Scripture in the New Testament. Here Jesus quotes **Deuteronomy 6:16**. Each time in these three temptations He uses Deuteronomy against the devil. The verse states, "Ye shall not tempt the LORD your God, as ye tempted him in Massah".

In the three temptations we therefore see the lust of the flesh, the lust of the eyes and the pride of life being tested as per **1 John 2:15-17**, *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."*

Verse 13. And when the devil had ended all the temptation, he departed from him for a season.

The enemy tried all his weapons, and was at all points defeated. All during the forty days the devil tempted him as we are told that He was tested in every way as we are yet without sin. "For a season" means until a good opportunity should return. We are thus to infer that the devil returned to his attack from time to time. In the Garden of Gethsemane he tempted Jesus more severely than here.

He was here trying to thwart the purpose of Jesus to go on with his God's plan, to divert Him at the start. In Gethsemane the devil tried to make Jesus draw back from the culmination of the Cross with all its agony and horror. Satan remains focused on trying to stop the Plan of God, although he is powerless to do so, and every time we stand in the filling of the Holy Spirit we frustrate his designs again and again.

APPLICATION

By application after a great spiritual victory you are always vulnerable to temptation.

These temptations were unique as they included turning stones into bread, being offered the kingdoms of the world and leaping from the Temple in Jerusalem. We cannot be tempted in these areas.

Therefore we can be hungry but never relieve the hunger by turning stones into bread. In principle however we are often tempted to operate independently to the Holy Spirit.

Satan's idea is to promote man's works against God's work, to ultimately set up a system whereby all men work together in a moral way on the earth without the need of God. His concept is a false satanic Millennium.

By application, ask yourself, 'do we jump ahead of the Plan of God?' This can be done in a number of ways, for example, making any decision to act before you should, or taking foolish actions that may be fatal.

Many people are full of food, with wallets full of money, but remain unhappy. They may have friends and possessions but without the Lord Jesus Christ they are not truly alive, for death ends it all.

It isn't food, fame, friends and possessions that count for joy in this life, it is the promises of God behind the things which is important. You may not have food but you always have the promises behind the food. While bread is required to sustain life it is a detail. Therefore what really sustains the believer in the Christian life is the certainty of the promises of God.

When times of testing occur it is not what is in the Bible is important it is what you have been able to retrieve from the Bible and have resident in your mind.

The widow who gave two mites walked into the Temple with the Promises of God and walked out with the Promises of God. In general the poor give everything the rich nothing.

Dependence on God and fulfilling the Plan of God depends on our knowledge of the Word of God.

The believer can only become spiritually self sustaining by feeding on the Word and converting the Word into strength. cf Physical food.

It can be seen from the second temptation that not all Scripture applies to every situation.

The more mature a person is in the Word of God the more able he is to apply the appropriate Scripture to a situation.

The words "him alone thou shalt serve" quoted by our Lord in repelling the offer of the kingdoms of the world and their glamour needs to be applied today.

Jesus will warn men against trying to serve God and mammon in **Matthew 6:24**. Satan as the lord of the evil world constantly tries to win men to the service of the world and obscure their obligation to serve God.

DOCTRINES

HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. (**Isaiah 11:1-3, 42:1, 61:1-3**)
2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5.**
3. The Holy Spirit was given without measure (constant unhindered filling) to the humanity of Christ. (**John 3:34**)
4. The Holy Spirit was related to the baptism of Jesus. (**Matthew 3:16**)
5. The Holy Spirit sustained Jesus Christ during his earthly ministry. (**Matthew 12:18, 28, Luke 4:14, 15, 18**)
6. The Lord acknowledged the work of the Spirit in his works and miracles. **Matthew 12:8** (Quoting **Isaiah 44:1, 18, 28, Luke 4:14-21**).
7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross. **Matthew 27:46, Psalms 22.**
8. The Holy Spirit had a part in the resurrection of Jesus Christ. (**Romans 8:11, 1 Peter 3:18**)

9. The present ministry of the Holy Spirit to Jesus Christ (**John 7:39, 16:14**)

10. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry

11. to grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14.**

ANGELS: SATAN - ADVERSARY

1. SCRIPTURE - Genesis 3; Isaiah 14; Ezekiel 28; Matthew 4; Revelation.

2. BIOGRAPHY

Satan is the most beautiful creature ever to be created by God. He is an angel who rebelled against God before the creation of man (**Isaiah 14:12-15**). Originally he was the covering angel, the personal attendant of Jesus Christ in the very throne room of God. Unlike God, Satan is a created being and as such can only be in one place at any one time. He is attended by a vast number of angels (called demons) who have given him unswerving allegiance. After the creation of man, he tempted Adam and Eve to be as gods and to know good and evil by disobeying God. Satan then became the ruler of this world (**Genesis 3:1-7**). He attacked the human race in many ways prior to the birth of Jesus Christ. Throughout Jesus Christ's life, Satan attacked the Lord. Since Christ's victory at the cross he attacks believers. Satan still has access into heaven where he accuses the brethren. Halfway through the tribulation period Satan is thrown out of heaven (**Revelation 12:7-9**). This causes him to intensify his attack on the human race. During the millennium he is confined to the bottomless pit, allowing a perfect environment on the earth (**Revelation 20:1-3**). After a brief rebellion at the end of the millennium (**Revelation 20:7-10**), Satan is condemned to the eternal lake of fire which was created for the devil and his angels.

3. EVALUATION

Satan is called:

- a) The destroyer (**Revelation 9:11**).
- b) The accuser of the brethren (**Revelation 12:10**).
- c) The adversary (**1 Peter 5:8**).
- d) Beelzebub, prince of devils (**Matthew 12:24**).
- e) The deceiver of the whole world (**Revelation 12:9**).
- f) The great dragon (**Revelation 12:9**).
- g) An enemy (**Matthew 13:28, 29**).
- h) The wicked one (**Matthew 13:19, 38**).
- i) The father of lies (**John 8:44**).
- j) The god of this world (**2 Corinthians 4:4**).
- k) A murderer (**John 8:44**).
- l) The prince of the power of the air (**Ephesians 2:2**).
- m) The ruler of this world (**John 12:31; 14:30**).
- n) The ancient serpent (**Revelation 12:9**).
- o) The tempter (**Matthew 4:3; 1 Thessalonians 3:5**).
- p) A blinder of minds (**2 Corinthians 4:4**).
- q) A roaring lion (**1 Peter 5:8**).

4. PRINCIPLES

- a) Believers are in Christ and therefore in a position of supremacy over Satan (**Romans 8:37**).
- b) Satan was defeated at the cross once and for all (**Colossians 2:14, 15**).
- c) He can therefore only use devices and schemes, trying to convince the believer that he can still win the battle against God.
- d) Satan, through religion, tries to get man to work independently from God.
- e) A Christian out of fellowship can promote principles proposed by Satan (**Matthew 4:8-10; Mark 8:33**).
- f) Satan will use Scripture slightly changed, or added to, to try and confuse believers and lead them astray (**Matthew 4:3-10; cf. Psalm 91:11,12**).
- g) If Satan the adversary is resisted he will flee from you (**James 4:7**).
- h) Knowledge and application of the Scriptures is essential in understanding the wiles of the devil (**Ephesians 6:11**).

ANGELS

1. There are two kinds of angels:

- a) Elect Angels (**1 Timothy 5:21**) - those which have chosen to remain with God.
- b) Fallen angels - those which have rebelled against God and followed Satan:
 - i) imprisoned ones (**Jude 6, 2 Peter 2:4**) - apparently active on earth prior to the Flood (**Genesis 6**)
 - ii) demons, currently active on earth (**1 Corinthians 10:20,21, Mark 5:1-20**)

2. There are various orders in the angelic realm.

- a) Cherubim (highest order) -. (**Genesis 3:24, Exodus 25:19-20**) Cherubs were originally the defenders of divine holiness. Lucifer (Satan) was a cherub (**Ezekiel 28:14**)
- b) Seraphim - (**Isaiah 6:2**). Seraph means burning ones.
- c) Rulers, Principalities and Powers - can refer to human authorities, but usually refers to angels (and generally to fallen angels). (**Ephesians 3:10, 6:12, Colossians 1:16**). They control certain segments of the human race, they can control the voice and the mind. (**Mark 5:1-20**).
- d) Ministering Angels
 - i) Guardian angels. (**Hebrews 1:14**). Protect and assist believers.
 - ii) Angels of the waters. (**Revelation 16:5**). Water is used as a prison. Abyss (Greek), refers to an underwater prison.
 - iii) Angels of the abyss. (**Revelation 9:1,11**). An angel which has a special responsibility for the abyss.
 - iv) Angel of fire. (**Revelation 14:18**).
 - v) Angels of judgement. (**Revelation 8:2, ch 15,16**) - trumpets and bowls.
 - vi) Watcher angels. (**Daniel 4:13**).

3. Appearance of angels:

- a) Angels can appear as human beings (**Genesis 18:1-2, Hebrews 13:2**)
- b) Angels are described variously as having wings, many eyes, many faces (**Isaiah 6:2, Ezekiel 1**) and often glow with brilliant light (**Matthew 28:2-3**).
- c) Lucifer (Satan) was the most beautiful creature ever to come from the hand of God (**Ezekiel 28:12-17**)
- d) Angels are NOT pink fat babies with wings, or red skinned creatures with horns and forked tails.

4. Named angels:

- a) Lucifer, son of the morning, was the covering cherub over the Throne of God (**Isaiah 14:12**). His name is now Satan, the accuser/slanderer (**Revelation 12:10**)
- b) Gabriel a messenger angel (**Daniel 8:16, 9:21, Luke 1:19,26**)
- c) Michael a fighting angel (**Revelation 12:7, Jude 9**) and guardian angel of Israel. (**Daniel 10:21, 12:1**)

5. Angels and Christ's Incarnation

- a) At his birth - (**Luke 2:9-15**)
- b) At his temptation - (**Matthew 4:11**)
- c) At his resurrection - (**Matthew 28:2**)
- d) At his ascension - (**Acts 1:10**)
- e) At the Second Advent - (**Matthew 13:37-39, 24:31, 25:31, 2 Thessalonians 1:7**)

6. Angels and Man

- a) Angels were watching at the time of creation. (**Job 38:7**)
- b) Angels were present when God gave Moses the Law. (**Galatians 3:19, Acts 7:53**).
- c) Angels are watching us now. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**)
- d) The elect angels rejoice whenever someone is saved (**Luke 15:7-10**).

7. Many times revelations from God were mediated through angels -

- a) The Law of Moses - **Exodus 3:2, Galatians 3:19, Acts 7:53, Hebrews 2:2**
- b) Prophetic announcements to Daniel - **Daniel 7:16, 8:16-26, 9:20-27, 10:1-12:13**
- c) Prophetic announcements to Zechariah - **Zechariah 1:9, 2:3, 4:1,5, 5:5, 6:4,5**
- d) Announcement of the birth of John to Zacharias - **Luke 1:11-20**
- e) Announcement of the birth of Jesus to Mary - **Luke 1:26-38**, and Joseph - **Matthew 1:20-21**

CHRISTIAN LIFE: MATURITY - CROSS TO THE CROWN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRIST: KENOSIS OF CHRIST

1. Kenosis is an expression which means to "empty oneself" or "to make himself of no reputation."
2. Principle of Kenosis:- (**Philippians 2:5-8**)
3. Jesus Christ from eternity past always has been God. As such he is all knowing, he is all powerful, has everlasting life and many other absolute qualities. He was not created because he is eternal.
4. Jesus Christ chose to become a little lower than the angels and took on the form of man.
5. Adam the first man aspired to be God, the second Adam who is God divested himself of his deity (Kenosis) and became man in order to save mankind.
6. During his earthly ministry, rather than using his own absolute power he used the power of the Holy Spirit.

CHRISTIAN LIFE: FASTING

1. The true purpose of fasting is to spend time ordinarily spent in things such as eating and sleeping to prayer and Bible study.
2. Fasting is not only the denial of food, although it often involves it.
3. The Jews fasted on the Day of Atonement (**Leviticus 16:29-31; Numbers 29:7**). Fasting in these passages is covered by the words, "afflict their souls".
4. Fasting with the wrong attitude becomes human works, and therefore is unacceptable to God (**Isaiah 58:3-4, Jeremiah 14:12**).
5. Fasting should always reflect an attitude of humbleness toward God (**Psalms 69:10**).
6. Jesus fasted forty days and forty nights during his temptation (**Matthew 4:2**).
7. When Christians fast it should be a matter between the individual and God (**Matthew 6:16-18**) The fasting Christian should not make a public spectacle.
8. Fasting in the form of extra time in prayer and bible study is beneficial:
 - [a] for major decisions in the Christians' or church's (**Acts 13:2,3**)
 - [b] to remove certain types of demons (**Matthew 17:21; Mark 9:29**)
 - [c] in revival (e.g. the post-war revival in South Korea).

HARMONISATION

The two areas which are different in the accounts of the temptations of the Lord Jesus Christ is the order of the temptations in Matthew and Luke and the fact that Satan uses the word stone in the singular in Luke and in the plural in Matthew

Of the three accounts of the temptation Mark simply tells us that the Lord was taken into the wilderness to be tempted and afterwards the angels ministered to him. Matthew and Luke run parallel descriptions which harmonize but are in a different order.

As stated above Luke does not give the words, "Get thee hence, Satan" for he has another temptation to narrate. This indicates that the Matthew passage is chronological as it culminates in the King of the Jews being offered the final prize, World domination without the Cross. The command by Jesus is followed by the departure of Satan.

In relation to the stones and stone we must remember that the devil tempted the Lord Jesus Christ for forty days so both statements are considered valid.

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

HARMONY

JESUS IS TAKEN BY THE SPIRIT INTO THE WIDERNESS

And Jesus being full of the Holy Ghost returned from Jordan, and immediately was led [driven] up from the Jordan by the Spirit into the wilderness to be tempted of the devil

JESUS FASTS FOR FORTY DAYS IN THE WILDERNESS

Being forty days tempted of the devil and was with wild beasts. And in those days he did eat nothing: and when they were ended, he afterward hungered.

THREE TEMPTATIONS

Turning Stone into Bread

And when the tempter came to him, the devil said unto him If thou be the Son of God, command that these stones [this stone] that it be made bread. But Jesus answered him and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The Kingdoms of the World

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world in a moment of time , and the glory of them; And saith unto him, All this power and these things will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. All shall be thine , if thou therefore wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Temple Incident

Then the devil taketh him up into Jerusalem the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down from hence : for it is written, He shall give his angels charge concerning thee: to keep thee and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is written again, Thou shalt not tempt the Lord thy God.

THE DEVIL DEPARTS AND ANGELS MINISTER TO HIM

And when the devil had ended all the temptation, he departed from him for a season, and, behold, angels came and ministered unto him.

ACCEPTANCE OF THE LORD JESUS CHRIST

26 JOHN, ANDREW AND PETER MEET JESUS NEAR THE JORDAN

INTRODUCTION

There are three forms of evangelism.

Mass evangelism - this is a public speaking situation as John had at the location where he was baptising.

Personal evangelism - which is giving the good news to family or friends.

Contact Evangelism - where one comes into contact with a person for a once in a lifetime encounter.

In John Chapter 1 we have reference to all three forms of evangelism.

When John says, "*Behold the Lamb of God which taketh away the sins of the world*"; this is mass evangelism. When Andrew goes to Peter we have personal evangelism, but when Philip meets Nathaniel, this is contact evangelism.

John notes that the time when they met Jesus was the tenth hour. It is a very dramatic meeting and even after many years John recalls this special day in detail.

It is a dramatic day when you meet Christ as your Saviour. Beware of those who are vague about meeting the Lord!

When Jesus meets Simon the son of Jonah he receives the name Peter.

JOHN 1:35-42

Luke 1:35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We **have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.**

KEY WORDS

Next Day	Epaurion	Day following
Stood	Histemi	Stand, Abide [Pluperfect Active Indicative]
Two	Duo	Two
Disciples	Mathetes	Disciple
Looking	Emblepo	Look upon [Aorist Active Participle]
Walked	Peripateo	Walk [Present Active Participle]
Saith	Lego	To say [Present Active Indicative]
Lamb	Amnos	Lamb
God	Theos	God
Heard	Akouo	Hear [Aorist Active Indicative]
Speak	Laleo	Speak [Present Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Turned	Strepho	Turn, Convert [Aorist Passive Participle]
Saw	Theaomai	Behold, Look upon [Aorist Middle Participle]
Following	Akoloutheo	Follow [Present Active Participle]

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Saith	Lego	Say [Present Active Indicative]
Seek	Zeteo	Desire, Seek [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Rabbi	Rhabbi	Master, Rabbi
Say	Lego	Say [Present Passive Indicative]
Interpreted	Hermeneouo	Interpret, where we get hermeneutics [Present Passive Participle]
Master	Didaskolos	Doctor, Teacher
Dwellest	Meno	Dwell, Abide [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Come	Erchomai	Come [Present Middle Imperative]
See	Eido	See [Future Middle Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Saw	Eido	See [Aorist Active Indicative]
Dwelt	Meno	Abide, Dwell [Present Active Indicative]
Abode	Meno	Abide, Dwell Aorist Active Indicative]
Day	Hemera	Day
Was	Eimi	To be [Imperfect Active Indicative]
Tenth	Dekatos	Tenth
Hour	Hora	Hour
One	Heis	One
Heard	Akouo	Hear [Aorist Active Participle]
Speak	-	Not found in the original
Followed	Akoloutheo	Follow [Aorist Active Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Brother	Adelphos	Brother
First	Protos	First
Findeth	Heurisko	Find [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Found	Heurisko	Find [Perfect Active Indicative]
Messiah	Messias	Messiah
Is	Hoesti	Called [Present Active Indicative]
Interpreted	Methermeneuo	Translated, By interpretation [Present Passive Participle]
Christ	Christos	Anointed one
Brought	Ago	Bring, Carry [aorist Active Indicative]
Beheld	Emblepo	Behold, Look upon [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Son	Huios	Son
Shalt be called	Kaleo	Call [Future Passive Indicative]
Interpretation	Hermeneouo	Interpret [Present Passive Indicative]
Stone	Petros	Piece of rock

PERFECT TENSE VERB

HEURISKO – PERCEIVED, FIND – Occurs 177 times in the New Testament and is one of four verbs translated “find”. In **John 1:40-41** one of these disciples was Andrew, who sought out his brother Simon and told him, "We have found the Messiah". As an example of true evangelism, Andrew went to his brother, and brought him face to face with the Lord. This is the principle of a believer winning another for the Lord. We lead them to meet the Lord through his word, and God the Holy Spirit wins them. In **2 John 4** John found a group of believers walking in the truth, which gave him great joy. We should permanently walk in the truth.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
26	Psalm 2:2	To own the title , Anointed [Christ]	John 1:41
	Isaiah 40:9	Emmanuel - Behold Your God	John 1:36

REFLECTION

Verse 35. Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

The next day after the day of the Lord's baptism, John is with two disciples and said as Jesus walked by, "Behold the Lamb of God". The two disciples heard him speak and followed Jesus.

John the Baptist is a tremendous figure in history especially as an example to us as believers. He was to point to the Lord Jesus Christ, and did not give any glory to himself or try to be on centre stage one second longer than he needed to be to do his job.

The word for "look" is the aorist, active, participle of the Greek word, "emblepo", which means to turn your eyes and consider the implications of what you see. He did not "blepo", take a short look, or "horao", which means to have a long look, he looked and considered the meaning of what he saw and then spoke to his disciples.

It would only be weeks until John the Baptist was arrested; his work was done, and his job now was to get his men to follow Jesus.

Verse 37. And the two disciples heard him speak, and they followed Jesus.

The process of gathering of the disciples to the Lord Jesus Christ is given. It is a beautiful picture of evangelism, whereby the individual is introduced to the Lord so that the individual can make the choice to follow Christ.

We must remember, that salvation is a work of the Holy Spirit with the free will of each individual, and so our responsibility is to lead the person to Christ and show them what He has done for them, and then leave them to do their own business with God the Holy Spirit. We save no-one – we lead them to Jesus!

They "followed", is the aorist, active, indicative of the word "akoloutheo", which means they committed themselves to Him rather than just tagging along, and is thus associated with discipleship. They made it clear from their position and the way they walked that they were there to stay.

These men went and joined Christ, and implicit in this action is the act of active pursuit; they exerted themselves to catch up to the Lord and they stuck with him through the days and nights to come.

Verse 38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Jesus saw them following and asked them, "What do you seek"- ("theaomai")? In effect he was saying, "what are you looking for in me?" They said that they wanted to know where he lived. This was the way, within Israel, to ask to join a Rabbi and learn from him and follow him as a disciple.

They addressed him as Rabbi or Master. The two disciples of John saw, believed and followed. They start a life long commitment to the Lord.

Why does one become a Christian? What is ones motivation? At this stage they call him Rabbi, but shortly afterwards they will be calling Him Lord, as they realise who He is. One of them, Andrew, is going to say, "we have found the Messiah, the Anointed, Commissioned or Sent One".

Verse 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The Lord's gracious reply – "come and you will see". It is up to the disciples whether they go or not. They face the choice, will we go and seek the truth with this man or not. They decide to go with Him. The Lord's words indicate a polite invitation and a definite promise of results; if they come and have a good look and listen, they will know the truth.

This sort of invitation is still to be given to seekers today, for if they do come to Christ, and truly seek the truth, they will see it. The question is, will they come now or wont they.

Verse 40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. **41** He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

One of these disciples was Andrew, who sought out his brother Simon and told him, "We have found the Messiah". As an example of true evangelism, Andrew went to his brother and brought him face to face with the Lord.

This is the principle of a believer winning another for the Lord. We do not win them by eloquence of ours, by our persuasive arguments, or by our church program that makes them feel welcome. We lead them to meet the Lord through his word, and God wins them.

Our job is to be an ornament for the gospel, so that others see Christ in us, and do not get distracted by any unconfessed sins in our life. We are to be clean and clear reflectors of the truth, not the nonsense of worldliness.

Verse 42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas(Petros), which is by interpretation, A stone.

Andrew brings Simon to Jesus. There are two actions by Andrew. First he finds his brother. The Greek word indicates he had to look hard to locate him.

Secondly he brings him to the Lord. Simon said he was too busy to come but the Greek indicates that Andrew literally "dragged" him to the Lord. Andrew knew the character of his brother, and he knew he had to force the issue and get Simon there by any means required. If you have Andrew's assurance, you should not let anything stand in your way.

The Lord says to Simon that he will be called Peter(Greek form of the Aramaic name Cephas), which means a chip off the block or a stone chipped from the living rock. It is a play on words in the Aramaic. Jesus renames Peter even before he has bowed down before Him.

This is not unlike Abram, Sarai and Jacob being renamed by God as an indication of what they would become as dynamic believers. In the case of Abraham he had a name change long before he had a family with the Lord acting in a prophetic way. In both the case of Abraham and Peter they received faith names. **Hebrews 11:1.** It's a reminder to us, that God sees us as faith will make us over time, not as lazy as we are when we are found.

Simeon or Simon means one who obeys. Peter, through the early days of his walk with God, is variable in his character. He could be shallow, loyal, emotional and sometimes deep. Peter as a disciple failed and made mistakes but he loved the Lord and abided with Him. By the time we meet him on the day of Pentecost he has become truly a "Peter". He becomes the rock struck from the living rock, the rock of all ages.

The Lord tells Peter that he is a rock/stone, but says that it is upon the mountain (the living rock - Petra) that is Himself, that He will build His church, and the gates of hell shall not prevail against it. The keys of the kingdom of heaven are given to Peter in the form of the gospel message.

The first sermon of the Church Age is that of Peter at Pentecost, and this message has perhaps the largest response in history as far as conversions per listener are concerned.

Peter is therefore the first one to open the door to heaven (or proclaim the open door), giving the gospel at Pentecost. We do not hold the keys to heaven, we don't need to; the door is open because of the Cross. We follow Peter's example and proclaim the cross and resurrection, the "open door".

It is the truth of the gospel that sets free the chained sinner and shows them heavens open door. **Ephesians 2:4-10.** Those who listen and accept are accepted by God, and in Christ they positionally enter heaven, those who reject Him, miss out on eternal life and remain unnecessarily in their sin bonds.

Peter made a lot of mistakes and failed, but he succeeded in due course, by keeping himself in the love of God for him. We should be encouraged because of his failures. The Lord is building the church. In Ephesians, Colossians and Philippians there is a challenge to us all that we might be as Peter became after Pentecost. How should we live? We should live honouring Him, by life and lips proclaiming the open door of heaven. **1 John 3.**

APPLICATION

Many pastors are jealous, especially of their young trainees when they go to someone else, even if that person has something of great value for the trainees.

We should always be content to do our part in God's plan, and recognise the part played by others.

It is a sad indictment on churches that we have to create all sorts of programmes, supposedly to keep the young believers interested rather than just teaching the Word and providing things that are worthy of youth's attention.

If a person is truly a believer they will desire to know anything they can about their Lord. What we are after in the church, are those who want to truly follow the Lord.

We should expect from those who give their lives to Christ a commitment that is 100%; anything less is an indication of falsehood. We often do not demand anything from new converts, in the way of commitment, they are provided for and we carry them along. That is not a Biblical model!

We should doubt the salvation of those who will not turn up to Bible class to learn more of their Lord!

The issue for the unbeliever is getting to know the Lord. Make sure when you talk to unbelievers they see Christ not you! It is vital that false issues of yours should not intrude into the picture. We lead people to Christ, he must be the one seen.

You can be quite forceful, as long as you are controlled by the Holy Spirit. **Ephesians 5:18**. If you have a burden for a person pray about and for them, ask the Lord for an opportunity to talk to that person and act on the opportunities given but be sensitive about the situation as well.

If you have to really work hard to get them along to hear the word taught, do it! If they will only come if you feed them first, feed them! Drag them along any way you can without violating them.

As a believer in the Lord Jesus Christ we are like a Simon, who obeys but are unstable in our obedience, but we should become like Peter the "rock man", stabilised upon the rock of ages. Jesus is called the True Rock throughout the scriptures.

1. He is the rock of salvation **1 Corinthians 3:11, Exodus 17:1-7,**
2. He is the Rock of perfection **Isaiah 28:16, Zechariah 3:9,**
3. He is the Rock of Provision **Psalms 144:1, Isaiah 26:3-4,**
4. He is the foundation stone of Israel **Psalms 118:22, Isaiah 28:16,**
5. He is the Rock on which the Church is founded **Matthew 16:18, Ephesians 2:20-22.**
6. He is also the destroying rock who smashes the world empire at the Second Advent **Daniel 2:32-35.**
7. He is the rock of offence and judgement against which the rejecters of the truth are crushed. **1 Peter 2:8**

A rock stands for a firm, solid stable article on which a building can be founded.

Turn to and read, In **Matthew 16:13-19**, here the contrast between "Petros" the stone and "Petra" the living rock of the great mountain is given.

DOCTRINES

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.

HARMONY

JOHN, ANDREW AND PETER MEET JESUS

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

27 PHILIP AND NATHANAEL CALLED ON THE WAY TO GALILEE

INTRODUCTION

This is the fourth day in the diary of John the Baptist. Philip is going to teach us contact evangelism. He does not know Nathaniel. The reaction of Nathaniel is to say, "Can any good thing come out of Nazareth?" He is aware that Nazareth is a location which is not known for good things. The people there were cosmopolitan, traded with the Phoenicians and are a rather rough money focused people group so his criticism is legitimate according to the rabbinic viewpoint of gentile influences.

Philip's response is "Come and see". If you are rejected when you evangelise it is possible to invite the person to look at the evidence in the Bible. Philip invited Nathaniel to come and see the living word. We also can do the same with the written word.

Nathaniel is seen as an honest person with no deceit or guile, even if a little judgmental initially.

Jesus tells Nathaniel that He knew him before Philip met him. That he was under the fig tree. In Israel in those days this was where the Rabbis taught the Word of God so Jesus had seen Nathaniel at Bible study.

Nathaniel expresses his faith in verse 49. In Luke 15 the angels of heaven rejoice over one sinner who repents. This enthusiasm is reflected in verse 51.

JOHN 1:43-51

John 1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. **44** Now Philip was of Bethsaida, the city of Andrew and Peter. **45** Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, **did write**, Jesus of Nazareth, the son of Joseph. **46** And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. **47** Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! **48** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. **49** Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. **50** Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. **51** And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall **see heaven open**, and the angels of God ascending and descending upon the Son of man.

KEY WORDS

Day	Epaurion	Following day
Would	Thelo	Desire [Aorist Active Indicative]
Go forth	Erechomai	Depart [Aorist Active Infinitive]
Findeth	Heurisko	Find [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Was	Eimi	To continue to be [Imperfect Active Indicative]
City	Polis	City
Findeth	Heurisko	Find [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Law	Nomos	Law
Prophets	Prophetes	Prophet
Write	Grapho	Write [Perfect Active Indicative]
Son	Huios	Son
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Have power [Present Middle Indicative]
Good thing	Agathos	Good thing
Come out	Eimi ek	Constantly be out [Present Active Infinitive]
Saith	Lego	Say [Present Active Indicative]
Come	Erechomai	Come [Present Middle Imperative]
See	Eido	See [Aorist Active Imperative]
Saw	Eido	See [Aorist Active Indicative]
Coming	Erechomai	Come [Present Middle Participle]
Saith	Lego	Say [Present Active Indicative]
Indeed	Alethos	Truly
Is	Eimi	To constantly be [Present Active Indicative]
Guile	Dolos	Subtlety, Deceit, Guile
Saith	Lego	To speak [Present Active Indicative]
Knowest	Ginosko	To know [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	See [Aorist Active Indicative]
Before	-	Implied
Called	Phoneo	Call [Aorist Active Infinitive]
Wast	Eimi	Kept on being [Present Active Participle]
Fig Tree	Suke	Fig tree
Saw	Eido	See [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saith	Lego	Say [Present Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]

Saw	Eido	See [Aorist Active Indicative]
Under	Hupokato	Beneath, Under
Fig Tree	Suke	Fig tree
Believest	Pisteuo	Believe [Present Active Indicative]
See	Optanomai	Appear, Look. [Future Middle Indicative]
Greater things	Meizon	Greater, More
These	Touton	These things
Saith	Lego	Say [Present Active Indicative]
Verily	Amen	Amen, Verily, Truly
Say	Lego	Say [Present Active Indicative]
Hereafter	Apo Arti	After this, Away from here
See	Optanomai	See [Future Middle Indicative]
Heaven	Ouranos	Heaven
Open	Anoigo	Open [Perfect Active Participle]
Angels	Aggelos	Angel, Messenger
God	Theos	God
Ascending	Anabaino	Ascending [Present Active Participle]
Descending	Katabaino	Descending [Present Active Participle]
Upon	Epi	Above, Over
Son	Huios	Son
Man	Anthropos	Man

PERFECT TENSE VERBS

ANOIGO - TO OPEN – Occurs 76 times in the New Testament of which 14 occasions are in the Perfect Tense, once in the Gospel of John, Romans, and 1 Corinthians, four times in Acts, twice in 2 Corinthians and five times in The Revelation.

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament.

It appears in 11 individual books and is intimately involved with Bible prophecy. The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word.

As prophecies comprise 27 of all verses in the Bible God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
27	Genesis 28:12	Angels seen showing the One way to heaven	John 1:51

REFLECTION

In verses 43- 51 with the second pair of brothers we have another subject of evangelism covered. We have an emphasis on the preparing work of the Holy Spirit, preparing the unbeliever, and moving a prepared believer, in accordance with the will of God.

Verse 43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter.

The day following Jesus was on his way to Galilee and finds Philip and tells him to follow Him. The word to find is, "eurisko", which means to find without really seeking. An example of the usage of this word would be Archimedes, the Greek inventor who lived in Southern Italy. He was wrestling with the problem of displacement.

He decided to relax in a bath and as he got into the water noticed the displacement of the water. He rushed out of the house shouting "eureka", "I have found it". He had found the solution to his problem without really seeking. This is a great word to remind us of the will of God in all our work.

When you are walking in the Father's will you will come across people whom the Holy Spirit has prepared. We must walk through this world expectantly, ready for what the Lord will show us, and the people he will bring across our path.

The first lesson for effective evangelism therefore, is to be in the Father's will, in fellowship, in the geographical will of the Father, and be doing what the Lord wants you to do, and then you will find that opportunities will come, without you really having to look hard for them.

The second principle is, what is lost, God will find. If you are following the will of God you can have a part in the salvation of someone, but it is the Lord's work. God does the work of salvation causing the unbelievers to be born again, but in grace He allows us to be involved and share the blessing and joy. The message is, as we have seen, Don't get in the way of the Lord's work by distracting an unbeliever away from the truth, and walk closely with the Lord so that He might use you to be part of the grace process.

The Lord calls Philip to follow Him. "Akoloutheo" means follow me and was used for three groups of people; of soldiers, of slaves and of pupils, and it means, follow me under discipline, not just tagging along. Recognise my authority, and join the band!

Going into a Bible College you need to agree to be under authority to learn, and joining a church is similar, as you bow to the authority of the pastor as he teaches the Word of God. It is a challenge to all of us as believers - follow the Lord, the response in faith - follow the Lord looking to Him as our sole example.

If you are finding your Christian life dull look to Him, follow Him, get your eyes off others, off your circumstances and off yourself. Be in the Father's will, remember, what is lost, God will find. Follow Him and you are then part of the grace process.

Philip was from Bethsaida, which was 90 kilometres away from where he was converted. John notes this in his gospel. This shows that these people were willing to walk 90 kilometres to hear the Word of God, to listen to John the Baptist and willing to stay to listen to the Lord Jesus Christ.

It does not matter where your church is situated, if you preach the truth God will bring people to hear you. The recipe for success is to teach God's Word and walk close to Him, and let the Lord bring those to hear the message that he is preparing to be saved. People will be moved to the right place to hear – just be ready to preach at any time the Lord calls you to speak out His Word!

All those who are converted have been convicted by the Holy Spirit and convinced of the need of a Saviour. **John 16:8-11**. You, as an evangelist, must know what your job is and what that of the Holy Spirit is. The challenge is to do your job in tune with what the Holy Spirit is going to do. Claim **John 16:8-11**, and lift up the Lord Jesus Christ through the proclaiming of His Holy Word. You will have people come up to you and ask, "what do I need to do to be saved?" It is not your job to convince/convict them of sin, or being unrighteous, or that they are subject to judgement, these are all the Holy Spirit's work. You simply proclaim the Word. You cannot remove the Satanic blindness, which blinds the minds of the unbeliever (**2 Corinthians 3:14, 4:4, Ephesians 2:4-10, 4:18**), for that isn't our role. We are to introduce them to the Saviour, which they now know, through the work of the Holy Spirit upon them, they need.

Verse 45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Philip said to Nathaniel, "We have found him of whom the law and the prophets spoke, Jesus of Nazareth, son of Joseph". This is one found person finding another.

The Lord guided him to his brother. Should we speak to someone? This is a question which is often asked. The answer is clear. If you are under conviction, speak to the person prayerfully. Nathaniel was a Jew who was waiting for the Messiah. He is focused on truth, and cynical to false claims.

Many people have set out to write books to prove that Christianity and the Bible is not true and have become believers. They all became believers as they were convinced by the evidence.

There is always enough evidence to convince a seeker but never enough to convince those who do not want to know. This is shown by the story of the rich man and Lazarus, where it was stated, **Luke 16:31**, that even if a person came back from the dead they would not believe if they will not believe the Scriptures. **Acts 16:31**.

Know what the Lord Jesus Christ claims, and so state those claims. Moses prophesied the Lord would come, **Deuteronomy 18:18**, the prophets also prophesied, **Isaiah 9:6, 42:1 ff**. Philip was clear; Jesus was the one! This must be our message to the unsaved; "this is the one, there is no other like him!"

Verse 46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Nathaniel said to him, "Can anything good come out of Nazareth?" He realised that Nazareth had not got a good reputation. Philip isn't put off by his brother's sarcasm, and replied, "Come and see!" **Isaiah 53:5**.

Anyone who came from Nazareth was despised by the aristocrats. In addition the virgin birth was well known, yet the Jews considered that Mary had been a fornicator and that Jesus was an illegitimate child, the son of a Roman soldier who was passing through. There were many scurrilous things being said as shown in **Psalms 69**. Everyone knew the story of the Virgin Birth but no one believed it. Philip says, "Come and see". In evangelism do not stop and argue theories, point to the Lord.

Verse 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

When Nathaniel comes, Jesus says, "Behold an Israelite without guile". There was no deceit or show, for he was honestly seeking the truth. Many are put off by a bit of sarcasm, but such humour shows intelligence. Don't be distracted, or put off by bluntness, bring them to Christ for them to face the ultimate decision of life.

Verse 48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathaniel asks how Jesus knew him, as he had not met him before. In reply Jesus said that, "before Philip called you I saw you under the fig tree". God is all knowing thought Nathaniel, thus this person must be God. Nathaniel felt the finger of God upon him, and it is only when people feel that level of conviction that they will hear the Lord.

The rabbis used to teach their people under the fig trees, so we know that Nathaniel, prior to being led to Christ, had been at Bible class seeking the truth. Under the fig tree the area was cool and they could nourish themselves with figs as they listened to the rabbi teaching.

Verse 49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

This inter-change convinced Nathaniel and he said, "Rabbi" or Teacher you are the son of God and the Messiah (king) of Israel. He was quick to put together what he knew and apply things. He knew that both these titles were titles for Messiah from **Psalms 2**, and he is in no doubt that Jesus is the one.

Verse 50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Jesus noted that the demonstration of the omniscience of the Lord had convinced him that Jesus was God and told him that because he believed in such a "small thing", greater things would be revealed to him. As a result Nathaniel would grow, as he kept on exercising faith. If you want to be a dynamic witness you need to grow. Take everything the Lord gives, apply it to your life and grow spiritually.

Turn to and read, **Mark 4:24-25**. "*To those who have more shall be given, to those who have not will be taken away even what they have*". This verse always confused me; was God being unfair? Then I saw the principle here.

This is God's law of spiritual growth. As we believe and apply the Word the Lord will give us much more to believe and apply. But if we stagnate, we will lose the confidence even in the small things we know.

Two possibilities exist for the believer, you are going to grow or you are going to atrophy and go backwards. There is no standing still spiritually. What you do not use, you lose. **2 Peter 3:18, Ephesians 4:13.**

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

This is one of the great prophecies in the Word. It comes from **Genesis 28:12**, which shows Jacob's ladder. There is a great contrast between guileless Nathaniel and Jacob the devious deal-maker. What was the significance of the ladder?

- [a] Jacob saw God's throne and the ladder leading up to heaven, the ladder indicating that God was interested in man.
- [b] God was not in the world as the pantheist claims, He was separate from the world but the world was His creation and He was in control.
- [c] Man has no access to God by himself, but it would come through an intermediary, thus the ladder represented the Divine provision of access to God, the ladder was Christ. **John 3:13, 14:6.**

Jesus gives him the key to unlocking the mystery of Jacob's ladder. We can see what we can be in Christ if we actively pursue Him. There is no other way to God other than Jesus Christ. **Isaiah 43:11, Acts 4:12.**

"Nathaniel, no longer will angels go up and down the ladder because I have come", says Jesus. God came into history. Emanuel, God with us. **Isaiah 64 1 - 4.**

The Old Testament saints longed to see this time. Jesus indicates that He is the Saviour and Lord. We should keep our eyes on Him, that we might know Him and draw closer to Him and be day by day more like Him.

APPLICATION

The subjects of this passage are Philip and Nathaniel. With Andrew and Peter we see that God calls prepared people with the work of the Holy Spirit active in their life. They are not coerced by God, but allowed to use their own free will.

The issue is what they will think about and do with the Lord? God does not save unwilling men, God does not wait for man either, for He seeks us out and the Holy Spirit works upon the unbeliever convicting them of their need of the only true Saviour.

From Andrew and Peter we see some lessons on evangelism; the work of the believer to co-operate with the convicting work of the Holy Spirit so that the unbeliever might be led to the Lord without distraction.

The attitude that Andrew had was that of motivation, and persistence. He was seeking his brother. It was pure enthusiasm for the truth, and pure concern for his brother. This is the only bona fide motivation for evangelism.

If you are not enthusiastic about the Lord Jesus Christ, and concerned for your brothers, do not get involved with evangelism, until you are!

If you are a believer in the Lord Jesus Christ God has a plan for your life.

Know when to speak and be guided as to who to speak to. Do not preach sin or cleaning up your life as a prerequisite for salvation, lift up Christ, make an issue of Him alone.

In order to witness you need to know what to say about the gospel. You give the unbeliever the evidence it is up to them then to look at it.

DOCTRINES

GOD: PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. **(1 John 3:23, Ephesians 1:4-6)**
3. Entrance into the plan is based on the principle of grace. **(Ephesians 2:8, 9)** where the sovereignty of God and the free will of Man meet at the cross. God brings salvation which is complete, Man brings his faith.
4. God's plan was so designed so as to include all events and actions. **(1 Peter 1:2)**
5. Under his plan God has decreed to do some things directly and some through agencies, Israel, the Church.
6. Without interfering with human free will in any way God has designed a plan so perfect that it includes cause and effect, as well as provision, preservation and function.
7. There are many functions in the Plan of God. They all constitute one whole comprehensive plan which is perfect, eternal and unchangeable.
8. The plan of God is consistent with human freedom and does not limit or coerce human free will. Distinction should be made between what God causes and what God permits. God causes the Cross but permits sin. God is neither the author of sin nor sponsors sin.
9. His plan portrays that man has free will. God never condones sin in the human race. Man started in perfect environment and innocence. Man sinned of his own free will. Man will sin in the perfect environment of the Millennium.
10. Distinction should be made between the divine plans which are related to the plan of God and divine laws which regulate human conduct on the earth. Divine laws occur in time, divine plans occur in eternity.
11. God's plans derive from His foreknowledge. He recognised in eternity past those things which are certain. The foreknowledge of God makes no things certain, but only perceives in eternity past those things that are certain.
12. There is a difference between foreknowledge and fore ordination. Fore ordination establishes certainty but does not provide for the certainty which is established. It is the plan that provides. **(Romans 8:29, Acts 2:23, 1 Peter 1:2)**
13. Therefore the elect are foreknown and the foreknown are elect. God knew in eternity past what way each free will would go for each particular problem in life. God does not coerce human free will but he does know what way each freewill will choose at any given time. As free will decides so God provides.
14. Since God cannot contradict his own character he plans the best for the believer. God is perfect, his plan and provisions are therefore perfect.
15. The cross was planned in eternity past but the human free will of Christ decided for the cross at Gethsemane. **(Matthew 26:39-42)** God has provided salvation through the cross and it is a free will decision as to whether one accepts it or not.
16. No plan in itself opposes human freedom but once a choice is made from the free will then the plan limits your human freedom. At the same time it gives you the freedom to love and appreciate God. God lays down the means of living the Christian life.

PHILIP - EVANGELISM

1. SCRIPTURE - **Acts 6:5; 21:8,9.**

2. BIOGRAPHY

Philip the evangelist (one of four men named Philip in the New Testament) is not mentioned in the gospels. He first appears (**Acts 6:5**) as one of the seven deacons chosen by the church in Jerusalem to allow the elders to function more efficiently. The deacons were of good reputation, full of the Holy Spirit and wisdom, and were charged with administration of the church. The early persecution of the Jerusalem church under Saul resulted in the martyrdom of Philip's colleague Stephen (**Acts 7 - 8:1**) and the Christians were scattered abroad. Philip fled to Samaria where he became an evangelist and missionary, his preaching being accompanied by healing, miracles and the casting out of demons. Philip's converts also included the Ethiopian eunuch (treasurer of Queen Candice) as well as the whole city of Samaria (**Acts 8:5-8**). The conversion of the Ethiopian introduced Christianity into north east Africa. Much of Philip's preaching was to the Gentiles, and as such he was a forerunner of Paul. He worked in every port city from Ashdod to Caesarea (**Acts 8:40**). On Paul's last journey to Jerusalem the great missionary stayed at Philip's house in Caesarea (**Acts 21:8**). Philip had four unmarried daughters with the gift of prophecy (**Acts 21:9**). It was at Philip's house that Agabus, a prophet of Judea, came to minister to Paul to warn him of the Lord's will regarding him going to Jerusalem - a warning that was ignored. Philip is said to have died of natural causes at Tralles in Lydia, although one tradition has it that he was martyred in Hierapolis in Asia.

3. EVALUATION

- a) The persecution of Saul caused Philip to leave Jerusalem and go to Samaria (**Acts 8:1-5**).
- b) Philip, although a deacon, evangelised the inhabitants of Samaria (**Acts 8:5**).
- c) His preaching in Samaria was accompanied by miracles, healing and the casting out of demons (Acts 8:6-8).
- d) Previously Samaria had been under the influence of Simon the sorcerer (**Acts 8:9**).
- e) Simon, through demonism, was thought by the Samaritans to be from God (**Acts 8:10,11**).
- f) With the preaching of Philip, however, not only the inhabitants of Samaria, but also Simon, were converted (**Acts 8:12,13**).
- g) The apostles Peter and John were sent to Samaria for the Samaritan Pentecost (**Acts 8:14-17**).
- h) Simon was interested in the power of the Holy Spirit for his own use and tried to buy it but was rebuked by the apostles. He repented (**Acts 8:18-25**).
- i) From mass evangelism Philip is now guided to the Ethiopian treasurer for a time of personal evangelism (**Acts 8:26**).
- j) The eunuch was reading from Isaiah 53 but could not understand (**Acts 8:27-35**).
- k) The Ethiopian is converted and baptised before parting ways with Philip (**Acts 8:36-39**).

4. PRINCIPLES

- a) All things, even persecution, work together for good (**Romans 8:28**).
- b) The power of the Holy Spirit shows that greater is He that is in you than he that is in the world (**Acts 1:8**).
- c) Demonism to the unbeliever or ignorant believer can appear to be a gift from God (**2 Corinthians 11:13, 14**).
- d) The gift of foreign languages (tongues) was not present at the Samaritan Pentecost but was present at the Gentile Pentecost several years later (**Acts 11:15**).
- e) Obedience to God's guidance is essential in personal work (cf. Philip and the Ethiopian) (Acts 16:9).
- f) The conversion of a particular person may have greater historical importance than that of a whole community (e.g. Paul).
- g) The unbeliever cannot understand the Scriptures (**1 Corinthians 2:14**).
- h) Jesus Christ is clearly seen in the Old Testament (**John 1:45**).

HARMONY

PHILIP AND NATHANAEAL CALLED ON THE WAY TO GALILEE

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

28 THE FIRST MIRACLE - WATER INTO WINE

INTRODUCTION

This passage could be entitled there is no joy without Christ. It deals with the marriage at Cana of Galilee. Cana is about 10 kilometres north of Nazareth. Both the Lord and the disciples were invited. There was no involved temple /synagogue ceremony in the case of a Jewish wedding at the time of Christ.

The wedding consisted of the removal of the bride from her house to that of the bridegroom. The wedding party would go for some three or more days. All the extended family would be invited and they would bring food and wine along. Those who were not members of the family but guests would bring gifts.

If anything went wrong it was a cause of great embarrassment to those concerned. This was especially true of the case of running out of food or wine. At the end of the wedding people leaving the wedding would take food away.

Almost everyone with two specific exceptions in the ancient world drank wine. The two exceptions were the small group of Jews who had taken a Nazarite vow and the Jewish nation as a whole during the feast of Unleavened Bread. There is much documentation from ancient history attesting to the fact that the Jews did not drink alcoholic drinks during the Passover.

The Jews were famous as being the best infantry in the Middle East and as such often served in other armies. Decrees by Persian generals to their subordinates stated that the serving of alcoholic beer to the Jews during the feast of Unleavened Bread which included the Passover was forbidden, and that they would have a mutiny on their hands if such an event occurred.

It is clear that drunkenness is a sin **Isaiah 5:11, 28:7, 8 Romans 13:13, 1 Corinthians 5:11, Ephesians 5:18**. However having a glass of wine was a very common custom of the day. Getting drunk at such functions was however considered disgraceful.

In fact there were cases where the ruler of a wedding feast was killed by the bridegroom's family if the guests at a wedding got drunk as this was considered to be a great insult to family honour and decorum.

The weddings of virgins occurred traditionally on Wednesdays. The wedding at Cana of Galilee was a large feast with many wedding guests. It appears that Mary was the Grand Dame or the woman in authority at the feast. It is noted that she is said to be the mother of Jesus, she is the mother of the humanity of Christ.

It is stated that she was there which is in the imperfect tense indicating that she had been there from the beginning. The aorist tense of the arrival of Jesus and his six disciples was a dramatic moment and coincided with the wine for the feast running out.

It was common courtesy for any new guests to charge their glasses on arrival and toast the bridal couple. They asked for wine but there was no wine left for that to occur.

Mary was most concerned. Mary tells the Lord that they are out of wine which is a way of saying that they should withdraw so as not to cause any embarrassment to the newly weds.

JOHN 2:1-12

John 2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that **was made** wine, and **knew not** whence it was: (but the servants **which drew** the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou **hast kept** the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

KEY WORDS

Third	Tritos	Third
Day	Hemera	Day
Was	Ginomai	Came to be [Aorist Middle Indicative]
Marriage	Gamos	Wedding, Marriage
Mother	Meter	Mother
Was	Eimi	Keep on being [Imperfect Active Indicative]
Both	Kai	Both, Also
Called	Kaleo	Call [Aorist Passive Indicative]
Disciples	Mathetes	Learner, Disciple
When they wanted	Hustereo	Deficient, In need, Want [Aorist Active Participle]
Wine	Oinos	Wine
Saith	Lego	To say [Present Active Indicative]
Have	Echo	To have and to hold [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Woman	Gune	Woman
Hour	Hora	Hour
Come	Heko	To Come [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Servants	Diakonos	The waiters on tables, Deacons
Whatsoever	Hostis	What
Saith	Lego	Say [Present Active Subjunctive]
Do	Poieo	To Do [Aorist Active Imperative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Set	Keimai	Set up, Lie [Present Middle Participle]
Six	Hex	Six
Waterpots	Hudria	Water pot
Of Stone	Lithinos	Of stone
After	Kata	According to a norm or standard
Manner of purifying	Katharismos	Purification ritual or practice
Containing	Choreo	Contain [Present Active Participle]
Two	Duo	Two
Three	Treis	Three
Firkins	Metretes	A standard measurement
Apiece	Ana	Apiece, Each
Saith	Lego	Say [Present Active Indicative]
Fill	Gemizo	Fill [Aorist Active Imperative]
Water	Hudor	Water
Filled	Gemizo	Fill [Aorist Active Indicative]
Brim	Ano	Brim, High up
Saith	Lego	Say [Present Active Indicative]
Draw out	Antleo	Draw out [Aorist Active Imperative]

Bear	Phero	Bear, Carry [Present Active Imperative]
Governor of the Feast	Architriklinos	Director of the feast, Maitre Dix
Bare	Phero	Bear, Carry [Aorist Active Indicative]
Ruler of the Feast	Architriklinos	Director of the feast, Maitre Dix
Tasted	Geuomai	Taste [Aorist Middle Indicative]
Water	Hudor	Water
That was made	Ginomai	To become something [Perfect Passive Participle]
Wine	Oinos	Wine
Knew	Eido	Understand, Be sure of [Pluperfect Active Indicative]
Whence	Pothen	What source
Was	Eimi	To be [Present Active Indicative]
Drew	Antleo	Draw out [Perfect Active Participle]
Knew	Eido	Understand, Be sure of [Perfect Active Participle]
Called	Phoneo	To call for, from which we get phone [Present Active Indicative]
Bridegroom	Numphios	Bridegroom
Saith	Lego	Say [Present Active Indicative]
Man	Anthropos	Man
Beginning	Proton	At the beginning
Doth set forth	Tithemi	To Set forth [Present Active Indicative]
Good	Kalos	Good
Wine	Oinos	Wine
Well drunk	Metheuo	Be drunken, be merry [Aorist Passive Subjunctive]
Is worse	Elasson	Worse, Younger
Kept	Tereo	To keep [Perfect Active Indicative]
Until	Heos	Until
Now	Arti	Now
Beginning	Arche	Beginning
Miracles	Semeion	Signs, Miracles
Did	Poieo	To make, to do.[Aorist Active Indicative]
Manifested forth	Phaneroo	Showed forth [Aorist Active Indicative]
Glory	Doxa	Glory
Disciples	Mathetes	Disciples
Believed	Pisteuo	Believe [Aorist Active Indicative]
After	Meta	Afterwards
Went Down	Katabaino	To descend [Aorist Active Indicative]
He	Autos	He, Himself
Mother	Meter	Mother
Brethren	Adelphos	Brother
Disciples	Mathetes	Disciples
Continued	Meno	Dwell, Abide, Stay [Aorist Active Indicative]
Many	Polus	Many
Days	Hemera	Day

HARMONISATION

Verse 12 of John’s second chapter in some harmonies stands alone but as it is a sequential passage I have included it as part of section 28 following the Wedding at Cana of Galilee.

PERFECT TENSE VERBS

ANTLEO – DRAW OUT. Occurs 4 times in the New Testament but only once in the Perfect Tense **John 2:8** shows the eternal effect of following the Lord’s instructions as by doing this the first miracle was recorded in the Bible

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING. Occurs 647 times in the New Testament with 65 times in the Perfect Tense. It is the third most common verb to be in the Perfect Tense after Oida and Grapho. It occurs in this form in 17 different New Testament books and is almost always in the Active voice. Ginomai often is said to become something or change something from one situation to another. The Perfect Tense should therefore in many cases permanently change situations to demonstrate God’s power or modification of His plan.

In John's Gospel there are seven verses with this verb in the perfect tense. The Creator is seen in John 1:3 The revelation by John the Baptist that the Messiah who was born after him was before him in John 1:30, the permanent changing of the water into wine **John 2:9**, the cure of the invalid from Bethesda John 5:14, the sudden appearance of the Lord Jesus Christ at Capernaum without using a boat John 6:25, and the voice from heaven to glorify the Lord Jesus Christ. John 12:29, 30.

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

TEREO – TO HAVE AND HOLD, KEEP, RESERVE. Occurs 75 times in the New Testament with 9 times in the Perfect Tense. The first occurrence is **John 2:10** at the Marriage in Cana where the Master of the Feast was surprised that the best wine had not been kept. In John 15:10 and 17:6 the Lord Jesus Christ states that He had always kept the Father's commandments and His Word.

In 2 Timothy 4:7 Paul says that he has kept the faith. Jude 2 wishes the reader's permanent mercy, peace and love. The balance of the times deals with God preserving our inheritance in heaven for ever 1 Peter 1:4, which He reserves for darkness for ever those who are to be judged 2 Peter 2:17, Jude 6 and Jude 13. The principle is that God has the absolute power to do what He says He will.

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

REFLECTION

Verse 1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

On the third day, from the calling of Philip and Nathaniel, Mary, Jesus Christ and his disciples were invited to a wedding in the Galilee. Clearly Mary feels a family responsibility for the wine supply, perhaps it was her sister's or a cousin's child's wedding. She has a distinguished place in the household so that the servants of the house obey her, and when they wanted more wine Mary said to Jesus, "They have no wine".

The KJV says they wanted wine but what it actually means is that they had run out of wine. Mary is a relative and the running out of wine was felt as a great social disgrace. She comes to Jesus to ask him if he can do anything to help the situation, for the sake of the family. She knows He is God-Man, and so she is aware that He can do the miraculous, and like all of us at times, we ask the Lord for things that will make us or those we love feel better. Just so Mary asks the Lord to perform a miracle to save the family honour. That will not be the reason He does it however.

Verse 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Note his reply. It appears to us to be very rude. "What have I to do with you, my hour is not yet come". This sounds as if the Lord is being disrespectful to his mother and being a bit harsh. Literally he is saying, "What is this to us ma'am", the word for woman is, gounai, which is a name of respect, a very formal and polite word in this family context – but a firm message is being communicated.

He is saying that you really do not have the authority to ask this and in any case it should not be of great concern of us. We didn't come here to drink or to have wine. He also said, "My hour is not yet come". These words, the details of all He would do, the importance of the cross to come, all must have burnt into John's mind as he recorded these words some 60 years later. The Lord had not come to uphold the family honour, or to meet the expectations of the crowds.

He says, "what have I to do to thee". The Greek says what is this to do with you and me. The fact that they have run out of wine has no importance to them. This indicates that both Mary and Jesus did not care about wine.

My hour is not yet come is some irony saying that He is not due to leave. It is not the time for the Cross. All the miracles of the Lord were to focus on Him as to whom He was. This phrase is repeated in a number of places in the Gospel of **John 7:30, 8:20, 12:23, 27, 16:38 and 17:1.**

It was no accident that He was there when they were out of wine. The problem from a human point of view was hopeless but with God nothing is impossible.

All Mary could do was run away. She had worked on the problem and come up with one thing - panic. We need to face issues and not run away. Fear thou not for I am with thee. You are never alone. **1 Peter 5:7.**

Verse 5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

Mary having detected that the Lord was going to do something told the servants to do what they were told. She knew the Lord, and the principle of obedience is underlined. If God is to work with us, we must do, whatever He says. When we are led to do something that others consider foolish we are to have eyes and ears only for the Lord's words.

Verse 6. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

There were six large stone pots that were set along the side of the wall each having a capacity of over 100 litres (20 gallons). These pots were always filled with water and were a feature of the Jewish homes of that day with the water pots being for ceremonial cleansing. These are the same sort of pots from which in due course the Lord is to wash the disciples' feet in another place.

John calls attention to the nature of the pots, as they speak about purification and confession of sin. Jesus told the servants to fill the pots right up to the brim and they did so. This would have taken some time, and required obedience and faith on the part of the servants, for they did not know what the Lord was to do, just that they were to obey.

The servants then took the water from the pots to the host of the wedding. Quite often we have a punch bowl at a wedding, and in the ancient world that is the bowl into which the wine was poured, to be mixed by the master of the feast with water. In the ancient world they called the "punch bowl", the "loving cup".

The master of ceremonies would sit at a table with a punch bowl in front of him and the wine was brought to him. He had to control the eating and drinking at the feast. He would mix the wine and the water in the bowl and control the level of sobriety of the guests at the wedding.

He would control the eating as well to ensure that people both ate and drank at the same time to ensure that no one became too drunk. This person was having troubles on this day, as he had run out of wine.

Verse 8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

The servants drew the water out and took it the master of the feast. It is still water until the time when it reaches the master of the feast, but when he tastes it, it is wine. The servants knew where the wine had come from, the master of the feast didn't, and neither did the guests.

Here the water was made wine as the man's lips touch it. The Greek word for made is ginomai, which means that it became something it was not before, and the change was permanent. It is in the perfect tense which means that it was made into wine in the past with the result that it stayed wonderful wine. The master of the feast called the bridegroom and asked him why he had kept the best wine until the end of the feast as it was common practice to use the best wine first while the guests were sober.

As the guests became more relaxed their palate became less discerning and the poorer wine was then used. The word used for the wine is "oinos", and it means fermented wine in 90-95% of its usage in the Bible. It is concluded from the context that the wine produced in this miracle was alcoholic.

We should not get side-tracked at this point because of our cultural background. We may not drink alcoholic drinks at all, as Christians, in our culture, but the Jewish people did. Don't get side-tracked here on the alcohol content! Jesus wasn't setting up a winery here! Nor does this encourage excess consumption of wine or any other fermented drink! See what the Lord did and note its significance to these people at this time, and so learn the point for us today!

Wine in this Jewish context had great doctrinal significance. The percentage of alcohol is not important. Every Jew at the wedding would have seen the significance of this wine. In the Old Testament the nation Israel is known as the Bride of Jehovah. **Jeremiah 3:1, 12-13, Hosea 4:15 6:1,2.**

Wine was the picture of joy and blessing at weddings and in life. The Lord enjoyed the wine, but wasn't distracted. **Luke 22:18.**

Verse 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Those who needed to know knew. The Lord worked in a quiet way but could be seen by those who wanted to see, but the majority of those involved did not understand at all. They just enjoyed the wine but didn't stop to ask where it came from and who they should thank for it.

This is the state of mankind today, enjoying the blessing of God without thankfulness, nor understanding nor worshipping the one who gave them everything. The question for us is, will we drink deeply of the water of the word of God?

In this verse we see that this is the first of the miracles that Jesus performed to show that He was the Messiah. His six disciples had already trusted in him. The word "believe" is in an aorist tense which indicates that they were already believers.

Six water pots, one for each of the disciples. Water represents salvation as described in **Isaiah 55:1**, the Word of God - **Ephesians 5:26**, the Holy Spirit - **John 7:37, 39.**

When Jesus found the six disciples they were empty, but He turned them into a group with inner happiness and joy. They have salvation and they will be indwelt permanently with the Holy Spirit at Pentecost.

Verse 12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The use of the word "Anabaino" meaning to descend again shows the accuracy of the Scriptures as Capernaum was a city on the northwest corner of the Sea of Tiberias.

It is not mentioned in the Old Testament, but is repeatedly referred to in the Gospels.

This is a family journey with the mother, step siblings and disciples. This later will become His headquarters. **Matthew 4:12-13, Luke 4:23.** The reason why He remained there no longer was that the Passover was near, and they went up to Jerusalem to attend it.

Capernaum was begun in the second century B.C. and continued as a city until the Arab invasion of the seventh century. Here Herod Antipas kept a military garrison of Roman soldiers under a centurion. **Matthew 8:5-13, Luke 7:1-10.**

It was the home of Peter and Andrew **Mark 1:29**, as well as the nobleman of **John 4:46**. Matthew had his tax office here, **Matthew 9:9**, and it was here that Peter's mother in law was healed. **Mark 1:30-31.**

Capernaum was one of the cities that was cursed by Christ due to the majority unbelief of the population. **Matthew 11:23-24, Luke 10:15-16.** According to Ergia a nun who visited Capernaum in 383 AD the Orthodox Jews and Jewish believers in Jesus co-existed here into the fourth century.

An inscription found here in a synagogue reads 'Alphaeus the son of Zebedee, the son of John made this column. On him be blessing'.

APPLICATION

John recorded only seven sign miracles in his Gospel. This was the first he underlines as a significant event pointing to an important aspect of the incarnation.

The miracles were not done to draw attention to Himself as a figure of power, He did not come to do mighty deeds and so impress mankind into obedience to His will. They simply focus attention – He is unique!

He had come to solve the sin problem, not the problems of embarrassment at a wedding party, nor to heal the sick as his primary function.

This miracle is done so secretly that only the disciples, Jesus, Mary and the servants know what happens.

Each aspect of it was a lesson to the disciples.

How often that is our position, we know what we are to do, but not why. Like these servants we are to obey.

When the Lord disciplines us it is to point to depending on Him rather than our own devices. Mary immediately responded by trusting Him to solve the problem.

She now looked at the problem from God's viewpoint and now tells the servants to do whatever the Lord tells them to do.

In this chapter of John we see Jehovah (the Lord) coming to a wedding with the bride, the nation Israel. The Lord hints at the fact that His time has not yet come, and on another third day He will rise from the dead. The bridegroom of Israel goes to a wedding on the third day.

What was the condition of Israel [v 3]? They had no wine. Wine stands for blessings in the land. It was a sign of blessing in the Old Testament; to sit under your own vine and drink your own wine was to be blessed.

To be able to sit and drink your own wine you need to have peace as grapevines require some years to mature to an extent that grapes are produced. It therefore represents prosperity, happiness as well as peace. **Psalm 104:15** gives the normal meal of Israel, wine, bread and oil.

Wine spoke of gladness. With the wedding at Cana we have a pictorial view of the spiritual state of Israel, who have run out of wine or blessing.

The Jews have lost their first love, the bridegroom has come and they will kill him. Even though He will be rejected by these very people He graciously provides the wine of joy as a picture of what they can have if they accept Him.

Here we see the importance of the various items. Firstly the water for purification which spoke of confession of sin. What does the nation need, it needs confession of sin. John the Baptist has commanded the Jews to repent. The water jars represented confession.

If the nation Israel will repent the water of repentance will become the wine of gladness. If the nation will accept the bridegroom they will have the joy of his presence. In the form of the servants we have the picture of the pastor bringing the water of the word to his congregation. **Ephesians 5:26**.

If we apply the Word to our lives we will have the joy of gladness. The number of water pot was six, which is the number of man. It shows that man is not perfect as it falls short of the perfect number of seven.

The conversion to wine shows that even the imperfection of man can be turned by the Lord into blessedness. Water was only changed into wine as it was drawn from the jars and taken to the master of the feast.

The Lord provided as much wine as people required as He did with manna in the desert. Only as you draw the water of the Word of God, it becomes the wine of gladness. If you take a little you receive a little, if you take a lot you will receive a lot.

The people of the ancient world did not drink wine neat but mixed it with water. It was also used as a type of cordial for children.

The only people who drank wine in a non diluted form were alcoholics. Alcoholics are simply expressing their sin in that form. They need a Saviour. We should make an issue of the Saviour not of the sin. Let us not let a witnessing opportunity be lost for the sake of a glass of wine.

The empty water pots can be likened to the unbeliever who has potential but is useless. Filling with water is the indwelling of the Holy Spirit who converts the empty useless pots into a person of great blessing to others.

DOCTRINES

JEWISH WEDDING

At the time of Christ the wedding was arranged by the father of the groom. In this analogy the relationship between Christ and mankind will be examined.

1. Prior to the first visit of the prospective groom to the bride, the father made arrangements for their relationship. **(Hebrews 2:13)**
Analogy - God the Father - the Planner made arrangements for mankind in eternity past.
2. The prospective groom would then meet the bride and fellowship with her.
Analogy - Christ came to earth at the first advent and spent time with man.
3. Prior to leaving the bride's house the bridegroom would pay the whole dowry or payment for the bride. **(Hebrews 9:23-28)**
Analogy - Christ's death on the cross paid the debt of all mankind in full.
4. The bridegroom would return to his father's house and build a future house for the newly married couple to live in. **(John 14:1-3)**
Analogy - Christ ascended to his father's house to prepare a place for his bride.
5. At the Father's request the Son would go to the Bride's home to pick the bride up.
Analogy - Christ's return to earth for his church at the Rapture.
6. The bride as she left her home was married to the groom. **(1 Corinthians 15:51-58)**
Analogy - As the body of Christ rises to meet Christ in the air the body becomes the bride.
7. The bride has been preparing her wedding garments waiting for the bridegroom. The bridegroom adorns his bride for the wedding supper. **(1 Corinthians 3:12-15)**

Analogy - Whilst waiting for the return of Christ, the body produces gold, silver and precious stones. The final dressing of the body is done by Christ at the Judgement seat of Christ.
8. The bride and groom hold a wedding feast which in rich families could last a month.
Analogy - The wedding feast of Christ will last 1,000 years - The Millennium on earth.
9. Friends of the bridegroom would attend the wedding feast.
Analogy - Old Testament Saints in resurrection bodies will be in the rejoicing of the Millennium.
10. Friends of the bride waited outside the wedding hall, with lamps alight waiting for the bridal couple before they entered the wedding feast. **(Matthew 25:1-13)**

Analogy - Tribulation Saints who survive the great tribulation will enter into the Millennium in their physical bodies to replenish the earth. Unbelievers will be cast off the earth as they are not invited to the marriage supper of the lamb.
11. The passage of scriptures from the first advent of Christ to the end of the Millennium is clearly seen in its analogy to the Jewish Wedding Ceremony.

LAWS IN THE NEW TESTAMENT

1. THE LAW WHICH WE ARE NOT UNDER - THE MOSAIC LAW

Christ fulfilled the requirements of the Mosaic Law (**Matthew 5:17**). If the Holy Spirit has control over us we automatically fulfil the righteousness of the Law.

2. THE LAW OF LIBERTY

This law is directed towards oneself. Biblically speaking you have the right to do certain things that will not cause you personally to fail the Lord in any way. (**1 Corinthians 8:8**)

3. THE LAW OF LOVE

This law takes other believers into consideration. In effect this law says that because of your love for the weaker brethren and in order not to offend or upset them you refrain from doing certain things which you have the liberty to do. You refrain not because they are wrong in themselves but rather you wish to help other believers rather than hinder them. (**1 Corinthians 8:9**)

4. THE LAW OF EXPEDIENCY

This law concerns the unbeliever. It is expedient that your life tells the world of Christ. The unbeliever has set up standards of conduct for the Christian. Therefore you refrain from or do certain legitimate things - not because they are wrong but because they may offend an unbeliever and prevent him from seeing the real issue that CHRIST DIED FOR HIS SINS (**1 Corinthians 9, 20-23**)

5. THE LAW OF SUPREME SACRIFICE

This law is directed towards God. It involves the believer forsaking a completely legitimate function in life in order to more perfectly serve the Lord. Missionaries often function under this law when they live in primitive conditions on the mission field. This law can also operate under Australian conditions. (**Matthew 3:1-6**)

6. PRINCIPLE:

As Christians we have liberty, but total freedom for ourselves may enslave others. We have to use our liberty in such a responsible manner that it does not infringe on the liberty of others. As Christians we must act responsibly. (**Ephesians 5:15**)

DRINKING ALCOHOL

1. Drinking of alcohol in moderation is acceptable scripturally. For example: for medicinal reasons, or where customary with meals, (**1 Timothy 5:23, John 2:1-11**)
2. Drunkenness is always condemned as a sin and foolishness in the Bible. (**Proverbs 20:1, 23:20, Isaiah 5:11-22, 28:7-8, Romans 13:13, 1 Corinthians 5:11**)
3. Drinking of alcohol is to be avoided in certain positions of leadership.
 - a) Kings (rulers, government leaders) (**Proverbs 31:4-5**)
 - b) Pastors (**1 Timothy 3:3, Titus 1:7**)
 - c) Deacons (**1 Timothy 3:8**)
4. Drinking of alcohol proved disastrous for certain persons
 - a) Noah (**Genesis 9:21**)
 - b) Nabal (**1 Samuel 25:36-37**)
 - c) Ephraim (**Isaiah 28:1**)
 - d) Lot (**Genesis 19:32-36**)
5. Alcoholism forms a part of the pattern of national disaster, contributing to economic and military defeat, and the destruction of the nation (**Joel 1:4-6, Isaiah 28, Jeremiah 13:12-17**)
6. Adverse effects of excessive drinking of alcohol:-
 - a) Leads to impulsive, abusive and irresponsible behaviour.
 - b) Destroys brain tissue and disease.
 - c) Results in delirium tremens (D.T.'s) which causes confusion, anxiety, terror and delusions.
7. Believers should not drink alcohol in circumstances where it may cause others ("weaker" believers or unbelievers) to stumble, or where it will hinder ministry.

HARMONY

THE FIRST MIRACLE AT CANA OF GALILEE

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

ACCEPTANCE OF HIS PERSON

29 FIRST PASSOVER, MONEYCHANGERS DRIVEN FROM TEMPLE

INTRODUCTION

The water into wine was the first miracle. He did not make water into wine other than to illustrate to His own followers His graciousness and power over nature. It was also done to focus their minds on the fact that God had become man, the Creator had become a creature and to underline that the Groom had come to the faithless bride, with the promise of blessing for them.

There are seven miracle "signs" in the Gospel of John. John is selective in the miracles he presents compared to the Synoptic Gospels, which follow a different format, as they are three books following the same theme.

The seven miracle signs which have specific meaning to Israel are as follows:-

- [a] Water into wine at Cana - John 2
- [b] The nobleman's son healed by faith - John 4
- [c] The cripple healed at the pool of Siloam on the Sabbath day - John 5
- [d] The feeding of the five thousand - John 6
- [e] The healing of the man born blind - John 9
- [f] The raising of Lazarus - John 11
- [g] The resurrection of Jesus Christ

Six is the number of man or incompleteness which are made perfect with the seventh miracle, that of the raising of Jesus Christ from the dead. Each incident also brings out spiritual truth, teaching an aspect of the character and plan of God.

He now proceeds to go to the Temple, which is probably the greatest teaching examples of the person and work of the Messiah = the Lord Jesus Christ, and the Plan of God. Very specifically He will cleanse it from evil men at the start and at the end of his ministry – to ensure there is a clear witness, through the fog of the Caiaphas-Annas Mafia family corruption, even if only for a day or two.

JOHN 2:13-25

John 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that **it was written**, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

KEY WORDS

Passover	Pascha	Passover
Was	Eimi	To keep on being [Imperfect Active Indicative]
At hand	Eggus	Near, At hand
Went up	Anabaino	Go up [Aorist Active Indicative]
Found	Heurisko	To find [Aorist Active Indicative]
Temple	Hieron	Temple
Sold	Poleo	To sell [Present Active Participle]
Oxen	Bous	Ox
Sheep	Probaton	Sheep
Doves	Peristera	Dove, Pigeon
Changers of Money	Kermatistes	Money Changers
Sitting	Kathemai	Sit [Present Middle Participle]
Made	Poieo	Make [Aorist Active Participle]
Scourge	Phragellion	Scourge, Whip
Small Cords	Schoinion	Small cord, Rope
Drove out	Ekballo	Drive out [Aorist Active Indicative]
All	Pas	Everyone, All
Poured out	Ekcheo	Pour out [Aorist Active Indicative]
Money	Kerma	Money
Overthrew	Anastrepho	Overthrow [Aorist Active Indicative]
Tables	Trapeza	Bank, Table
Said	Epo	Say
Sold	Poleo	Sell [Present Active Participle]
Take	Airo	Away with , Remove, Take away [Aorist Active Imperative]
Make	Poieo	Make [Present Active Imperative]
Father's	Pater	Father
House	Oikos	Home, House
Merchandise	Emporion	Merchandise from which we get emporium
Disciples	Mathetes	Disciple
Remembered	Mnaomai	Recall, Remember [Aorist Passive Indicative]
Written	Grapho	Write [Perfect Passive Participle]
Zeal	Zelos	Zeal
Eaten up	Katesthio	Devour [Future Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Sign	Semeion	Sign
Shewest	Deiknuo	To show [Present Active Indicative]
Seeing that	Bori	Because
Doest	Poieo	To do [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]

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Destroy	Luo	Destroy [Aorist Active Imperative]
Temple	Naos	Temple, Shrine
Three	Treis	Three
Days	Hemera	Days
Raise up	Egeiro	Awake, Raise up [Future Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Forty	Tessarakonta	Forty
Six	Hex	Six
Years	Etos	Year
Building	Oikodomeo	Build up, Edify [Aorist Passive Indicative]
Will Rear	Egeiro	Raise up [Future Active Indicative]
Spake	Lego	Speak [Imperfect Active Indicative]
Temple	Naos	Temple
Body	Soma	Body
Risen	Egeiro	To rise, Arise [Aorist Passive Indicative]
Dead	Nekros	Dead from “nekrus” meaning a corpse
Remembered	Mnaomai	Recall, Remember [Aorist Passive Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Believed	Pisteuo	Believe [Aorist Active Indicative]
Scripture	Graphe	Scripture
Word	Logos	Word
Said	Epo	Say [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Passover	Pascha	Passover
Feast day	Heorte	Feast day
Believed	Pisteuo	Believe [Aorist Active Indicative]
Name	Onoma	Name
Saw	Theoreo	Discern, Consider [Present Active Participle]
Miracles	Semion	Miracle, Sign
Did	Poieo	To do [Imperfect Active Indicative]
Commit	Pistueo	Believe, Put trust in, Commit to [Imperfect Active Indicative]
Himself	Heautou	Himself
Unto Them	Autos	Themselves
Knew	Ginosko	To know [Present Active Infinitive]
Men	-	Not found in the original
Needed	Echo Chreia	To have and to hold a need [Imperfect Active Indicative]
Testify	Matureo	To testify, Witness [Aorist Active Subjunctive]
Knew	Ginosko	Know [Imperfect Active Indicative]
Was	Eimi	To keep on being [Imperfect Active Indicative]
Man	Anthropos	Man

PERFECT TENSE VERB

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy.

The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27 of all verses in the Bible God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
29	Psalms 69:9	The Messiah is zealous for the Lord's House	John 2:17
	Isaiah 11:3-5	He would be able to know their thoughts	John 2:25

REFLECTION

This section deals with the attitude of the Lord Jesus Christ to religion. Having left the marriage feast the family and disciples now go to Capernaum. Mary comes with his step brothers James, Jude, Simon and Joseph together with his disciples. They went there just for a short time before continuing on to Jerusalem.

In the passage under consideration we have the first confrontation between the Lord and the racketeers at the Temple. The parasites who are removed at this point will creep back and will have to be driven out again just before the Cross.

Verse 13. And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

In this verse it says that the Jew's Passover was at hand. In **Exodus 12:11** it was called the Lord's Passover but over the years it had been taken over as a religious activity, run by the religious power-elite, and thus it is called not the Lord's Passover but the Jew's Passover.

Every time the country people came to the Temple they brought their own animal sacrifice. The religious racketeers of Jerusalem examined the offering that the poor believer had brought and nearly always found something wrong with it, causing the pilgrim to have to buy one of the Temple animals at highly inflated prices.

In addition the money used in the Temple had to be Temple money, which was obtained at the money changers table at very poor rates of exchange. The group that controlled this was a criminal organisation controlled by the religious hierarchy of the day, the families of Annas and Caiaphas. This group controlled the politics, religion and extortion "rackets" of the day. They also had bandits in the Nabatean desert charging "tolls" to pass certain points.

The money changers are sitting in the Temple. This means that they are doing business, selling animals and "offering money" at excessively high prices. They have bought their franchise from the High Priest and Sanhedrin of the day. So the leaders of Israel were benefiting from the perversion of the truth. The Sanhedrin leadership also may have taken a percentage of the profits.

Cleansing the Temple from Matthew's viewpoint is given in **Matthew 21:12-17**, which is on a separate occasion, at the end of the Lord's ministry, just before the Cross.

This was in the Temple, where the building and sacrifices done within it told the story of the person and work of the Messiah/Christ; His person and His work, and it was being obscured by the evils of religious rackets.

Verse 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

He made a whip of cords and he drove them out of the Temple. He tells those who sold doves to leave, aorist active imperative, and not to make the Temple a place of merchandise. Jesus therefore made a whip of small cords or a "cat of nine tails", and took on the local Mafia. These are tough criminals that He was taking on. He beat them out of the Temple, and His strength and toughness is such that no thug stood against Him.

He however was "meek"(divinely calm and with inner peace) while He did it. He was angry but sinned not, for His anger was holy anger, outraged at the injustice of what was going on. He saw the need for a complete cleansing of the Temple and He did it. He is doing it out of love for God, God's people, and God's Word.

Love quite often causes you to fly to the defence of the poor, the innocent and the abused. If you do not fight for them you do not love them. The Lord was tough as well as very strong. There was no paper money. It was all in coins in piles on a table. It was heavy and He had to toss them off. He turned the tables upside down and the people upside down behind them.

When He walked through the Temple He was up against several hundred thugs, and they all ran away. He not only got the thugs running, but he got all the animals running as well. It would have been a sight to see.

There were at least 200 of the 600 Temple Guards on duty every watch of the day. They were the armed police force, armed with clubs, and yet they also did not try to stop Jesus!

The Temple gates were open and this stream of thugs and animals spewed forth into the city. If we love others we should be willing to get our hands dirty rather than call a prayer meeting when you see people getting abused. There is a time for prayer meetings and there is a time for the turning over of tables. Meekness is not an attitude that makes you a doormat for people to walk on, and it does not stand by when the innocent and weak are used as doormats.

The thugs returned to the Temple and the Lord had to again cleanse the Temple just before the crucifixion. There are always "rip off merchants", fraudsters and thieves in/around our local churches. They are into religious money making rackets, and taking advantage of foolish believers. Satan puts his best/most corrupt and evil people into the churches, not into the straight criminal gangs. Turn to and read **2 Peter 2:1-3**, this is relevant - these are false teachers coming in on Satan's side and they are there to make money. When the people saw the Lord do this they immediately thought of **Psalm 69:3-12**. He was filled with zeal for the truth, so should we be.

Many of these verses from **Psalm 69** refer to the Lord Jesus Christ. Even today the Jewish religious authorities have the explanation that Jesus was illegitimate, a child of fornication, and this is what the Pharisees are going to say.

The story of the virgin birth was a common jingle in the bars of ancient Israel. He was therefore the song of the drunkards. The Lord was acquainted with grief and was personally abused. The Lord put aside the attacks on Himself and was meek, that is, He saw things God's way, and was focused only on the issues of salvation, not self justification.

Verse 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

His disciples remembered the Scripture. "The zeal that belongs to my house [it is an objective genitive] has eaten me up". He is zealous for the Temple to truly reflect the truth of God.

The zeal of my house has eaten me up. The disciples saw the Lord Jesus Christ in the prophetic Psalm 69 with his character of love, purity and His desire that the Temple be kept pure, the rejecters of Him saw only the Satanic lies that the "official religious party line" preached.

The people who came to the Temple needed to see that the sacrifices pointed to the Cross and the person of Christ. The religious thugs were putting up a barrier between the people and the Cross, and most were stopped by it. Sadly reflect that when the church fled the doomed city in 66 AD only a few hundred went out following John, leaving over a million behind! The majority did not believe.

Verse 18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

A tremendous commotion occurred with the Jewish leaders and people asking for a sign to show them that Jesus had the right to cleanse the temple. They asked, "On whose authority do you have to do this"? Cleansing the Temple was God's job. 'You have overstepped the mark', they said, but they were wrong.

In verses 18-22 in Jerusalem the Lord Jesus Christ leaves His credentials in a different way. The Jewish leaders ask Him by what authority He does these things. The religious group are offended by the Lord's action because He hasn't given them permission, and He hasn't asked them....

Jesus gives the sign of His resurrection as the coming demonstration of His authority. He tells them that they are going to kill Him, but He is going to be resurrected. The religious Jews however cannot understand spiritual teaching and think that He is referring to the Temple, which had taken 46 years to refurbish, commencing in the reign of Herod the Great.

Jesus prophetically gave them the sign of the resurrection to look out for, and they did, setting the Temple Guard to try to stop the disciples stealing the body after the Cross, when the same group couldn't stop Him over-turning their money tables. He is again focussing them on the Cross and Empty Tomb. "I have done

something here as God”, He is saying to them. The racketeers were concentrating on the physical Temple, saying that Herod took 46 years to build it, missing His work in front of them. All they trusted in, the Romans would destroy in just under 40 years later in August of 70 AD.

Verse 21. But he spake of the temple of his body.

John clarifies that He spoke of His body not the physical Temple. The imperfect tense of the verb to say shows He kept on speaking, that it was not just a few words but He repeated and amplified it.

This is John’s view as he looks back on the incident, enlightened by the Holy Spirit as an old man reflecting on this incident, it is not his understanding when Jesus uttered the words.

Verse 22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

The word remembered is in the aorist passive which means that they received recall of the teaching of Jesus Christ whilst the word said is in the imperfect mood, which shows that Jesus was constantly talking to them about His death and resurrection.

Later in the verse we have the verb “Pisteuo”, to believe, and it is in the aorist tense, indicating that belief in Christ is at a point in time for salvation.

In verse 22 we note that when He was risen from the dead, the disciples remembered what He had said, and the prophetic words of the earlier Scriptures, and believed Jesus Christ. By implication at the time of speaking the disciples did not understand what Jesus Christ was talking about.

When He was resurrected from the dead His disciples remembered this reference to the resurrection being a sign and believed. John remembers this incident and as he writes he recognises the importance of it.

The Lord Jesus Christ taught the disciples for three years, but with very limited success as seen in the betrayal of our Lord by Peter, and the abandoning of the Lord at the time of His death by nearly all of them.

In **Psalm 16:10** it says that, *“Thou shalt not leave my soul in Sheol neither wilt thou suffer thine Holy One to see corruption”*. It was clear that the Messiah would die but also He would be resurrected. The body is often called a temple with Paul saying knowest thou not that thy body is the Temple of the Holy Spirit. In addition Peter calls his body a Tabernacle.

The disciple rejected the Lord's teaching even though they had seen many miracles. They had refused to obey the Scriptures, nor had they applied the teaching of our Lord. They expected the Lord to rule, and their expectation coloured their interpretation of his words, and there was no readiness to change their views until forced to by the resurrection itself.

The action of the Lord towards the disciples however gives us a valuable demonstration of the Grace of God. The disciples eventually became outstanding believers. Early failure or lack of understanding does not limit later work! While we live there is hope, as we grow in obedience. **Hebrews 3:7- 4:12.**

Verse 23. Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Many of the people in Jerusalem believed on the name of Jesus Christ when they saw the miracles that He performed.

Verse 24. But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

In these verses the Lord did not trust Himself to any man. Satan had offered Him the kingdoms of the world now these also wanted to make Him king. This is seen culminating in the triumphal entry into Jerusalem by our Lord shortly before His death.

APPLICATION

The world has to be removed from the Temple before the Temple message can go out to the world.

With "meekness" you depend entirely on God, and see things God's way, and you have no personal pride or personal agendas. He is doing this for God and not for any selfish motive.

Biblical meekness will never make you a doormat for evil men to wipe their feet on!

When unbelievers (or believers out of fellowship), get in the way of the Gospel, the Lord will move them out of the way. We should be careful not to be in that position.

We can get involved in side issues that obscure the Cross. Don't miss this point; you are either a witness to the Cross, or an obscurer of the Light.

The greatest enemies of the gospel today, as in Jesus day, are religious people, many of them leaders in churches. Here we see the Lord speaking spiritually, the religious leaders take Him physically, and even the disciple realise the spiritual meaning only much later.

Many verses point out that the purpose of the incarnation was the death of Christ. The appeal to mankind is, "this is how much I love you". "If I be lifted up I will draw all men to myself", and he does, but it is to polarise them, some believing some rejecting. No-one is neutral when they face the cross truly.

The crowd who confronted Christ at this stage will be the one who will be at the Cross mocking him. He is speaking to the people who will destroy, "this Temple" of his body. He is in control.

He is telling them that they are going to kill Him but that He will be the victor because He will be raised from the dead after three days and nothing that they can do will be able to prevent it because He is and remains God.

When you go into any church, talk to the people at a spiritual level, and you will soon be able to determine the spiritual health of the group. Religious people are not interested in spiritual things, for they have no spiritual discernment.

In **1 Corinthians 2:14** it is clear that the unbeliever cannot understand spiritual things other than the gospel.

Do not forget what the character of God is, and do not forget what the Old Sin Nature of man is!

Be a fruit inspector in the lives of the present "miracle workers", for Satan has his own people out there and superficially they may look and sound "good".

Jesus did not trust himself to the crowds, and neither should we. Get your eyes off the popularity contests, and aim at being pleasing to God, for that alone is a safe and secure aim while living in the midst of the devil's world.

DOCTRINES

CHRIST: DEITY OF CHRIST

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (**Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16**)
2. Jesus Christ is undiminished deity. This includes all the divine characteristics:
 - a) Sovereignty (**Genesis 1, Revelation 1:5, 6, 17:14, 19:16**)
 - b) Eternal Life (**Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8**)
 - c) Holiness (**Luke 1:35, Acts 3:14, Hebrews 7:26**)
 - d) Love (**John 13:1, 34, 1 John 3:16**)
 - e) Unchangeable (**Hebrews 13:8**)
 - f) All Knowing (**Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23**)

- g) All Powerful (**Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8**)
 - h) Everywhere (**Matthew 28:20, Ephesians 1:23, Colossians 1:27**)
 - i) Truth (**John 14:6, Revelation 3:7**)
3. Christ is the Son of God, equal with the Father and the Holy Spirit (**Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2**)
 4. Proofs of the Deity of Christ.
 - a) He is the Creator of all. (**John 1:3, 10, Colossians 1:16, Hebrews 1:10**)
 - b) He is the Preserver of all things. (**Colossians 1:17, Hebrews 1:3**)
 - c) He pardons sin. (**Luke 5:21, 24**)
 - d) He raises the dead. (**John 5:21, 28-29, 11:42-43**)
 - e) He will reward the saints. (**2 Corinthians 5:10**)
 - f) He will judge the world in the Last Day. (**John 5:22**)
 - g) He receives worship (**Hebrews 1:6**)
 5. Jesus Christ is Jehovah.
 - a) Jesus is God. (**Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1; Titus 2:13**) Jehovah is God. (**Jeremiah 32:18; Isaiah 43:10; 45:22; Philippians 2:10**).
 - b) Jesus is I AM (**John 8:24; 8:58; 13:19; 18:5**). Jehovah is I AM (**Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39**).
 - c) Jesus is the First and the Last (**Revelation 1:17; 2:8; 22:13**). Jehovah is the First and the Last (**Isaiah 44:6; 48:12; 41:4**).
 - d) Jesus is the Rock (**1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18**). Jehovah is the Rock (**Exodus 17:6; Isaiah 17:10; 2 Samuel 22-32; Deuteronomy 32:4**).
 - e) Jesus is Saviour (**Acts 2:21; 4:12; Romans 10:9; Jude 25**). Jehovah is Saviour (**Psalms 106:21; Hosea 13:4; Isaiah 45:21; 43:3, 11**).
 - f) Jesus is Lord of Lords (**Revelation 17:14; 19:16; 1 Timothy 6:14-16**). Jehovah is Lord of Lords (**Psalms 136:1-3; Deuteronomy 10:17**).
 - g) Jesus is Creator (**John 1:3; Colossians 1:15-17; Hebrews 1:10**). Jehovah is Creator (**Job 33:4; Isaiah 40:28; Genesis 1:1**).
 - h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
 - i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
 - j) It is quite clear that Jesus is God (**1 John 5:5**)
 6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (**Matthew 4:1-11, 27:42-43**)
 7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.
 8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)
 9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.
 10. God became flesh; it is not a case of God merely possessing humanity.

CHURCH: COMMUNION: THE LORD'S SUPPER

1. There are three suppers which man is invited to:-
 - a) The gospel supper (**Luke 14:15-24**)
 - b) Marriage supper of the Lamb (**Revelation. 19:7-9**)
 - c) Lord's supper (**1 Corinthians. 11:23-29**)

2. Those who accept the gospel supper will eventually appear at the wedding supper and in the meantime, whilst on earth, should partake of the Lord's Supper.
3. At the Lord's Supper the believer meditates on:-
 - a) The death of Jesus Christ as his personal Saviour.
 - b) The risen Lord who makes intercession for him.
 - c) The coming Lord who will return for His church and set up His reign on the earth.
4. The Lord's Supper is derived from the Passover meal (**Exodus. 12:1-11, 1 Corinthians. 11:23-32**). Christ our Passover is sacrificed for us (**1 Corinthians. 5:7**)
5. The bread represents the body of Christ which was broken for us when He bore our sins on the cross (**1 Corinthians 11:24**)
The wine represents the blood of Christ which is the guarantee of our salvation. For without the shedding of blood there is no remission of sin. (**1 Corinthians. 11:25**)
6. The Lord's Table is prepared for believers in the presence of their enemies (**Psalms 23:5**)
7. The believer must be in fellowship to discern the meaning of the Lord's Supper (**1 Corinthians 11:29**). This is accomplished by self judgement (**1 Corinthians 11:31, 1 John 1:9**)
8. Partaking of the Lord's Supper without fellowship with the Lord can result in sickness or death. (**1 Corinthians 11:30**)

TABERNACLE

1. The Tabernacle was set up as the basic system of worship in Israel and was a part of the spiritual code of the Mosaic Law portraying the person of Christ, the unique High Priest, the unique person, the unique Saviour.
 - a) The tabernacle also speaks of the human body in a tent or temporary storage place for the soul.
 - b) The tabernacle also portrays God's dwelling place and portrays God's dwelling with man in grace.
 - c) The tabernacle is also the place where man meets God and as the tabernacle represents the Lord Jesus Christ this shows that God meets people at the cross.
 - d) Only the priest was able to enter the tabernacle and only the believer today has fellowship with God.
 - e) The tabernacle was given in fine detail and shows that God plans things down to the finest detail.
 - f) The tabernacle was divided into two parts - the outer area which represented the earth and the inner which represented God's domain.
 - g) The inner area was divided into two, the holy place in which the Levitical priests functioned, the Holy of Holies in which the high priest functioned once a year. The holy place represents heaven, the Holy of Holies representing the throne room of God where our High Priest Jesus Christ constantly intercedes for us.
2. The Tabernacle was located in the centre of the camp. All around the tabernacle were the tribes of Israel, three to each cardinal compass point.
Principle: Everybody starts on the outside, only those who enter the tabernacle (i.e. are born again) have fellowship with God.
3. The specifications which start in Exodus 25 commence with the Holy of Holies. This is to show that salvation starts with God and not man. All blessing comes from God.
4. The tabernacle is a perfect rectangle 100 cubits by 50 cubits, 175 feet long, 87 1/2 feet wide and 8'9" high. It was always that way and never changed - God is unchangeable. (**Exodus 27:9-15**)
5. The side of the tabernacle was supported by 60 brass pillars on the outer court, 60 brass sockets. Brass judgement, Pillars - cross. On the top of the pillars was a silver chapter. Silver - redemption. Twenty on the north and south side and 10 on the east and west sides. (**Exodus 27:9-15**)
6. The outside of the tabernacle was of fine white linen - representing the righteousness of God. (**Exodus 27:9**)
7. There was one door into the tabernacle - there is only one way to God - through Christ. The door was blue in colour and 35' wide. Once you had passed through the door you were inside the tabernacle representing

imputed righteousness. The large width meant that all could pass through, the material was very fine showing that minimal faith was needed to enter in. (i.e. weak people could push the material aside). There were four layers of material. In order they were blue, purple, scarlet, white:- blue - deity of Christ, purple - Kingship of Christ, red - redemptive work of Christ, white - total righteousness of Christ. Thus by the time you had fully passed through the door the white righteousness of Christ encompassed you completely. (**Exodus 26:36**)

8. The pillars supporting the doors were of acacia wood overlaid with gold - the unique person of Christ. 5 pillars: 5 = grace, gold- deity, wood - humanity. (**Exodus 26:37**)

9. The floor of the tabernacle weighed 6 1/2 tonne.

10. The roof had four layers: (**Exodus 26:1-14**)

(a) Outer: Badger skin - Humanity Ram's wool dyed red - Redemption White Goat's hair - Sinlessness

(b) Inner: Fine linen - Righteousness

11. There were seven articles of furniture in the tabernacle:

a) The brazen altar outside the door.

b) The brazen laver near the door.

c) The table of shewbread.

d) The golden lampstand.

e) The golden altar near the veil.

f) The mercy seat.

g) The ark of the covenant.

The veil was between the Holy Place and the Holy of Holies; the golden altar was associated with the Holy of Holies.

12. THE BRAZEN ALTAR (**Exodus 27:1-8**)

This was situated adjacent to the entrance into the tabernacle. Brass represents judgement. You could not enter into the Holy Place unless you had sacrificed on the brazen altar. Fire burnt the sacrifice. Fire judgement.

Application: You cannot enter the plan of God unless you have trusted in Christ at the cross.

13. THE BRAZEN LAVER (**Exodus 30:17-21**)

The brass bowl filled with water. This was also situated outside the tabernacle. Prior to entering the tabernacle the priest washed his hands representing confession of sin. Brass - sins judged on the cross. Water - cleansing.

Application: Before we can have fellowship with God we have to confess our sins. In the Church Age we are all priests, we have to confess our sins before we fellowship. Our brazen laver is **1 John 1:9**

14. TABLE OF SHEWBREAD (**Exodus 25:23-30**)

This was in the Holy Place, constructed of acacia wood overlaid with gold. Laying on top of the table was the shewbread, 12 loaves, one for each of the tribes except Levi. The loaves were made of fine flour without leaven baked with frankincense and baked in fire. Bread - fellowship, Fine flour - righteousness of Christ. No leaven - no sin. Frankincense - propitiation. Fire - judgement. The priests ate the loaves after they had been exhibited for 1 week. Eating represents intake of Bible doctrine. Each loaf was placed under a crown showing the Lord Jesus Christ is the King of Israel. No leper priest allowed to eat, neither a stranger.

15. THE GOLD CANDLESTICK (**Exodus 25:31-40**)

This was also in the Holy Place constructed of gold - the candlestick represents Christ as the light of the world. There were seven candlesticks with a central stick, the other six branching off the central stick, three on either side. Six is man's number, seven is God's number - the perfect number.

Analogy - Man is made perfect in Christ.

The candlestick was the only light in the Holy Place. The fuel in the candlestick was oil. Oil represents the Holy Spirit. Oil in the centre stick represents Christ being empowered and relying on the Holy Spirit during his incarnation. Oil in the other lamps shows the Christian way of life walking in the Spirit. (**Galatians 4:19, 5:22, 23**) The six candlesticks branching off the central stick represents the Christian in union with Christ and fellowship between Christians.

The candlestick weighed 48 lbs. (21 kg) and was beaten out of one piece of gold. It was very valuable and shows the preciousness of Christ. The candlestick was fashioned by beating and represents Christ suffering for the sins of the world. On the top of the centre candlestick they had knobs or pomegranates representing

the eternal life and perfection of Christ. There were also almond buds opening up representing Christ being the fount of all life.

Flowers occurred on all seven candlesticks. The flowers represent the beauty of the character of Christ which we produce when we are filled with the Spirit. Each lamp had a wick which drew the oil up through the lamps. The wick has to be soaked in oil before it burns otherwise it emits smoke. Light divine good or production. Smoke - human good or production.

Application: If the believer is empowered by the Holy Spirit he produces works which are noticeably different from the unbeliever. The burnt wick represents work for the Lord Jesus Christ. The priest used to collect the burnt wick and put it in a snuff box. God remembers our works for Him. **(1 Corinthians 3:12-15)**

An alternate interpretation of the candlestick likens the seven stems as the seven spirits of God as found in **(Isaiah 11:2, Revelation 1:4)**. The spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

16. THE GOLDEN ALTAR OF INCENSE (Exodus 30:1 -10)

This is located just outside the Holy of Holies and represents intercessory prayer. The altar was made of gold overlaying wood and was in the form of a crown. The priest would go to the brazen altar, pick up coals, pass through the holy place and place the coals into the crown. Incense was then sprinkled onto the coals and the fumes coming up from the incense represented prayer to God. By taking coals from the brazen altar it showed that the basis for effective prayer is the death of Christ. The unbeliever cannot pray effectively except for accepting Christ as Saviour. The only person who could obtain the coals was a priest representing a believer.

The crown is also significant. The cross must come before the crown, the crown also speaking of Christ the King priest after the order of Melchizedek. Fire spoke of judgement, the judgement of the cross being the basis for effective prayer. The Incense which was put on the altar contained four ingredients which speak of the work of Christ.

- a) Stukti - liquid from a gum tree representing the Father who is the recipient of prayer.
- b) Onoika - a ground-up shell (representing judgement). The burnt shell gave off a perfume (propitiation).
- c) Galbanin - the fat of a plant showing prosperity and representing the resurrection of Christ.
- d) Frankincense - a white gum used in crowning kings - representing the session of Christ.

17. THE ARK OF THE COVENANT AND MERCY SEAT (Exodus 25:10-22)

Located in the Holy of Holies the mercy seat was of gold. Over the seat were two golden cherubs which covered the mercy seat with their wings and looked down at the top of the mercy seat. In a box under the mercy seat were three objects representing sin, the tables of the law representing -transgression against moral laws, the pot of manna showing rejection of provision and Aaron's rod that budded showing rejection of authority. This was the ark of the covenant. Once a year on the feast of the atonement, blood from a sacrifice at the brazen altar was brought into the Holy of Holies and sprinkled on the mercy seat. The blood from the brazen altar represents the death of Christ. The cherubs, one representing the righteousness of God, the other the Justice of God look down, see the blood and are satisfied. The sin of the human race is removed by the death of Christ.

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**)

MIRACLES

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.

GOD AND MIRACLES

1. God is sovereign and the universe does His bidding.
2. So called scientific laws are actually scientific observations of the character of God
3. They are not laws because science cannot enforce them and guarantee that they are going to continue to operate in the same manner.
4. Eventually the matter of the universe will be destroyed as described by Peter in **2 Peter 3:12**.
5. The universe follows a pattern not because Science says so but because God keeps it so. **Colossians 1:17, Hebrews 1:3**
6. God can over rule his universe. We note in miracles that those performed with nature are undertaken by God alone.
7. It is a means by which many will be alerted to and caused to respond to the gospel.

The only thing that is unchangeable is God and His Word. Everything else is not permanent.

HARMONY**FIRST PASSOVER, MONEYCHANGERS DRIVEN FROM TEMPLE**

And the Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

PREDICTION OF HIS DEATH AND RESURRECTION

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

JESUS AND THE CROWD'S SRESPONSE AT THE PASSOVER

Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

30 INSTRUCTION OF NICODEMUS**JOHN 3:1-24**

John 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: **2** The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. **3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh; and that which is **born** of the Spirit is spirit. **7** Marvel not that I said unto thee, Ye must be born again. **8** The wind bloweth where it listeth, and thou hearest the sound thereof, but **canst not tell** whence it cometh, and whither it goeth: so is every one that is born of the Spirit. **9** Nicodemus answered and said unto him, How can these things be? **10** Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? **11** Verily, verily, I say unto thee, We speak that we do know, and testify that **we have seen**; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? **13** And no man **hath ascended** up to heaven, but he that came down from heaven, even the Son of man which is in heaven. **14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life. **16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **18** He that **believeth** on him is not condemned: but he that believeth not **is condemned** already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, that light **is come** into the world, and men loved darkness rather than light, because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are **wrought in** God. **22** After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

KEY WORDS

Was	Eimi	To be [Imperfect Active Indicative]
Man	Anthropos	Man
Named	Onoma	Name
Ruler	Archon	Chief Ruler, Prince
Same	Houtos	Same
Came	Erchomai	To come, Enter [Aorist Active Indicative]
Night	Nux	Night
Said	Epo	Say [Aorist Active Indicative]
Rabbi	Rhabbi	Rabbi
Know	Eido	Discern [Perfect Active Indicative]
Teacher	Didaskalos	Teacher
Come	Erchomai	Come [Perfect Active Indicative]
From	Apo	From
Man	Oudeis	No one
Do	Poieo	Do [Present Active Infinitive]
Miracles	Semeion	Miracle, Sign
Doest	Poieo	Do [Present Active Indicative]
Except	Ean me	If not
With	Meta	With
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Except	Ean me	If not
Man	Tis	Any
Born	Gennao	Born [Aorist Passive Subjunctive]
Again	Anothen	From above
Cannot	Dunamai Ou	Power not [Present Middle Indicative]
See	Eido	See [Aorist Active Infinitive]
Kingdom	Basileia	Kingdom
Saith	Lego	Say [Present Active Indicative]
Can	Dunamai	Power [Present Middle Indicative]
Born	Gennao	Born [Aorist Passive Infinitive]
Is	Eimi	To keep on being [Present Active Participle]
Old	Geron	Old
Enter	Eiserchomai	Enter in [Aorist Active Infinitive]
Second Time	Deuteros	Second time
Mother's	Meter	Mother
Womb	Koilia	Womb
Born	Gennao	Born [Aorist Passive Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Say	Lego	Say [Present Active Indicative]
Born	Gennao	Born [Aorist Passive Subjunctive]
Water	Hudor	Water
Spirit	Pneuma	Spirit
Cannot	Dunamai Ou	Power not [Present Middle Indicative]
Enter	Eiserchomai	Enter in [Aorist Active Infinitive]
Born	Gennao	Born [Perfect Passive Participle]
Flesh	Sarx	Flesh
Is	Eimi	To be [Present Active Indicative]
Marvel	Thaumazo	Marvel, Wonder [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Must	Dei	Need [Present Active Indicative]
Born	Gennao	Born [Aorist Passive Infinitive]
Again	Anothen	From above
Wind	Pneuma	Spirit, Wind
Bloweth	Pneo	Blow [Present Active Indicative]
Listeth	Thelo	Desire [Present Active Indicative]
Hearst	Akouo	Hear [Present Active Indicative]

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Sound	Phone	Sound, Voice
Canst Tell	Eido	Consider, Understand [Perfect Active Indicative]
Whence	Pothen	Whence
Cometh	Erchomai	Come [Present Middle Indicative]
Whither	Pou	Where
Goeth	Hupago	Go [Present Active Indicative]
Everyone	Pas	Everyone, All
Born	Gennao	Born [Perfect Passive Participle]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	To have power [Present Passive Indicative]
Be	Ginomai	To come into being [Aorist Middle Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Master	Didaskalos	Master, Teacher
Knowest	Ginosko	To know, Understand [Present Active Indicative]
Things	Tauta	These things
Say	Lego	Say [Present Active Indicative]
Speak	Laleo	Speak [Present Active Indicative]
Know	Eido	Understand [Perfect Active Indicative]
Testify	Martureo	Give testimony [Present Active Indicative]
Seen	Horao	See [Perfect Active Indicative]
Receive	Lambano	Receive, Accept [Present Active Indicative]
Witness	Marturia	Witness
Told	Epo	Say [Aorist Active Indicative]
Earthly Things	Epigeios	Earthly
Believe	Pistueo	Believe [Present Active Indicative]
Heavenly	Epouranios	Heavenly
No Man	Oudeies	No one
Ascended up	Anabaino	Ascend [Perfect Active Indicative]
Heaven	Ouranos	Heaven
Came down	Katabaino	Descend [Aorist Active Participle]
Son	Uihos	Son
Man	Anthropos	Man
Is	Eimi	Keeps on being
Lifted up	Hupsoo	Lift up, Exalt Aorist Active Indicative]
Serpent	Ophis	Serpent
Wilderness	Eremos	Wilderness
Must	Deo	Must [Present Active Indicative]
Lifted up	Hupsoo	Lift up, Exalt [Aorist Passive Indicative]
Whosoever	Pas	All, whoever
Believeth	Pisteuo	Believe [Present Active Participle]
Perish	Apollumi	Perish, Die
Have	Echo	To have and to hold [Present Active Subjunctive]
Eternal	Aionios	Everlasting, For ever
Life	Zoe	Life
Loved	Agapao	Love [Aorist Active Indicative]
World	Kosmos	World
Gave	Didomi	Give [Aorist Active Indicative]
Only Begotten	Monogenes	Only born
Son	Uihos	Son
Believeth	Pisteuo	Believe [Present Active Participle]
Perish	Apollumi	Perish, Die [Aorist Middle Subjunctive]
Have	Echo	To have and to hold [Present Active Subjunctive]
Everlasting	Aionios	Everlasting, For ever
Life	Zoe	Life
Sent	Apostello	Send [Aorist Active Indicative]
Into	Eis	Into
Condemn	Krino	Condemn, Judge [Aorist Active Subjunctive]
Through	Dia	Through, Thereby
Saved	Sozo	Saved [Aorist Passive Subjunctive]

Believeth	Pisteuo	Believe [Present Active Participle]
Condemned	Krino	Condemn, Judge [Present Passive Indicative]
Believeth	Pisteuo	Believe [Present Active Participle]
Condemned	Krino	Condemn, Judge [Perfect Passive Indicative]
Because	Hoti	Because, For
Believed	Pisteuo	Believe [Perfect Active Indicative]
Name	Onoma	Name
Only begotten	Monogenes	Only born
Is	Eimi	Keep on being [Present Active Indicative]
Condemnation	Krisis	Condemnation, Damnation
Light	Phos	Light
Come	Erchomai	Come [Perfect Active Indicative]
World	Kosmos	World
Men	Anthropos	Man
Loved	Agapao	Unconditional love [Aorist Active Indicative]
Darkness	Skotos	Darkness
Deeds	Ergon	Deeds, Works
Were	Eimi	Keep on being [Imperfect Active Indicative]
Evil	Poneros	Wicked, Evil
Every one	Pas	Whoever, All, Every one
Doeth	Prasso	Practice [Present Active Participle]
Evil	Phaulos	Evil
Hateth	Miseo	Hate [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Indicative]
Lest	Hina me	Lest, That not
Deeds	Ergon	Deeds, Works
Should be Reproved	Elegcho	Reprove, Rebuke [Aorist Passive Subjunctive]
Doeth	Poieo	To do [Present Active Participle]
Truth	Aletheia	Truth
Cometh	Erchomai	To come [Present Middle Indicative]
Light	Phos	Light
Deeds	Ergon	Deeds
Made Manifest	Phaneroo	Render apparent, Make manifest [Aorist Passive Subjunctive]
Are	Eimi	Keep on being [Present Active Indicative]
Wrought	Ergazomai	Do, Labour for [Perfect Passive Participle]
In	En	Through, Under
After	Meta	After
Come	Erchomai	Come [Aorist Active Indicative]
Disciples	Mathetes	Disciples
Land	Ge	Land
Tarried	Diatribo	Abide, Tarry [Imperfect Active Indicative]
Baptised	Baptizo	To baptise [Imperfect Active Indicative Third Person Singular]

PERFECT TENSE VERBS

ANABAINO – TO ASCEND, GO UP. Occurs 81 times in the New Testament, with twice in the Perfect Tense. In both **John 3:13** and **John 20:17** the permanent Ascension of the Lord Jesus is in focus. In **John 3:13** the Lord Jesus Christ makes it clear came down from heaven whereas after resurrection in His resurrection body He is the First human to ascend to heaven, pre-empting the Church's resurrection at the Rapture. In **John 20:17** the Lord Jesus Christ in His resurrection body was to ascend into heaven, and he explained that in his meeting with Mary Magdalene.

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is seen predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philipians and 1 John. In Mark 9:1 Jesus says that some with him there that day will not taste death before they see the Kingdom of God. This refers to the vision on the Mount of Transfiguration. Jesus said that He had come into the world as the Light, John 12:46, but men loved darkness, **John 3:19**, He had come in His Father's name and had been rejected, John 5:43, and that He had come forth from God, but they rejected Him, John 8:42. He had come with a permanent result, which had divided, and would separate the believer and unbeliever forever.

ERGAZOMAI – WORK - Occurs 40 times in the New Testament, but only once in the Perfect Tense. In **John 3:21** we see that all permanent work originates from God, or is undertaken by people who are in fellowship with God.

GENNAO – TO BE BORN – Occurs 97 times in the New Testament with 19 of the occasions being in the Perfect Tense. The Passive voice indicating receiving birth is used on 17 occasions. John dominates this group being recorded 6 times in the Gospel of John and a further 7 times in 1 John. There are 3 occasions in Acts and single references in Galatians, Hebrews and 2 Peter. In John 18:37 the Lord Jesus Christ tells Pontius Pilate that He was born to be King. Two times in the New Testament, Paul uses the Perfect Tense in relation to Jesus being the begotten of God, quoting Psalm 2:7 both in Acts 13:33, and Hebrews 1:5.

KRINO – TO JUDGE, ORDAIN. Occurs 114 times in the New Testament, with 6 times in the Perfect Tense. It appears mainly in the Active Voice and Indicative Mood. It has many different meanings as shown with five meanings in the six uses of the verb, but with judgment, evaluation and the law predominating. **John 3:18** is a pivotal verse showing clearly that all are under eternal condemnation because of sin, unless it is broken by belief in the Lord Jesus Christ. Without Christ there is no eternal hope.

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

PISTEUO – TO BELIEVE - Occurs 248 times in the New Testament with 18 times in the Perfect Tense. In John 8:31 Jesus said to those Jews who believed Him, “If you abide in My word you are my disciples indeed”. Martha in John 11:27 said that she believed that Jesus was the Messiah. In John 16:27 Jesus said that the Father loved the disciples because they had loved Him and believed that He had come from God. In John 20:29 Jesus notes that Thomas had seen and believed.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
30	Numbers 21:9	The serpent on a pole – Christ lifted up	John 3:14-18
	Isaiah 48:16-17	He came as a teacher, to guide and encourage	John 3:2

DISCUSSION

Verse 22 is sometimes separated from verses 1-21 but I have included as a sequel to the main story here.

INTRODUCTION

In **Matthew 5:20** it says that the righteousness of a person who is to enter heaven must exceed the righteousness of the Scribes and Pharisees. Nicodemus is a religious unbeliever as he approaches Jesus, a self righteous Pharisee.

He however comes to see the Lord Jesus Christ. He sees that his righteousness is as filthy rags in God's sight - **Isaiah 64:6**. He knows he is unsaved, though religious and seeks reality.

This chapter builds on the last. In John chapter two the Lord confronts religious immoral mobsters and here he confronts a religious and moral man, and both have two things in common, they are religious and unsaved (lost), but Nicodemus wants the truth and will find it in the One who is the Truth.

Most unbelievers believe in God but that does not save them, for Satan also believes God exists, and he trembles! **James 2:18-19**. They need to believe in Christ, and have a living relationship with Him. A believer is not just a person that believes that Jesus is God, demons believe that and they tremble.

You become a believer in the Lord Jesus Christ by bowing before Him, under the convicting power of the Holy Spirit, seeing yourself as a sinner, and acknowledging Him as your Saviour and Lord.

REFLECTION

Verse 1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Nicodemus was a Pharisee who went to the Temple several times a day, prayed several times a day and gave alms to the poor. His name, Nicodemus, means "ruler of the people", so his parents believed big things for him and he had "made it".

Nicodemus was an upright respectable member of society, and is in "Parliament", but unsaved. Some unbelievers you will meet today are in this category. They believe that God will see that they are basically honest and good and that will satisfy the Lord, yet beneath their confidence there is deep fear and insecurity. We should not confuse morality with Christianity, although Christians obviously should be moral, but many morally good people are not believers, and their lack of eternal security is the gospel open door to them.

Here we have the clash between self righteousness and grace, but his fear of being eternally lost opens the door to his conviction. The Pharisees prided themselves on keeping the whole 300 plus commandments in the Mosaic Law as well as numerous others which they had invented. They spent their whole life trying to keep every little detail in the Mosaic Law, but most felt unsatisfied. Satanic religion tries to create satisfaction with good works, and the false belief that, "God will let me in – I've done my best..."

Nicodemus is at the top of the religious hierarchy and part of the Sanhedrin. He is both the head of a religious group and a Member of Parliament, and he does indeed keep the Law. He is one of the best men in Judaism, as the mobsters were the worst, but both are equally unsaved. Spiritually he thinks of himself as superior to the baser sort of people, but he is in the spiritual dark and is in need of regeneration, exactly as the Mafia he serves alongside of.

Nicodemus is not a "genuine" hypocrite as he is deeply concerned that his life does not match up to God's holy standard. In his heart he knows he is not acceptable to God at all. The Holy Spirit is working on him.

He comes to the Lord "by night", to discuss things with him and maybe is a little embarrassed about the approach, for he is talking to a man not approved by his leaders. He addresses the Lord as Rabbi, or teacher, which is a sign of respect.

The Lord Jesus Christ is in fact much greater than a teacher, but He does not correct Nicodemus, He meets him where he is. Nicodemus says, "We know that you are a teacher come from God".

This is not true on two fronts. Firstly the majority of religious leaders did not believe Jesus was a teacher from God! Secondly, Jesus is not a teacher from God, as He is God, but once again the Lord does not challenge him about these points, he simply gets to the real issue for this man, which is faith and eternal security.

That Jesus is a teacher or example, is the position of the liberal today with the so called "golden rule" as the main philosophy of life for those religious unbelievers of our day. They are as lost as Nicodemus was that night. God is not "with" the Lord Jesus; He is Lord and God. The Lord is doing the miracles, not because God is with Him, but because He is God – the Creator has stepped into space-time.

Nicodemus is totally wrong. We need to remember **1 Corinthians 2:14**. Nicodemus is an unbeliever and cannot understand spiritual things at this point, but he persists in his quest, and the Holy Spirit will do his work, and he will be saved later. The Lord does not accept Nicodemus' praise, but cuts away the rubbish and says to him that he should face the fact that he is unsaved.

The issue with the unbeliever is the fact that they are not saved. You cannot meet, please, or satisfy God unless you are saved. You must be born again which literally is, "born from above". The first birth, a man and woman did it; the second birth God alone does it.

Verse 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Jesus however interrupted the flow of Nicodemus' words. He starts with “truly, truly”, meaning, hear this point of doctrine, for your spiritual life depends upon it. He says that unless a person be born from above they cannot see the kingdom of Heaven. The words “born again” means in the Greek, “born from above”.

This is shown by the Greek adverb "anothen", which means from above. The first birth is on earth, the second from heaven. The kingdom of God represents eternal life and from above indicates spiritual life.

Verse 4. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Nicodemus is confused, not sarcastic here. There were six ways for a person then to be “born again” according to the Rabbinic tradition of the Jews at the time of Christ. He seems not to hear the words “from above”, but interprets Jesus words in accordance with his traditional understanding and he had met all the Jewish meanings for “born again”, but he was not spiritually born-again.

The six ways a person in Israel the Jewish religious leadership said could be “born again” were as follows:

1. When a person became an adult
2. When a person was married
3. When a person became a Rabbi
4. When a person became head of a Theological College
5. When a Gentile was converted to Judaism
6. When a Jew became King of Israel.

Nicodemus had conformed to all of the above ways apart from numbers 5 and 6 which were not open to him. Hence his apparently sarcastic answer. “What else do I have to do; what else can I do?”

Verse 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Jesus says that a person has to be born of the water and the Holy Spirit. The Holy Spirit convicts, the water is the Word/personal provision of God. **John 4:7ff, 1 Peter 1:23**. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **Titus 3:5**. Marvel not that you must be born from above!

Jesus now illustrates the ministry of the Holy Spirit in relation to the wind. You see the results but you do not know where it has come from, nor where it is going.

Nicodemus asks how can this thing/change of status can come into being. Here the Greek word Ginomai is used for something coming into existence – he realises that he doesn't have any idea or power to do this.

The Lord did not show any offence at the approach taken by Nicodemus. He simply says again that unless Nicodemus is born of water and the spirit he will not see the kingdom of God.

There is no other name under heaven by which we must be saved; - you have to enter the kingdom of heaven as a little child by faith in Jesus alone, or you do not enter. Humility is the doorway. The problem for the unbeliever is pride, which was/is Satan's sin. The source of all unbeliever's sin is pride. The unbeliever says that they will “do it” (be spiritual) their way, whereas God demands we all “do it” God's way – by non-meritorious faith. The gospel is good news that God has provided the one person capable of opening the door, and has already done the work, and that we can put aside our pretence, and bow before the Lord of Glory.

If we try and “do it our way” we end up at the Great White Throne - **Revelation 20:11-15**, where your works are measured against those of the Lord Jesus Christ. Truly, we either sing, “Amazing Grace”, or we are with Frank Sinatra singing, “I did it my way”.

Jesus has just zeroed in on the fact that Nicodemus must be spiritually born again. We have seen how hard it is for religious people to face their need of a Saviour, and accept total dependence on Him.

- [a] Most unsaved people are in some way religious which becomes a problem because they do not think they need a Saviour.
- [b] Religion blinds people to their need of a Saviour as they think that their good works and ritual is going to save them.

Nicodemus is morally right, but he is confronted by the Lord as to his hopeless position. The Holy Spirit has been working within his life indicating his hopeless position. The Lord Jesus Christ supplies the ammunition for the Holy Spirit to work on Nicodemus' life. The Holy Spirit always goes before us in evangelism.

The Jews had and still have baptisms and washings as a purification ceremony. Jesus is contrasting the regular Jewish ritual with the unique spiritual reality. The Lord is saying that there is only one mikveh/baptism that counts, the baptism of the Holy Spirit.

Jesus tells Nicodemus that he has had many ritual washings in the past, but they have not done any good as far as his spiritual life is concerned. The water of the Word however will **Titus 3:5, Ephesians 5:26, 1 Peter 1:23**.

The impact of his acceptance of the Word of God is powerful through the work of the Holy Spirit, **John 16:8-11**, where he reproves of sin, righteousness and judgement.

- [a] He convicts of sin because they believe not on the Lord Jesus Christ. When you talk to the unbeliever you do not talk to them about their personal sin, you talk to them about the sin of rejection of Christ.

The result of rejecting Christ as Saviour is given in **Revelation 20:11-15**. The good news is that Christ has paid for the sins in total, but the bad news is the result of rejection of the free gift of salvation.

- [b] He convicts of righteousness because Jesus Christ indicates that only perfect righteousness is satisfactory to God and is only available through the Son who has gone to the Father. If you become aware that a person is being convicted of their unrighteousness give the Holy Spirit's information, tell them of Christ their only Saviour.

- [c] Of judgement because the prince of the world is judged, and if they stay in their present state they will also be judged with him.

The Spirit will take the information and do the convicting and if there is a response from the unbeliever He will then regenerate them. All that the flesh can do is to create more flesh. A lot of people try and convert people by the power of the flesh (human logic, and techniques and programs).

We cannot make anyone a Christian. All we are going to do is to make a person like us, where-as what we want is a person like Christ. There is a wall between God and mankind, called the sin barrier, which has to be broken down by the work of the Holy Spirit in the life of the unbeliever before they can be saved.

We should act with a combination of prayer and accurate gospel information such as straight quotations from God's Word.

In his book, "True Evangelism", Lewis Sperry Chafer spends ninety percent of the book talking about prayer, for true evangelism is based upon and rooted in prayer for the lost. True evangelism takes account of the true source of the power for evangelism and the power that saves the unbeliever, which is the work of the Holy Spirit in their life.

If you are outside the plan of God you are destined for the Lake of Fire. If you are witnessing to an unbeliever you claim the convicting ministry of the Holy Spirit as per **John 16:8-11**. The three witnesses are the water, spirit and the blood - **1 John 5:8**.

You pray for the convicting ministry of the Holy Spirit, present the challenge of the Blood of Christ and water it with the Water of the Word. Everything that the Lord says in this encounter is designed to make Nicodemus ask questions.

The Holy Spirit regenerates, therefore constrains and convicts the unbeliever.

In the believer He regenerates, baptises, seals, indwells and gives spiritual gifts. The spiritual gifts do not become obvious until the believer grows. They are like the seed that a person sows, their true potential (what is in the genes) is not visible until the seed grows. Every believer has at least one spiritual gift, you may have more, but they won't be visible until the believer grows up. **1 Corinthians 12:11.**

These gifts are based on the sovereign will of God and are not the subject of believers asking for them after being born again. Whatever gift you have been given you are to use. You do not ask someone to give you a present you gratefully receive it when it is given. God knows what is needed in the church and makes sure those people join together in a church.

The believers need to grow up spiritually so that they can see what their gifts are and use them. There are people who have a special gift of prayer. The pastor should target these people and give them areas for prayer, where they can use their gift.

Verse 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

There are no back door Christians. The only way to enter union with Christ is through the work of the Holy Spirit in the life. It is by grace through faith only! We must be born again (literally from above).

The Lord did not give up on this man with the challenges being continued in verses 6-8.

The Romans went into action with their short sword, the machira, and destroyed their enemies completely. The sword of the Spirit is the Word of God. Use the weapon, you do not stop until the person is converted or gone. As long as you use spiritual methods the Lord will not allow His Word to return to Him void but will allow for what He wants to be accomplished.

The mystery of the wind is the same as the mystery of the spirit, says the Lord. The word spirit is the Greek word "pneuma", which is the word that is also used for wind. In the Hebrew the word for wind or spirit is also one and the same, "ruach".

When a wind is coming you can see what the wind is doing, but you don't see wind. It is the same with the Spirit, it changes things and people, but it is not seen. Jesus says that Nicodemus has no understanding of these spiritual realities and sadly most today do not either – even believers. **Romans 8:5-11.**

Verse 9. Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Nicodemus says, "How can these things be"? Please explain it to me. Jesus says, "you came here as a doctor of the Law and you do not know"? The Lord is not trying to put Nicodemus down, but is trying to get him to a stage where he does not have an answer apart from accepting the Lord. When we think we know things that we cannot apart from revelation we are unable to be taught new things. **Jeremiah 10:23-25.**

In verse 11 he says "we know" which means both the Lord and the disciples know thus it is basic. What shall we do if we go onto the advanced truths. Jesus, in effect says, "Nicodemus you need to know that spiritually you know nothing". Do not be afraid of pointing out the truth bluntly to a person at this point. The Lord is not point scoring, He is bluntly telling the truth.

Jesus says that we speak what we know. We need to know something before we can communicate it. We know is in the perfect tense showing that it is known in the past. You cannot teach what you do not know. Jesus says however that Nicodemus does not receive the things that Jesus is teaching him.

Salvation is not some ethereal thing; it is not pie in the sky when you die by and by! It is life, life now and forever, and to enter into its sphere it requires a complete and total commitment of the life to Christ, knowing who and what He is. Moses appeal to his generation is the appeal of God to all generations – "Choose life!" **Deuteronomy 30:19-20**

Verse 12 needs some adjustment in translation. Jesus says, "If I tell you things on the earth [first class condition, 'and I do'] and you do not believe them how will you believe if [third class condition, 'maybe I will, maybe I will not'], I tell you things in heaven".

You are hearing now how to get to heaven but you may never make it. The ability to tell things in heaven is based on whether Nicodemus will get to heaven. Happily he will as later in the gospels we see this man with Joseph of Arimathea claiming the body of Christ for burial indicating that Nicodemus had been born from above.

Verse 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Jesus now introduces the concept of Him being the God-Man saying to Nicodemus that, even though I am talking to you on earth and have come down from heaven yet I am in heaven at the same time. I am a human being talking to you now but I am omnipresent at the same time.

No one is taking packaged tours to heaven and returning. Clinically sometimes people have died and had, what is called an, "out of body experiences", and then survived. Such people report to have had wonderful experiences. They think that there is nothing to worry about death because of the lights and peace they saw and felt in their "out of body" state. It was however only an experience where their minds were out of control, and running out of oxygen.

These so called, "out of body experiences" prove nothing about death or heaven. These are not the truth, says the Lord, no one has been up to heaven and come back and told you the facts apart from He that was sent from heaven. Everything else is a delusion. It is the words of Jesus and the prophets/apostles alone that must be rested upon.

God has come to the world in the person of Christ, and dwelt amongst us. No one else can give that information. "No one knows except me, because I am God", says Jesus Christ. The unbeliever now has to make a decision, is Jesus Christ who He said He was or not? This is a blunt and confrontational passage; you cannot get around this. This chapter is one of the best places for sharing the truth with the unbeliever.

Verse 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

He then introduces to Nicodemus the concept of salvation using the brass serpent on the pole during the time of the Exodus as an example. He says that this will also happen to Him as the Messiah. Nicodemus understands the serpent and remembers that those who looked on the brass serpent lived while those who refused died. The venom of the snake represents sin.

This refers back to **Numbers 21:4-9**, where snakes have come into the camp and bitten many people. The people were told that they would have to look at a brazen serpent on a pole if they were to live. It was not a logical thing to do, it required faith; belief in the words of God through Moses. Those who looked on the brass serpent lived, those who did not died. The Lord said that He would be lifted up as the serpent. The brass serpent was a prophecy of the cross. He who knew no sin was made sin for us.

The central point of evangelism is the blood of Christ; the Cross and the Empty Tomb to prove it worked!!! God became man and paid the price for everybody's sins on the cross, and rose again to prove the fact. You are commanded to believe in Him, resting on faith alone in Him, and so not perish, but have eternal life.

The serpent speaks of sin, the brass speaks of judgement; the pole is the cross. The Bible says, that cursed is he that hangs on the tree, for what was done, was that everyone guilty of a capital offence was killed then their body was hung from a tree.

To be hung on a tree was the ultimate disgrace, the sign that you had lived an awful life of sin and evil. The Lord becomes sin for us! This also says that sin is to be judged and solved on the cross in Christ.

We tell the unbeliever this as per **Acts 16:31**. It is through Grace by Faith. You must look at God's provision for your sins and believe. The Lord is saying, "you Nicodemus have been bitten by the snake of sin". "You have a terminal disease, you are dying in your sins". **Titus 3:5, Ephesians 2:8-9**. Only looking to Jesus as the sole Saviour will save us! If we deviate from this gospel we have gone into error that cannot save anyone.

Verse 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The start of **John 3:16** is for “the God” so loved the world. The God is God the Father who is the planner and devised the plan of salvation in eternity past.

Loved is in the aorist active indicative of the Greek verb agapao. This shows that in eternity past God loved us. It is mental attitude love, contrasted with eros, which is sex love, and phile, which is family love, and storge, which is “mateship”. The plan, love and grace of God preceded the action, which is the Cross.

God’s love for the human race is focused in the awful glory of the suffering and victory that is the Cross of Christ. When a member of the human race rejects or ignores the Cross he or she is subject to God’s wrath.

The world is the Greek word kosmos. God loves those who are spiritually dead, those who are incapable of loving Him back, but each face an eternally significant choice – will they accept the Saviour or will they remain in the “kosmos system” of Satan.

Paul in Romans tells us that while we were yet his enemies Christ died for us. As we are born spiritually dead it means that we do not have the ability to love God. Humanly it is impossible to love someone who has no capacity to love but God did it for all members of the human race.

That introduces a result clause. The result is that He gave. Love gives. The aorist tense in this case is a constative aorist and covers the entire period of the Lord’s ministry.

The active voice shows that God was the giver. God is perfect, and so His gift is perfect. The person who receives the gift is undeserving, but the gift is still given on the basis of the character of the giver not the receiver.

His “only begotten son” is not well translated. In the Greek it says that He gave the Son, the only born. The Greek word monogenes means “only born”. It is not even His only born son, but much more in this phrase.

Christ is the only member of the human race who was born without a sinful nature. We remember that Adam was created without a sinful nature but Jesus Christ was the only one born without a sinful nature because of the virgin conception.

The next word “that” introduces a purpose clause. Whosoever is anyone in the human race. All the sins past present and future were judged at the Cross, therefore all have the opportunity to be saved.

“Believeth on Him”. The word believeth is a present active participle of pisteuo, which speaks of “faith”, which is a non meritorious system of perception. It is a dramatic present, the active voice means that you as an individual have to believe for yourself. No one else can do it for you.

The participle is a participle of time and shows that since the beginning of time everyone who has been saved in the human race has done so through belief in the second person of the Trinity, **John 14:6, Acts 16:31.**

Perish, the Greek word “apollumi”, is divided into “Llumi”, which means to destroy, and apo which means from the ultimate source of yourself. Every person who appears at the Last Judgement does so from the ultimate source of themselves not from the source of God. They are there because they have “from within themselves” rejected the only Saviour and King. It’s all about choices we make!

The aorist middle subjunctive of this verb shows that one is benefited from **not going** to the Last Judgement. The subjunctive mood shows potential and is the mood used with the purpose clause. Any person who accepts Christ is not subject to judgement - **Romans 8:1.**

But to have everlasting life'. Have is the verb echo, which means to have and to hold. The present tense shows that you keep on having everlasting life. Again the subjunctive mood shows with the purpose clause that you will have everlasting life because that is God’s purpose, but it is your choice. God is gracious.

Verse 16 is perhaps the most famous of verses in the Bible. God's offer of salvation is made for all men and women upon the earth. In **John 3:16** it is seen that God has done the work; complete/total provision for salvation from sin is in and through the Blood of Christ.

Lets summarise the chapter point by point.

1. Being born again is demanded of all men - verses 1-3
2. It is the ministry of the Holy Spirit - verses 4-8
3. The condition of its acceptance - verses 9-12
4. Only one hope for man - verses 13-15
5. God has sent the Lord Jesus Christ as the only Saviour - verses 16-17
6. Man is held responsible for his decisions - verses 18-21

In verses 14 and 15 it is seen that Jesus Christ died for the sins of all who had lived and ever will live. **2 Corinthians 5:21, 1 Peter 3:18, John 1:14** God became man so that He could go to the Cross to pay and provide redemption for mankind.

John 3:16 does not say that God so loved the world that he saved the world, which the liberals tend to think. God's provision in grace is given, but each woman and man is responsible for their faith decision as to what he or she does with God's grace provision.

John 12:32 – *"If I be lifted up I will draw all men/women to me"*. God's plan is big enough for everybody.

L S Chafer stated, "God loved the lost people that make up this kosmos and His love was great enough to move Him to give His only begotten Son in providing a way of salvation through Him, so complete that by believing on the Son as Saviour, the lost of this kosmos might not perish but have everlasting life. **Psalms 3:8** - Salvation belongs to the Lord. His blessing is upon His people. **Matthew 22:42** - what think ye of Christ, this remains the issue of everyone on this earth."

The word love is the impersonal unemotional word for love, "agape", which means that God did not get sentimental. Agape is ultimate concern for the lasting well being of others. God is pure in His concern for His creatures. **Romans 5:8** - none of us by our own works could provide salvation, it is a free gift from God in Christ Jesus.

There are three points here to see and "sit with" and reflect upon for worship and work.

[a] "Whosoever" is a word of hope, but with a shadow behind it, because it implies that not everybody will. There is unlimited atonement here, but there will be a limited number of people that actually respond by their own free will. Most reject the conviction of the Holy Spirit, and they are free to do so, just as Satan was.

[b] It is a faith response, and they must believe. There is no merit in any woman or man believing in what is true; belief is not a "work", simply an intelligent response. Does your faith save you? - No it is the object of your faith that has the power, the Lord Jesus Christ.

[c] Unbelievers are judged for their deliberate and wilful rejection of the truth. If you believe in Him, you will not perish, but if you reject the Lord you must accept the fate that is due for one who rejects such love. **1 Corinthians 1:10, Hebrews 2:3**. Perish is the word "apollumi", which means to be destroyed, lost, in misery, and refers to the hopelessness of misery of the eternal state of the unbeliever.

Knowledge of the Last Judgement is a great motivator for evangelism. The good news is salvation, the bad news is the lake of fire. In hell the unbeliever realises that they have rejected the Saviour and that they can do nothing about it, for their only hope they spat on.

It is described as a place of, "weeping and wailing and gnashing of teeth", which is a Jewish phrase of absolute anguish of soul which recognises that you have thrown away the very thing of value and have been left with your own rubbish. Its not that the lost want to make a different choice, its that they resent the fact that they were wrong, and the penalty is eternal – they thought they could get away with their attitudes!

God is not willing that any should perish but he wishes, "more abundant life", for the human race. **John 10:10**. If a person goes to the Lake of Fire he/she does so because they have rejected or ignored the Lord of Glory. They didn't think His person or work mattered enough to pay attention to.

"God is not willing that any should perish but that all should come to repentance". **2 Peter 3:9**.

In verse 17 God is again "the God". The word "Sent" is the word "Apostello", which means to send from the ultimate source. Christ was sent to earth by God the Father.

Then reality in verse 17 is that He has come to save and not to condemn. For the God sent the Son the first born that the world through the instrumentality of Him should be saved. This is in the aorist passive subjunctive. The aorist tense is the point of believing, the passive voice, you receive salvation and subjunctive mood is again related to the purpose clause and shows that there is a potential for everybody to be saved.

Verse 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"He that believeth" is in the present active participle. He that believes in Christ is not judged, which is in the present passive indicative indicates that they do not receive judgement as per **Romans 8:1**, "*There is therefore no condemnation for those who are in Christ Jesus*".

In contrast the one who does not believe on Christ has been judged already, and it is permanent in results, as shown in the perfect tense. If the negative attitude lasts until the unbeliever dies, she/he will individually appear at the Last Judgement. **Revelation 20:11-15**. This is because he/she has not believed in the only born Son of God.

The basis of man's condemnation therefore is each man or woman's decision relative to God's gracious gift. The unbeliever is condemned already in their casual or deliberate and bitter unbelief, for they have decided to stay in death when they reject the gospel. The unbeliever is dead in trespasses and sins, and they are saying by ignoring Jesus person and work, that they don't care for any alternative life to the one they are living. The perfect tenses in this verse remind us that the consequences are eternal.

It is not as if God is condemning them to death, that is where the unbeliever is existing – in the sphere of death, but God is offering life. If that offer is rejected the unbeliever is doubly condemned, being held responsible and culpable, for the escape hatch was opened by the Lord Jesus and they have ignored Him.

The unbeliever deceives themselves into thinking they can do enough good works to please any God that might exist – they will be OK – they have done their best..... This mental attitude causes the weeping, wailing and gnashing of teeth at the Great White Throne Judgement. There is no hope forever, this is the horror of that Last Judgement, for they see too late that their casual attitude to Jesus has eternal consequences. **John 12:47- 48, Revelation 20:11-15**.

Verse 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Here the phrase, that the light **has come** into the world, is in the perfect tense. It has come in the past with a result that it is always there, and response to the light is culpable. Salvation has always been available from the time of Adam forwards, and always by God's gracious provision. **1 John 1:5**.

The word for man used here is "Anthropos", which is a generic name for man or woman born in the kosmos system rather than "aner" which means a noble man or husband. Those "born into and staying within" the kosmos system are doomed unless they repent, but John reminds us, the determined lost desire to be so. What do we love? The determined unbeliever loves this present world, and doesn't think Jesus is worth the effort to pay attention to. They prefer the darkness and want to stay there.

In verse 19 the word "agapao" is used for the unbeliever – that they loved darkness. Often people say that agapao is God's love but it is better categorised as love that seeks what it believes to be the best, or mental attitude/value/decision making love. The unbeliever has values based love for kosmos/darkness and their old sin nature's evil desires, and sadly it will lead to eternal darkness for them.

They reject the work of Christ because they love their own works. **Isaiah 64:6** shows what God thinks of our works.

There are several words in the Greek for evil; one is "poneros" from which we get the word pornography and means sinful evil, the other is "thulos" which relates to human good and means meaningless or useless.

The message at the heart of this section is, what you truly want you get. If you want to stay in the dark, the Lord will leave you in the dark, but you are offered light. Whose company do you want forever?

Hell exists because God is not going to force anyone into heaven. You have the right and privilege to go your own way. The question for all to face is, do you want to go on forever as you are now? You are either with the Lord or not. In this regard we need to consider **Hebrews 9:27-28**, and **Revelation 20:11-15**.

There are two resurrections, the first for the believer to commendation, the second for the unbeliever to condemnation. This is a great incentive for evangelism. We are not told to save, for we do not "save" anyone, but to teach the facts so that men and women may not have an excuse. Make sure you have the facts correct. How do you evangelise? See again how the Lord did it, and follow Him.

Verse 21 is a verse of contrast to the life/choices of the unbeliever; it talks about the believer.

"And he that doeth truth" - truth is something that you do, not just abstractly think about. **James 2:12-26**. Truth comes through the One who is the Word, and His teaching, the Word of God, and we are face to face with the light in Jesus person and work and words, that all our deeds may be made manifest or exposed.

Wrought is the word ergazomai, which means to produce. It is in the perfect tense, which means it was produced at some point and it has eternal results and will stand forever. This is the basis of eternal rewards in the future for all believers. The indicative mood is the reality of it, and the passive voice shows that the action is one that is received by grace. We produce eternally significant good works by means of the Holy Spirit within us.

"In God" is pros plus the accusative, which means in the sphere of God. The power of the Word combined with the power of the Holy Spirit equals the production of divine good. As we allow the Holy Spirit free reign within us and the Word is allowed to saturate our soul, so we are lifted up to spiritual production within the eternal plan of God and win eternal rewards.

Verse 22. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

After His discussion with Nicodemus, Jesus and His disciples move into the Roman Province of Judea to minister there. This included baptizing.

There is often discussion regarding baptism and whether Jesus baptised people or whether it was His disciples.

In this verse we have the imperfect active indicative of baptizo in the third person singular. The imperfect tense shows continual action, whilst the third person singular, appears to indicate that at this stage Jesus Himself kept on baptizing people. This verse maybe an important correction to the impression that only the disciples baptized on His behalf.

APPLICATION

We have a responsibility to the Lord to make the most of our time here; to be thoroughly obedient and holy ambassadors for Christ. **Colossians 4:5-6, 2 Corinthians 5:13-21**.

We can do nothing to get the approbation of God in the power of the flesh, but service in the power of the Holy Spirit is powerful and eternally rewarded. The main responsibility we have is to be light bearers, taking the gospel to the needy unbelievers so that they know the truth.

In **Romans 8:8-9** we note that those who are in the flesh cannot please God, and that we need the Holy Spirit, and those without the Spirit are without relationship with Jesus. God's assessment of an unbeliever is that they are without Christ and therefore without hope.

The Christian mission is not to make the world a nice place from which people can go to hell from.

You will find that the immoral tend to be the ones who become Christians fastest, because they are under no illusion about their status in God's sight.

Philosophical or Religious people however often feel insulted when they are called sinners requiring a saviour, and their pride keeps them from heaven, as it kept Satan.

God had, through history, turned the spotlight on and concentrated on the illumination of the line of David that leads us to the Lord and the Cross, so that the nation Israel would be prepared for the Messiah, but these religious people had put a bushel around the light and darkened it. **Isaiah 1:10-18**.

All the religious attitudes and acts are no good if they are ritual without reality.

People that go through rituals are often hypocrites. "Hypocrates" come from the Greek plays where, because of the size of amphitheatres in the ancient world, they used large paper mache and wax masks three times the size of the actors face so that those in the rear seats could see who the character was that was speaking, and identify what they were talking about. The actors were therefore talking from behind a false face.

You should not take what they are doing as reflecting their true attitude, they are purely acting out a drama. Many within the churches do this still.

God is angry towards hypocrites.

Evangelism of the religious unbeliever is often very difficult.

Never be offended by the attitude of the unbeliever, it is simply their Old Sin Nature defence system to keep the gospel away.

Do not share any personal spiritual discovery you have made stick to the gospel, it alone is what God will bless.

The gospel challenge is to start again, and put your human pride aside. Religious systems foster pride, for they encourage people doing things to win points with God, and if you do enough you are "in".

The gospel blows this away like chaff. No unbeliever can win points with God or impress God in any way by their actions, for only the cross saves.

"Who-so-ever shall not enter the kingdom of heaven as a little child, shall not enter it". **Mark 10:15**.

The way to meet God and serve him is the way of humility, pride never achieves anything except self delusion.

Always challenge the unbeliever from God's Word to ask the next question. Where you get an unbeliever asking questions you know that he is under conviction.

We, as the Lord's representatives, need to supply the information to the unbeliever, as the Lord does here, using the Word of God.

The Challenge For Your Christian Life - **Ephesians 5:18** - "Be filled with the Holy Spirit on a moment by moment basis through each day".

We should not worry where the Holy Spirit is leading us, for we are God's and are part of his perfect plan. If we walk in the truth we walk with the Spirit.

The proof of the existence of God in the eyes of unbelievers is the work of the Holy Spirit in your life, rather than other evidences.

What the unbeliever needs to see is the work of the Spirit in you. We must get it into our heads that we are God's, and we are to live his way so that the Spirit has free rein with us.

We fit into God's plan, and even when we do not understand where it might lead for us, we are to show the world the faith of a believer in the relaxed calmness we have as we face the tests of life.

We see that Nicodemus had to be pushed, as all unbelievers must be. Easy and simple conversions are mostly false conversions; they do not last because they were not sound to start with.

If a person does not know fully who the Lord is and what He has done, they have not met the Holy Spirit and they certainly cannot bow before the Lord as their Saviour.

People who work on human good as the basis of their relationship with God cannot accept the concept of grace.

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.

HOLY SPIRIT: SINS AGAINST THE SPIRIT

1. RESISTING THE HOLY SPIRIT (Unbelievers only) (**Acts 7:51, John 16:8-11**) This is hardening to the convicting ministry of the Holy Spirit.
2. BLASPHEMY AGAINST THE HOLY SPIRIT (Unbelievers only) (**Matthew 12:31**) The purpose of the Holy Spirit was to reveal the person of Jesus Christ. The Pharisees rejected this by claiming He was demon possessed.
3. LYING TO THE HOLY SPIRIT (Believers only) (**Acts 5:1-3**) A sin of false motivation. - Ananias and Sapphira.
4. GRIEVING THE HOLY SPIRIT (Believers only) (**Ephesians 4:30**) Any sin which the believer commits.

5. QUENCHING THE HOLY SPIRIT (Believers only) (**1 Thessalonians 5:19**) A believer who is not allowing the Holy Spirit to exert His full influence.

6. UNPARDONABLE SIN (**Matthew 12:22-32**)

a) Rejection of Jesus Christ as God and Saviour is the only sin which cannot be forgiven. This unbelief is shown in **Matthew 12:24**, denying the person and power of Jesus.

b) It is impossible for a believer to commit the unpardonable sin. (**Isaiah 1:18, Isaiah 44:22, 1 John 1:7**)

SIN: OLD SIN NATURE - THE FRUIT OF

1. The fruit of the old sin nature falls under four categories

- [a] Sensual
- [b] Religious,
- [c] Social
- [d] Personal

2. SENSUAL

[i] fornication - porneia - illicit sexual activity or any sexual activity other than with your partner.

[ii] uncleanness - akatharsia - all acts of indecency and uncleanness that shock people, this includes abnormal sexual acts

[iii] lasciviousness - aselgeia - unrestrained lust - people who are having sex for their own personal gratification, treating other people as sexual objects for their pleasure. Paul recognises that we are tempted in all these areas. Matthew points out that it is not only the doing of these acts but the thinking of these acts which are sins.

3. RELIGIOUS

[i] idolatry - eidoltria - worship of things other than God

[ii] witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.

[iii] hatred - echthros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.

[iv] strife - eris - contentiousness - this is argumentation in regard to Bible teaching and spiritual matters.

4. SOCIAL

[i] jealousy - zelos - a bitter hatred towards another person who has something that you want. This is the father of all the other sins.

[ii] wrath - theros - this is getting hot headed or flaring up. If the person does not control the power of a hot temper they are under the power of the old sin nature and not the Holy Spirit. If you get this type of trouble at a church meeting you turn to the Word of God.

[iii] seditions - - this is faction forming

[iv] heresies - this is one step forward from seditions and is a person who wishes to build on the factions. An example would be the KJV group. By separating on the basis of the KJV alone you have fallen into far more evil than is present in variations in the versions.

[v] evil - this is tied into jealousy eating away at the souls of people who harbour resentment.

5. PERSONAL

[i] drunkenness - methai - drinking alcohol to excess is not a sickness it is a sin. It is an inherited weakness, if your father is an alcoholic you should not touch alcohol at all because it is a weakness in the family. Avoid places where you could be tempted. If you have a weakness towards alcoholism you must deal with it.

[ii] revellings - jomoi - which means hell raising, a person who cannot bear silence but has to be drowned in noise all the time. Their life is empty and has no purpose but as long as they party vigorously and run from function to function they do not have to worry about their sin and the pointlessness of their life.

When you are tempted to sin think about the Lord. Paul now adds and such like which means that if he has not hit their particular weakness they should fill in the blanks.

We all have weaknesses and unless you are on guard you fall every time. You have to ascertain your weakness and set your guard against it. God's way is to walk in the Spirit that is the way to deal with it.

SALVATION: REGENERATION (BORN AGAIN)

1. General Scripture - **(John 3:5-8)** 'Ye must be born again' (v7). You are born of the Spirit. (v8) We then become new creatures in Christ.
2. Natural man cannot understand spiritual phenomenon **(1 Corinthians 2:14)**. He lacks the ability to enter the Kingdom of God. **(John 3:5)**. They are unable to please God. **(Romans 8:7, 8)**
3. New birth is a creation of the Holy Spirit. **(John 1:12, 2 Corinthians 5:17, Ephesians 2:10, 4:24)**. Through the Holy Spirit we become aware that we are joint heirs with Christ. **(Romans 8:16, 17)**
4. The requirement for the new birth is belief on Christ, that He is crucified and risen. **(John 1:12, 3:16-18, 36)**. New birth occurs at the instant of belief.
5. Through new birth (Regeneration) the believer lives in Christ, and Christ in the believer. **(Galatians 2:20, Ephesians 2:10, 4:24, 1 Peter 1:23-25, 1 John 5:10-12)**.
6. Once you are born you cannot be unborn.

SALVATION: ATONEMENT - UNLIMITED ATONEMENT

1. Definition:
 - a) The totally effective work of Christ on the cross to pay the penalty of sin on behalf of mankind.
 - b) Atonement as a noun means reconciliation after enmity and includes reparation made for wrong or injury.
 - c) The verb has several related meanings such as to be at one, to be in accordance, to make reparation or amends, to make up for errors or deficiencies, to reconcile.
 - d) In the Old Testament, the true meaning of atonement is related to the Hebrew verb "to pass over, to cover" - it is also the word for 'pitch' used to seal Noah's Ark.
2. In Old Testament times, animal sacrifices were used to cover sin.
 - a) God forgave and restored where sin was covered by the blood of animal sacrifices.
 - b) However, the true basis for atonement was not found in these animal sacrifices. This is why the sacrifices needed to be repeated time and time again.
 - c) Animal sacrifices were used as a cover for sin until the true sacrifice, Jesus Christ, could be offered on the cross.
 - d) Atonement in the Old Testament refers to the use of animal sacrifices to picture the saving work of Christ.
 - e) The two concepts of atonement (Old and New Testament) are brought together in **Romans 3:23-26**
3. Atonement is unlimited
 - a) When Jesus Christ was judged on the cross for sins he paid for the sins of the entire human race, not just the elect. **(Romans 5:6, 2 Corinthians 5:14-15, 1 Timothy 2:6, 4:10, 2 Peter 2:1, 1 John 2:2)**
 - b) "Limited Atonement", the concept that Christ died for believers only is incorrect.
4. Unlimited Atonement eliminates sin in the unbelievers' indictment at the Last Judgement.
 - a) When Christ died on the cross, He was judged for all sins of the human race.
 - b) Therefore the issue in salvation is not sin, but faith in Christ. People choose either to accept the work of Christ (John 3:18, 36), or their own "good" works to gain the approval of God.
 - c) Therefore, human good will be the basis of the unbelievers' indictment at the Last Judgement. **(Revelation 20:12)**

RESURRECTION

1. The resurrection of Christ is central to the gospel. **(1 Corinthians 15:3-4)**
 - a) Had there been no resurrection then we would all still be in our sins. **(1 Corinthians 15:17)**.
 - b) Resurrection indicates completion of justification. **(Romans 4:25, 2 Corinthians 5:21)**
 - c) Resurrection is a guarantee of ultimate sanctification. **(1 Corinthians 15:20-23)**

- d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
- e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. (**John 7:39, John 16:14**)
2. Historical proof of the resurrection:
- a) The empty tomb. (**Matthew 28**)
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. (**Acts 2:41, Acts 4:3-4**)
 - e) The observance of the first day of the week as the worship day. (**Acts 20:7, 1 Corinthians 16:2, Revelation 1:10**)
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. (**Romans 5:12, 14, 17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14**)
3. Baptism is a sign of the new resurrection life. (**Romans 6:3-11, Colossians 2:12**).
4. The Lord's Supper is a reminder of the expected return of the risen Lord. (**1 Corinthians 11:23-26**)
5. Order of the resurrections:-
- a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. (**1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3**)
 - ii) The Rapture of the church (**1 Corinthians 15:51-57, 1 Thessalonians 4:16-18**)
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. (**Daniel 12:13, Isaiah 26:19-20, Revelation 20:4**)
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. (**1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41**)
 - c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
 - d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
 - e) **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven (**Ephesians 4:8**). Some were given resuscitated bodies to witness to the Jews.
6. The sequence of events at the Lord's resurrection is as follows:-
- a) Mary Magdalene, Salome and Mary the mother of James and Joses head towards the tomb followed by other women carrying embalming spices.
 - b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples. (**Luke 23:55-24:9, John 20:1-2**)
 - c) Mary the mother of James and Joses draws near to the tomb and sees the angel. (**Matthew 28:2**)
 - d) She goes back to the women carrying the spices.
 - e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away. (**John 20:3-10**)
 - f) Mary Magdalene returns weeping, sees two angels and then Jesus. (**John 20:11-18**)
 - g) As instructed by the Lord she goes to tell the disciples.
 - h) Mary the mother of James and Joses meets the women with the spices and returning with them they see the two angels. (**Luke 24:4-5, Mark 16:5**)
 - i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus. (**Matthew 28:8-10**)
7. Recorded appearances after his resurrection.
- a) Mary Magdalene (**John 20:14-18**)
 - b) Women returning from the tomb (**Matthew 28:8-10**)
 - c) Emmaus couple (**Luke 24:13-31**)
 - d) Peter (**Luke 24:34**)
 - e) Ten disciples (**Luke 24:36-43**)
 - f) Disciples including Thomas (**John 20:24-29**)
 - g) Lake Tiberias appearance (**John 21:1-23**)
 - h) To the 500 (**1 Corinthians 15:6**)
 - i) James (**1 Corinthians 15:7**)

- j) Disciples at the ascension (**Acts 1:3-12**)
- k) Stephen (**Acts 7:55**)
- l) Paul on Damascus Road (**Acts 9:3-6**)
- m) Paul in the Temple (**Acts 22:17-21**)
- n) Paul at night (**Acts 23:11**)
- o) John on Patmos (**Revelation 1:10-19**)

8. The resurrection body of Jesus Christ -
- a) Retained the nail prints in the hands and feet. (**Psalm 22:16, Zechariah 12:10, John 20:25-29**)
 - b) Retained the wound scar in the side. (**John 20:25-29**)
 - c) Christ was recognised on 15 appearances by his disciples as the one who died and rose again.
 - d) Resurrection body of Christ could eat. (**Luke 24:42-43**)
 - e) It had substance; it could be touched and felt. (**Matthew 28:9, Luke 24:39, John 20:17**)
 - f) His body could breathe. (**John 20:22**)
 - g) His body possessed flesh and bones. (**Luke 24:39-40**)
 - h) Could walk through closed doors. (**Luke 24:36, John 20:19**)
 - i) Appears and disappears suddenly. (**Luke 24:31, 36**)
 - j) Could move vertically or horizontally. (**Acts 1:9, 10**)
 - k) Our body will be just like His without the nail prints or wound in the side.

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

1. In the Old Testament, the Holy Spirit did not indwell all believers, since Christ was not yet glorified (**John 7:39**). Instead, He only came upon some Old Testament saints to perform special functions.
- a) JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)
 - b) Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)
 - c) Believers involved in administration. (**Numbers 11:17, 25**)
 - d) A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)
 - e) Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)
 - f) Kings of Israel (1 Samuel 10:9, 10, 16:13)
 - g) DANIEL (**Daniel 4:8, 5:11, 6:3**)
 - h) Post exilic rulers (**Zechariah 4:3, 12-14**)
2. Believers in Israel could be disciplined by the removal of the Spirit:
- a) SAUL (**1 Samuel 16:14**)
 - b) DAVID (**Psalms 51:11**)
3. A believer could obtain the Holy Spirit by request, but not as an indwelling presence. (**2 Kings 2:9, 10, Luke 11:13**)
4. Jesus gave the Holy Spirit without request to the disciples just before the ascension. Purpose: To sustain them for the ten day interim before the Church Age would begin. (**John 20:22**)

HARMONY

INSTRUCTION OF NICODEMUS

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptised.

31 RENEWED TESTIMONY OF JOHN TO JESUS

JOHN 3:23-36

23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. John 3:25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

KEY WORDS

Baptising	Baptizo	To baptise [Present Active Participle]
Near to	Eggus	Near to
Was	Eimi	To keep on being [Imperfect Active Indicative]
Much	Polus	Much
Water	Hudor	Water
Came	Paraginomai	Approach, Appear publicly [Imperfect Middle Indicative]
Baptised	Baptizo	To baptise [Imperfect Passive Indicative]
Cast	Ballo	To cast [Perfect Passive Participle]
Prison	Phulake	Prison, Cage

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Arose	Ginomai	Come into being [Aorist Middle Indicative]
Question	Zetesis	Question, Debate
Disciples	Mathetes	Disciples
Purifying	Katharismos	Cleansing, Purification
Came	Erchomai	Come [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Was	Eimi	Kept on being [Imperfect Active Indicative]
Beyond	Peran	Farther side
Barest Witness	Martureo	To bear witness [Perfect Active Indicative]
Baptiseth	Baptizo	Baptise [Present Active Indicative]
All	Pas	Everyone
Men	-	Not found in original
Come	Erchomai	Come [Present Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Man	Anthropos	Man
Can	Dunamai	To have power [Present Middle Indicative]
Receive	Lambano	To receive [Present Active Infinitive]
Nothing	Oudeis	Nothing
Except	Ean Me	Except, If not
Is	Eimi	To be [Present Active Subjunctive]
Given	Didomi	Give [Perfect Passive Participle]
Heaven	Ouranos	Heaven
Yourself	Autos	Yourself
Bear me Witness	Martureo Moi	Witness me [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Am	Eimi	To keep on being [Present Active Indicative]
Christ	Christos	Anointed one
Am	Eimi	To keep on being [Present Active Indicative]
Sent	Apostello	Sent [Perfect Passive Participle]
Before	Emprosthen	Before
Hath	Echo	To have and to hold Present Active Participle]
Bride	Numphe	Bride
Is	Eimi	Keeps on being [Present Active Indicative]
Bridegroom	Numphios	Bridegroom
Friend	Philos	Friend
Standeth	Histemi	Stand [Perfect Active Participle]
Hearth	Akouo	Hear [Present Active Participle]
Rejoiceth	Chairo	Rejoice [Present Active Indicative]
Greatly	Chara	Gladness, Joyfulness
Voice	Phone	Voice
Joy	Chara	Joy
Is Fulfilled	Pleroo	Full up, Overflowing [Perfect Passive Indicative]
Must	Dei	Must [Present Active Indicative]
Increase	Auxano	Increase
Decrease	Elattoo	Decrease
Cometh	Erchomai	Come [Present Middle Participle]
Above	Anothen	Above, From the beginning
Is	Eimi	Keeps on being [Present Active Indicative]
Above	Epano	Over
All	Pas	All
Is	Eimi	Keeps on being [Present Active Indicative]
Earth	Ge	Earth, Land
Earthy	Ek Ge	Out of the earth
Speaketh	Laleo	Speak [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Participle]
Heaven	Ouranos	Heaven
Is	Eimi	Keeps on being [Present Active Indicative]
Hath seen	Horao	See [Perfect Active Indicative]
Heard	Akouo	Hear [Aorist Active Indicative]
Testifieth	Matureo	Testify, Witness [Present Active Indicative]
Man	Oudeis	Everybody

Receiveth	Lambano	Receive [Present Active Indicative]
Testimony	Marturia	Testimony, Report, Witness
Received	Lambano	Receive [Aorist Active Participle]
Set a Seal	Sphragizo	Set a seal [Aorist Active Indicative]
God	Theos	God
Is	Eimi	Keeps on being [Present Active Indicative]
True	Alethes	Truth
Sent	Apostello	To send [Aorist Active Indicative]
Speaketh	Laleo	To speak [Present Active Indicative]
Words	Rhema	Word
Giveth	Didomi	To give [Present Active Indicative]
Spirit	Pneuma	Spirit
Measure	Metron	Measure
Father	Pater	Father
Loveth	Agapao	Love [Present Active Indicative]
Son	Uihos	Son
Given	Didomi	To give [Perfect Active Indicative]
Hand	Cheir	Hand
Believeth	Pisteuo	Believe [Present Active Participle]
Hath	Echo	To have and to hold [Present Active Indicative]
Everlasting	Aionios	Everlasting, Eternal
Life	Zoe	Life
And	Kai	But
Believeth	Apeihto	Disobedient, Unbelieving [Present Active Participle]
See	Optanomai	See [Future Middle Indicative]
Wrath	Orge	Wrath, Anger, Indignation
Abideth	Meno	Abide, Stay [Present Active Indicative]

PERFECT TENSE VERBS

APOSTELLO – TO BE SENT - Occurs 133 times in the New Testament with 22 times in the Perfect Tense. Of the Perfect tense occurrences 13 are in the Active Indicative, and 9 in the Passive Participle. The origin of the verb Apostello comes from the Greek naval action in times when bribery was rampant so that an admiral from a group in a closed meeting before the battle would be selected and sent out to fight the enemy. God the Father Sent His Son as stated in Luke 4:18, John 5:36, 20:21, 1 John 4:9 and 4:14 with eternal results. The Pharisees Sent out people from Jerusalem to evaluate and get evidence to destroy John the Baptist's ministry in John 1:24 and John 5:33. John himself having been sent as a herald to the Lord Jesus Christ John 1:6. John confirms that was sent but was not the Messiah **John 3:28**. God Sent Moses to Israel as ruler and judge in Acts 7:35. People argued as to where the Messiah which God would send would come from Bethlehem of Galilee in Acts 7:42

BALLO – THROW, CAST, LAY - Occurs 125 times in the New Testament, with 8 times in the Perfect Tense all within the Gospels, and mostly in the Passive Participle format. These "Perfect Tenses" in Ballo can be put into two areas, firstly the very sick and secondly the likelihood of judgment resulting in death.

In the first category there are four cases, Matthew 8:6, Matthew 8:16, Matthew 9:2 and Mark 7:30. In these cases we have terminally ill people, in the form of the Centurion's servant, Peter's mother in law, the man with the palsy, and the demon possessed girl. In all cases without the intervention of the Lord Jesus Christ by miraculously healing their future would have been death.

In the second category there are four cases two of which in Mark 9:42, Luke 17:2 [Rhipto] with a person who "*offend one of these little ones that believe in me*", and Barabbas, who had been convicted of "*that for sedition and murder*", in Luke 23:25, where Permanent Divine judgment was in order. In the other two in **John 3:24**, John the Baptist will be cast into prison, where he will be killed, while the satanic infiltration of Judas to betray Jesus Christ in John 13:2 will lead to Judas' death as an unbeliever.

DIDOMI - GIVE - This verb occurs 413 times in the New Testament, with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice, leaving 10 in the Passive. The vast majority of the Perfect Tenses occur in the Gospel of John with 24 and with 3 in I John accounts for 75% of the occurrences. The Lord Jesus Christ gives permanent spiritual knowledge to believers which allows them to understand Matthew 13:11, 19:11, Mark 4:11, Luke 8:11, John 17:8, 17:14, 1John 5:20. The Lord Jesus Christ also gives an

open door for evangelism indicating that God offers opportunities to give the gospel. In Revelation 3:8, and during His ministry, the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions. Luke 10:19.

The Lord tells that a man can receive nothing unless it is given from heaven **John 3:27**. The Father has permanently given the Son the following:- All Things **John 3:35**, All Judgment John 5:22, All the works for the Son to do as a witness of who He is, John 5:36, His sheep, John 10:29, The words that He should say, John 12:49, The believers, John 17:2, His Glory, John 17:22, and The Cup, John 18:11. The Father gives The true bread of heaven, John 6:32, Pilate his authority, John 19:11, The Grace of God bestowed on the Churches in Macedonia, 2 Corinthians 8:1, Love so that we may be called the Children of God, 1 John 3:1, His Spirit permanently, 1 John 4:13, and will give in the future the persecutors of the brethren blood to drink, Revelation 16:6.

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

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. John the Apostle dominates with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases. In John 1:18, no one has Seen God at any time, John the Baptist Saw the Spirit descending like a dove in John 1:33, and in John 1:34 is able to say that he has Seen [Horao] and testified that this is the Son of God. John the Baptist further testifies in **John 3:32** that what Jesus has seen and heard is heard and seen in heaven, but is rejected as testimony on earth by most.

MATUREO - BEAR WITNESS, TESTIFY - Occurs 79 times in the New Testament with 7 appearances in the Perfect Tense. There are recorded a number of permanent witnessing to and by the Lord Jesus Christ. The Father witnessed for Christ in John 5:37 and 1 John 5:9. That He died on the Cross is witnessed by John reporting on the blood and water discharge of His death in John 19:35. Jesus Christ witnesses of John the Baptist in **John 3:26** and Enoch was translated as a witness that he pleased God in Hebrews 11:5.

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

REFLECTION

This is John the Baptist's last public testimony to the person of Christ. The question which was critical in John's day is the same one as today - What think ye of Christ?

This passage is a tremendous testimony to the gracious attitude of John the Baptist towards the person of Christ. John says that he must decrease and that Christ must increase. John gives us a tremendous picture of the humble servant of the Lord.

We have four pictures in this early section of John's Gospel of the change of dispensation, with the Jewish nation giving way after Pentecost to a new spiritual group, the Church:

- [a] The wedding at Cana where Israel was seen to be out of wine. John 2
- [b] The cleansing of the temple so that the truth could be seen John 2
- [c] Nicodemus the leader of Israel being spiritually blind. John 3
- [d] This passage where John the Baptist recognises that as the last prophet of Israel a new dispensation is imminent.

The old is being replaced with the new for a time – although in Romans 9-11 this will be seen to be for a time only – until Israel repents (**Zechariah 12:10ff** is yet to be fulfilled).

The ritual John used for his message was Jewish Mikveh/baptism, which was a purification ritual, a sign of repentance, and for those hearing John, a visible sign of their preparation for the coming of the Messiah. John is preparing the way for Christ, pointing to Him as the one the people should be attending to.

Verse 23. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison.

Here Jesus and John together with their disciples are in the same area Aenon, "many springs", near Salim. This location appears to be at Gilgal where the children of Israel under Joshua crossed the Jordan to enter into the Promised Land.

In Joshua 4 Joshua took stones from the river bed and placed them on the dry ground to the west of the river. This represented the fact of God being the sole source of eternal life for the stones had been taken from the place of death in the river bed and placed in the Promised Land in the place of life.

As they were baptised as part of their testimony of belief the people would relate strongly to the history and significance of the location where the ritual was taking place.

The Jews as well as the early church practised baptism by both methods until the fifth century AD. When they built churches in the early centuries they built tanks or baptisteries, after the Jewish "mikveh" baptistery, and later they put in fonts, which they used for sprinkling. Gradually over time, the font replaced the baptistery. The earliest extant large working baptistery is in the Roman Catholic Cathedral in Ravenna.

It should be noted that the head is of great importance in the Jewish tradition. The only two times one could touch the head of a Jew was as a delegation of authority or commissioning, or as an insult. Both were formal acts of either insult or consecration.

This is where we get the commissioning ceremony of a minister, where we indicate that he has authority over us by the elders or deacons placing their hands on a pastor's head.

Water was poured over the head in this form of baptism, from a small container, as a sign of consecration, purification as a sign that the person was dedicating himself to the holy life. Thus effusion and immersion were both legitimate forms of baptism. What was taught was more important than the method.

The water in the case of John the Baptist's baptism represented preparation for the kingdom. This was a ritual action of purification with the water.

As it were they were washing away the scales of sins from their eyes that they might see Messiah and therefore enter into the kingdom. In **John 4:1-2**, the disciples of our Lord were also baptising in this manner.

Believers' baptism is the outer manifestation of the inner change that has been wrought in the believer. **Romans 6:3-5, Colossians 2:12-13, 1 Corinthians 15:3-4.**

It is a public recognition of what the Holy Spirit has already accomplished in your soul picturing death to your old life and being born again to your new life by identification with the Lord in His death and resurrection.

The doctrine involved/illustrated with effusion (if it is used as a means of baptism) is the anointing and indwelling of the Holy Spirit. You also have the reminder that you are covered by the blood of the Lord Jesus Christ. This has changed you and made you into a new person.

If you use immersion however you have a better picture of salvation representing visually the death, burial and resurrection of the believer with Christ. Immersion has at a higher level of doctrinal value than effusion. It is however almost certain that the massive number of baptisms in **Acts 2:41** were done by effusion. This is because the only large water body in Jerusalem at the time was the city water supply and the Romans would have soon expelled the Jews if they were found to be using it for immersion.

Hear the words of Lewis Sperry Chafer- "The sin, if such there be, of administering this ordinance in an unscriptural manner could never compare with the greater sin of exclusion, separation and the breaking up of the outward manifestation of the unity of the Spirit amongst those who do it differently".

Let us not argue with those who do things differently to us. Ritual is only that, ritual. The thing that matters is the reality of union with Christ. John was faithful in his work until arrested, and permanently cast into prison. The perfect tense of the verb describing his incarceration reminds us of his eventual death there, but the eternal flow on effect of his work and testimony of faithfulness to the Word of Life.

Verse 25. Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John's disciples had a problem. They therefore entered into a theological dispute in verse 25. Like people today many in John's day were looking for the "quick fix" to their spiritual problems. If there was a new type of baptism people would try to get it in case it was better for them than the previous one. They were using the rituals as good luck charms.

God's verdict is clear on all such behaviours, **Isaiah 64:6** – *“All their righteousness' are as filthy rags in His sight”*. God is interested in real purity in each person's life, not a dedication to having more rituals done over oneself.

The Pharisees, and even some of John's legalistic followers, were becoming jealous of the Lord's growing popularity. Jesus was born witness to by John, and he bore witness to John. Both ways the witness of each man to the other was eternal in significance. Attitudes to the preachers of truth were eternal in significance.

Verse 27. John answered and said, A man can receive nothing, except it be given him from heaven.

John says that no one can receive anything unless it is received from heaven. The Lord Jesus Christ is getting attention because God the Father is giving Him attention as the Holy Spirit opens the eyes of the people to see Him for who He is.

John is here criticising his own disciples, bluntly asking them, "Why haven't you seen what these others have seen?" John confronts his followers with their own motives here. From this interchange it is clear that some of them were part of his team for personal pride reasons. We are challenged to put aside all other thoughts than simply to be obedient to the will of God, and seek His "well done" alone!

Some people want to be seen to be important; they want to be the ones others look to as the leaders of the revival, the key members of the "in" group. John is humble, he thinks of only service and is ready to put aside his ministry for the greater one. John's disciples were finding difficulty with this concept. It is a critical one for us to grasp. At times a ministry will just "not appear to have traction", and yet it may be because the Lord wants it "under the radar", and any fame or advertising is stopped by the Lord, as it will be counter-productive. Focus on the Lord alone.

Verse 28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

What a gracious testimony this is. John says I have told you I am not the Christ; I am the friend of the bridegroom. He knew who he was and what his job was and rejoiced in the job that God had given him. He was not the bride, he was not the groom but he was the friend of the bridegroom.

John realises sadly that the majority of the Jewish people are moving away from being the bride. They are going to reject the Messiah and are going to go down as a nation. These verses have great significance in unravelling the meaning of the parables of Matthew 25. He was "sent out" (perfect tense) with permanent results for Israel, and sadly it will be for judgment. The "friends" however, will "stand" (perfect tense) in the truth, become the Church, and the acceptance of the Lord by individuals within the Jewish and Gentile world will open the door for permanent blessing for all who express their faith in Him.

Verse 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

The rejection of the old bride is spelt out. Sadly, Israel as a people-group, is going to continue to reject Messiah and be replaced for a time by the new bride, the church. Look back to verses 11-13. These are sad verses for the apostle John, as he writes after the destruction of the nation and temple, and the loss of so many lives; all the result of rejection of the Messiah. The perfect tense of the verb "to see" reminding us that we are eternally responsible for what we see and choose not to see! John sees what is happening and he prays for his people, as Paul has beforehand as recorded in Romans 9-11.

Verse 33. He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The choice that every man and woman has is spelt out here. The people who heard John the Baptist had three possibilities as to their eternal destiny. Like John they could have died before the death and resurrection of Christ, and be friends of the groom, or secondly they could have seen the resurrection and become part of the new bride. The third possibility is they could have rejected Jesus Christ altogether and dropped out of the plan of God into the Lake of Fire with Caiaphas, Annas and Pilate, and so many hundreds of thousands of others who will perish as a result of the Great Jewish Revolt of 66-70 AD.

Verse 35 makes it clear that every knee will bow but for most it will be too late for their acknowledgement of the truth to do them any good. The Father has "given" (perfect tense) all things into Jesus hands, and the results of this are permanent if people choose to ignore it.

John said the Lord had the spirit without measure because He is God. He was clear that this man before him was God-Man – the unique person of the universe – the Messiah. In verse 36 we see that there are no neutral positions, you are either in Christ or you are in sin, either positionally in heaven now and forever, or in hell now and forever.

We need to note that the two words regarding belief in this verse are not the same. For those who believe the word is "Pisteuo", which means belief, while those who do not believe the Greek word used is "Apeihto" which means disobedient as well as unbelieving. It is wilful rejection, not just passive unbelief that is in view here, and the choices made are eternal in their significance.

The word "and" in this verse is the word "kai", which means "but" in this context, showing a contrast between the two states of mankind. This is a final verse to give in the proclamation of the gospel. *"She/He that believeth hath everlasting life but he/she that is disobedient shall not see life but the wrath of God keeps on abiding on them"*.

APPLICATION

Ritual points the way to reality. Once the reality has come you should forget the ritual, or at least only use it as an illustration of the truth.

The believer's baptism represents our identification with Christ, with his death, burial and resurrection, whereby we portray our death to our old life and rebirth to our new life in Christ.

We do not, "follow the Lord in baptism", as the Lord's baptism was his dedicated of Himself to go to the Cross and die for the sins of the world. That was a unique dedication.

Our baptism shows identification with Jesus Christ in His death and resurrection.

We must be ready to be "closed down" in a ministry if the Lord has completed the work in that place. We must be focused on the Lord's plan not our own.

There is a time for everything, and when a work is over, we are to move on to the next one the Lord will guide us to.

God had become man and dwelt amongst his people. We will stand before Him in eternity; everything is in His hands.

We will either face Him as our Lord and Saviour or our judge.

If you think you are living as an unbeliever, you are living in the sphere of the wrath of God. God is trying to show you that you have a need, and you cannot know what life is about, as there is only real life in Christ.

There is only life in and through the one who can give life.

The unbeliever is under the wrath of God and will remain under condemnation as long as he is disobedient and does not believe on the Lord Jesus Christ.

DOCTRINES

HUMILITY

1. Humility is to be sought - **Zephaniah 2:3**
2. Humility is manifest in restraint - **Luke 6:28-29**
3. Humility is produced by the Holy Spirit - **Galatians 5:22-23**
4. Humility is essential in teaching - **2 Timothy 2:25**
5. Humility is essential in learning. - **James 1:21**
6. Humility is valuable to God. - **Proverbs 3:34; James 4:6, 1 Peter 5:5**
7. Humility is the path to promotion - **1 Peter 5:6**
8. Humility gives proper self evaluation. - **Romans 12:3**
9. Examples of humility
 - a) Moses - **Numbers 12:3**
 - b) David - **2 Samuel 16:11**
 - c) Jeremiah - **Jeremiah 26:14**
 - d) Stephen - **Acts 7:60**
 - e) Paul - **2 Timothy 4:16**
10. Evidences of humility
 - a) Forbearance to others - **Ephesians 4:2, 6:9, Colossians 3:13**
 - b) Endurance in trials - **1 Corinthians 13:7, James 1:12**
 - c) Compassion - **1 Thessalonians 2:7**
 - d) Peaceability - **James 3:17**
11. Humility was the primary characteristic of Christ - **Isaiah 53:7, Matthew 11:29, 21:5**
12. Promises to the humble - **Psalms 22; 26, 37:11, 147:6, Isaiah 29:19**

CHRISTIAN LIFE: OBEDIENCE

1. Obedience is better than offerings. (**1 Samuel 15:22; Proverbs 21:3; 28:9**). If we are not in God's will, any "worship" we offer is unacceptable.
2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (**Exodus 20:12 and Deuteronomy 5:16**) "Honour your father and your mother ". (**Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8**).
3. Teaching your child obedience is an act of love. (**Proverbs 3:12; 19:18; 23:13-14**).
4. We have to obey those who are in authority over us. (**Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1**).
5. Those in authority have been put in that position by God. (**Romans 13:1**).
6. Obedience to those in authority is obedience to God. (**Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5**).

7. Disobedience to those in authority is disobedience to God. (**Romans 1:30; 13:2**).
8. But when we are ordered to do something that is against God's Will we have to disobey. (**Acts 4:19; 5:40-42**)
9. The fifth commandment (**Exodus 20:12; Deuteronomy 5:16**) is the only commandment with a promise. (**Proverbs 10:17; Ephesians 6:1-3**). Social life in a society is only possible when the people in it have learned to obey.
10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy. (**Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30**.)
11. Jesus Christ was perfect in His obedience. (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will.
 - a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)
 - b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)
 - c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)
 - d) When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1 John 2:2**)
 - e) When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross. (**Matthew 27:32, Luke 23:26**)
 - f) When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all. (**Matthew 27:39-44, Mark 15:29-32, Luke 23:35-39**)

GOD: ELECTION AND PREDESTINATION

1. The Biblical concept of predestination does not conflict with human freewill.
2. Christ was predestined for a specific purpose from eternity past - to go to the cross and be raised to glory (**Isaiah 42:1, 1 Peter 2:4-6, Acts 2:23**)
3. All members of the human race are potentially elect by the Father under the concept of unlimited atonement. (**2 Peter 3:9, 1 John 2:2**)
4. When a person trusts in Christ for salvation, he is united with Christ and therefore shares His election and destiny (**1 Corinthians 1:2, 30, Romans 8:28, 32, Ephesians 1-4**)
5. Election is closely linked with foreknowledge. In eternity past, God knew who would believe, He therefore predestined them, called them, and they were saved (**Romans 8:29-30, 2 Timothy 1:9**)
6. Therefore, election and predestination applies to the believer only. No person is predestined for hell - it is a choice of freewill (**John 3:18, John 3:36**).
7. Election is a present and future possession of every believer. (**John 15:16, Colossians 3:12**)

8. Election is also the foundation of the universal church. (**1 Thessalonians 1:4**)
9. There are five Greek words used in conjunction with predestination.
- a) Pro Orizo - to predesign (**Romans 8:28, 29, Ephesians 1:5, 11**)
 - b) Protithemi - to predetermine (**Romans 3:25, Ephesians 1:9**)
 - c) Prothesis - a predetermined plan (**Romans 8:28, 9:11, Ephesians 1:11, 3:11, 2 Timothy 1:9**)
 - d) Proginosko - to foreordain, to preordain. (**Romans 8:29, 11:2, 1 Peter 1:20**)
 - e) Prognosis - foreknowledge or predetermined purpose (**Acts 2:23, 1 Peter 1:2**)
10. The life of Judas is a good illustration of predestination and freewill.
- a) God's call is to all people, His desire is that all will be saved. (**Matthew 28:18-20, John 3:16, 1 John 2:2, 3:23**)
 - b) God is long suffering towards the lost, not willing that any should perish. (**2 Peter 3:9**)
 - c) God's call is to all, but people must respond. (**John 3:36, 16:8-11**)
 - d) God's call is of love. (**Jeremiah 31:3, John 3:16**)
 - e) Those who resist become hardened in their souls and open to Satanic influence or possession. (**Romans 1:20-32, 2 Thessalonians 2:9-12**)
 - f) Judas was chosen in love by the Lord (**Matthew 10:1-4, John 13:18**) and received the sop of the honoured guest and sat at the Lord's right hand at supper.
 - g) However Judas was a thief and a traitor. (**John 12:6, 13:18**)
 - h) As an unsaved man he was involved in evangelism. Others were probably saved through his reading of the word but he was not. (**Matthew 10:1-8**)
 - i) He became the Son of Perdition by his decision, he could not blame anyone else (**John 17:12**)

SIN

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (**Romans 3:23**)
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.
3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. (**Romans 3:9-10**)
4. The sin of Adam
 - a) Sin entered the world with Adam. (**Genesis 3:1-5, Romans 5:12**)
 - b) The penalty of sin is death (**Romans 6:23**)
 - i) Spiritual death - separation from God in time (**Genesis 3:8**)
 - ii) Physical death - separation of the soul from the body (**Genesis 3:19, 5:5**)
 - iii) Eternal death - separation from God in the Lake of Fire **Revelation 20:13-14**
 - c) The man, Adam, as head over the woman, was therefore held responsible for sin (**Romans 5:12**)
 - d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.
 - e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.
 - f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).
 - g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned (**Romans 5:19, 8:1**)
5. All of creation is corrupted as a result of sin (**Genesis 3:16-19, Romans 8:20-22**)
6. Three types of sin:-
 - a) Adam's sin is imputed to all mankind
 - b) As a result, we all inherit a sinful nature
 - c) As a result, we therefore commit personal sins
7. Sin manifests itself in three categories:
 - a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
 - b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. (**Proverbs 6:16-19**)
 - iii) Can result in the sin unto death. (**Psalms 12:3**)

- iv) God protects and blesses the believer victimised by the sins of the tongue. (**Matthew 5:11-12**)
 - v) Troublemakers are always characterised by sins of the tongue. (**Psalms 52:2**)
- c) Sins of the mind
- i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.
8. Recovery from sin
- a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
 - b) Confess the known sin. (**1 John 1:9, Psalm 66:18**) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
 - c) Examine your motivation - this involves full surrender to God. (**Romans 12:1-2, 2 Corinthians 13:5**)
 - d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin. (**Philippians 3:13-14, Psalm 103:10-12**)
 - e) Resume your active spiritual walk. Avoid areas where you might be tempted. (**Hebrews 12:12-13**)
 - f) Be reconciled to others once you have been reconciled to God. (**James 5:16**)
 - g) In human forgiveness we are told to forgive others even as God has forgiven us (**Ephesians 4:32**).
9. Jesus washed the feet of the disciples (**John 13:10**)
- a) The body is clean - we were eternally forgiven once and for all at the cross. (**Hebrews 10:1-12**).
 - b) The feet need regular washing - we must confess our sins to the Father to restore fellowship (**1 John 1:9**)
10. Satan constantly accuses us of our sins before God (**Revelation 12:10**). However, the Lord Jesus Christ is our Advocate/Lawyer in heaven (**1 John 2:1**). He pleads for us by saying that the penalty for that sin has been paid in full.
11. Names for sin include:-
- a) Unbelief - denial of the truth. (**John 16:9, Hebrews 3:12**)
 - b) Lawlessness - rejection of rules of life. (**1 Timothy 1:9**)
 - c) Iniquity - evil acts. (**Acts 8:22, 23**)
 - d) Trespass - encroachment on God's authority. (**Ephesians 2:1**)
 - e) Disobedience - refusal to obey. (**Hebrews 2:2**)
 - f) Transgression - violation of law. (**Luke 15:29, Galatians 3:19**)
12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (**1 John 5:16, 17, 1 Corinthians 11:31, 32**)
- Examples
- a) The Corinthian Pervert - (**1 Corinthians 5**)
 - b) The Corinthians who habitually came to the Lord's Table in an unworthy manner. (**1 Corinthians 11:27-32**)
 - c) Moses (**Deuteronomy 32:48-52**)
 - d) Achan (**Joshua 7:16-26**)
 - e) Ananias and Sapphira (**Acts 5:1 -11**)
13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.
- a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. **Genesis 6:3, John 16:7-11, Hebrews 10:29**.
 - b) 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**.
14. The first recorded sin was that of Satan - pride (**Isaiah 14:12-14**).
15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. (**James 1:13**).
16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. (**James 1:14**)

SIN: THE BARRIER BETWEEN MAN AND GOD

INTRODUCTION

1. The Character of God:

- a) God is sovereign, absolute righteousness, justice, love, eternal life, all powerful, all knowing everywhere, unchangeable and truth.
- b) God is one in essence but three in personality: God the Father, God the Son, and God the Holy Spirit. These three personalities have the same essence.
- c) God the Father is the planner of man's salvation; God the Son is the executor of the plan of salvation, and God the Holy Spirit is the revealer of this plan.

2. God's Divine Plan:

- a) A conference was held in eternity past between God the Father, Son and Holy Spirit (Divine Planning) whereby it was made possible for man to have fellowship with God.
- b) God's foreknowledge recognized a barrier would exist in time and that all people would be behind this barrier. (**Romans 3:23**)
- c) Sin is a failure to measure up to God's perfect righteousness, a failure to possess "The perfect righteousness". Man cannot remove this barrier. God's Righteousness and Justice must be satisfied before His love can come to man.
- d) God the Father is the author of a plan whereby He decided to treat the human race on the basis of Grace (all the Father does for us). Grace is receiving a gift. It is undeserved and unmerited, and contrary to all human concepts.
- e) God the Son removed the barrier by His death on the cross. We receive Him as our personal Saviour, and perfect righteousness is credited to us. (**2 Corinthians 5:21**)

AN EXPLANATION OF THE BARRIER AND ITS REMOVAL

1. Problem of Sin:

- a) Sin exists in three categories: imputed sin, (all sinned when Adam sinned) inherent sin (the sinful nature) personal sin (sins committed).
- b) Man is a sinner because Adam sinned and passed down the sin nature to the human race. The penalty of sin is spiritual death (**Romans 5:12, 6:23**). Every member of the human race is a sinner as far as God is concerned (**Romans 3:23**).
- c) In **John 8:31-32** Jesus Christ addressed the Jews who believed on Him and told them to go on in truth and use what He provided. Truth sets us free from the Mosaic Law to serve the Lord and operate in grace.
- d) The unbelieving, religious Jews (v 33) said they were Abraham's seed and not in bondage. They were actually in bondage to the Roman Empire, their religious leaders, and the Mosaic Law. He told them about the bondage of sin.
- e) They are all born in the slavery of sin, for no member of the human race can free himself or other members of the human race. Jesus Christ became true humanity to liberate the human race. He was born outside the slavery of sin by the virgin birth as the God-Man. He paid the price for freedom of the human race - this is redemption.

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

- a) The "son abides in the house forever" (**John 8:35**), for Jesus Christ is "the son". He is eternal life and holy and when man believes on Him man is free and enters into union with Jesus Christ. Christianity is a relationship to Jesus Christ, not a religion.
- b) The purchase price of our redemption is His blood (**1 Peter 1:18, 19, Ephesians 1:7, Revelation 1:5, Hebrews 9:11-14, Galatians 3:13**), representing His death. Jesus Christ bore the sins of the whole world (past, present and future) on the cross.
- c) God is absolute righteousness and justice; the wages of sin is death (**Romans 6:23, Colossians 2:14**). Jesus Christ cancelled the "IOU" the human race owed God. The human race owes God perfect righteousness.

d) God is perfect righteousness and we cannot pay perfect righteousness. Jesus Christ died on the cross, paying the penalty of our sins. This is expiation (**Romans 5:8**)

e) The doctrines of Redemption and Expiation are found in **Psalm 22:1-6**. God the Father and Holy Spirit left the Son because He was bearing our sins on the cross. (**Matthew 27:46**)

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

a) Nicodemus (v 1) was a Pharisee. He was a very religious man, attending church three times a day and praying seven times a day. He was sincere and was a product of "salvation by works".

b) He was also a ruler of the Jews. He came to Jesus by night because he was too busy during the day doing "good" (v 2).

c) He called Jesus Rabbi or "Doctor". He admitted more than most Pharisees for he said they knew Jesus came from God, for no one could keep doing the miracles He did except God was with Him (v 2).

d) Jesus interrupted, knowing his problem, "Except a man be born again". Nicodemus needed to be born again (v 3).

e) Why is the new birth necessary? Man is born in this world with a soul (ability to understand and categorize human phenomena), a conscience (standard by which we judge right or wrong), and a sin nature (the source of all personal sins). The human spirit is un-activated. We are born physically alive and capable of having fellowship with members of the human race, but we are spiritually dead and cannot have fellowship with God (**Ephesians 2:1**). We need to be born again.

f) Nicodemus' response (v 4). He cannot think in terms of spiritual things for he has no human spirit. He asked if he could be born again physically.

g) The new birth is a spiritual birth (v 5), so Jesus Christ uses spiritual language, - water.

i) The context determines the meaning of "water"

(1) Salvation - (**Isaiah 55:1, Revelation 22:17**)

(2) God the Holy Spirit - (**John 7:37-39**)

(3) God's Word - (**1 Peter 1:23, Ephesians 5:26, James 1:18**)

ii) Here "water" is used symbolically for God's Word. The new birth is a spiritual birth. The Kingdom of God is the kingdom of eternal relationship with God.

h) Contrast of two births (v 6). "That which is born of the flesh is flesh (physical birth). That which is born of the Spirit is spirit (spiritual birth)." Nicodemus should not be surprised (v 7). He needed to be born again.

i) The illustration (v 8) the wind. It can be heard but not seen. The new birth is not visible. Nicodemus still does not understand (v 9).

j) Jesus Christ used sarcasm (v 10, 11) to shock Nicodemus. He is a doctor of divinity and does not understand. The Trinity ("we") knows what they speak (all knowing). Nicodemus does not have an open mind.

k) No member of the human race (v 13) ever ascended, but Jesus Christ who came from heaven (as the God Man). As God He is everywhere, and as God and Man, Jesus Christ is on earth at the same time.

l) How to be born again (v 14, 15). Jesus Christ refers to (Numbers 21:4-9) the incident of the brazen serpent which was raised on a pole. This pictures Jesus Christ hanging on the cross bearing the sins of the world. (**Colossians 2:14, 15**)

m) The result (v 15). Whoever believes in Jesus Christ shall not perish but have eternal life. The problem of physical birth is removed by the new birth. We are born spiritually by regeneration or the new birth.

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

a) Man has no righteousness in himself as far as God's viewpoint is concerned although he may be more righteous than other members of the human race when he compares himself with them. (**Isaiah 64:6**)

b) God is absolute righteousness and He cannot have fellowship with us when we have human righteousness. Good deeds put us more in debt to God. (**Romans 4:1-4**)

c) Perfect or absolute righteousness is credited or imputed to us at the moment of salvation (2 Corinthians 5:21) -imputation.

d) We are justified or made righteous on the basis of the absolute righteousness which God gives us.

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

a) Propitiation is an act of God whereby He is satisfied with the death of Jesus Christ on the cross. Jesus Christ satisfied the righteousness and justice of God.

b) Reconciliation looks at the cross from man's viewpoint. Man is reconciled to God. God is never said to be reconciled. Propitiation looks at the cross from God's viewpoint.

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

a) At the moment of salvation we enter into union with Jesus Christ (**Romans 8:38, 39, 2 Corinthians 5:17**). This is called the baptism of the Holy Spirit (**1 Corinthians 12:13**)

b) By our first birth we are "in Adam" (**1 Corinthians 15:22**). By the new birth we share Christ's eternal life, His righteousness, His destiny, His sonship, His priesthood, etc. Everything He is, we are-, and all He has, we have.

c) Christianity is a relationship to Jesus Christ that cannot change. The barrier between God and man has been removed by Jesus Christ on the cross.

d) The issue now is the person of Jesus Christ. He has solved the problem of sin in the human race.

SUMMARY OF THE BARRIER AND ITS REMOVAL

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

HARMONY

RENEWED TESTIMONY OF JOHN TO JESUS

And John also was baptising in Aenon near to Salim, because there was much water there: and they came, and were baptised. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

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HARMONY OF THE GOSPELS

THE MINISTRY OF JOHN THE BAPTIST

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the Baptist, the son of Zacharias in the wilderness.

And John came into all the country about Jordan in the wilderness of Judea, preaching the baptism of repentance for the remission of sins; these things were done in Bethabara beyond Jordan, where John was baptizing. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

THE HERALD PROPHECIED

For this is he that is written in the book of the words of Esaias the prophet, saying, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.

THE RESPONSE TO JOHN'S MINISTRY

John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins. Saying, repent ye: for the kingdom of heaven is at hand. And there went out unto him all the land of Judaea, and they of Jerusalem and all the region round about Jordan, and were all baptised of him in the river of Jordan, confessing their sins. And many other things in his exhortation preached he unto the people.

RELIGIOUS LEADERS ASK HIM WHO HE IS

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

JOHN QUESTIONED ABOUT WHY HE WAS BAPTISING

And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptise with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

THE RELIGIOUS LEADERS ARE ADMONISHED AS THEY SEEK BAPTISM

But when he saw many of the Pharisees and Sadducees come to his baptism, he said to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

JOHN TELLS THE CROWD WHAT TO DO

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them, Exact no

more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

JOHN INTRODUCES THE LORD JESUS CHRIST

John preached, saying unto them all, I indeed baptise you with water unto repentance; but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down, unloose and bear his shoes: he shall baptise you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.

JESUS COMES FROM GALLILEE TO MEET JOHN

And Jesus himself began to be about thirty years of age. And it came to pass that the day after John had been questioned as to who he was Jesus came from Nazareth of Galilee unto John to be baptised by him in the Jordan

John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, "After me cometh a man which is preferred before me: for he was before me". And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

JESUS AND JOHN DISAGREE ON HIS BAPTISM

But John forbad him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him and was baptised of John in Jordan.

JESUS IS BAPTISED AND JOHN SEES THE DOVE

Now when all the people were baptised, it came to pass, that Jesus also being baptized, he went up straightway out of the water, praying,

Heaven was opened. The Spirit of God [Holy Ghost] descended in a bodily shape like a dove upon him, John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

GOD TESTIFIES AS TO THE PERSON OF CHRIST

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

JESUS IS TAKEN BY THE SPIRIT INTO THE WIDERNESS

And Jesus being full of the Holy Ghost returned from Jordan, and immediately was led [driven] up from the Jordan by the Spirit into the wilderness to be tempted of the devil

JESUS FASTS FOR FORTY DAYS IN THE WILDERNESS

Being forty days tempted of the devil and was with wild beasts. And in those days he did eat nothing: and when they were ended, he afterward hungered.

THREE TEMPTATIONS

Turning Stone into Bread

And when the tempter came to him, the devil said unto him If thou be the Son of God, command that these stones [this stone] that it be made bread. But Jesus answered him and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The Kingdoms of the World

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world in a moment of time, and the glory of them; And saith unto him, All this power and these things will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. All shall be thine, if thou therefore wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Temple Incident

Then the devil taketh him up into Jerusalem the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee: to keep thee and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is written again, Thou shalt not tempt the Lord thy God.

THE DEVIL DEPARTS AND ANGELS MINISTER TO HIM

And when the devil had ended all the temptation, he departed from him for a season, and, behold, angels came and ministered unto him.

JOHN, ANDREW AND PETER MEET JESUS

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

PHILIP AND NATHANAEAL CALLED ON THE WAY TO GALILEE

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

THE FIRST MIRACLE AT CANA OF GALILEE

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

FIRST PASSOVER, MONEYCHANGERS DRIVEN FROM TEMPLE

And the Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

PREDICTION OF HIS DEATH AND RESURRECTION

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

JESUS AND THE CROWD'S SRESPONSE AT THE PASSOVER

Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

INSTRUCTION OF NICODEMUS

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptised.

RENEWED TESTIMONY OF JOHN TO JESUS

And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptised. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.